



## THREE ADVENTISTS in International Bible Contest

D. F. DU PLESSIS

The writer of this report recently won the South African Bible Contest which was sponsored by the Israeli Government, and was invited by this Government to visit Jerusalem for the final world contest. He tells a little of his experience in the following article which we reprint from the "Southern African Division Outlook" of October 15.

**M**Y RECENT VISIT to Israel as winner of the South African Bible Contest was preceded by the most exciting hour of my life.

The semi-finals with six contestants and the finals with two competitors were tape-recorded in front of the microphone in the commercial studios of the South African Broadcasting Corporation in Johannesburg, on July 20. In my excitement I threw away several questions that were not difficult for Seventh-day Adventists to answer. Nevertheless I still beat my opponent by one and a half points.

In Rome I met Sister Irene Santos, a teacher from one of our colleges in Brazil. We could hardly converse together, as she spoke Spanish and French but very little English. It was indeed a surprise that she came third in the Israel contest, because she was ill in hospital most of the time prior to the great event.

My first act in Jerusalem was to telephone Pastor J. J. B. Combrinck.

That same day I met Pastor Viljam Aitallah, one of our ministers from Finland, and another successful Adventist contestant. The Jewish Press subsequently expressed its surprise that such a small denomination should have three representatives in the contest. I do not think that the name "Seventh-day Adventist" has ever been on the lips of the Israelis as much as during our visit there.

Of the other eleven contestants there were three Baptists, three Roman Catholics, two Jews, one Presbyterian who was a converted Jewess from Mexico City, one of the Plymouth

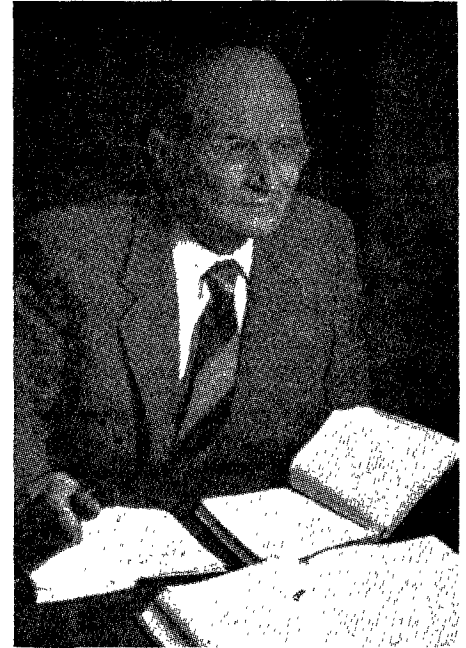
Brethren, and a member of the Assemblies of God from Sweden.

It was my privilege to preach in the Jerusalem church on Sabbath, August 16, when my address was interpreted into Bulgarian and Hebrew. The believers there asked me to convey their greetings to all our members with whom I came in contact. Our Israeli believers are devoted people who are sacrificing much because of their acceptance of Christianity.

Pastor Aitallah, Miss Sarah Rabinowitz the converted Jewess, and I spent the rest of the Sabbath with the Combrincks. We also visited with Pastor and Mrs. Potlin who are in charge of the denomination in Israel, and Brother Mosche Schonberg, the translator, and his family. I found Brother Combrinck full of zeal as usual. In fact, during the first week of my visit he went down to Galilee to baptize two new believers.

We did not see much of our fellow believers after the Sabbath, as the contestants were conducted on an intensive but very interesting tour of the country. I had the opportunity of doing some missionary work among them. Some were very nervous at the prospect of such an important contest, and my successful efforts to set their minds at ease by words of encouragement and even prayer soon gained for me the reputation of being a friendly South African.

Upon our arrival in Israel we made the acquaintance of their national champion, Mr. Amos Hakham, who was considered to have a phenomenal knowledge of the Old Testament. He is a cripple and very commendably has



D. F. du Plessis

spent most of his thirty years of life studying the Scriptures.

In this limited report space does not allow for full details of the contest, but finally Amos Hakham won with 42 points; Miss Simone Dumont, a Baptist from France, came second with 29 points; and our Sister Irene Santos was placed third with 23 points.

In South Africa I have already addressed a large audience of the Jewish community in Johannesburg, and another group in Nigel has invited me to speak, as well as the Jewish community in Benoni. In this way I am hoping to make many friends among the Jewish people with, I hope, good prospects of missionary work in the future.

I would like to add here that I have been notified by the Director of the Israel Broadcasting Service that a second competition is to be organized. He has solicited my co-operation as far as South Africa is concerned. I am very keen that a young Seventh-day Advent-

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# CALLED TO THE ROYAL LINE

## *The Sewer of Carpets Was Also a Sower of Seed*

F. L. Taylor

It was about 1950 that Mr. and Mrs. Walter Fordham went to Numurkah, Victoria, to take up a Soldier Settlement dairy farm. Walter had just completed five years with the R.A.A.F. and one year as a pilot for A.N.A., but he was still "flying high" with parties.

For eighteen months they lived in a hut on the block while they waited for the house to be built. During this time the marriage was showing serious signs of breaking up. However, it held together until the house was finished and the question of carpeting the floors came up. One of the many differences of opinion was whether the carpet should be hand-sewn or machine-stitched. It was finally agreed that it be hand-sewn.

Brother T. Behrens, a pillar in the Shepparton church, was asked by the firm supplying the carpet to go out to Fordhams' farm and lay it. He is one who always has a "Signs of the Times" in his bag, and he left one with the Fordhams. However, it was not the "Signs" that interested them; it was the man. He was so different, so sincere. They invited him to have lunch with them, but he assured them he had lunch with him.

Mr. Fordham noticed that he had no meat in his lunch. Was he a vegetarian? Why? The questions came thick and fast. Brother Behrens explained that it was not so much a part of his religion as a health precaution because of the disease in cattle that made him prefer a meatless diet.

"What is your religion?" "Seventh-day Adventist? What does that mean?" So it was explained that it meant we believe in the seventh-day as the Sabbath and in the second advent of Jesus. "Well, so do I keep the Sabbath. I have always kept it."

Now it was the visitor's turn to ask questions. "Which day is that?" "Sunday? Are you sure?" "Yes!" "Well, you go and look at the calendar." Walter went and looked at the big Dalgety calendar. He was so astonished he called to his wife: "Quick, bring the other calendar from the bedroom!" "Why, it's Saturday!" he exclaimed.

Brother Behrens followed up his advantage. "Are you interested in these things?" "Yes, I want to know the truth." He was told that Pastor L. S. Rose would be starting an evangelistic mission in Shepparton in two weeks' time and he was invited to attend.

No, they did not read the "Signs" but they read the man. He was so friendly and he had a peace which they did not have. And they wanted it.

Pastor Rose soon made contact and Mr. and Mrs. Fordham began to attend the meetings. Then one day during the week Pastor Rose, Pastor W. R. L. Scragg, and Brother Austin Fletcher arrived at the farm and announced that they had come to help bring in the 1,000 bales of hay that were lying in the paddock waiting to be stacked. They worked with a will and the dairy farmer felt there was never such a good stack of hay anywhere. That was the deciding factor. Christianity



Mr. and Mrs. Fordham and their two girls.

in action could not be argued away. He gave up smoking and tea drinking, and as they grew closer to Christ peace came. They were baptized in 1953, and the home that was disintegrating was saved by Jesus' love.

On joining the Numurkah church they found the Adventist family such a good family to belong to that they wanted to get as many more as they could into it.

One day as Mrs. Fordham was coming out of a chemist's shop the chemist mentioned her name, and a neighbour who had heard they had become Adventists and sold their pigs, hurried after her. She wanted to see what an Adventist looked like! This inquirer asked how Mrs. Fordham came into the church and what they believed. That was Friday. On Tuesday Pastor Rose called and the battle was on. Mr. and Mrs. W. Johnson are now in the

church. It was not just as easy as it sounds, but that is another story.

Brother Fordham worked hard in the little Numurkah church, but the more he studied and the more he let his light shine the more he felt the need for more education. Finally he and his wife decided to sell out and go to Avondale. On the day of the sale they were up at 3 a.m.—and rain began to fall. They thought the sale would be spoiled, but made it the subject of prayer and went ahead confidently. The rain made the sale. No one could work, so they went to the sale and made it a huge success.

The Fordhams and their two girls have been at Avondale two years now. The parents study in the mornings and engage in literature evangelism in the afternoons. They are selling "Bible Speaks" at Toronto and have already opened six homes for Bible studies.

Recently when Brother Fordham was delivering he was met by a gentleman who reported that his wife had left him. He took the book ordered, but he also needed help. After he had told his story the colporteur, under the Spirit's guidance, let the Bible fall open to Haggai 1:7, "Thus saith the Lord of hosts; consider your ways." This message was followed by prayer. Happiness now reigns in the home, with husband and wife reunited, having Bible studies, and attending our church.

Brother and Sister Fordham are very happy in their ministry. They have one aim in securing an education—to be better equipped to serve Christ in winning others to Him.

## *Mortification Prerequisite to Elevation*

JOHN MCKAY

I grew up with an inferiority complex and a longing I did not know how to satisfy. So I decided to become a boxer. Then I could overpower all aggressors, be popular, and make plenty of money. This I thought would satisfy my heart cravings.

At the age of sixteen I had my first fight at Port Macquarie (N.S.W.), and to my surprise I won. At that time I thought it took more courage to fight in the presence of a thousand people than to do any other single thing. Three years later I changed my mind.

While still sixteen I fought a thirty-two-year-old aborigine. I was a mere strippling and he was big enough to kill me. He knocked me down twice in the first round but in the second did not touch me and he would not come out for the third round. I know now that the God of heaven was protecting me, though at the time I took the credit to myself.

I went on to win a number of fights, but to my disappointment these successes did not yield the satisfaction I expected, even though they brought me popularity and some money.

Trainers in Sydney urged me to take instruction from them, but I was losing interest. I was champion in my district



John McKay

but was defeated when competing for the North Coast championship.

During this time I attended church occasionally. Each time my heart was strangely warmed and my emotions were deeply affected. Considering this condition unmanly and unworthy of a brave, strong boxer, I would shake off this feeling, also the desire to keep the Sabbath and be in favour with God. I understood my obligation to pay tithe also. I knew that Jesus was soon to come and that I was not prepared to meet Him, but I could not yield obedience.

One of my friends was a Christian. He didn't swear, drink, smoke, or engage in any practice harmful to himself or others. Yet he was happy. I wasn't. He had contentment. I did not.

Just then I was invited to the youth camp at Tullebudgera, over the Queensland border. The first morning at prayer bands I was asked to pray, as no one knew I was not a Christian. I did not know how to speak to God, and I was embarrassed.

That night I lay awake, thinking. Me afraid? But I have fought before an audience of hundreds of people. How could I be afraid? But I knew I was. Afraid to pray with five others who would not laugh if I made a mistake.

The following morning, with my heart pounding and my lips quivering I uttered feeble words to God. This was my supreme victory, though I did not realize it at the time. However, the first barrier between the Lord and me was removed, and the Spirit of Jesus was on His way into my heart.

I knew that the boxing must go, but I had promised to fight in a few months' time and I would not go back on my word.

When I went home I began to read my Bible every night and pray for willpower to give up the boxing and to serve the Lord wholly. I made many promises to Him.

The night of the fight came and I announced that I intended to give up boxing, win, lose, or draw. This was final. The fight was to be over twelve rounds, but I was not very enthusiastic and could not put my heart into it. In the second round I was knocked down but then I began to pick up and the crowd roared encouragement to me. By the sixth round I had forgotten all my promises to the Lord and was out to win and keep going. The seventh round went by and I was holding my own, still out to win. I thank God that He is merciful and longsuffering with foolish men. I came out for the eighth round, but the next thing I knew I was on my back and had been counted out.

Then I realized that the Lord had allowed this defeat to deliver me from temptation. I was so sick from the blow that I cared not if I died; and I was also sick at heart, for I could see myself as I really was—a weak, promise-breaking sinner, crucifying afresh the Son of God, my Saviour.

Two weeks later I kept the Sabbath and began to pay tithe and have done so ever since. I have spent two years at Avondale College, gaining an education so that Jesus can use me to be a blessing to others.

Since the Lord took full control of my life the inferiority complex has vanished, because I know my Redeemer liveth and He can use me where I thought it would be impossible. I know He loves me because He died for me. He satisfies my soul's desire. My friends, will you let Him satisfy your heart's longings?

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## Our Island Field

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### *I Started My Own School*

E. HELSBY

Roll-call, third term, 1957. Attendance, 9.

Roll-call, third term, 1958. Attendance, 60.

This is the record of achievement of the school at Siufaga, Savai'i, Western Samoa.

Two years ago we were not here and neither was the school. We had spent our first three-year term of island service here on Savai'i, but after furlough my husband was asked to go to Vaioa for a year, in charge of the mission boarding school for boys and girls on Upolu, the main island. Toward the end of the year we were notified that we were to return to Savai'i for the remaining two years, where my husband's work was that of district director.

Remembering the lonely life I had led during the first three years, and comparing it with the full and satisfying life I was leading at Vaioa, I decided I would have to do something about it. Being a teacher I thought at first of applying for a position with either the government

school or the L.M.S. Mission school, both not far from our mission station.

I think the credit for the idea I finally adopted must go to Brother and Sister Bill Miller, who were then in charge of our mission school at Lalovaea, Apia. While we were discussing the situation they asked, "Why not start up your own school?" And after due consideration I decided to act upon their suggestion.

The church (next door to our house) then in the course of construction, was the only available place for school to be held, and with no capital or equipment to commence with, and arriving on the scene a week after the opening date for government schools, I was not very hopeful of a good roll-up. But I decided that if I had ten students for the year I would be quite satisfied. And that is just about how it eventuated.

The first day saw four boys and girls sitting on the mats. By the end of the week there were seven, and in all for that first year I wrote down twenty-four names. Many of these, however, had to be disqualified after fair trial, as I was able to teach only the two upper Primary grades (Forms 1 and 2), which must be taught in English.

Halfway through the year there were fourteen regulars, of whom nine were able to complete the school year. With the fee which the students were asked to pay each month I was able to supply blackboards, desks, and forms, and to contribute towards the installation of the church windows. Since then additional desks, blackboards, a cupboard, maps, and balls have found their way into the school equipment, so that now there is quite a workable basis on which to build a regular mission school.

Of those nine students one went on to Fulton Missionary College in Fiji, two went to Upolu to attend our Lalovaea school, and three returned to my school for this year. When you consider that not one of these was a Seventh-day Adventist you can see that the potential is great, as they receive instruction in Bible truths all through the year.

At the beginning of this year, 1958, I set myself the aim of thirty students, and here we are now almost at the end of the third term with thirty-six on my roll, the remainder being in the Primer school.

One thing which caused me keen satisfaction was the decision of the committee to build up the school by commencing a Primer section under the care of a paid Samoan worker. This young man, Sione by name, though completely untrained, is tackling his task very commendably. After one year at Fulton he was unable to return, so spent a year wondering what to do next. He was then asked to care for the Vaioa Primer classes, under the leadership of Brother and Sister Stan Thompson, and when that year was completed he came to us here at Siufaga, with his young wife.

As well as teaching his classes each school morning, Sione renders valuable service on Sabbaths, leading the meetings and missionary work. We have been very grateful for his services here this year in

these lines, and also in the endeavour to establish JMV work among the school children and also the Pathfinder Club.

Here the progress seems to be slow, owing no doubt to the fact that very few of the total of sixty students are Seventh-day Adventists. In connection with this fact, however, I am pleased to be able to report that all the available young people from our church in this district (covering a road length of nine or ten miles) are attending this school.

Again, this year some have applied for entrance to Fulton Missionary College, not one of the five being a church member. It is a very hard thing for them to break away from the old traditions, and the influence of their chiefs and pastors is very great; so it would be too much to hope for definite results in such a short time. But the seed of truth has been sown and who knows when the reaping will come? We have news that our student now at Fulton is in the baptismal class, and my husband has six of the students in a similar class here.

We have also been cheered with the assurance that next year this school will be taken over by the mission and that the Standard classes will be added, thus making it a full Primary school. In this way our opportunities of giving Bible truth to the young minds will be considerably increased. It means of course that school buildings must be erected and teachers must be paid, but we are confident that with the help of God these things will not prove to be insurmountable difficulties.

We are to leave at the end of this year but my thoughts will be with the school and I wish the new missionary couple, whoever they may be, God's blessing and great joy in service.

### *Faith Laughs at Impossible Things and Is Justified*

ALEC C. THOMSON

President, Gilbert and Ellice Islands Mission

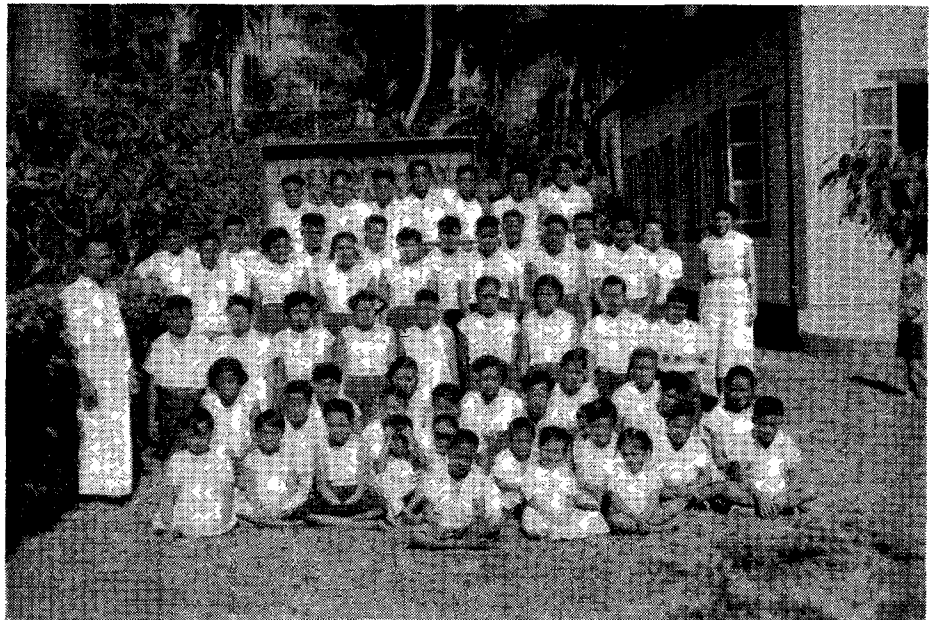
Have you ever come to the place where you have had to admit "I can't do it. It is impossible"?

That was the position in which we thought we found ourselves in May of this year. We were faced with four major problems, and there seemed no way out, around, or through. Impossible, was the decision.

The problems were these:

This colony provides no Sabbath privileges for employees who accept the Sabbath or who apply for work after having accepted the Sabbath. Pastor G. Branster, president of the Central Pacific Union, while with us approached the Resident Commissioner upon the issue, but he was adamant. No Adventist would therefore be employed by the Government, and as the only other employment provided is by the missions, the position was grim.

The second and most urgent problem was the transportation of our Fijian teacher Manoa and his wife to Funafuti. They had come from Fiji, but the ship, not calling at Funafuti, had brought them



*Mrs. Helsby with the large group of students at the school she started herself.*

to Tarawa. Now we must find a ship going to Funafuti, 800 miles back along the route they had come. There was nothing. A ship had left two days before they arrived. There would be nothing now for at least a month. In this place that ship scheduled for the next month might be sent somewhere else, and it could be two months before there was any transport to Funafuti. There was nothing to do but wait.

Third on the list was the new school building. Existing buildings are rapidly deteriorating after the strong west winds of our westerly season. Sufficient money is in hand to commence, and because of the prospect at the beginning of the year of lack of finance for visitation around the field, it was planned for the president to supervise the building programme.

But we thank God that what at first appeared to be a lean year has brought its abundance, and we have been able to spend much time visiting the field. Some islands were visited for the first time in two years.

But now who was to build the school? One can't be in two places at once, and the most important work of plucking brands from the burning must always come first. Hence problem three: Who would build the school? The year was slipping by, the president's furlough was in view. Again the situation seemed impossible of solution.

The work of saving souls was our fourth problem. There is keen interest in a number of centres, and requests for teachers were coming in. At the present we have no one able to fill these positions. People are wishing to be baptized, but there is no one to give the necessary instruction. What could we do? We could visit at irregular intervals ourselves, but that was not adequate. The position seemed impossible.

This list of impossible things faced us as we went to prayer meeting early in May:

"With men this is impossible; but with God all things are possible." Matt. 19: 26.

"The things which are impossible with men are possible with God." Luke 18: 27.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17: 20.

With these assuring thoughts in mind we sought God to perform the impossible things I have listed. Many prayers ascended to God that evening and in the early Sabbath morning voluntary prayer bands.

God took action immediately. A ship was directed to leave for the Ellice Islands in a week and Manoa and his wife went aboard, bound for the school which so much needed them, and they providentially reached there before Pastor Neru, who was district director of the Ellice group, had to depart for Fiji.

We sent a request to Fiji for others to come to our aid in reaping the harvest. Two young men employed as government teachers volunteered to help us, and we trust they will be here in time for the opening of school in 1959.

It was only a few days after prayer meeting when a line of thought began to take shape and a request was sent to the Central Pacific Union Mission officers asking if we could approach the church members of Australia and New Zealand to find someone who would volunteer to come and build our school without remuneration. We were thrilled when the policeman arrived with a telegram saying the division had granted our request.

Within a few weeks a number had volunteered. Let me express here our grateful appreciation to these brethren and all our beloved members who unstintingly support those of us in far-off places seeking to hasten the coming of the Lord. It is now expected to commence building early in the new year.

So one by one the impossible things were being done by our all-powerful, all-wise heavenly Father.

Only one yet remains, and upon my last visit to Tarawa there was talk of dispensing completely with work on Sabbath in the government service by working on Wednesday afternoon which is now free time. So we see the wonderful providences of our Father.

Perhaps in your experience too there are some things which seem impossible. God is waiting to help you. With Him all things are possible.

Jeremiah prayed: "Ah Lord God! behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jer. 32: 17.

If we would only believe it and prove it, how much more might we accomplish and be able to say with Paul: "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

Will you not join your prayers with ours that God will pour out His Spirit and continue the work thus wonderfully and providentially begun, that many precious souls shall be led to accept Him before it is too late?

## Opening of Aid Post on Emira Island

L. A. J. WEBSTER

President, North Bismarck Mission

The Public Health Department of the Territory of Papua and New Guinea is following a programme of training medical orderlies and establishing aid posts where these orderlies can serve their own people. The native people are encouraged, from their own resources, to build aid posts and small hospitals in which they can receive medical attention.

It is gratifying to note that our members are foremost in co-operating with the department in this work. (At least this is so in the New Ireland district, of which I am writing.) The posts are staffed by boys of the people's own choosing, and the arrangement seems acceptable to the people, the mission, and the Health Department.

Recently a pleasant programme was held to mark the opening of one of these aid posts on the island of Emira. Emira is a small island in the St. Matthias Group. This group is the most northerly of any in the Territory of Papua and New Guinea, being only about one degree south of the equator.

The population is only around 380, but their energy and initiative put them streets ahead of other communities. Their island is also poor in natural resources, forest areas having been largely devastated or cut out by occupation forces during the war years.

However, the building recently opened was a credit to these people. It is constructed of timber all pit-sawn and hand-planed. It is lined throughout and has a galvanized iron roof. Two wards and a service room stand on a concrete base.

The district commissioner and the district medical officer were present at the opening.

Mr. Healy, the District Commissioner, in his remarks said: "This is undoubtedly the best aid post in this district. It shows energy and initiative, a truly commendable effort on the part of the few inhabitants of this island."

I invited God's blessing on the building and its ministry and Dr. Soucek, after appropriate remarks, declared the building opened.

A cash offering taken from the native people at the opening programme amounted to £22 8s., and this will be used for the purchase of a water tank. The district commissioner promised to make a gift of some government materials to further furnish the post.

Not the least interesting was the quantity of food arrayed for a feast. I was amazed that the island could produce so much. A three-ton truck made a return trip to carry away the portions set aside



## Hymn for Christmas

FELICIA HEMANS

*O lovely voices of the sky  
Which hymned the Saviour's birth,  
Are ye not singing still on high,  
—Ye that sang, "Peace on earth"?*

*To us ye speak the strains  
Wherewith in time gone by  
Ye blessed the Syrian swains,  
O voices of the sky!*

*O clear and shining light, whose beams  
That hour, Heaven's glory shed  
Around the palms, and o'er the streams,  
And on the shepherd's head.*

*Be near, through life and death,  
As in that holiest night  
Of hope, and joy, and faith—  
O clear and shining light!*

*O star which led to Him, whose love  
Brought down man's ransom free—  
Where art thou?—'midst the host above,  
May we gaze on thee?*

*In heaven thou art not set,  
Thy rays earth may not dim.  
Send them to guide us yet,  
O star which led to Him!*

for the government visitors, ourselves and the "Malalangi" boat's crew.

Undoubtedly the Administration will continue its policy of establishing such aid posts and staffing them. The mission is happy to assist in seeing that worthy young men are selected for training and are encouraged to remain faithful members of the church, returning to serve their own people.

## No Standing Room at Samoan Evangelistic Meetings

FIONA M. THOMSON

Have you ever been to an evangelistic meeting where the Adventists were asked to vacate their seats in favour of the visitors? Still the people crowded in to fill the Apia Tivoli Theatre to capacity.

This was the third of the evangelistic Sunday night meetings in which Pastor D. I. Jenkins preached powerfully a Christ-filled, Christ-centred message. The crowd had increased by fifty per cent since the first meeting, and at the fourth one, when we had to take a smaller hall, the seating accommodation was entirely inadequate. There was not even standing room.

You would have loved the singing. Pastor G. Branster, our union president, stated publicly on the opening night how he had been thrilled by the enthusiastic singing of the choruses and the delightful rendering of the anthem under the baton of Brother Sauni Kuresa. We lacked no talent for musical items. Samoans love to sing, and harmony is their speciality.

But we were not content to have only one meeting a week. Running concurrently with the mission has been a Best Saturday Night programme, well planned, well presented, and well attended. Our young people have proved themselves extremely capable and enthusiastic in this venture; and without a doubt they have gained a rich personal blessing.

The Bible marking classes held in conjunction with the mission on Tuesday and Thursday nights were well attended also. These were translated for the benefit of those who did not fully understand English, to ensure that all could read and understand the words of truth from their Bibles.

Results? It is too soon to give a full account, but by the power of the Holy Spirit we hope many will be baptized. Without exception, those taking Bible studies are young people, and youth have made up the large majority of the audience.

The thorough planning for this mission has been largely responsible for its smooth running. The programmes were arranged by a special committee and certain areas of the town were handbilled. Now our field staff are helping the people with their Voice of Prophecy lessons in English and Samoan and are canvassing "Steps to Christ," the book presented to those who attended every meeting. Strangely, there

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## Around the CONFERENCES

### *Another Beacon Along the Queensland Shore*

DORIS MILLER

Sabbath, November 1, was indeed a happy day for the little company of believers at the seaside resort of Scarness, Hervey Bay, Queensland. For it was then these good folk, in the opening and dedication of a new church, saw the fruition of what must have been an almost Herculean task for all concerned. Though few in number, their faith, zeal, and willingness to sacrifice to the cause of God was indeed great.

Pastor T. A. Mitchell presided and said how pleased everyone was to have Pastor D. Sibley, president of the conference, with them.

During his remarks, Pastor Sibley remarked that the building proved we must not despise the day of small things. Stones, brick, and marble are important in the erection of churches; infinitely more important is the witness in the lives of those who worship in the churches. He exhorted all present to be faithful to God. May they all be "living stones" "polished after the similitude of a palace."

Brother Reick, who has played a prominent part in the activities connected with the building, spoke a few words of welcome to all present. An offering lifted proved very gratifying, and this report was read by Sister Newby, secretary of the building committee:

"A little more than twelve months ago our members, although few in number, felt the need of having a place of worship where we could meet each Sabbath to study the Word of God and teach the children.

"Brother R. Straker, who at that time was in charge of the work in Maryborough, was in favour of our buying a little block of land which was offered to us for £250. This allotment, consisting of a little more than twenty-nine perches, was purchased, the members all contributing to the cost. It is situated less than one hundred yards from the Scarness post office, on the main Pialba Road. It has a grassy lawn in front and several fruit trees at the rear.

"Subsequently, we bought a small building for removal, and by adding to it, lining and painting it, with the aid of a carpenter, the male members giving much voluntary labour, the little hall was completed. The seating, flooring, carpet, and organ were provided by our members.

"The estimated total cost including the land was approximately £600, and this has almost been paid in full.

"We thank the Lord for His help and blessing and for enabling us to secure this building in which to worship Him.

"Thanks are also due to Brother and Sister F. Watson who have so kindly allowed us to hold our meetings in their home for the past ten years."

We in Maryborough rejoice with our believers in Scarness, and pray that the light of the gospel message shall shine from the little church on the shores of Hervey Bay.

### *Pastor Weis Applauds Men for Breaking and Entering*

HAZEL V. WATTERS

Secretary, North New South Wales Welfare  
Federation

The Lord Mayor's committee room in the Newcastle City Hall, freshly brightened in modern style, afforded a beautiful setting for the annual general meeting of the Newcastle Branch of the Welfare Federation on October 28, 1958.

Pastor Weis told the meeting that this federation is the strongest in the division, extending as far as Cessnock and Gosford. The retiring officers, Mrs. H. W. Hollingsworth, president; Mrs. Watters, secretary; and Mrs. Whitson, treasurer, were re-elected, and Mrs. Branster (wife of Dr. R. Branster, radiologist at Newcastle Hospital) was elected vice-president.

Two of the five doctors' wives in this federation, Mrs. Hellestrand and Mrs. Branster, addressed the delegates on Practical Spirituality. Pastor Weis, the division Home Missionary secretary, with his clear vision of the world's needs, his deep understanding of human nature, coupled with his keen sense of humour, kept his listeners most attentive as he related the story of the palsied man as recorded in the Gospels. Read it in Mark 2 and catch a vision of the unhindered determination of the four men, strong in faith and filled with a burning desire to have their companion healed of his disease.

The report says they uncovered another man's roof and they even broke it up in order to let this man come into the presence of Jesus. Listen now to the simple words of Jesus: "Son, thy sins be forgiven thee." Such a manifestation of faith stirred the hearts of all present to return to their homes and societies and press forward with greater zeal than ever to build up, strengthen, and restore those in need.

Hamilton society staged an apron parade, and the funds from the sale of the aprons went to the Old People's Homes fund. This parade was compered by Mrs. Swan who has recently returned from a trip abroad.

Funds from the Greenfinger stall (bring and buy) were credited to the Federation funds.

A display of rugs made from odd pieces and clean used clothing created much interest and reminded all that a use can be found for everything.

Basket lunches were served to all on coloured cardboard plates and to the paper serviettes was pinned a text or inspirational quotation.

What a delightful outing a Dorcas get-together affords!

### *Retirement Can Be Happy or Not*

(Reprinted from the "Christchurch Star-Sun" and the "Christchurch Press" of October 13, 1958.)

"Retirement could be made a happy or unhappy experience by the way a man adapted himself to it, Pastor B. H. McMahon of Sydney said at the opening of the Seventh-day Adventist home for the aged, Ilam Lodge, yesterday.

"Dedicating the new home, Pastor McMahon said, 'Brood not over the shortness of life or its failures, for one should get rid of every root of bitterness before he enters retirement.'

"Never in his wildest imagination did he think the rambling old mansion he visited earlier in the year could be converted into the attractive building it was today. Nothing that taste and thoughtfulness could provide had been neglected.

"Bought for £8,250 Ilam Lodge cost a further £10,000 to remodel and furnish. The project was backed by Government subsidy.

"Each guest has his own fully carpeted and modernly furnished room, with central heating.

"Sixteen people can be accommodated at present, but the home will later take thirty guests, the manager, Mr. D. R. Eliot, said.

"Four hundred people saw the opening, among them the Minister of Social Security (the Hon. M. B. Howard), the Mayor of Christchurch (Mr. George Manning), the Mayor of Riccarton (Mr. E. J. Bradshaw), and Mr. M. A. Connelly, M.P."

Pastor M. G. Townend tells us the home is the result of almost two years of careful planning by the officers of the South New Zealand Conference and a great deal of hard work in fund raising done by the various Dorcas and Welfare Societies. News stories of the dedication appeared in almost every daily paper in the South Island, and coverage in Christchurch was particularly generous.

In his address Pastor McMahon also said: "I know that Pastor Petrie, president of this conference, and Brother Eliot, and other leaders present will take a son's delight in the fathers and mothers in Israel who have taken up residence in this lovely home. What a solace it is to know that our aging folks are happy and well-cared for!

"May I say a word to those dear friends who care for our guests here at Ilam Lodge? Remember that even you and I

who are younger have our 'off' days when we don't feel too well and may be a little out-of-sorts and touchy. Be patient with them. Cheer and love them through any dull places. Life, especially when you are old, needs a lot of love in it. Strickland Gilliam emphasizes this in the delightful poem:

#### WHEN TO LOVE

*Folks need a lot of loving in the morning,  
The day is all before, with cares beset—  
The cares we know, and those that give no  
warning;  
For love is God's own antidote for fret.*

*Folks need a heap of loving at noontime—  
In the battle lull, the moment snatched  
from strife—  
Halfway between the waking and the croon-  
time,  
While bickering and worriment are rife.*

*Folks hunger so for loving at the night-time,  
When wearily they take them home to  
rest—  
At slumber-song and turning-out-the-light-  
time—  
Of all the times for loving, that's the best!*

*Folks want a lot of loving every minute—  
The sympathy of others and their smile!  
Till life's end, from the moment they be-  
gin it,  
Folks need a lot of loving all the while.*

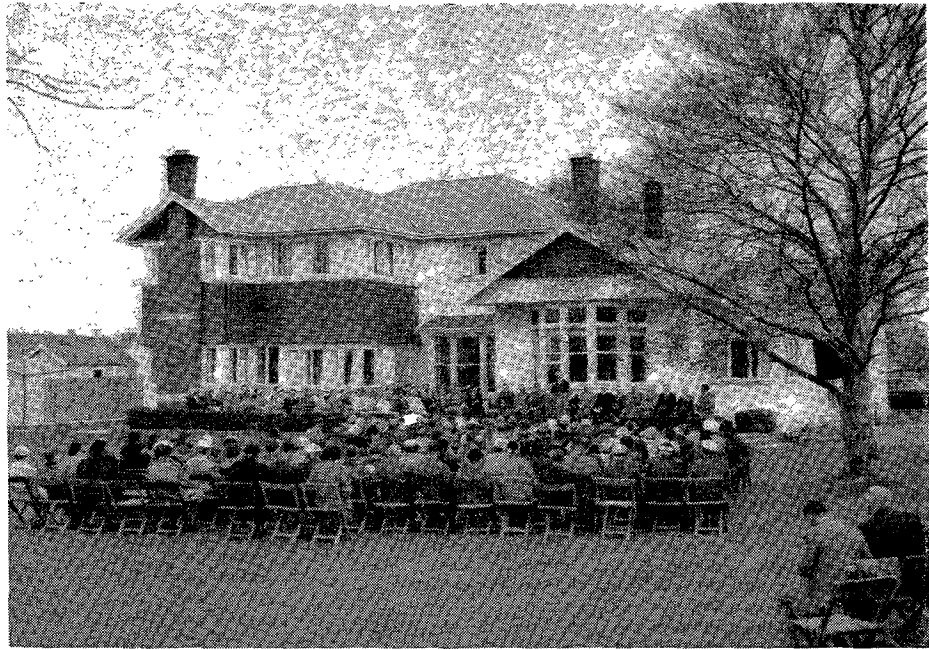
### A Report on the Holy Spirit's Activities

R. PAVITT BROWN

The Divine One has been at work in the South Auckland area. Pastor Ray Kent, with his helpers, Brethren L. Uttley and T. Ludowici, have received an in-filling which has overflowed into the experience of God's people here. Their ministry has been enriched with grace and power. God is speaking through His workers. The sweet, refreshing showers of blessing have caused a lush new interest to spring up in mature decision for Christ and His saving truth.

Typical is this close-of-service interview with a husband and wife who had been searching for truth for thirty years: "Now we have found it," they said. "It was during the second lecture in this Otara Cinema. We just sank back in our seats with a sigh of great satisfaction. The way you used the Bible. . . . We knew in our inmost beings we had come to the end of our quest." These dear folk are rejoicing in their newly discovered treasure of truth, and worship with us on Christ's holy Sabbath day.

A young professional man was secretary of a Protestant church committee in Auckland. He attended Pastor Kent's first meeting and felt a new call to consecration and service. He therefore consulted his minister, who assured him it was a definite call to the ministry. An application to enter the seminary in 1959 was sent off. Meanwhile personal contact with our staff led to Bible study, and one



Ilam Lodge, Christchurch, South New Zealand's home for the aged.

day our friend called upon the minister to tender his resignation from the church. Consternation! Said the young man, "I have decided to train for the Adventist ministry, and plan to go out and preach the truth."

The minister then said he would put our friend straight in five minutes, but the discussion extended into three hours. At the close our new Adventist observed that nothing could have done more to confirm his faith in the truth of the advent message. His stand for truth has alienated friendships, but with eyes for Christ alone another candidate for the ministry will enter college next year.

A timid girl went out on the search for the oldest Bible and met a lady who, though in possession of a Bible, expressed a wish to understand it. She said, "I want to find the truth." "Well," replied our young lady, "I have it." She then went on to say she could arrange for Bible studies if the lady was agreeable. Brother Lyn Uttley took the now-not-so-timid girl along with him for a study on the second advent. The next time the lady wanted to know about the true Sabbath. A joyful girl anticipates Pastor Kent's next visitation day which will be a search for the favourite Bible text.

A young man whose father is a lay preacher decided to leave home to find truth in a new environment. He visited the public library and found there a copy of "Great Controversy." Taking it home he just devoured it, then read it a second time. "This book reads like a thriller," he declared to all and sundry. It was at this point Brother Ludowici heard about it. "The book must be inspired" the young man announced to him. He and his wife are drinking in the truth in great draughts. The hours fly past and time is too short when the evening study hour comes around. Who but the Holy Spirit,

who undoubtedly inspired the writing of the book, led this young man and his wife away from old associations to put them in touch with God's men of this portentous hour?

A young man and his wife who once rejoiced in the faith but for years had been out of touch, recently arrived in New Zealand. A neighbour couple eager for truth, asked if they knew the answer to a spiritual problem. Recognizing his responsibility before God our one-time ardent brother brushed off his Bible and began to teach his friends the faith of Jesus. Just at this time notification of Pastor Kent's meetings was received, and now the two couples are seated in church each Sabbath morning, hearts warm in a living faith, joyful in the Lord. Again we question: Who but the Holy Spirit?

After the preaching on the origin of evil, a man who serves many city business men could not sleep. At 4 a.m. on Monday morning he was so agitated that he roused his father. He confessed that he had defrauded and stolen. His father's advice: "Son, as soon as it is daylight start making things right." All Monday he made his calls, making restitution and asking forgiveness. A business man of the city well known in religious circles just stood dumbfounded. "Brother," he said finally, "you are the saint and I am the sinner. There are some things in my life despite my profession that I have never had the courage to put right"! At the end of the day and in the days since our new-born brother testifies: "I feel as if a great burden has been lifted from me. I am enjoying a real honeymoon experience in Christ."

One of our young men is friendly with a girl not of the faith. He had booked seats for the theatre on Tuesday night. Not knowing the subject was the Sabbath he took his young lady to hear Pastor Kent

on the Sunday evening. She was enthralled. "I can see it now!" she cried. "Why didn't you tell me about it before? I must keep the Sabbath from this time on. If your people's reasons for not attending the pictures are as good as these for the Sabbath, we won't be going there on Tuesday night." And the reservations were cancelled. If ever a man was joyful under the rebuke of the Holy Spirit we can assure our readers that our young friend leads them all at this moment.

Another brother was reticent about witnessing for his Lord. He had employed a youth on his farm for some six months and had not once mentioned his faith in Christ. Finally the lad came along with the family to the mission meetings. Greatly impressed, he exclaimed, "Why didn't you tell me all this before?"

That poignant "WHY" could suggest the reason the Holy Spirit has not yet empowered the entire church. "The fullness of the time" has come again. In its original connotation, "Christ died for the ungodly." In its present application shall it conclude: "Every Seventh-day Adventist shared his faith and received the latter rain"?

### Various Churches Contribute Programme at New Tenterfield Hall

DONALD H. WATSON

Adding to the attractiveness of the neat brick church in Tenterfield, N.S.W., is a new church hall built just behind the church and dedicated on Sabbath afternoon, September 13.

Constructed of timber on a brick foundation, with iron roof and painted inside and out in pastel colours offset by stronger tonings, the 46- by 23-foot hall is sturdily built and well finished and appointed.

At the front entrance is a commodious brick and glassed-in porch, and inside at the rear a movable partition wall suspended on rollers allows for a second room of larger or smaller dimensions as desired. A sanded floor, a piano, cupboards, sink, Wonderheat stove, power points, fluorescent lighting and twenty-five multi-coloured seats each seating four or five, will meet a long-felt need for a hall of our own for social evenings, Sabbath school classes, JMV work, etc.

The cost of erection has been met by voluntary labour, "talent" money, donations, offerings, and a bank loan. The estimated worth is £3,000, and the actual cost to date is £1,665.

There were two opening ceremonies, the first being for Adventist church members. On this occasion there were many visitors including Brother R. Straker and his flocks from nearby Queensland churches at Warwick and Stanthorpe. Pastor T. R. Kent, from Casino and Kyogle, and one-time minister in Tenterfield, took the morning service; and Pastor D. Sibley, previously president of this conference but now president of the Queensland Conference, assisted by Sister Sibley, filled the main part of the afternoon dedication service, which was followed by a film evening.

The second ceremony was a civic opening to which the townsfolk were invited on Saturday evening, September 20, and resulted in an excellent programme to a full hall. The Mayor of Tenterfield officially declared the hall open. The unique programme was a community effort, as items were given by the local Methodist choir, and vocal, piano, and violin solos by members of the Roman Catholic, Anglican, and Presbyterian Churches. The Salvation Army officer would also have taken part, but he was called away by emergency.

Pastor H. W. Hollingsworth, our North New South Wales Conference president, in his helpful address expressed the hope

that the hall would help to serve the social, physical, and spiritual needs of the church and the town. A showing of helpful films concluded an enjoyable evening.

This civic opening has left an excellent impression on the minds of many townsfolk, and resulted in pleasing front-page articles in the local newspaper on two successive days. We hope and believe this new building will indeed leave a "hallmark" of lasting value upon the members in this community.

### Broken Hill Church Looks Back Over 65 Years

L. G. BURTT

Amid beautiful floral decorations the Broken Hill church celebrated commemorative and spring services on Sabbath, September 13. That day marked the commencement of Festival Week in this city, during which Broken Hill celebrated the 65th anniversary of its founding.

The commemorative service in the church was designed primarily to review its history which reaches back to approximately 1893. It was, however, in 1895 that a small company commenced regular worship and study at the first Sabbath school to be established in Broken Hill.

Pastor J. C. Dever reviewed the history of the church, assisted on the rostrum by Brother L. R. Kendall of East Prahran church, Victoria, who actually attended the first Sabbath school to be held here, and who returned for the Festival Week celebrations.

Brother Kendall's father was organist at a local Protestant church in 1895, but his inquisitiveness regarding the erection of a tent in Broken Hill in that year and the influence of his Adventist God-loving aunt won him to the advent faith.

The tent he saw being erected was the canvas shelter in which Pastor Hickox of America ran a mission. Later Brother Kendall moved to South Australia and Victoria, joining the North Fitzroy church and Echo Publishing Company, where he learned the process of printing the "Bible Echo." He was also connected with the printing of the first copies in Australia of "Desire of Ages." The printing plates for this book, he said, came from America. Brother Kendall had the privilege of personally hearing Sister E. G. White speak at a camp-meeting in Geelong. He was quite at home in Broken Hill during his visit and the folk there were thrilled with his personal account of the church's beginning in this centre.

In reviewing the church's history Pastor Dever said:

"Mrs. Nolan, daughter of a Dublin clergyman and wife of an hotelkeeper who had moved to Broken Hill in mid-1889, was led in 1893 to acceptance of the Lord as her personal Saviour through her study of 'The Great Controversy.' Enthused with the desire to bring others to the knowledge of the saving grace of Jesus, she visited people with the 'Bible Echo,' which later became known as the 'Signs of the Times.' As a result of her visitations



The new church hall, Tenterfield, dedicated on September 13.





Pastor J. C. Dever (right) with Brother Kendall, who attended the first Sabbath school to be held in Broken Hill.

she interested people in the Word of God and subsequently a Mrs. G. Ward and her daughter became members of the church. The first Sabbath school at Broken Hill was held in Morgan Lane in the school-room, and was conducted by Mrs. Ward. That would have been in 1894-1895.

"In 1895 Dr. G. M. Kellogg visited Broken Hill and commenced mission work in the district in order to build up an interest in the knowledge of God. Not only did he develop an interest but he found a wife here. He married Miss Ellie Nolan, daughter of the first member, and they became the first missionaries to Tonga.

"Later, Pastor Hickox arrived from America and opened a mission (conducted in the tent which Brother Kendall saw being erected). As a result of the preaching of the Word of God at that mission there was raised a company that began in the Sabbath school. The names of families attending worship during those early days were the Nolans, Wards, Rogers, Kendalls.

"The first baptism ever held in this city of Broken Hill by an Adventist minister was conducted by Pastor Hickox in a special font which he erected at his home in Thomas Street.

"The first marriage to be celebrated in the church was conducted on June 8, 1919. The late Pastor Smart officiated and the parties to the marriage were Mr. and Mrs. G. Thomas (nee Grace Johnson) who now reside at 196 Chloride Street, Broken Hill.

"When the church was first organized it was held in the old Athenæum Hall; later in Tait's Hall. From that position it moved several times until it reached its present situation in Wolfram Street."

Pastor Dever concluded his historical review by stating:

"John the Baptist's purpose was to prepare people for the coming of the Lord, and for this same reason Seventh-day Adventists entered Broken Hill in 1893-1894.

We have much for which to thank Him. He has held this church together by a bond of fellowship which has helped us to realize, as Pastor W. A. Spicer once said, 'The Adventist family is a good family to belong to.' As we treasure God's Word we must go forward in faith looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

N.B.—It is of particular interest that Pastor Ward Nolan, well known for his missionary service in Papua and New Guinea, and now an evangelist in the Greater Sydney Conference, is the son of a marriage linking the two Broken Hill families whose names he bears. His father, who lives with him, Brother W. H. Nolan, states that his mother led an "insurrection" against the introduction of High Church ritual into the Anglican Church in Victoria where she worshipped at that time. She was always a good Bible student, and when the advent message was presented to her she quickly recognized it as Bible truth and came to Broken Hill in the fervour of her first love.—Editor.

## You Must Be in This Christmas Drive

C. C. WEIS

Home Missionary Secretary, Australasian Division

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

There is nothing more life-giving than the name of Jesus. His name gives strength, colour, and energy to all our hopes and spiritual ambitions. When we have Christ in the soul there is no room for hate and envy, worry, or illness be-

cause health, joy, and song are blessings which He alone can give, and they crowd out the negative thoughts of fear, mis-giving, and resentment.

But oh, how many there are all around us who have not named the name of Christ in their lives. What are we doing about it? Every consecrated heart can do something to help someone along the way to the kingdom of God. Every church member can visit or give a Bible study, conduct a branch Sabbath school or Vacation Bible School, hold a cottage meeting, give a tract, or send the "SIGNS."

"SIGNS OF THE TIMES" is the name of the best soul-winning magazine we have in Australasia. Is it a faithful visitor in the homes of your friends, your neighbours, your loved ones? It points its readers, men, women, and young people, to Christ in whom alone there is life and eternal salvation.

The "SIGNS" magazine is now putting on a drive for an additional 16,000 subscribers so as to bring their present subscription list up to 50,000, and I hope they double this goal. The "SIGNS" should be in every home and office. You cannot make a better investment than to send 12/6 to your conference or direct to the publishing house on behalf of some neighbour or friend. As a Christmas gift you cannot do better.

Read "SIGNS," send "SIGNS," and enjoy more abundant life.

"Some measure their lives by days and years, others by heart-throbs, passions and tears, but the truest measure under the sun is what in your lifetime for others you've done."—Ruth Smeltzer.

## The Service of Avondale's Loving Christian Hearts

D. S. FAULL

Lay evangelism is a live part of the programme at the Australasian Missionary College. More than half the students and regular members of the college church have joined hands in a regular programme of soul-saving work. Five branch Sabbath schools and Sunday schools and two JMV and Pathfinder clubs are successfully conducted each week.

Soon after a victorious Ingathering campaign had been completed, plans were moving along for two lay evangelistic efforts in nearby towns. One was in the small farming township of Dooralong, about fourteen miles from the college, where a branch Sabbath school had been profitably run for over two years. The Ministerial League took the responsibility for this, and opportunity was afforded the young preachers to develop their talents. In spite of opposition some good interests were found.

In the beautiful lakeside town of Toronto the other mission was held. This is one of the places Sister E. G. White said should be worked from the college and in which she indicated souls would be gathered. It has been interesting to meet some of those who remember Sister White visiting their homes.

Toronto is fortunate in having a modern, comfortable central hall, and this we were able to procure for eleven Sunday evenings at a moderate rental. The organizing, advertising, distribution of handbills and literature, and house-to-house visitation was cared for by the college members and the preaching by Pastor R. A. R. Thrift. At least 15,000 copies of the "Signs" and other literature and handbills were distributed. The preaching each Sunday was preceded by half an hour of special music, and this greatly helped in making the meetings a success.

Pastor Thrift, our veteran evangelist, preached with power and clarity, and his message was appreciated by Adventists and those not of our faith. The maximum attendance was just over 200, and at least half the audience were non-Adventists.

South-east from the college are a number of small lakeside towns. These have been visited with the "Signs" during the past few weeks, and eight adults are now having regular studies, and several more show a friendly interest.

To correctly evaluate our ministry is difficult. Two adults were baptized early in the year, and Pastor Thrift expects a further ten to twelve to join the church later. Many others are interested and are quite favourable. Generally the people like the "Signs," and about seventy are now receiving copies through the post. Bible studies have been held in at least fifty homes, and Pastor Thrift is kept busy caring for the interests.

A tremendous amount of seed has been sown, and with the watering of God's Spirit we hope will bring forth a bountiful harvest.

The public effort stirred the local ministers into action, and we trust into a more ardent preaching of the gospel.

Wherever consistent door-to-door visitation was carried out, interests were found. What would be the result if all church members would visit and bring the gospel to a few neighbours and friends?

"There are many who need the ministry of loving Christian hearts. Many have gone down to ruin who might have been saved if their neighbours, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighbourhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians this work will be our delight."—"Desire of Ages," page 141.

Four students formed a male quartette and sang their way into a number of homes. One family is being baptized who was found by them.

Last but not least is the personal blessing this service has brought to each one who engaged in it. Often we would see some timid lad or lass almost too afraid to begin knocking on doors come home overflowing with the joy that has come through personal witnessing.

"Hundreds and thousands were seen visiting families and opening before them the Word of God."—"Testimonies," Vol. IX, page 126.) Let us be sure we are among this company.

## Charge to the Graduates

(Taken from addresses given at the 1958 graduation services, Loma Linda College of Medical Evangelists, California, for the benefit of Australasian young people entering the same professions.)

GODFREY T. ANDERSON, Ph.D.

It is my privilege and prerogative to address you for the last time as students and for the first time as alumni. During your years at this college you have received its best offerings of tutelage and erudition, of competence and skill. As you cross the college threshold you will now assume obligations and responsibilities cognate with your new dignity.

You are all entering professions dedicated to the relief of suffering. In the years ahead you will work in a world of pain and disease, of birth and death. May you, at the same time, live in a world of love and compassion and spiritual renewal.

Every physical malady is a kind of purgatory. Many who need your ministry will be shrouded in discouragement and despair through which you must grope to bring release. Every episode of indifference or callousness on your part will diminish you personally, as well as your profession and your college. Those who come to you must mean more than a statistic on a chart or a blip on a magic screen.

Be alert to the advances in your chosen field of interest. Cultivate the inquiring mind, for you cannot ride for ever on the shoulders of your forebears.

**The most important dimension of life is not length, but depth.** In your efforts to lengthen lives, seek also to enrich and deepen them by reverence, devotion, and Christian purpose. The calm spiritual strength of one who knows what he stands for, whose sense of values is built into the fibre of his being, surpasses the power of mere technical knowledge or skill.

This is the ideal which your college would ever hold before you. Your professors through the years have regarded their patients as spiritual entities tortured by fear and pain. Your training here should have prepared you to minister to such, not as aggregations of organs, but as fellow mortals who share with you the hopes and despairs of human life.

Now the world becomes your ward and all mankind your proper province of concern. "I do not ask," wrote Pasteur, "either your opinions or your religion, but what is your suffering?" Accord a special tenderness to the poor and forgotten, and give courage and cheer to those broken in spirit. Be calm without being cold, patient without being weak, strong without being proud.

Each one of you has specialized knowledge and skill which is vital to the well-being of mankind. Never, on this account, wear the tawdry cloak of arrogance and infallibility. Clothe yourself, instead, in the regal robe of humility and humane concern, for God is near to the humble, and reveals Himself to the patient and persevering. The humility of Newton, considering himself but a child gathering

pebbles of truth by the vast ocean of knowledge; the patience of Marie Curie, separating a few milligrams of radium from tons of uranium ore—these are qualities of greatness which are akin to sanctity.

If you are of the humane persuasion your greatest reward will be found not in the material wares which are huckstered in the market place but rather in the grateful love of hearts you have comforted and in the kind approval of our heavenly Father.

"Who is so low that you are not his brother?

Who is so high that you've no path to him?

Who is so poor you may not feel his hunger?

Who is so rich you may not pity him?

"May none, then, call on you for understanding,

May none, then, turn to you for help in pain

And drain alone his bitter cup of sorrow,

Or find he knocks upon your heart in vain."

—Adapted from a poem by

S. Ralph Harlow.

And now as you go your separate ways may Almighty God, who has endowed you with your various talents, dispose you to use them as a solemn trust from Him. Shunning the service of mammon, may you put out at heavenly usury your skill, your strength, your time, and your means as servants of your Sovereign Master, for the benefit of your fellow men everywhere, that in serving them you may know the glory of serving Him.

### International Bible Contest

(Concluded from page 1)

ist should represent South Africa next time, and I will be most happy to supply what information I can as well as sample questions that are likely to be asked. I have a definite scheme for study in mind and will give all my help to those who are genuinely interested.

### No Standing Room

(Concluded from page 5)

has been no open opposition to our evangelism.

Samoa presents a tremendous challenge. Do pray for our brothers and sisters here, that they and we may be given power commensurate with conditions.

## "We Are Great Only When Our Consecration Is Great"

Sir Wilfred Grenfell gave himself without reservation for long years of medical service in Labrador. There he found the abundant life in serving others. He heard the call of Christ as a young doctor facing the future. The words of that call seemed to say, "Sell what thou hast and give to the neglected fishermen of Labrador, and thou shalt find life." He accepted that challenge and he was not deceived. It was all and more than he expected it to be.

After he had given thirty-five years of faithful service in that stormy and deso-

late land, he was lecturing in England and referred to the call which came to him through Dwight L. Moody. He said, "There is the terrible fact that if I had not heard the call of Christ in the tent that day I might possibly have been a physician on Harley Street, being driven about in my Rolls-Royce! I would not have lost the opportunity of going to Labrador for anything."—H. M. S. Richards. —"C.M.E. Alumni Journal."

The real leaders do not always march at the head of the procession. —Wells.

## A Seventh-day Adventist Speaks Back

FRANK H. YOST

The evangelical status of Seventh-day Adventism has been questioned in recent issues of "Christianity Today." Contributors and correspondents participating in the debate voice appreciation of many features of Seventh-day Adventism—zeal of its lay workers, faithful "observance" of the Saturday-Sabbath despite economic disadvantage and cultural pressures, evidence that detailed doctrinal confession and patterns of behaviour do not retard church growth or community impact, and tithing of income for support of the ministry before church offerings are given for missions and other purposes.

Adventist acceptance of many basic evangelical tenets, moreover, is not in dispute. Even the formal Adventist insistence on the perpetual and universal validity of the moral law as divine standard of conduct is widely regarded as an emphasis unfortunately neglected by many evangelicals. What is in question, however, is the advocacy of certain doctrines peculiar to Seventh-day Adventism. "Christianity Today" has correlated these criticisms in the form of specific questions and has addressed them to Dr. Frank H. Yost, formerly Professor of Church History and of Systematic Theology at the Seventh-day Adventist Theological Seminary in Takoma Park, Washington, D.C., and Editor of "Liberty: a Magazine of Religious Freedom." His reply is printed below.—Ed.

1. Is the General Conference the only authoritative voice of Seventh-day Adventists?

Yes, in the ecclesiastical sense. Every Seventh-day Adventist is a free man, answerable to God, walking under the blessing of the Holy Spirit, who illuminates the Scriptures, the norm of his spiritual and moral experience. But the General Conference in session is the highest administrative body, and is alone qualified to speak for the entire body of Seventh-day Adventist believers.

2. Has the General Conference endorsed or approved the views recently enunciated

in the publication "Seventh-day Adventists Answer Questions on Doctrine"?

Not in the administrative or creedal sense. The book is not a creed. Seventh-day Adventists purpose to have no creed. In our opinion, creeds tend to limit the spiritual freedom of individuals, or to produce creedal loyalty rather than loyalty to the Scriptures. Both of these, Seventh-day Adventists intend to avoid. But the book has been widely read, both in manuscript form and since publication, by the ministry and the laity, with general acceptance. "The officers of the General Conference of Seventh-day Adventists felt that the material appearing in this volume would not only be helpful to the members of their own church but that it would also



### Christmas in the Heart

KATHERINE KILKEE

*Christmas is more than gifts or carol singing  
Or snow upon the roof or candlelight  
Or greetings or the chime of church bells  
ringing  
Across the silent night.*

*For Christmas is your love for those who  
love you,  
Your faith that God and you are not apart;  
It is your star, not in the night above you,  
But shining in your heart.*

—"Go."

furnish reliable information on Adventist beliefs and teachings to the many inquiries that in recent years have arisen regarding Adventist doctrines. They have therefore requested that this book be published for general use with the fervent prayer and hope that it may be useful in making clearer the way of salvation through our Lord Jesus Christ" ("Questions on Doctrine," page 10).

3. (a) Is it acknowledged that Saturday observance lacks precedent in the long sweep of church history until its 19th century introduction by Captain Joseph Bates of New Bedford, Mass.?

No. We have at hand documentary source evidence (in the technical historical sense) that the seventh-day Sabbath has been observed by Christian bodies at many geographic points in Europe and the East, and at many times in past Christian history. We recognize and emphasize that these bodies were the "sects" of Christian history, not the creedal groups. However, history does not establish or validate scriptural doctrine or scriptural observances. It can only illustrate them.

The most marked and significant revival of Sabbath observance in the post-Reformation period was by the Baptists, and it was by Baptists, as well as by individual Bible students, that Adventists of the early 19th century were admonished to follow the Bible in keeping the seventh-day Sabbath. Seventh-day Adventists acknowledge freely their debt to these Sabbath-keeping Baptists in respect to this observance, as well as the practice of immersion baptism.

3. (b) Is it acknowledged that the early church specially marked the first day of the week, and that the New Testament epistles specifically refer to the seventh-day only by way of prohibiting observance of the Jewish Sabbath?

Again, No. The New Testament emphasizes repeatedly the spiritually practical, non-legalistic observance of the Sabbath, from the example and admonition of Jesus Christ, who asserted His lordship over the Sabbath (Mark 2:28), and rebuked Pharisaical Sabbath observance (Matt. 12:1-13), through Paul's own repeated examples (Acts 13:14-44; 16:12-15; 17:1-4; 18:1-11) to the "Lord's day" of John's experience in Rev. 1:10. What our Lord had to say about the keeping of the seventh day was patently not to negate the day, but to rebuke Pharisaical interpretation of it, which led to abuses in its observance. "The texts of the New Testament specifically mentioning the first day of the week cannot rightly be construed as enjoining the observance of Sunday, or as transferring the Sabbath from the seventh day to the first day." ("Questions on Doctrine," pages 151f.)

As a matter of fact, reliable church historians, falling into the category of historical sources, record that both the seventh-day Sabbath, and the Sunday Sabbath, after its weekly observance was introduced at Rome in the second century, were used by Christians generally for worship, side by side, decade after decade, till as late as the 5th century (Sozomen, "Church History," bk 7, chap. 19, and

Socrates "Church History," bk. 5, chap. 22; in "Nicene and Post Nicene Fathers," 2nd series, Vol. II, pages 390, 132). This historical fact shows clearly, of course, that the rejection of Sabbath (Saturday) observance was not apostolic (cf. "Questions on Doctrine," pages 149-202).

4. Waving aside Seventh-day Adventist adherence to the Arminian view that believers may lose their salvation, the question remains whether the believer possesses salvation—on Adventist principles—on the sole ground of the atonement without any admixture of works. If Saturday-Sabbath observance is the special sign of spiritual obedience by the true saints of God (so that something man does specially qualifies him for heaven), is not the Saturday-Sabbath given a special priority in relation to salvation, and justification specially conditioned on its observance? If men now or in a later age must keep the Saturday-Sabbath to avoid forfeiture of salvation, then is not salvation a matter of both faith and works, since the righteousness of Christ no longer is the sole ground of the sinner's hope, but requires as its correlate an element of salvation by works?

God has a standard for all men to live by, and that is His own holiness and righteousness, as seen in the life of our blessed Lord and expressed in the Ten Commandment law (Rom. 7: 12). Failure to meet the terms of His standard is sin (1 John 3: 4; Rom. 7: 7-14). We are saved from sin by the grace of God alone, through the vicarious sacrificial atonement of Jesus Christ our only Saviour and Sin-bearer. However, to continue in known sin, or to repeat sin, is to deny or to frustrate the saving grace of God (Rom. 6: 1, 2, 11-18). The character of God, the example of the sinless Jesus Christ on earth, the standard of the Ten Commandments, and the will of God as expressed in the life and teaching of our Lord, comprise one holy pattern for the positive godly life, and define conversely the nature of sin. The keeping of the commandments, in any spiritually significant sense, can only be through the power of God. Indeed, only he who has been saved by grace, and empowered by the Holy Spirit, can keep the law of God (Rom. 8: 1-9; 1 John 2: 3-6; 3: 22-24; 5: 1-4).

The grace and power of God have created the former sinner into a newborn man, "created in Christ Jesus unto good works" (Eph. 2: 8-10). The result is a godly life, manifesting obedience, not to be saved, but because salvation has been received. Mrs. E. G. White wrote in the year 1900: "Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. 'I counsel thee,' He says, 'to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear' (Rev. 3: 18). This robe, woven in the loom of heaven, has in it not one thread of human devising" (Emphasis added).—"Christ's Object Lessons," page 311f.

Should the Christian, saved by grace, be honest? The answer is yes. The character of God, the experience of grace, and the eighth commandment all require this. Should the Christian, saved by grace, be truthful? The answer is yes. Then should that same Christian, saved by grace, keep the Sabbath? Again the answer is yes, for the character of God, the experience of enabling grace, as well as the fourth commandment, naturally lead him to do this. Seventh-day Adventists believe that if as sons of God they did not observe the fourth commandment along with the other nine, they would be making a false distinction between the commandments, which is a discrimination condemned in the Bible. (James 2: 8-14.)

It is noticeable that all Protestant communions agree as to the applicable function of the eighth commandment in por-



### Good-bye, Old Year

MABEL BROWN DENNISON

*Good-bye Old Year, we part but I shall keep*

*The memory of a happy walk with you;  
For though sometimes the heavens were overcast,*

*There were so many days the skies were blue.*

*And ever, though the skies were dark or fair,*

*There walked with me a gracious Presence there.*

*He kept His word. Remember how He said,  
"Lo, I am with you alway"? Blessed word!  
Each step, through light or shadow, joy or pain,*

*I knew the guiding hand of Christ the Lord.  
So, unafraid, I welcomed each new day,  
Knowing who walked beside me all the way.*

*Good-bye Old Year, we part as old friends part—*

*An earnest handclasp, and a warm farewell.*

*The New Year waits to greet me, and I place*

*My hand in God's with trust no tongue can tell.*

*For He who walked with me, my Guide will be*

*And in this New Year, too, will walk with me!*

traying the honest Christian. There might be a more or less sophistical argument as to whether in a given case a man who has appropriated another man's property without his consent has stolen; but there is no dispute over the fact that stealing is immoral. So it is with the other commandments.

Except the fourth. Here the lines of cleavage are sharply drawn. Either all ten commandments merit a thorough-going application, or only nine of them. We firmly believe that here is a test which will become more and more serious and significant as we approach the time of the parousia of our Lord. In this connection we are sincerely and deeply concerned in behalf of those who are accepting salvation by grace, but who are not manifesting the full richness of that experience by allowing Christ to work out in their lives, in the power of God's grace, the revealed terms of God's will (cf. "Questions on Doctrine," pages 101-145).

5. In view of the Seventh-day Adventist defence of Mrs. Ellen G. White's teaching as authoritative and of her life as immaculate, does the movement affirm that Mrs. White was sinless? that she was infallible in propounding doctrines not drawn from Scripture? Is she to be believed when she states of her writings: "It is God and not an erring mortal who has spoken"? Are her writings to be considered normative? "Questions on Doctrine" refers to her words as "inspired counsels from the Lord." Do her writings share in the inspiration of the Biblical writings? Since it is often asserted that "the Spirit of prophecy" reappeared in Mrs. White, is it contended that she shared an apostolic gift nowhere else manifested since that era but in Mrs. White? What is its independent authoritative significance for the whole church? What authority is assigned the extra-biblical elements in her writings?

Seventh-day Adventists believe that Mrs. White was a godly woman like any other godly woman, no better, and no worse. They have never put forth by word, or even by suggestion, that she was "immaculate" and deny that she was. We believe that the Spirit of God addressed Himself to her, and that she put down as accurately as was humanly possible the instruction she received. Use of her writings over the years has led us to recognize her spiritual accuracy.

As to God speaking through her, the quotation here given is exactly what would be expected wherever the gift of prophecy is manifested. (Cf. A. G. Daniells, "Abiding Gift of Prophecy.") As shown in numerous statements of hers, Mrs. White did not believe herself verbally inspired, nor infallible. Seventh-day Adventists do not attach these qualities to her work. (Cf. F. M. Wilcox, "The Testimony of Jesus," "Review and Herald," Pub. Assoc., printing of 1944, pages 74-89.)

We believe that Mrs. White was in the stream of those who were entrusted with the prophetic gift, but hold firmly to the canonical Scriptures, from Genesis to Revelation, as our only rule of faith and practice. By this standard, too, we reject

all religious rites and observance of "days," such as Sunday, Easter, Lent, Christmas, and saints' days, which cannot be clearly supported in Scripture, and which are, we believe, condemned as frustrating to grace by Paul in Galatians 4: 9-11.

If Mrs. White did not give additional details and instruction for the spiritual guidance of advent believers, what she wrote would have been a needless if not impertinent repetition of Biblical revelation. Her writings do include details shown to her in vision, and practical applications of scriptural principles for current living. But these are always consonant, we believe, with Biblical revelation, and they are, at her repeated insistence, always to be tested by Scripture. (Cf. "Questions on Doctrine," pages 89-98.)

**6. How can the emphasis that the Bible is the sole rule of faith be reconciled with the lack of a definite Biblical basis for the novel Adventist interpretations of the 70 weeks and 2300 years and the cleansing of the sanctuary (that Christ in 1844 entered the heavenly sanctuary and is now carrying on the investigative judgment), which arose after the collapse of the 19th century prophecies of the Lord's return?**

"No prophecy of the scripture is of any private interpretation" (2 Peter 1: 20). The understanding Seventh-day Adventists have of the 8th and 9th chapters of Daniel has been held by numerous Bible commentators, some of them noted scholars and churchmen, for many centuries. The interpretation is certainly no novelty devised by early Adventists ("Questions on Doctrine," pages 309-316). Actually, the prophecy of the 70 weeks in the 9th chapter of Daniel, clearly understood in parallel with other prophecies and in view of history (Seventh-day Adventists adhere to the historical method of prophetic interpretation as opposed to the "futuristic" method, "Questions on Doctrines," pages 296 f.), gives unshakable testimony to the messiahship of Jesus Christ and to the efficacy of His atoning work; and it shows such recent innovations as the teaching of the "rapture" to be unacceptable.

As to our application of the 2300-year prophecy to Christ's intercessory work in heaven, the meaning of this could scarcely have become clear until the progress of events, including the 1844 "disappointment," had cleared away the debris of preconceived notions. Remember the disciples' complete failure to understand Christ's foretellings of His death and resurrection until after the event. Our Lord laid down this principle of prophetic application: "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14: 29. (Cf. "Questions on Doctrine," pages 246-249; for a full treatment of this question cf. pages 205-337.)

**7. Can the legalistic legislation of details of Christian conduct (not only the prohibition of alcohol and tobacco, but of indulgence in tea, coffee, ham, shrimp, lobster, clams, oysters, and snails!) be reconciled with any specific scriptural require-**

**ment binding on the New Testament Church?**

The application of God's standards to Christian living is not legalism. It is the normal life of the child of grace "created unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8-10.) Probably a majority of the readers of this journal believe that the habitual use of alcoholic beverages and tobacco is harmful, bodily and spiritually. Seventh-day Adventists agree very strongly with this view, and make the use of either a test of church membership. The sixth commandment calls for the preservation of life. Alcoholic beverages and tobacco are destructive of life. It is not legalism for a man saved by grace to experience the power of God in bringing his life into harmony with the sixth commandment, or the second, or the fourth, or the eighth, or any other of God's commandments.

The Lord pointed out to Noah, forefather of Jew and Gentile alike, a distinction concerning the creatures of His creative hand, that some were "clean" and some "unclean" (Gen. 6: 18-21; 7: 1-3, 7-10). This distinction was still there when God instructed the Hebrews in godly living (Leviticus 11). Obviously, God had not changed His mind between Noah's and Moses' time. We find no Biblical evidence that He has changed it since. We eat accordingly. However, since Seventh-day Adventists believe that dietary matters are the concern of the individual conscience, they are not matters of church discipline. (Cf. "Questions on Doctrine," pages 622-624.)

**8. Do Seventh-day Adventists regard evangelical believers not in their own**

**ranks as legitimate objects of missionary and evangelistic endeavour?**

Yes, they do, as a matter of sharing truth with fellow believers in Christ. To believe something concerning God or one's duty to God, and not to share it with others, for the quickening of conscience, for spiritual illumination, and ultimately that such persons may stand acceptably before God in the judgment, would be a sin of neglect and worthy of reprehension (Eze. 3: 20, 21). We sometimes wonder therefore if Christians today who, unlike their spiritual forebears of a century ago, seem slow to preach the virtue and spiritual importance of such doctrines as immersion baptism at the age of accountability as evidence of the operation of God's grace in the experience of a convert. (Rom. 6: 3-6.) (Cf. "Questions on Doctrine," pages 21-32, 179-202.) — "Christianity Today," July 21, 1958.

## New Day in Germany

At a recent meeting of the Central European Division committee held in Berlin, it was noted that a new epoch has been reached in our work in that land of the Reformation. This new awakening is opening fresh doors for evangelism. The German people, particularly the youth, are seriously interested in plain Biblical religion. Whenever our evangelists present the Adventist message strongly supported by the Scriptures, their halls are filled with a sincere, well-educated class of people who take seriously what is preached. This is true in both Western and Eastern Germany.

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, January 3, 1959

(Please preserve for reference)

### JOHN THE BAPTIST, FORERUNNER OF CHRIST

John the Baptist flashes across the New Testament sky like a bright meteor. He had all the marks of a reformer: (1) He was "a very plain-spoken man. He rebuked sin and called things by their right names. He laid the axe at the root of the tree." ("Testimonies," Vol. I, page 321.) (2) In "Thoughts from the Mount of Blessing" (1956), page 2, it is said that "with the heart-searching power of the ancient prophets," he "called them [the Jews] to repentance."

A number of factors give uniqueness to the Baptist and his work: (1) He alone was permitted to be "the forerunner" for the then-contemporary Messiah; (2) none



but he was ever spoken of in terms of greatness such as those used by Jesus in Matt. 11: 11; (3) it was John, after three centuries of unbroken prophetic silence, who baptized the Son of God.

#### 1. John's Mission

Matt. 3: 1. "In those days came John the Baptist." Matt. 3: 3 calls John "the voice," quoting the words of Isa. 40: 3. Mark 1: 2 calls him "My messenger," quoting Mal. 3: 1, but using "the voice" also (verse 3). Luke refers to the Baptist by his proper name, but only in Luke 1 do we have the interesting narrative of John's birth as a child of promise to elderly parents of priestly descent, his circumcision, Elizabeth's relationship to Mary, etc. John the evangelist refers to the

Baptist as "a man sent from God" (ch. 1: 6).

Mark 1: 3. "The voice of one crying in the wilderness." John was an Elijah-like prophet of the wilderness, an ascetic Nazirite by choice. He fitted into two Jewish ideas: first, many expected Moses to rise from the dead, and because of John's profound knowledge of the Old Testament the people connected him with Moses; second, "it was believed also that before Messiah's advent, Elijah would personally appear" ("The Desire of Ages," page 135), and therefore many connected him with Elijah.

At the end of that awe-inspiring thirty years' silence between the birth and public ministry of Jesus, John suddenly came from the wilderness of Judea, as Elijah came from the wilds of Gilead. They dressed and acted alike, and the power of their call to repentance was the same (Id., page 104). Each was a voice from the wilderness, the voice of God to an apostate nation.

## 2. The Message, the Man, and the Nation

Matt. 3: 2. "Repent ye: for the kingdom of heaven is at hand." This reflects the state of the nation and world of John's time. "The nation was in a state of excitement and discontent verging on revolution." (Ibid.) The Roman world was ripe for something critical. "Whatever of good or of evil the ancient world contained had become fully ripe."—Ederheim, "Life and Times of Jesus," Vol. I, page 256.

John 1: 20. "I am not the Christ." If either Jesus or John had been an impostor, contemporary ideas about a Messiah-deliverer gave them a wonderful chance for deception! But John gave the Jerusalem deputation an unqualified denial: "I am not the Christ! I am not Elias! I am not that prophet!" He "did not fully understand the nature of the Messiah's kingdom" ("Desire of Ages," page 103), but was content to be its herald.

What a sublime example of self-abnegation the Baptist was! He was more concerned with what Jesus was than with his own status. "He must increase, but I must decrease."

Matt. 3: 7. "O generation of vipers, who hath warned you to flee from the wrath to come?" This was stinging language for the proud children of Abraham, above all for Pharisees; but the nation evidently needed such a message, for Jesus addressed them in identical terms (Matt. 12: 34; 23: 33).

## 3. The Rise and Decline of John

Luke 3: 2. "The word of God came unto John the son of Zacharias in the wilderness." Neither John nor Jesus received his education and message from the rabbinical schools, which would have unfitted them for their work. (Id., page 101.) John had the wilderness for his home, school, and sanctuary. "It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. . . Here his surroundings were favourable to habits of simplicity and self-denial." (Ibid.) Nature, revelation, and providence

were the dominating influences in his life. Then John burst upon an agitated nation with his stern and startling message.

Matt. 3: 11. "He that cometh after me is mightier than I." Messiah, liberation, a new kingdom—these were inflammable topics that John could not avoid, and misguided "persons of all ranks submitted to the requirement of the Baptist in order to participate in the kingdom he announced." (Id., page 105.) On the other hand, many souls were genuinely converted, and the ranks of Christ's apostles and early followers are eloquent testimony to John's work. See Acts 18: 25; 19: 1-3, on John's influence.

Mark 6: 16. "Herod . . . said, It is John, whom I beheaded: he is risen from the dead." John fearlessly condemned Herod Antipas, who had divorced his wife and married Herodias, who had divorced Herod's half brother Philip. Each had a living spouse and was thus living in contravention of Levitical law (Lev. 8: 16; 20: 21), to the disgust of the nation. Mark 6: 19 reveals that Herodias, even more than Herod, registered an inveterate hatred of John. After about a year in prison the preacher of righteousness gave his life in one of the New Testament's most gory episodes. Read "The Desire of Ages," page 214.

Matt. 11: 7-14. "There hath not risen a greater than John the Baptist." The greatness of John is here placed high and beyond doubt. He was the last and greatest of the Old Testament prophetic succession (Matt. 11: 9, 13; Luke 16: 16), yet more than a prophet. Greatness in God's sight is not position, wealth, power. "Love and purity are the attributes He prizes most."—Id., page 219.

If this great man represents those who are to prepare a people for the Lord's second coming, as he did for His first advent, let us not forget (a) that "John did no miracle" (John 10: 41). He lived abstemiously (Mark 1: 6), suffered unjustly (Mark 6: 16), obscured self (John 3: 28); (b) that everything he spoke was true and exalted Jesus (John 10: 41); he preached righteousness in the power of Elijah and in the words of Isaiah (Matt. 11: 14; 3: 3); he revived and unified the true remnant (Mal. 3: 5, 6; cf. "Desire of Ages," page 101).—"Review and Herald."

## She Was Always a Missionary

### A BRIEF LIFE SKETCH OF MRS. JESSIE FERRIS

Born in the year 1879, the eldest of nine children, Jessie Dunlop early demonstrated her missionary qualities. Converted in the Methodist Church at the age of thirteen she became especially burdened for her younger brother George, who appeared not to be interested in spiritual things. Her prayers and earnest entreaties finally yielded their fruit, not only in her brother's life but also in many others whose lives she touched with Christian sweetness.

In 1901 she was joined in marriage with Arthur Ferris, and these two set up an exemplary Christian home. When the ad-



Mrs. A. H. Ferris

vent message came to their home Mrs. Ferris was at first reluctant to give up the Sunday that had seemed so important to her. But the Lord, knowing her honest heart, patiently let the light of truth shine upon her soul till with joy she accepted wholeheartedly the Sabbath message. In the winter month of June, when her twin sons were only five months old, she followed her Lord in baptism with her husband and other members of her family.

How devoted she was to the cause of spreading the message of truth in Victoria! Night after night she visited with her husband in the homes of interested people, taking all four of her small children along, warmly tucked into a bed on the floor of their jinker (horse-drawn vehicle).

Then the call came to the family to sail to the mission field, and what a courageous missionary wife she became! Following the first world war, the dread pneumonic influenza spread to Norfolk Island. Mrs. Ferris carried a special solicitude for the tiny children who were smitten. Almost every night, besides constant day visits, she was called to the afflicted ones, and with earnest prayer and simple hydrotherapy treatments she worked desperately to save the children. So high was her percentage of cures that the island doctor finally told parents they had better call Mrs. Ferris if they wanted to save their children.

To extend evangelism on the island a camp-meeting was planned; but where should they find sufficient tents for their needs? To Sister Ferris a problem was a challenge, and off on her bicycle she sped, travelling several miles at a time, to bring back a tent that had been offered. Thus the fourteen tents were carried while her husband attended to more difficult matters. Would the Lord not partly count the converts of that mission as stars in her crown?

And sorrow was no stranger to her. After months of battling for the life of her infant daughter, the grim reaper struck the same year and claimed her

eldest daughter. She refrained from indulging in unrestrained grief, however, because she declared "The Lord has given me special grace to bear this terrible loss."

Not many years later she was tenderly sympathizing with her son who had laid his third infant to sleep in the grave, while her own heart bled. Her second son buried his little girl in the mission field and her eldest son laid his firstborn to rest, and later his own dear life was taken. Patiently she bowed to the will of her Lord with calm trust: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

In her home church at Avondale, when island mission service was done, her missionary zeal never flagged. As Dorcas and Welfare leader during the war years her energy in preparing food and clothing parcels seemed to know no bounds. And during the terrible floods that hit New South Wales soon after the war years her enterprise in gathing emergency supplies was an inspiration.

Her hardest task as senior deaconess, and that from which she recoiled, was at the request of the church pastor to bring reproof to those whose conduct fell below the required standards of the church. But even today there are those whose feet are still firmly planted in the right path because on a day long ago Sister Ferris in Christian love helped to plant them there, when they trembled in the balance of decision.

With her artist's brush and with her wonderful pen she fixed beauty on canvas and in the human heart. The pupils whom she taught in her painting class returned to thank her for her Christian ideals implanted in their hearts along with a deeper love for art.

Her six children, her thirteen living grandchildren, and seven great-grandchildren, are all in the church. Her three sons, one son-in-law, V. J. Heise of W.A., and her grand-daughter's husband, Barry Crabtree of Fiji, are all ordained to the gospel ministry. Others are preparing for service, and the rest are all serving nobly in the churches with which they are associated.

Her final sickness, accompanied by several strokes, caused her strength to fail gradually till like a tired child she painlessly closed her eyes in sleep on October 15, 1958, in the Bunbury (W.A.) district hospital. Though feeling greatly the loss of her wonderful counsel and help, her dear husband is constrained to say "She is more safe and sure for the kingdom now than she ever was before."

Great comfort was derived from the beautiful messages of sympathy attached to glorious floral tributes received from far and near. There were tokens of high esteem from the two unions and our division as well as from local conferences. The presence of leading ministers in our own conference was greatly appreciated by the mourners.

Sister Ferris was laid to rest on the hillside in the Seventh-day Adventist section of the Bunbury cemetery to await the call of the Lord whose voice she knows.

## WEDDINGS

**LANGTREE-BLOW.** On November 22, 1958, Valmai Leslie Blow came down the aisle of the beautifully decorated South Brisbane church to be joined in matrimony to Douglas Colin Patrick Langtree. Only recently these young people have been baptized into the Adventist Church, expressing the wish to be married to their Saviour before being wedded to each other. The many friends who gathered for the occasion were sure the Lord would favour their faith by blessing their new home. Ken R. Low.

**PARKER-LARSEN.** The Central Brisbane church was the scene of the exchange of marriage vows between Thomas Rcss Parker, son of Brother and Sister W. S. Parker, and Alta Janice, daughter of Brother and Sister H. A. Larsen, on October 27, 1958. The bridegroom is at present engaged in the Young People's Department of the Queensland Conference. At the reception held after the ceremony many of his fellow workers joined with their many friends to wish them God's blessing as they set up home together. Ken R. Low.

**STELLMAKER-LEEDER.** Two well-known and highly esteemed Adventist families were connected when Robyn Florence, second daughter of Pastor and Mrs. S. T. Leeder of Sydney, gave her hand in marriage to Murray Brian, son of Brother L. H. Stellmaker of Collinsvale, Tasmania. The wedding ceremony, on November 18, 1958, was the last that will be held in the old Wahroonga church, and afterwards a reception was held in the social hall. May the shining rainbow of God's love span their new home in Collinsvale, bringing unalloyed happiness to them and adding joy to all around. L. C. Naden.



**SYCZYGLOW.** On October 18, 1958, Barbara Syczyglow, aged twelve years, passed quietly to rest after a long and painful illness. Her faith in God, her fortitude and courage in suffering, her remarkable patience and cheerfulness endeared her to all whose privilege it was to visit her bedside. Assisted by the elders of the Albury (N.S.W.) church and in the presence of her relatives and many friends, the writer laid Barbara to rest in the Albury cemetery to await the call of the Life-giver. Eric S. House.

**PARRETT.** In her seventy-sixth year, Sister Amy Parrett, wife of Brother W. Parrett, beloved mother of Mrs. Payne, Mrs. Carey, Bill and Mrs. Herbert, and grandmother of sixteen grandchildren, passed peacefully to her rest on November 10, 1958. Our Sister Parrett was a lovable character and her passing leaves an aching void in the hearts of her many relatives and friends, who nevertheless look forward with hope and joy to the glad day when their loved one will be restored. She was much appreciated by the Papanui and Sydenham churches, N.Z. Following a service at the funeral parlours we laid her to rest in the Ruru Lawn cemetery to await the call of the Life-giver. M. G. Townend.

The faithfulness of anonymous contributors of £75 and £4 tithe is appreciated by the treasurer of the West Australian Conference.

The treasurer of the Greater Sydney Conference gratefully acknowledges receipt of £35 anonymous tithe received on November 19, 1958.

**WANTED TO BUY.** Copy of "The New Dietetics," by J. H. Kellogg. Will pay any reasonable price. G. B. Helsby, Siufaga, Western Samoa.

**SEASIDE HOLIDAY.** Hastings Point, room suitable for two young people. Apply Mrs. E. M. Jarrett, Hastings Point, via Murwillumbah, Tweed River, N.S.W.

**FOR SALE.** Lovely 8-acre irrigated banana farm. Service station with Nuffield Franchise. Inquiries and particulars, T. R. Rayner, Wilson's Creek, Mullumbimby, N.S.W.

**RESIDENTS AND VISITORS.** Please note that Sabbath school is held weekly at 2 p.m. in the home of Mrs. E. M. Jarrett, Hastings Point, via Murwillumbah, Tweed River, N.S.W.

**WANTED,** junior typist-clerk to start from middle December. Good conditions and S.D.A. surroundings. Apply S. Harper & Co. (Reg Payne), shoe warehouse, 4th Floor, Daking House, Sydney. MA 4536.

**HOUSEKEEPER** wanted for widower and two grown sons. Comfortable home, nice town, church handy. Middle-aged lady preferred. £6 per week and keep. Apply L. McGlynn, 6 Little St., Bunbury, W.A.

**FOR SALE.** Banana farm situated in lovely McPherson Ranges. 10 acres bananas, approx. 70 acres freehold volcanic soil. 15 acres under lease, returning £50 per year. Room for expansion. 4-room house and packing sheds. Price £3,500; dep. £2,000. T. G. Brinsmead, Box 147, Tweed Heads, N.S.W.

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Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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### BREVITIES

Miss Olive Young, colporteur and for a period assistant preceptress at A.M. College, will fill the vacancy for a preceptress at N.Z.M.C. caused by Miss E. Lindsay's transfer to W.A.M.C.

Two more A.M.C. graduates to be absorbed in the organization are Miss Helen Gardner, who will join the office staff of the Greater Sydney Conference, and Miss Betty Wragge, who specializes in Home Science, and will assist in preparing appetizing meals at the Sydney Sanitarium.

Missionary families arriving in Sydney for furlough between November 17 and 19 were: the J. J. Devers from Rabaul; the R. W. Richters from Betikama, Solomon Islands; the D. H. Powells from Beulah College, Tonga (they are under transfer to the New Hebrides); the L. T. Greives from Tari, Miss Linda McClintock from Mt. Hagen (on permanent return); and Mrs. S. A. Stocken and children from Kainantu, these last three all of New Guinea highlands. Most of them attended the division session which has just concluded.

Pastor and Mrs. F. G. Clifford returned to Sydney by the "Strathaird" on November 17, after attendance at the General Conference and three months' furlough in England. Speaking of the declension of religion in that country, Pastor Clifford reported being present at the opening meeting of a Mission to Britain campaign held in St. Paul's Cathedral, the leader being a layman. Our president expected to find perhaps 200 elderly people present, and was amazed to see the ancient edifice crammed, with 300 worshippers standing throughout the service of an hour and a half. A large proportion of these were between the ages of twenty and thirty, without make-up or jewellery, and many carried Bibles. As they looked intently towards the pulpit, Pastor Clifford was assured that God still has "7,000 who have not bowed the knee to Baal." A further evidence that there are many earnest seekers after God is provided by the large audience attending the New Gallery Centre to hear Pastor A. G. Ratcliffe. Our brother has a large interest and expects to reap a rich harvest of souls.

By the "Orcades" which berthed in Sydney on November 15, two travellers returned home to resume their mundane duties after an extended holiday abroad seeing how the other half of the world lives and attending the General Conference Session in Cleveland. Miss Lena Lewin, a sister on the Sydney Sanitarium staff who took a world trip concluding with a visit to relatives in New Zealand, was greeted aboard ship by her sister Miss H. K. Lewin. As her health condition keeps her largely confined to the home, Miss Lewin greatly appreciated the kindness of Pastor A. H. Forbes in taking her to the ship on this occasion. Brother E. W. Howse, of the S.H.F. Lewisham wholesale branch, spent his long-service leave in America and Canada, where he visited his brother-in-law, Brother T. J. Bradley, who is associated with the Branson Hospital.

As Mr. Reuben Hope has resigned from his work in the office of the Brisbane Health Food factory to join members of his family, he is being replaced by Mr. Robert Ball, auditor's clerk from the division office in Wairoonga. Robert's cheerfulness and courtesy have enhanced his service here.

#### WHO GOES WHERE IN THE T.C.U.C.

The Trans-Commonwealth Union has supplied details of appointments for A.M. College graduates within their territory, as follows:

**Colporteurs:** Herbert Gibbs, Vic.; David Lamb, Tas.; Alan White, S.A.

**Teachers:** Shirley Watt, Yvette Parker, Daphne Clifton, Tas.; Olga Hill, Vic.; Mary Wark and Nancy Royce, W.A.; Irma Schowe, South N.S.W.

**Office Work:** Jillian Wallace, Warburton Sanitarium; Mavis Macfarlane, S.A. Conference.

Mr. John Lumsden, who graduated from the Sydney Sanitarium in 1957, arrived in Singapore on November 11 and is now working in the Youngberg Memorial Hospital.

From the "Southern Asia Tidings" of October 1 we learn that "The Fred Nash family have arrived at the Assam Training School after several months of language study at Mussoorie. And now as soon as the weather permits construction will be resumed on the new chapel. . . The enrolment at the school this year fills the present chapel to the point of overflow."

The opening of the Canberra church hall on Sabbath afternoon, November 8, was a very pleasant occasion. More than a hundred representatives of the division, the Trans-Commonwealth Union, the local conference, and many surrounding churches were present to rejoice with the members in the Federal Capital. Visiting leaders were delighted with the appearance of the hall, and all visitors were grateful for the large-hearted hospitality shown them by the Canberra people.

Among the many proud parents, sisters, brothers, and friends of the A.M.C. graduates who surged into the auditorium for the service over the week-end of November 14-16 were Pastor and Mrs. K. J. Gray of Lae, New Guinea, who had made a personal trip to see their only daughter Jo awarded diplomas for the secretarial and dressmaking and tailoring courses successfully completed. They have taken Jo back to Lae for one year.

### Just the Right Garments

MRS. K. SILVA

What a wonderful time we had at our last Dorcas meeting! Pastor E. A. Boehm had sent us a large box of clothing, and we had the pleasant task of sorting the garments ready for distribution.

If you could have been listening in you would have heard conversation something like this:

"Now won't this look nice on Elwyn? That nightdress of my daughter's which she is wearing to Sabbath school is looking shabby."

"Oh, some baby clothes! Tute's baby arrived last night and she has not a thing for it to wear."

"This dress will be just right for Sanduri."

Yes, we thoroughly enjoyed that afternoon. Many of the articles of clothing have now been distributed, and we are remaking others.

We have fifty children under thirteen years, their parents, and approximately 200 students to keep adequately clothed.

A big THANK YOU to you all from the Dorcas Society here at Jones Missionary College. We assure you that your used clothing is put to very good use in our mission fields.