

# Australasian RECORD

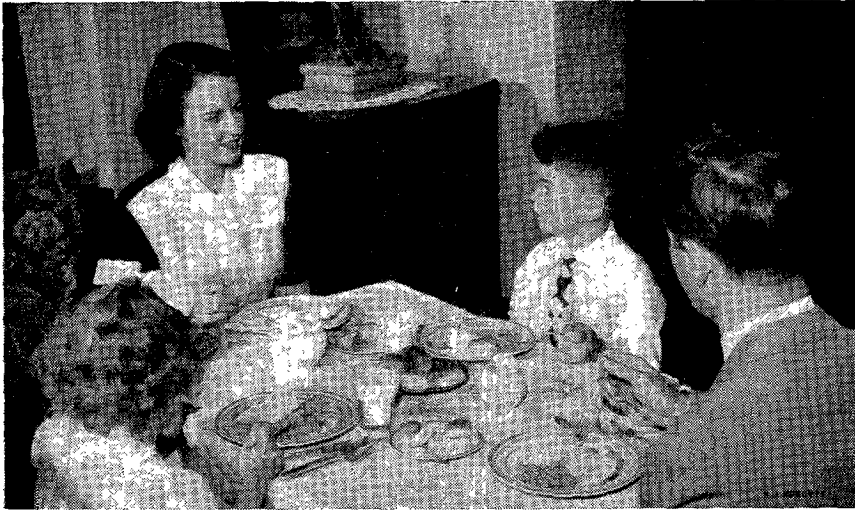


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Parents should be practical physiologists, that they may know what are correct physical habits, and be enabled thereby to instruct their children.

## It Is a Sin to Be Sick

MRS. E. G. WHITE

**M**ANY have inquired of me, "What course shall I take to best preserve my health?" My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.

It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

Men and women should inform themselves in regard to the philosophy

of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter? . . .

So closely is health related to our happiness, that we cannot have the

latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies and of nature's laws! Many are drifting about without knowledge . . . and what is more, they are not interested to learn how to keep their bodies in a healthy condition.

### *Responsibility of Parents*

Parents should arouse, and in the fear of God inquire, What is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not correct physical habits, and be enabled thereby to instruct their children. . . .

Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites produces a morbid action in the system and weakens their moral sensibilities. Parents should seek for light and truth as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children both teacher and physician. They should understand nature's wants and nature's laws. A careful conformity to the laws God has implanted in our being will ensure health and there will not be a breaking of the constitution, which will tempt the afflicted to call for a physician to patch them up again.

Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to

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# Under His Wings in Cuba Revolution

WALTON J. BROWN  
President, Antillian College

We at Antillian College in Cuba were aware that our country was passing through difficult times, but until a short while ago all troubles seemed far away from our peaceful campus. Our classes and work programme were going along as usual, and all of us were busy and happy. Strife and fighting were limited to the eastern part of the island, about 500 miles from us. We felt there was no immediate danger to lives and property at the school.

But soon we heard rumours of fighting in the central part of the island. Gradually these rumours turned into facts. When Pastor E. E. Cossentine of the General Conference and Pastor V. E. Berry of the Inter-American Division came to survey the college they reported that they had to cross rivers where the bridges had been destroyed, as close as fifty miles from us. Soon a bridge on our own highway, just a few miles to the north, was blasted, and all traffic stopped.

In spite of difficulties, the full round of missionary activities, sponsored by the college ministerial department was being continued. Twenty-four student preachers were going out each Sabbath afternoon to take care of the fourteen branch Sabbath schools. Fifteen young people were initiating work in "dark counties."

We came to realize that the situation was becoming serious when two of the ministerial students got caught on the other side of a bridge where shooting had occurred. As they started to walk back to the school they passed a group of armed *barbudos* ("bearded ones") watching the road.

Towns to the east, to the north, and to the south of us were falling into the hands of the insurgents. We became aware of the fall of each one when radio stations in the towns added to their call letters "Radio Rebelde, Teritorio Libre de Cuba ["Rebel Radio, Free Territory of Cuba.]"

Friday evening, December 26, when we wished to send a message to our union headquarters, we were informed that the telephone lines were "temporarily disrupted." The same day the remaining bus schedules out of Santa Clara were cancelled. We were now completely cut off from the world.

All students from towns to the west of us had been able to go home to Havana and Pinar del Rio when Christmas vacation had begun on the nineteenth, but most of the students, about two hundred in number, had to stay with us, for there was no transportation by rail, bus, or plane in any other direction.

We had decided that it would be wise to cancel all activities of the college campus on Sabbath, the twenty-seventh. We had a good day together. Special prayers were offered requesting divine protection, and asking God to guide na-

tional affairs so that peace would soon be restored. During the day friends whispered to us that within two or three days the attack would be started against Santa Clara (five miles from us), and that it would come right down our highway. Nevertheless, this seemed unreasonable and almost impossible.

But it wasn't. Around 12.45 Sunday morning we were awakened by chopping sounds. Through binoculars, in the bright moonlight we could see men hacking away at the telephone poles just off the school property. Now we would really be cut off, even from Santa Clara! The night watchman soon came and informed us that two *barbudos* were guarding our main building, and that others had taken over the university across the highway from us.

We immediately went to see the famous "men from the hills," and found two very tired sentries—beards, guns, and all. Though tired, they were confident of their cause. They soon discovered that we were not hostile to them, and when Brother C. R. Taylor, of our Bible department, obtained a sleeping bag, they took turns sleeping in it.

We then went to the university entrance, where we found a large number of rebels. They were tired and hungry. They were also friendly, and when we offered them cold milk from our dairy they were very grateful. As they drank they joked, "What do you think of the Cuban *Mau-Mau*?"

At 4.00 a.m. they started toward the city. It seemed impossible that such a tired, bedraggled, practically unarmed, group would dare walk into Santa Clara to face the well-equipped thousands of Government soldiers, supported by tanks and planes. Some, who went in without weapons, said, "When we meet the soldiers we'll have arms."

About two hours later we were awakened by an armed rebel smiling through his beard. The commander sent his respects and asked if the college would permit him to station a few jeeps and trucks under our trees. We requested that everything be stationed a good distance from the buildings, in order to avoid any direct fire on the school. As we looked out we could see rebel soldiers marching down the road.

We walked to the university campus and there found the commander, Dr. Ernesto (Che) Guevara, with an assistant looking over the map of the city. He soon came over and spoke to us, requesting the school to provide food for doctors, nurses, and others who might be coming through during the next few days. When we indicated that we had a problem in obtaining milk and food he indicated that we were now in the Free Territory of Cuba, and that the rebel soldiers would see to it that we received all that was necessary.

Within a short while the wounded started to come to the university from Santa Clara. Classrooms were used as first-aid stations. Doctors asked us for sheets, pillows, and bandages, and students and faculty members gave whatever could be spared. Several students who had a knowledge of first aid also went over and helped during the morning. This was the worst time, for that first group of soldiers had run into an ambush at the entrance to the city. Several were killed. Later, clinics and hospitals within the city were taken by the rebels, and the wounded were cared for there.

But we were busy from that early Sunday morning onward, for dozens, and then scores, and then hundreds, of rebels came through at all times of the day to get something to eat. They were hungry and tired, but always respectful and thankful.

At noon of that first day, about one hundred men came in for dinner. Mrs. Pena, our acting matron, had them sit at the tables. Then she explained the procedure in our cafeteria, adding that it is our custom always to ask God to bless the food before we begin to eat. She asked Mr. Santos, our food factory manager, to pray. As he started, the rebels, who had been sitting down, stood up, turned in Mr. Santos' direction, and stood in complete silence, during the prayer.

This was typical of all the men who visited us during those days. They were, in many cases, simple men from the farms, untrained, but with strict discipline. One young man hadn't eaten for three days, and as he stood by the dining-room entrance, he looked in hungrily. Invited to go in he said, "No, I couldn't eat until all my companions eat with me." And he waited a while longer until all went in together. During all of the following days there was no word or action that marred the relationship between the soldiers and our school.

That evening, Brother C. E. Schmidt, the business manager, and I went over to a university hallway where Commander Guevara had his headquarters. We spoke with him about the standards of the Seventh-day Adventist Church and of Antillian College, indicating our willingness to do everything possible to help preserve life, but pointing out that there were certain things we could not do. Dr. Guevara said he was acquainted with Seventh-day Adventists and would see to it personally that nothing would happen to interfere with our religious convictions and practices.

—"Review and Herald," April 30, 1959.

(To be concluded)

## It is a Sin to be Sick

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break the Ten Commandments. Ignorance upon this important subject is sin. The light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand.—"Counsels on Health," pages 37-40.

# The Voice of Youth

## New Hebrides Youth-for-Youth Mission

D. CROMBIE

Secretary-Treasurer, New Hebrides Mission

Souls are to be warned, a message is to be given, the results are to be left in the hands of God.

So it was that preparations were carefully laid to begin on March 8 a 13-week evangelistic effort for the people of Santo. Billboards were nailed to coconut trees from one end of the township to the other. Handbills were scattered and could be seen from nearly every shop window.

"It seems as if something is going to happen in Santo," was the remark of a British officer, "because not only are the Adventists going to do something, but I can name three other Protestant organizations who are working on plans to help the spiritual condition of the people."

In neither of the main centres of the New Hebrides—Vila and Luganville on the island of Santo—have we a church. We can foresee the day when a nucleus will be formed and later a church begin to grow on Luganville.

Leaving the island of Aore, where our main school is situated, at 5 p.m., thirty-five young people and I make our way on the "Eran" and for two hours enjoy a pleasant voyage. Often the weather has been threatening, but never has rain fallen during our trips to and from Santo. Our group feels that this shows the blessing of God upon our campaign.

The local cinema, called "Lo Po," is in operation when we arrive, showing the latest films. Seven-thirty comes, and we enter the cinema to find the floor littered with peanut shells, and empty bottles, and a not-very-pleasant atmosphere pervading the place. But soon the floor is cleaned, the empty Weet-bix drums, tastefully painted, are filled with flowers and brightly coloured shrubs; the microphone and the projector are all set to go, and the choir members take their seats. King's Heralds records are played until the speakers enter at eight o'clock, then the choir bursts into the theme song, "Isn't He Wonderful! Wonderful!" The welcome is given, and another search for souls is under way.

With our student choir and the male quartette the musical appeal is well presented. The singing of choruses, the choir, and the quartette follow on. Then lights are extinguished while Reggie, a young man who has trained at Fulton Missionary College, takes his stand behind the pulpit and offers prayer, while the first picture of the 20th Century film strip is thrown on the screen.

The sermon over, the quartette sing their appeal, followed by the choir, and at 9.15 a movie film from New Zealand is shown.

Not having had the pleasure of associating with a mission team like this before, I am really thrilled as I see the young people take their parts so well. After the meeting, dressed in their JMV uniforms complete with cap, and with MV and Pathfinder flags waving, they march back to our little mission ship.

Last Sunday night we were happily surprised to have two "men bush" in the congregation. Their regular bush garb suggested they were from "inside" Santo, and they appeared to enjoy the programme.

Please pray that the Lord will mightily use these youth in the finishing of His gospel proclamation in this part of the vineyard.

## College PR Group Gets Into Action

ERNEST H. J. STEED

Director, Public Relations, Australasian Division

At the Australasian Missionary College there is a keen awareness of the value of Public Relations as a means toward evangelism. Keeping the work of Christian education to the fore and learning how to utilize the media of press, radio, exhibits, posters, etc, sixty-five young people have joined the college PR bureau. Pictured are the leaders of this bureau. They are left to right: (front row) Miss Bev Ellis, secretary, Mr. A. Currie, director, Miss Beryl James, assistant director of news. (Back

row) Mr. Murray Howse, Director of booth construction and design, Mr. J. Watt, director of radio and television, Mr. Cecil Edwards, director in chief, Mr. D. Lock, director of poster advertising.

Plans are for a live PR programme informing back-home churches on college activities, preparing radio programmes, news reporting, campus public relations—with visiting personnel and planning exhibits at country shows, featuring Adventist work.

## Even Generals Salute This Man First

ROSEMARY EKDAHL BULLAS

Last night (in Bozeman, U.S.A., where we live) we listened to Desmond T. Doss speak. His name and his story are familiar to us all, but on this occasion we learned many new and interesting facts about this hero which we would like to share with you.

Just last month the story of Corporal Doss was told over a coast-to-coast TV network on a thirty-minute programme, "This Is My Life," and viewed by an estimated 40,000,000 Americans. We were shown last night the exact TV programme which has been made into a film by our denomination.

In the programme emphasis was placed on the corporal's church activities. Born into an Adventist home, he attended church faithfully and was educated at a church school. He was drafted into the army in 1942 and given the classification 1-A-O at a time when many officers had not heard of "non-combatants."

Right from his first day in the army, a Friday, he had to face un-co-operative senior officers to ask for a pass for Sabbath. During his training in Arizona this remark was passed: "This man gets more passes than a general." Because of rough behaviour on the trains the order was given that no soldiers could buy train tickets. As the train was the only means of transport for Corporal Doss to get to



church, he asked for and received special permission to buy tickets, and during the entire training period he was the only soldier to travel by train.

His Christianity was an active, vital force during his army days, and his mates were quick to respect him. In the thick of battle, men and officers were anxious to stay close by Desmond because they felt safer near him. The medical corps suffered heavy casualties, and a Japanese prisoner later told that their orders were to "knock off the medics to weaken U.S. morale."

Desmond had always been the only Adventist in his battalion, but soon he was also the only medic. He was afraid of nothing, and constantly went into the thickest fighting to rescue the wounded. An interesting comment came recently from a Japanese man attending evangelistic meetings in Japan. After hearing the story of Corporal Doss, this man testified: "I, too, fought on Okinawa. There was one medic who kept going out to the front line repeatedly. Many times I had him in the sights of my rifle, but each time I aimed I just could not pull the trigger." Surely the same God who shut the lions' mouths for Daniel protected Doss from this man's rifle.

And then came the time when he went out against orders and lowered seventy-five men down a steep escarpment to safety, amidst constant fire. To tie the men to the rope he used a double bowline knot, the knot he had learned in his JMV classwork. But when they were practising knot-tying in camp there was not enough rope for each man. While two men were tying bowlines on ends of a length of rope, Desmond tied his bowline in the middle and thus it became a double bowline. He had never heard of such a knot before.

This deed, and other heroic actions as mentioned in the President's citation presented to him with his Congressional Medal of Honour, were performed at a time when he was already stricken with tuberculosis. Even when he was lying on a stretcher with fifteen pieces of shrapnel in his body he crawled out to help other wounded men.

President Truman presented him with the medal, the highest award the U.S. can bestow, in October, 1945. Soon after this he entered a sanatorium where he remained for five years. In 1951 he was discharged with the loss of one lung and ninety per cent disability. With his wife and son he bought five acres of land in Georgia, where they raise fruit and vegetables.

On the TV programme wonderful surprises came to Corporal Doss. First, several of his mates and commanding officers, whom he hadn't seen for fifteen years, were brought on to the stage to meet him. The great thrill was mutual in each case, and emphasized just how highly they all thought of Desmond. Then his father, mother, sister, and brother came on stage. (The TV programme was made in California and his family live in the east, so this was a real surprise to him.) And then

his wife and twelve-year-old son walked in. This also was a complete surprise, for he thought they were at home—3,000 miles away.

The programme was sponsored by the Ford Foundation, and so they were able to heap lavish gifts upon the humble, God-fearing hero: a chain-saw that could be converted quickly into fifteen other useful tools, a brand new tractor, a 1959 Ford station waggon, a Bell & Howell movie camera and projector, and a cheque for \$10,000, and gifts for his wife and son.

Desmond Doss is a quiet, retiring man, certainly not one to talk of his immortal deeds. He is travelling around this union, the North Pacific Union, with the MV secretary, who draws the facts from him by much questioning. We can be proud that in our ranks is such a man as Corporal Doss. Intensely loyal to his country, nevertheless his supreme loyalty is reserved for God. An example of his faithfulness is in the fact that he holds a seven-year perfect Sabbath school record for the years 1935-1942, when he was 16-23 years old.

### *I Have Seen World's End*

H. G. JOSEPHS

Yes! I have seen World's End. How did it affect me? Although I was not terrified I must admit I was extremely cautious, as in utter amazement I beheld the awful spectacle. But I was not alone. There were about one hundred others with me who witnessed this breath-taking experience.

Now I guess you are wondering what happened to us. The next important and interesting event was a very hot supper for all (excepting me) of rice super-heated with chillies. We were back at our youth camp, which was held at Ohya, at an elevation of 5,000 feet in the Ceylon Uplands.

As a special feature of the camp we planned this hike to World's End, a dis-

tance of about seven miles. The rising bell was very effective at 5.30 a.m., and with worship and breakfast over we were on our way by 7.30.

After energetically climbing the first few hundred feet from the camp to the railway station, and following for a short distance the mile-high railway, we began scrambling up a narrow track leading another 2,000 feet up to Horton's Plains in the leopard country. The largest leopard caught in Ceylon, measuring 13 feet 6 inches from the nose to tip of tail was shot in this vicinity. However, in spite of the gruesome thought of a crouching leopard hidden in the stunted scrub, which walled the narrow path on the wind-swept plain, our greatest fear was of leeches—of which we saw none.

It took us five hours to reach World's End, where the Uplands end abruptly like a gigantic cliff shearing thousands of feet into the molten jungles below. Nothing could be plainly distinguished in the haze before us. It was very quiet except for the hissing of the up-draught shooting up the huge precipitous wall. We seemed to be at the end of the world.

Every day of the camp was crammed full of the usual activities; there was not a dull moment for the 130 young people. I greatly enjoyed teaching leather craft and French polishing during the camp periods, and leading responsive hearts to the foot of the cross each evening while sitting around the camp-fire.

The camp site was ideally situated beside a mountain stream, shaded by tall eucalypts owned by the Forestry Commission of Ceylon. I felt quite at home among the grey gum, stringy bark, and ash. There was one noticeable difference. Instead of the hearty laugh of the kookaburra, the early morning stillness was broken by the chattering of the monkeys, which seemed to like our company, probably for more reasons than one. However, I do not think any bananas were missing



"Sinhalese girls who wore coloured saris. Many people in Ceylon appear to be more Westernized. But in these parts of South India we seldom see a woman wearing Western dress."

from the kitchen as the cook boys slept there.

Accommodation was neatly arranged. Tents were not available, but quarters were constructed from bush poles and roofed with sheets of corrugated aluminium, and covered in at the sides with unbleached calico. Some cadjan (plaited coconut palm leaves) was also used.

Camp inspection revealed just how tidy the quarters could be kept. The beds, coconut fibre mattresses placed on the ground, were all in a straight line, and each port placed neatly at the head. Competition between the bands for highest honours was very keen. We inspectors really had to look carefully to find reasons for deducting points.

Of course, as at all youth camps, meal times were eagerly awaited. As I joined the queue I noticed that I was equipped a little more elaborately than the young people, having as well as my plate, a knife, fork, and spoon. (The best way to eat rice and curry is with the fingers.) I found it necessary to pick and choose somewhat when it came my turn to be served, as the contents of some of the pots were extremely hot. However, I did not suffer from malnutrition as I was able to substitute from the larder in my hut, which I had been advised to take.

The happy camp programme ended on the Saturday night on a note of excitement when the youth gave an exhibition of their talents in an impromptu concert. Among the many items was the prize-winning four-man novelty orchestra. The instruments consisted of a mouth organ, coconut shells, fork, spoon, and a large aluminium lid. I was surprised to hear how, with these simple, improvised instruments, they could reproduce their syncretized Sinhalese music.

Now we are in India. Our pleasant eight-months' stay in Ceylon served as a sympathetic conditioner to prepare us for the more severe Indian climate. We are living in Ernakulam, a large town of over 100,000, next to Cochin in Kerala, on the south-west coast. There are more Christians in this area than anywhere else in India. The Roman Catholic Church has a number of large institutions here surrounding its two bishops. Protestantism appears to be mainly upheld by a small group of various denominations who have amalgamated into the Church of South India.

We have no church here, there being only two Adventist families. The establishment of the third angel's message here presents a great challenge. Our task this year is to study the Malayalam language so that we may be better able to contact these people. We feel very dependent upon Divine grace solicited by the earnest prayers of our faithful members in Australia.

## Refreshment at Akaroa

IVOR W. PETRIE

A most beautiful spot was chosen by the MV Department of the South New Zealand Conference for its 1959 Easter Youth Camp. Situated approximately fifty-three miles from the "Garden City" of Christchurch is a tourist spot called Akaroa. This tiny place stands on the banks of the Akaroa Harbour which is considered one of the best harbours in the southern hemisphere.

The youth were very fortunate to obtain the hire of a reasonable sized hotel for the occasion. Every facility was at our disposal (except hot water).

Our loved and respected MV secretary, Pastor L. A. Lansdown, was there to welcome us, and Brother and Sister Davies from Brisbane, Queensland, acted as our host and hostess. They certainly proved their ability to prepare delicious meals. As our guest speaker we were privileged in having Pastor H. R. Christian, who presented timely messages at the morning and evening worship hours. Pastor W. W. Petrie, our conference president, conducted the divine service on Sabbath, and we appreciated his message very much also.

Our time was mainly occupied in playing outdoor games, hiking, and taking a launch trip on the harbour. The programme was filled with activity, but no one was tired, and there were amusing times too.

The Spirit of God was very close to each one of the young people, and the angels surely protected us, for no injury was suffered by any camper. A spirit of happiness and goodwill prevailed, and I feel sure the walls of the hotel had never been in such close contact with God.

## Remembering the Creator in the Days of Youth

W. F. WINDEYER

"Commit thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3.

The Hurstville church service hour was the occasion of a JMV investiture ceremony on April 11, and with the above words of the wise man, Pastor K. Satchell, youth leader for Greater Sydney, exhorted the young folk to make Jesus first in their lives.

A group of children under the able leadership of Sister Ruth Brown had completed their courses of study and activities, and in coloured neckerchiefs presented an inspiring picture as they sang their MV hymn and repeated portions of Scripture.

Honour tokens eagerly worked for by the higher grades were well in evidence, and faces registered further pleasure as the class badges were attached by Pastor Satchell.

Explorer Rhyll Brown introduced the different classes to the congregation as she presented this class poem written for the occasion by one of our Counsellors:

This morning we are pleased to bring to you

Our graduation class of JMV's.

With Law and Pledge to train both heart and hand,

And purposing their heavenly Guide to please.

First, meet our junior class of Busy Bees, Whom faithful Sister Jensen, week by week,

Has guided, training hands and hearts and minds,

That they their heavenly Father first may seek.

Then pressing onward and with purpose keen,

Our one lone Sunbeam, but a Builder, too.

We pray that John, when guiding days are done,

A workman may be found, both brave and true.

Now here are Friends, we trust of God and men,

Well qualified to play an honest part. The Ideal Junior they would try to be,

Nor ever from the way of truth depart.

Eight good Companions who their King have traced

In tree and flower and through the starry sky;

While in the written Word His ways have seen—

May they His banner always bear on high.

Two wise Explorers now complete our group

Who in their studies this main truth have found;

That boundless fields of knowledge lie before,

And press ahead to reach still higher ground.

We thank our teachers who their time have given

To lead us on, and teach how we may serve

Our fellows, while our aim will ever be His truth and honour always to preserve.

At the conclusion of the service, Pastor Satchell talked with a group of young people interested in taking up the Master Guide course with a view to strengthening youth leadership in the church.

## Youthful Witnesses

• According to the "Middle East Messenger," Pastor and Mrs. R. Brandstater of Melbourne visited their son, Dr. B. Brandstater and family, in Beirut early this year. The college family was happy that Pastor Brandstater was able to take a Sabbath service at the College church.

• A young man on the island of Cyprus, named Garabed Kesishian, is employed in a shop that sells radios and electrical supplies. Only rarely does a customer leave the shop before this young man has

handed him some of our well-prepared literature.—“Review and Herald.”

• Rudyard Lord, freshman ministerial student at Spicer Memorial College, Kirkee, India, bore witness for the Lord under trying circumstances last summer while canvassing. At the police station he presented the magazine, for which he was taking subscriptions, to the officer in charge. After asking several questions, the officer placed the student colporteur under arrest, took his supplies and personal belongings, and locked him up. The next day he was handcuffed and marched down the main street between two policemen to the city gaol. Rudyard's request for per-

mission to send telegrams and letters for help was granted, but several days passed before the Publishing Department secretary received word of his whereabouts. After twenty-nine anxious days under most trying circumstances, with poor food and practically no conveniences, Rudyard was visited by one of our workers and his release was arranged. Speaking of his imprisonment, Rudyard said, “I began and closed every day with prayer. Like Paul and Silas, I sang. The song that especially brought peace to my mind was ‘Jesus Never Fails.’ I thank God for the many opportunities I had to explain my faith, and for helping me to take everything with a smile.”—“Review and Herald.”

ner, especially prepared and beautifully embroidered by Sister Kennelly of the Sydenham church, under the inspiration of the Federation officers, was formally dedicated. This banner will lend point to the Federation meetings in the future and play its part in public demonstrations.

A unique feature of the reports was that in nearly every case the societies had practically no funds on hand. Reason? As fast as funds come in they are spent to supply the needs of those who call for help.

An interesting story was told of immediate assistance given to a burnt-out family in Invercargill one Sabbath morning recently. This non-Adventist family, by the way, had given a large quantity of out-grown children's clothing to the Welfare Society. They appreciated the help that returned to them.

One society reported having waited in vain for official word through our own denomination channels for relief in the recent Niue Island disaster and they had contributed £5 from their own funds to the local Red Cross appeal for Niue.

Another highlight of the day was the first report presented by the newly organized Christchurch Young Women's Dorcas Welfare Society. The older members found that the presence of children at meetings really hindered them from getting on with their sewing, and so the young women from the various churches in the Christchurch area come to one central place monthly, bringing their tiny tots with them, after the older children have gone to school. One or two elderly ladies then look after the little ones, entertaining them with blocks, books, and balls, while their mothers engage in an uninterrupted sewing programme. They complete their work at 12.30 p.m. and then enjoy a social chat over their cut lunches before leaving for home in time to welcome their older children from school.

Following the afternoon pep talk at the Dunedin meeting, the Dorcas members all left for a conducted tour of the Roslyn Woollen Mills, where a newspaper photographer took their picture.

In the late afternoon the school-age children joined the rest of the folk in the Crawford Lounge, where a special programme entitled, “Happiness in Helping Others,” was screened. Other films were shown depicting the need of refugee children in European and Macedonian countries.

At night, after a sumptuous feast shared by the Dunedin fathers at the end of their day's work, a bright programme demonstrating Dorcas activities was staged, and after a picture tour of the United States the evening was brought to a close with the screening of a beautiful colour film, “Assignment Children,” which showed children of the Far East and their urgent need of physical care.

All voted the day a wonderful success.

Pastor A. G. Probert, the minister at Dunedin, said, “This kind of Christian fellowship should be arranged more often to bring our church folk together and in-

## Around the CONFERENCES



### She Overheard Something Distinctly to Her Advantage

W. H. MORRIS

As Sister Jennings sat writing in my office recently, I asked her, “How was it that you became a member of the Seventh-day Adventist Church?” And this is the story she related.

One day as she travelled to the city in the bus she overheard part of a conversation in which one lady was encouraging another to go for treatment to the “clinic at Drummoyne.” As an arthritis sufferer, she thought she would like to attend the clinic for treatment, but unfortunately the address was not mentioned.

Months passed until one day the clinic was mentioned again by a close neighbour, who was able to give an approximate address of the clinic. After a short search Sister Jennings located it at the Seventh-day Adventist church, where she was made welcome, and relief was administered by the friendly staff.

At the time meetings were being conducted by Pastor C. Brown at a nearby hall, and an invitation was extended by Sister A. Cutts in the form of a handbill to see the film “Martin Luther” being screened the next Sunday night.

An address by Pastor Brown followed the film, and our patient was interested enough to go again accompanied by her young son, with an occasional visit by her husband.

Sister Jennings' interest in the unfolding message mounted, and the conclusion of the mission found another precious soul linking up with the “heralds of the morning” and an active member added to the ranks of the Ryde church. The young son is now a student at the Strathfield high school and plans to follow his mother in baptism.

Mr. Jennings, a lovable family man, hesitated to make an immediate decision

involving his Saturday employment, and when invited to attend the Sabbath camp service he felt the call of his work more insistently. That Saturday, in a machine accident at work, Mr. Jennings lost the index finger of his right hand. The following Sabbath found him at the camp meeting with his wife and son, and he is now having studies with Pastor Hon.

The medical work is the right arm of the Advent message. I am prepared to give help and counsel to any church desirous of operating a medical clinic.

### Welfare Service in Pleasant Fellowship

J. J. DEVER

Secretary-Treasurer, South New Zealand  
Conference

One of the greatest moving forces in the South New Zealand Conference is the Dorcas Federation, whose president, Sister W. W. Petrie, and her associate officers, are giving strong promotion to this department, which forms a part of the health and welfare services of the church.

In studying the new Health and Welfare Service Manual, it was noted that Federation meetings should “rotate from church to church.” This was a new thought to the folk here, and they immediately set about making plans for three regional meetings to be held this year.

The first of these convened at Dunedin on April 28, when forty Dorcas members from the southern section of this island gathered for a most enjoyable day's activities. In the morning reports were given from all societies in the conference. An illustrated lecture on the need for welfare assistance in the mission field was presented by Sister Linda McClintock, who served for a term in New Guinea. And then the Dorcas Welfare Federation ban-

spire them to practical ministry for their fellows."

Sister E. C. Rosendahl, leader of the Invercargill contingent (three car loads) said it was one of the most inspiring days she had ever spent.

A similar programme for Christchurch has been arranged for June 9, and another a few weeks later for Blenheim at the northern end of this island.

### *Auckland Twin Missions*

In a letter to the editor, Pastor J. Coltheart, leader of the Auckland Mission team, reports details of the opening day and prospects for the second Sunday:

"We opened last Sunday (April 19). Advertising started Monday, and by Tuesday night the four sessions were fully booked. We opened another two sessions, and by Wednesday night were fully booked again. So for Thursday, Friday, and Saturday we just had to tell people 'No seats left.' We withdrew our newspaper advertisements for those days and saved money.

"For the day we seated 7,400 people and turned away 2,000, but got their names for next week. In the Regent Theatre, sessions were held at 2.00, 4.00, 6.30, and 8.00 p.m.; and at Otahuhu, an outer suburb, at 2.00 and 3.30 p.m.

Brother A. Lindsay went to Otahuhu and apologized for my absence, screening a duplicate set of slides with a tape commentary, etc., on the prophecies.

"Already we are over-booked for next Sunday, with four more sessions at the Regent and one at Otahuhu. Our midweek attendance required five sessions, and we preached to 1,300. One session was held on Tuesday at 7.30, three on Wednesday, at 5.30, 6.30, and 8.00, and one on Thursday at 7.30. No advertising was done for midweek except the announcement on Sunday. Prospects are very bright."

A P.S. states: "3,300 booked for next Sunday" (April 26).

### *To God Be the Glory*

S. T. LEEDER

In September, 1958, a doctor was called to visit Brother S. Ward of Kurrajong, N.S.W. Upon completing an examination, the doctor turned to his patient and said, "Can't do much for you, Mr. Ward, I'm afraid."

The family were informed that he was in an advanced stage of cancer of the liver and could live for only three months. In compliance with doctor's orders, Brother Ward was taken to hospital. Here his only medication was an injection of morphine six-hourly. In spite of the fact that the patient was experiencing no pain, the drug was still administered.

Brother Ward and the family were under a deep conviction that God could not bless such treatment, for had not His messenger strongly counselled against drugs? Accordingly, after but a week in hospital, against the advice of doctors, relatives,

and friends, Brother Ward was brought home. Much prayer was offered for wisdom to be given Sister Ward to nurse her husband so that healing might take place.

Brother Ward was alarmingly weak, his body was emaciated and severely jaundiced. All who saw him felt that this was indeed a hopeless case.

In the book, "Counsels on Diet and Foods," page 25, Sister E. G. White has stated: "When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God."

Again, in "Ministry of Healing," page 232, we have this instruction: "We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided."

So serious was Brother Ward's sickness that the local doctor, in consultation with a Macquarie Street specialist, advised immediate surgery; otherwise death would be only about two weeks away. Our brother was unwilling that an operation be performed, feeling that in his condition it could only be detrimental and hasten the end.

The following few days found the family in earnest prayer for divine help and guidance. And then, with the concurrence of one of our own doctors, Sister Ward decided to give her husband a course of treatment using natural methods.

At this time his condition was continuing to worsen. Other doctors confirmed the original diagnosis. Only a miracle could save him, for he was now less than seven stone and extremely debilitated. Surely this was a challenge to God's power!

But before a call of faith in God's promises could be made, an examination of heart was necessary, so that there should be no obstruction to the healing power. A date was set for the anointing service, but several days before it arrived God gave Brother Ward the assurance that the work of healing had already commenced. The promise of James 5 was claimed. So wonderful was the physical improvement that after consultation with the ministry, a praise service instead of the planned anointing was held the following Sabbath afternoon.

From that time the manifest blessing of the Lord has been upon the natural methods of treatment used. From one healing crisis to another, Brother Ward has regained his health and strength until he is again over ten stone in weight. In place of a jaundiced skin, his flesh is healthy and firm and his eyes once again have the glow of health. This indeed God has done.

Brother Ward's daughter nursed a man in the local hospital suffering from an identical cancer. This patient received the usual hospital treatment plus surgery, at

the same time as Brother Ward was scheduled for his operation. God had apparently permitted this similar case of cancer to come under our observation to demonstrate the efficacy of prayer and obedience to nature's restoring remedies. This man died over two months ago. To the glory and praise of God, Brother Ward is now a well man, and experiencing with all his family a new spiritual life.

### *Victories in Warwick*

RODNEY AND PATRICIA STRAKER

On Sabbath, April 26, 1958, the attractive church at Warwick, Queensland, was dedicated as a fitting climax to the annual Week of Prayer. At that time we asked "Record" readers to mingle their prayers with ours for the success of the forthcoming mission to be conducted here. We earnestly sought the Lord to gather out of this city sufficient jewels to fill and adorn the beautiful new edifice. We thank you for those prayers, and would like to tell you some of the wonderful things the Lord has done among us as a result.

Warwick, with a population of nearly 10,000, lies 100 miles from Brisbane and is approached by way of Cunningham's Gap. It is in the heart of a fine agricultural district set off against beautiful and inspiring ranges.

The people have been rather aptly described as ninety per cent Catholic and ten per cent "Prejudist"! The latter was well demonstrated at the time of the dedication. Printed invitations sent to the mayor, local member of parliament, and ministers of all other churches were not even acknowledged.

The task that confronted us did not deter this gallant little company. Everything possible was done as we worked together to prepare the way to reach honest seekers. A team of five experienced colporteurs went through the city with "Drama of the Ages" a month before we began the public meetings. These men did a wonderful work in sounding out the spiritual temperature of the people. They had never had a harder task. More than one who had never gone a whole day in all his experience before without getting one order returned more than once with an empty order book after faithfully tramping the streets all day. However, we were very grateful for a list of about eighty possible interests handed in from this valuable effort.

Although the road seemed tough and the prospects not too bright, yet we had unmistakable evidence that God was with us and preparing the way. We knew for certain that the time had come for Warwick to hear God's message for today.

A year ago all efforts to secure a meeting place, or to obtain permission to erect a tent, had failed. We were now granted the use of the very nice R.S.L. Hall, which had previously been denied us. On every one of the dates requested for Sunday and Wednesday meetings it was made available. A good advertising contract was secured with the local paper.

Every member of the church was assigned his or her particular duties and prayer was offered hourly throughout the day, commencing some weeks before and continuing right through the campaign. There was great rejoicing and thanksgiving when on the opening night the hall was comfortably full.

A week later we were somewhat dismayed to find that thirty signs placed on the roads outside the city had completely disappeared. We were tempted to suspect organized opposition. It took a whole day to locate them, and in the search we were brought into contact with all the leading authorities from the mayor downwards. What a wonderful reception we had from them all! Each one spoke words of appreciation for the great benefit of our programmes to the community. The Main Roads Department, which had removed our signs (after winking at them for the first week), had not destroyed them as is their practice. They were so surprised when we apologized for violating the law that instead of presenting us with a bill for the cost of removal they made a special trip in the lunch hour to deliver them to our door!

(Not long after this the mayor, who had not bothered to reply to our invitation to the church dedication, himself nominated me as a member of the executive committee of the newly formed Youth and Fitness Club.)

We had fifty posters and road signs up in the city area, which we found was illegal. The city council did not destroy them because they thought them so attractive, and the authorities were amazed that we had silk-screened them ourselves. I applied to the council, and permission was granted for them all to remain up until the meetings were finished. Surely God moves in countless and wonderful ways for those who are doing His work today!

Opposition from the other churches was very strong. Every night spies were sent past the hall to see if anyone had slipped into the forbidden gathering. We know of more than one who was told that if he dared attend one meeting he would immediately lose his job. Our faithful folk who gave such loyal support all the way through were greatly cheered as the congregation, which included some wonderful families, was maintained through the three months.

You ask, "Did the Lord gather out the jewels for which you asked to adorn your new church?" Yes, He certainly did. At the beginning of October we had twenty-eight Sabbath school members; at the end of January we had increased to forty-five. Eight candidates had already been baptized into the church to start the new year walking with the remnant people. Others are regularly attending church and preparing for baptism. Still others are yet to receive studies and be gathered in.

Our 1958 Week of Prayer was one of grateful thanks for the completion of the church and of keen anticipation for the prospects of soul gathering. We are now

in the middle of our Week of Prayer again, one of the greatest of such weeks in which I have taken part. We are certainly rejoicing, and it is thrilling to have the new folk to share the meetings with us and to inspire us with their presence and prayers. Now we are looking forward to training for further evangelistic effort, so we can all gather in more souls for the Lord.

## Wanted—Gospel Gossipers

W. A. TOWNEND

Home Missionary Secretary, Trans-Tasman Union

Miss Mildred Cable, famous missionary to the East, tells that she saw Communism spread through the whole of Turkestan in a fleeting fifteen years by the simple means of enthusiasts "gossiping" Communism in the bazaars.

You will find yourself agreeing heartily with Miss Cable when she avers that what Christ's cause needs is folk who will quite naturally "gossip" about Him to their friends and neighbours.

Talking about this at Otahuhu (N.Z.) one evening, led a brother to tell us of an experience. While viewing the waxworks museum earlier in the week, he got into conversation with a stranger who, like him, was studying the faces of the Pope and the Archbishop of Canterbury. Our brother "gossiped" the Advent message.

"Let me write out the places in the Bible where you can read a few interesting texts regarding our discussion," he said, and then discovered that neither he nor his contact had any writing paper. So he wrote the references on the back of a used bus ticket!

Just an ordinary gossip kind of contact—get the idea? More "gossip" is wanted, don't you think so?

Try "gossiping" the truths for this hour—start today. God will give you the opportunities. Grasp them!

## Missionary Work

(This report supplied by Brother P. Hardyment, the P.R. secretary for the Thornleigh church, Sydney, appeared in the "Hornsby Recorder," (circulation nearly 10,000) and the "Northern District Times" (22,750 circulation).)

On six months furlough from the Betikama Training School for native missionaries in the Eastern Solomon Islands, the headmaster, Mr. W. R. Richter, and Mrs. Richter, paid a visit to Thornleigh Seventh-day Adventist church last Sabbath. Mrs. Richter is a daughter of Mr. and Mrs. N. Dixon, members of the above church.

Mr. and Mrs. Richter both gave most inspiring addresses to the young people of the church in the afternoon. They told how they had started the school at the conclusion of the war and all they had for a building at that time was a large concrete slab covered by a grass roof, which

had been left by the Americans. The school property now consists of 1,600 acres of first-class land purchased from Lever Bros.

During the years since the war closed, large class-rooms have been added, as well as administrative buildings. The school is now almost self-supporting as far as food is concerned, said Mr. Richter. They have been the only white workers on the mission since its inception.

The school has now become the show place of the area, being situated only eight miles from Honiara, the capital of the Solomons group. It is at Honiara that the British Government administrative offices have been established, and whenever any officials visit the islands they are driven out to Betikama to inspect the unusual system of education followed by the school. It is certainly the admiration of all who pay it a visit.

This successful school and mission is only one of hundreds of schools established throughout the South Pacific islands. The appeals for help from primitive tribes who have never been touched by mission influence of any kind are so great that the budget will not allow these people to be helped as much as we would like.

(The closing paragraphs told of our Welfare work in times of disaster, and announced the forthcoming Appeal for Missions. As a result, the ingatherers found the people very responsive, and the goal was reached in two weeks.)

## Sydney Sanitarium News

### Commended by General Conference

Matron Rita Rowe received a letter from Miss D. L. Burnett, one of the General Conference Medical Department associate secretaries, in which she said:

"You have probably heard that Miss Valerie Rudge, one of your graduates, has been appointed director of the school of nursing at the Hinsdale Sanitarium. Miss Rudge is on leave of absence during this school year to complete work for her Master's Degree with a major in nursing at the College of Medical Evangelists.

"Also, you are to be commended inasmuch as a number of your graduates have responded to overseas nursing appointments. This shows that the desirability and responsibility for filling appointments in overseas nursing is kept active in your educational programme."

### Success of Dairy Herd

The dairy staff showed a team of eleven head of Jersey cattle at the Hawkesbury and District Show with these pleasing results:

Reserve Champion Cow, Reserve Champion Bull, three first prizes, five second prizes, and one third prize.

An auction sale was arranged under the licensed auctioneers, New Zealand Loan and Mercantile Agency Co. Ltd., on April 23, when 27 head of cattle were sold for approximately £2,000, averaging £72 12s. 6d. per head. The majority of cattle sold had been raised by our dairy staff at our Sanvale Stud.



# THE ADVENT MESSAGE IN THE EAST

## Philippines Mountain View College

T. C. MURDOCH, President

### Another New Industry

Students at Mountain View College are now enjoying soy-bean milk and soy cheese. This new equipment, including the building to house it, was all donated by Dr. Harry W. Miller. Dr. Miller is widely known throughout the Orient as a physician and surgeon, and he is also a famous food specialist. We here at Mountain View College deeply appreciate this wonderful gift.

It has been proved that soy-beans grow well on our property and it is believed that this industry will take on large proportions and may eventually supply many of our people with good protein health foods.

### Ingathering

The first day of the Ingathering campaign fell on the last day of our big corn and pineapple harvest. Many of our students and teachers had to work overtime in order to harvest the crops so we could all be ready for the Ingathering for missions.

It brought real satisfaction to our large group of students to know that they had been able to gather in safely to the barns some 3,000 bushels of corn. The urgency of the programme in the large fields of the farm prepared the hearts and minds of our students and teachers for the big Ingathering day.

It seems almost hopeless to try to raise money for missions in the hills and wooded country of Bukidnon. The mountain people are extremely poor and needy themselves, but it is necessary that our students be trained to participate in this as well as in the other important phases of school activity. Also, even the poorest should have an opportunity to share in the blessing of giving to the Lord's cause.

Our students are discovering some new ways to raise funds for the spreading of the gospel. One group visiting some of these homes in the hills discovered of course that the people had no money. It was very evident that they owned few of the necessities of life, but our courageous boys and girls were not daunted. Their request was, "If you have no money, give us some corn." The students sat by the trail and husked the donations of corn, then borrowed sacks in which to carry the ears to the nearest store which was several kilometres away. Here it was sold and in this way these young folks reached their Ingathering goals. Others accepted rice, eggs, chickens (which were also sold), camotes, cassava, and bananas. One young man ingathering in the forest found some lovely orchids which he carried home and sold to raise his goal.

Needless to say, the amount of 800 pesos which the mission set for us as our goal was soon reached, in fact it was more than doubled in one day. Many good contacts were made, and at the present time a large number of the mountain people are receiving Bible studies. A later report will show how the work is going forward in eighteen outlying districts surrounding the school. Truly the Lord has a thousand ways to finish His work and as we seek to do our best, new ways will open up before us.

Here are the Ingathering results for the past five years: 1954, P175; 1955, P565; 1956, P700; 1957, P1,025; 1958, P1,670.

—"Far Eastern Division Outlook,"  
March, 1959.

## The Millions who Wait

J. W. NIXON

Publishing Department Secretary, Southern Asia Division

Many years ago one of the lords of England was so delighted to have Queen Victoria pay a visit to his castle that he had every clock in the castle stopped the moment the queen crossed the threshold. They were never to be started again but were for ever to mark the time of an honoured monarch's visit.

As a people we look with longing delight towards the visit of another Monarch far surpassing in glory and majesty the English queen. When the Lord Jesus Christ, as King of kings and Lord of lords, steps across the atmospheric threshold of this earth, the clocks will be stopped never to start again in this world. When "the Lord Himself shall descend from heaven

with a shout, with the voice of the archangel, and with the trump of God," there will be time no longer.

However, before that day dawns, another task of great importance must be completed. Just as the castle had to be prepared for the visit of the queen, so in a different way this earth must be made ready for the coming of the King of kings.

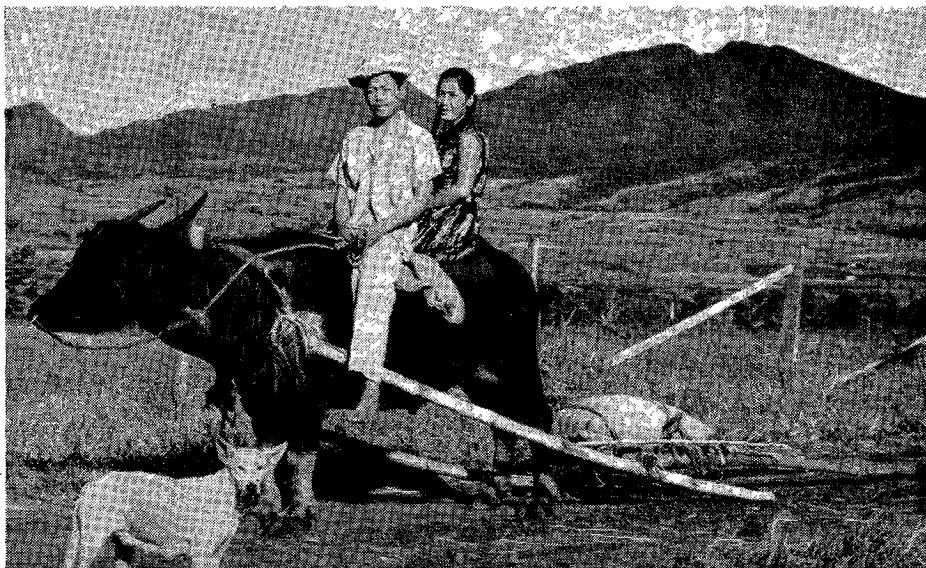
We read in Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not until this task is completed to the King's satisfaction will the clocks of earth cease to register the passing of time.

How near are we to the completion of this commission? A few years ago it was claimed that we had begun work in 198 of the world's 235 countries; and that in the thirty-seven countries we had not entered there was a population of only thirty-five million. On the surface it looks as if the task is almost finished, but let us take a look beneath the surface.

In the Southern Asia Division we have a population of 510,000,000 people, one-fifth of the world's population. These people speak 847 languages and dialects. It is estimated that four out of every five cannot read or write, which means that a vast multitude of 400,000,000 are illiterate, and to complicate the situation, they live in a million small towns and villages and are difficult to reach.

Over and above all this we have to face the fact that the population is increasing at the rate of some 24,000 per day, or 8,700,000 per year—almost as much as the entire population of Australia.

The extent of this responsibility is almost staggering, and appeals to our imagination. What are we doing to meet this challenge? We have been labouring in this division since 1893, and today there is a membership of 20,000; and a staff of evangelists numbering 420; which means there is one worker for every 1,250,000 people.



Neighbouring farmers come to the Philippine Union College to have their corn ground in the mill.

On the same ratio of workers to population there would be fewer than ten workers for the whole of Australia!

There is only one literature-evangelist to every 5,000,000 people, and literature has been published in only thirty-nine of the 347 languages and dialects.

Bible correspondence schools are being offered in eighteen different languages, and an estimated million students have been enrolled.

How much remains to be done? Nobody really knows, but it seems certain that at least 300,000,000 people have never heard this gospel of the kingdom as we preach it. There are at least four countries which still remain closed: Afghanistan, Tibet, Sikkim, and Bhutan. Nepal has just been entered.

The four major countries of the division are India, Burma, Pakistan, and Ceylon. In these countries we face the determined opposition of three of the world's major religions — Hinduism, Mohammedanism, and Buddhism. These pagan religions are ancient and organized, and present a tremendous barrier to the proclamation of the gospel. India has long been known as the Gibraltar of heathenism, and the devil has built up an almost impenetrable system of temples, images, and customs in his endeavour to resist the entrance of the good news of salvation through Christ.

It is claimed that in India alone there are 300,000,000 images and figures of veneration which enter into the worship of the people. In a temple in South India there are 3,000,000 images and carvings. With all these constantly before them it is difficult for the people to worship an invisible God.

Throughout India, Burma, and Ceylon temples are everywhere to be seen. One city in Burma boasts a thousand pagodas. The caste system still has a strong hold in spite of the law against it. In some areas there are known to be as many as eighty-seven different castes. Through these Satan endeavours to hold the people in his clutches, and succeeds to an alarming degree.

In spite of Satan's opposition throughout Southern Asia "Many are on the verge of the kingdom, waiting only to be gathered in." These must be found before the Lord can come. He has a thousand ways to finish His work, but nevertheless expects us to do our part. Although the Lord will finish His work and cut it short in righteousness, that does not release us from doing our utmost to help Him.

I close on a note of triumph, using a statement from the Spirit of prophecy: "The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we meet will be most disheartening. The very greatness of the task will appal us. But yet with God's help His servants will finally triumph."—*"Life Sketches,"* page 439.



The Youngberg Hospital, Singapore.

## Cosmopolitan Welfare Work

R. E. KLIMES

Need is irrespective of race, nationality or religion. Long before Pastor Daniel Liem opened the door of our Singapore Seventh-day Adventist Health and Welfare Centre for our Sunday morning work, dozens of people crowded around the gate—Chinese, Ceylonese, Tamils, Eurasians, Filipinos, Malays, Dutch, Pakistanis, Indonesians, and even one Russian.

The girl wearing a necklace with a cross attached looked like a Roman Catholic, the short Malay man appeared to be a Moslem, the tall bearded and turbanned Indian may have been a Hindu. Others were Methodists, Buddhists, Salvation Army, and many claimed no religion or God. All came for physical help, not knowing that God, in addition to bread, had prepared for them the Bread of Life.

Pastor Liem started to interview the first seeker for help: "We want to help you not only with your physical needs but also with your spiritual needs. How are you getting along with your Voice of Prophecy course?"

"I am enjoying the lessons. This is my thirteenth lesson. Here is my answer sheet," was the reply.

"That is good. I hope you will continue to study the course. Here are some tracts that I hope you will enjoy reading. I would like to visit you in your home and study the Bible with you. Are you free on Thursday evening?" continued the pastor.

"I'll be glad to have you come. I will be at home," was the response.

"I talked with you last time about the evils of smoking and drinking," Pastor

Liem said. "You promised you would give up those evil habits. Did you?"

"I have not smoked or drank since I saw you last. It was not easy to give up."

By this time, Mrs. W. L. Pung, the assistant director, had filled his bottle with oil, weighed his portion of rice, and packed flour and "Meals for Millions" in his basket. Mrs. C. M. Lee, in the meantime was fitting some clothes on his little girl. "The Lord bless you, and I shall see you on Thursday evening," were Pastor Liem's parting words and this ended the first interview of the morning.

Forty-five others that day told Pastor Liem their troubles—wife sick in the hospital, out of work, husband died, their home robbed or burned—so they pleaded their cases in many languages, some in Malay, some in English, some in Hokkein or in three or four other Chinese dialects, and a few spoke Tamil. Pastor Liem seemed to understand and they were helped.

Our Health and Welfare Centre helped 740 people of Singapore in their need during its first half year of operation. To help clothe the needy we distributed 2,015 pieces of clothing and forty-five pairs of shoes. To feed the hungry we apportioned out gallons of oil, weighed many pounds of rice, flour, and "Meals for Millions." To invite them to our Lord, we freely gave out 1,112 tracts and magazines. Sixty-eight are faithfully studying the Voice of Prophecy lessons. We gave clothing, food, and literature. We also gave Bible studies—fifty-eight at the centre, and many more in the homes.

We gave but we also received. We received by baptism three persons into the fellowship of our churches as a result of the work of our Welfare Centre. We received twelve members into our Sabbath schools. We received a blessing because

We fight the plight  
With clothing, food and light.

—*"Far Eastern Division Outlook."*

"We have no light promised us to show us our road a hundred miles away, but we have a light for the next footstep, and if we take that we shall have a light for the one which is to follow."

## Malays Alarmed by V.O.P. Bible Correspondence Course

H. W. PETERSON

Director, Singapore Bible Correspondence School

In the providence of God, history reveals that there are pivotal points of time when the methods and plans for soul saving are to swing to special emphasis on certain specific ways of working. It is evident to all Seventh-day Adventist believers today that the Bible correspondence schools which sprang up around the world to meet a specific need were foreseen and planned by God. They were timed to the need and the hour.

In 1947 we responded to an invitation to take up pastor-evangelistic work in Singapore. We were also to organize and set in motion a Bible correspondence school. This was to be a union school to serve Singapore, the Federation of Malaya, and Borneo. Local schools were also to be set up separately in Vietnam and Thailand in the vernacular languages in those lands. The course selected was the Twentieth Century in English. Enrolments began to come in immediately, and it was evident the school would be a success from the start.

On September 15 of that same year, Miss Helen Jue of Hong Kong accepted a call to come to Singapore to head up the Chinese section of our school. Soon more students enrolled in the Chinese course, and our school grew faster than we had money and room to expand.

For several months Brethren R. A. Pohan and Djamaan Soelaiman had been working on a translation of the English course into the Malay language. On December 7 we were ready to offer the lessons to the public in the Malay language. Pastor R. A. Pohan led this section in our Singapore office. The initial endeavour met with a hearty response, and many people enrolled.

Soon this came to the attention of the Moslem leaders in the community, and they became greatly alarmed. Visits were made to our office by the leaders of the Moslem Missionary Society and the "Utusan Melayu" editorial staff to find out what we were up to. Then followed appeals, warnings, and threats in their newspapers and also in the English press. These newspaper articles appeared under the following headings: "Moslems Are Alarmed," "Christian Work Among the Malays Unwise," "Missionaries Versus Missionaries," and "One Hundred Malays Accept the Truth."

Warnings were also directed to the Government suggesting that there would be serious trouble if we were permitted to propagate the Adventist faith among the Moslems. Prayers were said in all the mosques in Singapore on a certain day to counteract the work of the Voice of Prophecy. Pastor R. A. Pohan and I were called to Kuala Lumpur by the C.I.D. (Criminal Investigation Department) to give an explanation of our school and its objectives. In spite of these threats and obstacles our school has made steady progress through the years. An excellent work

is being done to make known to the people in this part of the world God's saving message for this time.

Three converts from Islam are at the present time studying at the South-east Asia Union College. The initial contact with these young men was made through the medium of the Bible Correspondence School. Recently Islam has renewed its attack against the "Suloh Hidup," the course offered in the Malay language. The "Utusan Melayu" published an article entitled: "Strong Steps Will Be Taken to Prevent Christians Winning the Malays." Here in part is what was published in the paper: "The Islam Religious and Perlis Malay Cultural Councils in their joint meeting here last night agreed to set up a committee to work out what steps could be taken to prevent the spreading of 'Suloh Hidup' (Christian Correspondence School) lessons among the Moslems in Perlis. This school with its headquarters in Singapore is tremendously intensifying its work by enrolling large numbers of Moslems, especially the youth, all over this country, into the various courses it offers. In their last meeting several months ago, the Islam Religious and Perlis Malaya Cultural Councils jointly called on all religious councils throughout Malaya to unanimously lodge a strong protest against Christian activities in this country. Thus far no proper steps were taken.

In January of this year the Malay newspaper, "Warta Negara," published an article entitled, "Suloh Hidup Aflame, Influences Islam." The article covered almost half a page of the newspaper and it included the greater part of one of the lessons of the course. The beginning of this article reads as follows: "Everywhere in the Federation of Malaya today one easily comes across an enrolment card for a free religious correspondence course, named 'Suloh Hidup' (Torch of Life) which comes from Singapore. All one needs to do is fill in his name and address on the enrolment card and mail it to the Singapore post office. By return mail he will receive the first two lessons in a long

envelope. Also enclosed he will find another blank enrolment card for a new student, instruction sheet outlining practical ways on how to study the course, and a return envelope. The introduction to the course is put in such an appealing and beautiful language that it is hard for the recipient to ignore it. There are twenty-four lessons in the entire course. Upon satisfactorily completing it the student is awarded a very attractive certificate."

Then for the sake of warning Moslems and acquainting them with lesson one, it quotes verbatim almost all of that lesson. The conclusion of this article gives a note of warning to the Malays:

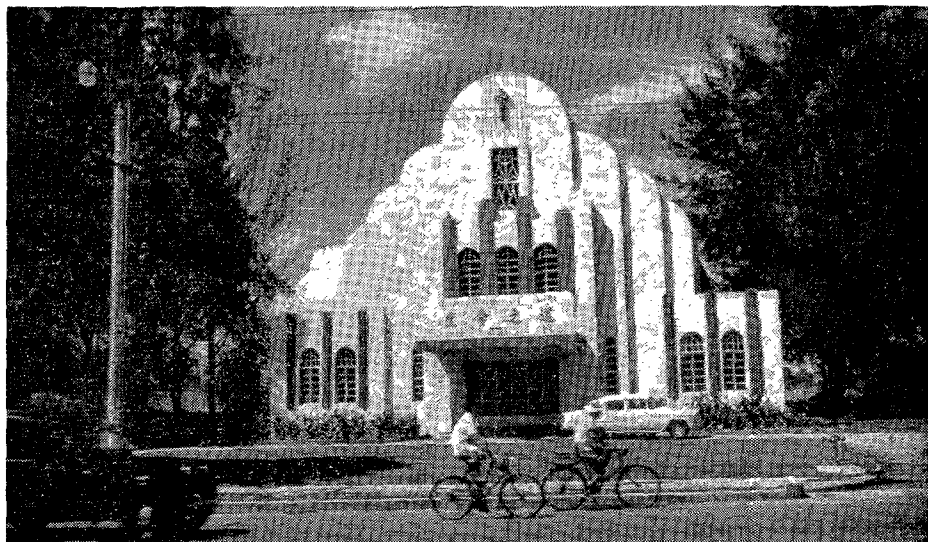
"It is an open secret now what kind of 'religion' 'Suloh Hidup,' through its systematic lessons, is propagating. To us, Moslems of the Malay race, its activity should serve as an eye-opener. Just think of the tremendous and untiring efforts the sponsors are putting forth, using our own language in such an appealing way! We are in great danger, indeed! Especially our youth. 'Suloh Hidup' is cunningly preparing a 'net' to drag us in. The great question is: Can we just outdo 'Suloh Hidup' with this simple article in this paper? Or shall we just leave it to God 'to protect His religion from its foes'? No, certainly not! I would like to suggest the following:

"(1) Warn the entire Moslem people to keep away from 'Suloh Hidup' through public lectures as well as repeated announcements in mosques during prayer days.

"(2) All Moslem leaders, especially those residing in Singapore, should wake up and unite their efforts, for the sake of the true religion of God [Islam] to prevent 'Suloh Hidup' lessons reaching Moslem homes.

"(3) Religious political parties, besides fighting for 'better privileges' for Malays and Malay as the national language of this country, should accelerate efforts too to show the others that Islam is the only true religion of God."—Anti-'Suloh Hidup,' Perak.

—"Far Eastern Division Outlook."



Church building for the English-speaking community, Singapore.

## Radio Programmes Win Favour in India

J. F. ASHLOCK

Representing Seventh-day Adventist organizations and institutions, I was privileged to attend the first all-India conference of the Christian Association for Radio and Audio-Visual Service, held at Jabalpur, January 20-22. Fifty-five delegates were present at the Jabalpur conference to speak for as many societies and institutions. It was a source of satisfaction to observe the interest shown and the appreciation manifested on the part of many of the leading delegates for certain lines of Seventh-day Adventist missionary promotion.

One morning at breakfast one of the eight delegates seated at our table referred to the unique contribution Seventh-day Adventists are making toward the effort to evangelize non-Christians. To illustrate his point he mentioned that on one occasion he went to the Bible Society office to purchase a supply of Bibles but found none on hand. "The stock is depleted," said the manager, "because the Seventh-day Adventists have created in the minds of the Hindus such an interest in the Word of God that we cannot supply their demand for Bibles." This delegate commented, "I believe that Seventh-day Adventists have done more than any other group to interest non-Christians in the Word of God."

"That is true," one listener observed. "Again and again I have noticed Hindus studying the Bible along with the lessons sent out by the Voice of Prophecy."

Hardly had this statement been made when a third delegate leaned forward, apparently eager to tell his story. By this time the attention of some who were at nearby tables was attracted. They listened as the delegate related his experience.

"I called upon a prominent barrister whom I had known at college. Upon seeing me, he came forward, extended his hand, and in a most cordial manner welcomed me into his office. As I entered, my attention was arrested by the letters 'V.P.' which appeared on his name plate following B.A., LL.B. Feeling certain that my friend would be pleased to explain, I pointed to the name plate and questioned, 'What do these letters stand for?' In surprise he asked, 'Don't you know?' I replied that I understood the meaning of B.A. and LL.B. but I had to confess that I had never heard of a V.P. degree. 'I am amazed,' the lawyer exclaimed, 'that I, a Hindu, must explain to you, a Christian, the significance of those letters. Surely you are acquainted with the Voice of Prophecy!' Before I could comment he continued with enthusiasm: 'After completing the Bible study course I was granted a Voice of Prophecy certificate. I was so proud of this certificate that I added V.P. to the other letters after my name.'"

A number of delegates said they were using Voice of Prophecy gramophone records and expressed appreciation for the high quality of both the vocal and instru-

mental recordings produced by Voice of Prophecy artists. Without exception they urged that we add to the five languages in which recordings are being made, so that more of the peoples of India may receive the inspiration and message of this excellent music.

During the three days of the conference I roomed with an Anglican bishop who was chairman of the commission of which I was a member. Our association in our room, in subcommittee work, during intermissions, and at mealtime gave opportunity for us to discuss many topics of mutual interest. At the close of the meetings, when we were on our way to the railway station, I learned that my friend the bishop had been unable to secure a reservation. Realizing that he would have to wait another day or otherwise be forced to spend a most uncomfortable night, I invited him to share my seat-berth with me. He gladly accepted my offer. Fortunately for both of us, the seat was a little wider than those usually found on the trains in this country, so we had a fairly good night's sleep.

The next morning we had about three hours together before he reached his destination. I spent most of this time answering his questions about our worldwide organization, our means of support, our Sabbath school, our youth-training programme, and our high standards of Christian living. It so happened that I had considerable departmental literature with me. He stated that he knew something of our medical and educational work but did not know about these other excellent features and effective methods of operation.

Stimulated by his interest, I explained step by step our church organization from the individual in the most remote village church to the General Conference Committee at world headquarters. Again and again he made comparisons and expressed admiration for that which many of us as Adventists take for granted, but which to him was new and marvellous.

As our journey together drew to a close, the bishop summarized our conversation and concluded by saying, "Now I am beginning to understand. The success of your world-wide programme doubtless is largely due to a well-developed organization, patterned to meet present-day conditions, supported and financed by a well-informed membership, and guided by earnest, qualified leaders under the blessings of God. Truly it is remarkable."

—"Review and Herald."

## Australasians in India

Pastor R. R. Frame, assistant secretary for the division, shares some items of news received from Brother Duane S. Johnson, secretary for the Southern Asia Division with headquarters in India. Brother Johnson wrote to express thanks for the latest missionaries sent from this field, the Potts family and Miss Marion Snelling. He adds:

"Pastor A. Maberly is on his way to the United States and will be coming to New

Zealand and Australia after about three months. I think you know that his wife is there visiting with her people (in Victoria).

"Pastor D. K. Down is conducting a mission effort in Ranchi. This is really a double effort where Pastor Down does the preaching in English and one of our national workers, Pastor Nowrangi, preaches in Hindi. They have an excellent attendance at those sessions each evening.

"Not long ago I was at the Assam Training School where Brother and Sister Nash are located. They are building a new chapel and are trying to develop the land, of which we have about 400 acres. This is right back in the hills at an elevation of over 5,000 feet. Farming has been difficult there and they have experimented over the years with various kinds of crops. I am now getting some hybrid seed corn out from the States which Brother Nash requested. He is interested in genetics and they may be able to do something to get this growing. They have an excellent enrolment from all over the Assam Hills, and we hope during the next few years the school will be further improved as they take both the examinations from the division and from the Gauhati University.

"Our baptisms here last year were over 2,000, and we are hoping this year to raise that figure to 2,500 or more.

"I thought I would pass on this news to you, brethren, realizing the tremendous investment our people there have made in personnel and means so that the work here may be completed."

## Onward in Yugoslavia

V. G. ANDERSON

One of our retired ministers, Andrew Haynal, spoke at the General Conference worship period one morning recently and brought greetings from our church members and conference staff in Yugoslavia.

As a boy of fifteen, Brother Haynal came to America from Yugoslavia, and not long ago, after fifty-five years, he returned to his homeland. Pastor A. Lorencin, the Yugoslavia Union president, worked out a schedule of visits to the various churches. At Belgrade and Zagreb attendance was between 600 and 700. Our people have liberty to hold meetings in any church or home, after registration.

Fifty-five years ago, when Brother Haynal left Yugoslavia, there was not one Seventh-day Adventist in that country; now we have 235 churches and 9,000 members. This is the highest of any Protestant church.

Pastor Lorencin and the brethren asked Pastor Haynal to thank the General Conference and our people in America for their liberality in mission offerings, and to tell them the believers in that land are faithful to this wonderful Advent message, and that God's work is moving forward there.—"Review and Herald," April 30, 1959.

## Laws of Group Praying

G. A. COON

A small group of women prayed in a western city. The object of their prayers—a revival in their city. After one year of praying their request was granted. With the granting of the prayer many sinners were converted, and hundreds of members caught a new vision of the power of prayer.

One of the prayer group later flew to the east coast during a revival series. There she organized another prayer group. Their plan was to meet once a week. The spirit of the revival was one of positive thinking, living, and speaking. An effort was made to cease all criticism, gossip, and evil-speaking.

Jesus promised, "If two of you shall agree, . . . it shall be done." (Matt. 18:19.) So harmony is the foundation of prayer. An individual cannot expect God to answer his prayer when he has not made wrongs right.

But some of the sisters wondered how they could ever spend an hour together in a prayer circle without speaking evil of anyone. "There just wouldn't be anything to talk about," said one.

As the days came and went, the women found such joy in prayer and fellowship that they wanted to meet every day. The spirit of harmony prevailed. By the time the revival series was nearing its close the women declared, "This is just like heaven."

Two of the sisters of the church were not on friendly terms, but night after night they came to our public meetings for a whole week. There we strongly stressed the importance of harmony in soul-winning. At the close of the first week one of the two sisters went to the other and apologized for all that had happened through the years. But the second sister refused to forgive her. Not until the very close of the revival series, on the last Sabbath evening, did the second sister finally give in. Then she came to the altar with tears. "All bitterness must go," she whispered to me as I met her halfway down the aisle.

Many have a great desire to work for souls yet maintain differences, misunderstandings, and in some cases even hard feelings toward other members. The laws of group praying preclude all of this.

The first blessed duty of the prayer groups is to pray and work for complete unity in the church so that souls may be won to Christ. All hard feelings must be put away. The messenger of the Lord points out: "Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labour in Christlike love for those outside

the fold, forgetting self in their endeavour to help others. As they work and pray in Christ's name their numbers will increase."—"Testimonies," Vol. VII, page 22.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—"Testimonies," Vol. IX, page 221.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

One of our sisters had a large abdominal tumour. She called for a certain minister to come and pray for her, since the physician had informed her that unless she could gain strength an operation would be impossible. But her condition gradually grew worse, and she knew that she must die unless God healed her.

### Bitterness Must Be Removed

When the minister came into her home he asked if there were any hard feelings in her heart. She replied that there were none except one experience over which she was justly bitter. A woman had been the victim of a flood in her city and she had graciously offered her a place in her home. Later when the woman left she would not even pay for the electricity she had used. That upset our sister.

The minister picked up his brief case and started for the door, saying, "Sister, when you have eradicated the bitterness call on me to pray for your healing." With that he was gone.

It was naturally quite a shock to our sister. She had been a professed Christian for years, and had doubtless cherished this hard feeling for much of that time.

She struggled with her bitterness for days, until God gave her victory over it. Then she called for the minister to return.

His first question was, "Is it all gone now?"

"Everything is all right now, pastor," replied our sister.

"I will go for a little walk down the street," the minister said. "While I am gone think it over once more to make sure that there is no bitterness." In about half an hour he was back again. Our sister once more emphasized that all was well now.

As he knelt in prayer and anointed her with oil, our sister told us she felt her body contracting as if a surgeon had removed the massive tumour. "I lifted my voice and cried for joy," she declared. Her husband returned home later, and seeing her slender form, exclaimed, "What has happened to you?"

She answered, "The Lord has healed me."

One of our baptismal candidates some years ago heard a sermon on the message of Matt. 5:23. She decided to make wrongs right with her neighbours before being baptized. Since she desired assistance, I consented to go with her. The next day as I was waiting at the church she came up breathlessly exclaiming, "I am sorry I am late, but as I thought it over, Brother Coon, I decided that since you had nothing to do with my misunderstandings you should not be asked to help me straighten things up. So I started out early this morning."

"How many have you made right?" I inquired.

"Well, there were twenty-six, and I have visited most of them already."

Christ declares that we should agree on the thing for which we pray. (Matt. 18:19.) We are informed that united group prayer for a given object is very effective. (See "Testimonies," Vol. III, page 429.) Someone may ask each one the question: Do you agree that God wants this person to be saved? Then after each one has agreed, all should begin to pray in faith.



Kneeling "with your Bible in your hands, say, I have done as Thou hast said. I present Thy promise."—"Christ's Object Lessons," page 147.

"The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God His own words, and pleaded as only a mother can. . . . And the Lord gave

her the desire of her heart." ("Testimonies," Vol. V, pages 322, 323.) She did not stop to argue, "How do I know he will be saved?" She took God at His word.

The laws of group praying are, then, in part: Be in harmony with one another; agree together that God will throw all the resources of heaven into the task of saving the ones for whom we pray; then go out from the prayer group to prepare the soil of hearts by acts of kindness and love.

—"Review and Herald."

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference  
Sabbath School Department

For Sabbath, June 20, 1959

(Please preserve for reference)



### MERCY EXTENDED TO THE GENTILES

In this lesson (Rom. 15: 8 to 16: 27) Paul launches into deep considerations arising out of Rom. 15: 7: "Receive ye one another, as Christ also received us to the glory of God." He shows that "Christ had received both Jews and Gentiles, and that therefore we as Christians should do likewise one with another. No conscientious differences are to be expressed in the form of sectionalism among Christians, for if God has vanquished that most notable of sectional differences, the one between Jew and Gentile, much more may His children follow His example and refuse to allow differences among themselves to pass into severances."—W. H. Griffith Thomas, "The Epistle to the Romans," on Rom. 15: 8-13.

#### 1. Brotherhood in Christ

Rom. 15: 8-12. "Rejoice, ye Gentiles, with His people." This passage stresses Christian unity through universal grace poured upon Jew and Gentile, strong and weak. "Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father." ("Testimonies," Vol. I, page 324.) Paul searched the Old Testament for passages that justified his mission to the Gentiles (Deut. 32: 43; Ps. 18: 49; Ps. 117: 1; Isa. 11: 12). Christ became God's servant to the Jews in order that the ancient promises might be fulfilled, and thereby the door was opened for all men to be saved. From the "root of Jesse" Jesus arose and hoisted an ensign around which the Gentiles might gather.

Rom. 15: 13-16. "The God of hope fill you with all joy and peace in believing, that ye may abound in hope." Life requires a future, and hope grasps it. Christian hope is not imagination; it comes from God. Col. 1: 27: "Christ in you, the hope of glory." All through the Bible joy is a sign of hope in the world to come. Rev. 19: 7 is one of many instances. Cf. Matt. 25: 21, 23; 1 Peter 4: 13; Jude 24. Peace is a gift of God (Num. 6: 26). It is a sign

of God's covenant love (Isa. 54: 10). Melchizedek, a type of Christ, was "King of peace" (Gen. 14: 18; Heb. 7: 2). The Messiah was called "Prince of Peace" (Isa. 9: 6). There is no peace without righteousness (Ps. 72: 3-7; 85: 9-11; Isa. 32: 17).

#### 2. Working with Christ

Rom. 15: 17-21, R.S.V. "In Christ Jesus, then, I have reason to be proud of my work for God." Boasting has unpleasant meanings, but in Christ it is purged of these because everything is "through Jesus Christ in those things which pertain to God." Believers can rejoice in God (Rom. 5: 11), in Christ (15: 17; 1 Cor. 1: 31; Phil. 3: 3), in the cross (Gal. 6: 14), in tribulations (Rom. 5: 3), in infirmities (2 Cor. 11: 30), in souls won for Christ (1 Thess. 2: 19), in Christian service (2 Cor. 11: 10), in the hope of future glory (Rom. 5: 2). Boasting in self is forbidden to the Christian. "Every man who praises himself brushes the lustre from his best efforts." ("Testimonies," Vol. IV, page 607.

Rom. 15: 22-29. "Having a great desire these many years to come unto you; whensoever I take my journey into Spain." This passage reveals hindrances (verse 22), opportunities and longings (verse 23), promise and hope (verse 24), projects (verses 25-28), certainty and anticipation (verse 29), a threefold prayer request—for deliverance from unbelievers; from narrow and bigoted Christians, that his service in Jerusalem may be acceptable; for a successful journey to Rome (verses 30-33). How human this great man was! He was taking offerings to Jerusalem, somewhat apprehensively, longing to go to Rome en route to Spain. He reached Rome but no proof exists of his having been in Spain.

"Idolatry has its origin in the human heart. Men love sin and do not want to be reprov'd for it; therefore they form for themselves a god that will not reprove them."

### 3. Greetings and Warnings to the Christian Family

Rom. 16: 1-16. "I commend . . . Greet . . . Salute." Paul's felicitous greetings of some twenty-eight mostly obscure Christians in these verses, greatly adds to the authenticity of his epistle. He had for nearly a quarter of a century laboured in the gospel, outside of the capital, and met many Christians who travelled or left Rome during temporary persecutions, such as that under Claudius (Acts 18: 1-4). If the details of all these lives had not been stated by him correctly, his contemporaries would have discovered it. Careful study of these names (many of them women) is rewarding, even with our limited knowledge of those times.

"A place of burial on the Appian Way, devoted to the ashes of Imperial freedmen and slaves, and other similar receptacles, all to be dated with practical certainty about the middle period of the first century, yield the following names: Amplias, Urbanus, Stachys, Apelles, Tryphena, Tryphosa, Rufus, Hermes, Hermas, Philologus, Julius, Nereis; a name which might have denoted the sister (see verse 15) of a man named Nereus."—Moule, "The Epistle to the Romans," page 424.

If "kinsmen" in verses 7, 11, 21, means members of his family, then some of his relatives may have become Christians before Paul's conversion. But it is more likely that they were Jews in a Gentile church and thus his fellow countrymen, or "kinsmen according to the flesh."

Rom. 16: 17-20. "Mark them which cause divisions." Paul warns here against those of divisive spirit, whether by heresy or fractiousness. Cf. Rom. 14: 13; 1 Cor. 3: 3; Gal. 5: 20. "Divisions in the church dishonour the religion of Christ before the world, and give occasion to the enemies of truth to justify their course." ("Testimonies," Vol. V, page 239.) "Their own appetites" (R.S.V.), indicates the self-gratification which, in some form, is the aim of all troublemakers. "Wise unto that which is good, and simple concerning evil" is similar to Christ's words: "wise as serpents, and harmless as doves." "Simple" means literally "without admixture" (of evil).

Rom. 16: 21-27. Timotheus (mentioned in all but three of Paul's letters) was in Macedonia with Paul (2 Cor. 1: 1), and is possibly here in the Corinthian home of Gaius, where Paul was dictating this epistle to Tertius (Rom. 16: 22; 1 Cor. 1: 14). The final doxology from this church-home of Gaius (for over two centuries homes were churches) contains a typical "the grace of our Lord Jesus Christ be with you." It also contains one of Paul's most beautiful blessings: "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is . . . made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever."

—"Review and Herald."

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**WEDDINGS**  
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**GREEN-POTTER.** Many friends and well-wishers gathered in the Midland Junction church, W.A., for the wedding of Oliver Green and Doris Lily Potter on March 15, 1959. As Brother and Sister Green unite their lives and reside in the Harvey district, it is our prayer that God's blessing will follow them.

Gordon I. Wilson.

**BEHRENS-HARRIS.** The tastefully decorated Central church, Brisbane, was the scene of a very pretty wedding in the evening of April 20, 1959, when David Kenward Behrens received the hand of, and pledged his troth to, Sylvia Dawn Harris. These young people are members of the Brisbane Health Food factory staff and were recipients of good wishes by a wide field of relatives and friends. As this new home is established the prayers and goodwill of the Adventist community are showered upon them.

S. M. Uttley.

**O'MALLEY-DUFFY.** The Warrnambool church, Victoria, was truly like an old world garden on March 30, 1959, when Myles Andrew O'Malley, son of Sister E. Yates of Camperdown, and Janette Roberta, youngest daughter of Sister Duffy of Warrnambool, were linked together for life. These lovely young people accept the prayers and wishes of their many friends as they consecrate themselves to the earnest task of setting up a Christian home that may bless the neighbourhood.

C. R. Murchison.

**FOWLER - BARTLETT.** Spotswood church, Victoria, was the centre of joy and unanimous satisfaction expressed by many friends as Reginald Thomas, son of Sister L. Fowler of Newport, became linked by sacred ties to Clara Juanita Bartlett of Camperdown, on April 26, 1959. The bridegroom is a physiotherapist whose only aim is to relieve aches and pains and bring new hope and faith to men and women. We are sure that the bride is chosen of God to lend a new fragrance to the life as they team together to bless their fellow men.

C. R. Murchison.

**REID-SAUNDERS.** The beautiful new Oxford church, South N.Z., was the gathering point for many relatives and friends who came to witness the union of two greatly respected families when Douglas, eldest son of Mr. and Mrs. A. A. Reid, and Colleen, eldest daughter of Mr. and Mrs. V. H. Saunders, met at the altar to exchange their pledge of love and fidelity. We pray that the Lord's richest blessings will attend their ways and that Douglas and Colleen will continue to be witnesses in the country district where they have lived in the past.

L. A. Lansdown.

**BAKER-BOLEY.** The first wedding in the new Perth church was conducted in the morning of April 19, 1959, when before many friends and witnesses Maurice Baker and Elsie Boley were united in marriage. As members of the Perth city church, these young people have unstintingly devoted their talents to assisting every good cause and extending the gospel. Now as untiedly they continue to serve the interests of God's work in the West our prayers follow them, that their lives will be a continued inspiration to the members of the Perth church.

Gordon I. Wilson.

**UNTIL THE DAY BREAK**

**SUTER.** Word has been received of the death of Sister Edith Gregg Suter in California, U.S.A., on April 16, 1959. She was a sister to the late Miss Lizzie Gregg, was trained at the A.M. College, and for many years was connected with the Sabbath school work in Australia before going to Washington, D.C., where her sister was employed in the General Conference office. There she was married to Brother Suter, who predeceased her by many years.

A. G. Stewart.

**WEBER.** A loyal Queensland member passed away on April 16, 1959, Sister Amy Weber, at the age of eighty-six years. She came to a knowledge of the precious Advent message through Pastor E. B. Rudge and Brethren C. Lee and G. Robinson. Our sister became a stalwart in the church and the Sabbath school, where she taught for many years. She leaves to mourn, two sons and a daughter, who were in attendance at the crematorium with several friends. We believe this dear soul fought a good fight and will arise on the resurrection morn.

G. Weslake.

**WOOSLEY.** On April 22, 1959, a few days before his twenty-first birthday, Alan Mervyn Woosley was suddenly cut off as a result of asphyxia. At the time of his decease he was living in Sydney and intending soon to return home to Brisbane. We laid him to rest in the Lutwyche cemetery, Brisbane. Many of his youthful friends were present and all were deeply shocked over his sudden demise and the ever-present uncertainty of life. To his parents, sister, and three brothers, words of sympathy and courage were spoken, uplifting Christ and the blessed hope before them. The writer associated with Pastor L. J. Kent at the church and graveside.

S. M. Uttley.

**WILLIAMS.** Sister Anna Marie Williams was born at Marburg, Qld., in 1890. About the turn of the century the family came to live in the Grantham district. At the age of twenty-two she was married to George Williams. Sister Williams was reared an Adventist, and in the early days attended some of Sister E. G. White's meetings. She was always an enthusiastic worker for her church until ill health curtailed her activities. Our sister remained true to her Lord until the time of her passing. At a service in the Gattton funeral parlours and at the graveside the writer pointed the mourners to that great day when there shall be no more death.

H. B. Christian.

**HAYLES.** At the age of eighteen years, our much loved brother, Robert Hayles of Stenton Park, W.A., fell peacefully asleep on April 21, 1959. For reasons known only to God, Robert's life work was suddenly terminated. All that human love and planning could provide was lavished upon Robert by his devoted mother and other members of the family. Believing that God has a purpose in every loss sustained and that His way is best, the brave mother's faith remains unchanged. With renewed consecration she looks beyond the problems of our day to the time when Jesus shall give the answer and destroy the last enemy—death. To all members of the Hayles family and relatives we tender our Christian sympathy.

Gordon I. Wilson.

**YOUTH 16 years** wants work on N.S.W. farm in good Adventist home. Reply to manager Co-operative Store, Cooranbong, N.S.W.

**YOUNG BUSINESS COUPLE** require urgently self-contained flat, furnished or unfurnished, Sydney area. Reply XYZ, care "Record," Wahroonga.

**WANTED.** Suitable man for pest control work, permanent position. Mildura district, Victoria. Previous experience not necessary. Apply J. H. Chapman & Co., 3 Floral Ave., Mildura.

**CHOICE TABLE HONEY,** mild flavour, direct from our hives this season, in 60-lb. tins or smaller quantities. Olsson, 225 William St., Merrylands, Sydney. Phone YU 3209.

**CORRECTION.** In the obituary notice published in our April 20 issue the name of Miss Viola Bown of Geelong, Victoria, was given as "Brown." We apologise for this error.

**AVONDALE.** Modern 4-bedroom home for sale; all conveniences, best position, fuel and electric ranges; septic tank, garage. Reasonable. 30 Maitland Road, Cooranbong, N.S.W.

**FOR SALE.** Avondale, Cooranbong, 6-room cottage, verandas, large bathroom, large laundry, city water, electricity, large block land which could be subdivided. V.P., £1,550. Apply to 52 Avondale Road, Cooranbong, N.S.W.

**FOR SALE.** Attractive 2-bedroom home in Melbourne. Beautiful condition throughout. Lovely garden. War service loan if necessary. £4,250 or offer. Mrs. Miller, 30 Mount View Road, Highett, Victoria. Phone XL 2600.

In order to hold the services of a colporteur, The Greater Sydney Conference urgently requires a home for him and his family. If you are able to offer such accommodation, please notify the Publishing Department secretary immediately, at Box 18, Strathfield.

**REQUEST TO MINISTERS.** When sending in wedding or obituary notices to the "Record," please print names in block letters or write them plainly. We also solicit your co-operation in submitting all notices promptly to avoid disappointment, remembering that our time limit still operates.

**FOR SALE.**—North Coast, N.S.W., nice home, 3 bedrooms, some furniture, electricity, hot water, 40 acres ground, permanent creek, small irrigation plant. Suitable growing vegetables, poultry, etc., or suit retired couple. Adventist community, schools handy. 4 miles south of Macksville, price £2,200; some finance available. V. Shreeve, Hughes Mail, Macksville, N.S.W.

**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and cheques should include exchange where necessary.

Advertisements approved by the editor will be inserted at the following rates:

First 25 words .... 3s. 6d.

Each additional 6 words .... 9d.

Remittance must accompany copy.

# AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - L. C. NADEN  
 Assoc. Editor - CONSTANCE M. GREIVE

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## BREVITIES

Dr. Edward H. Hon, assistant professor of gynecology at Yale University, U.S.A., has been invited to come to Sydney for the purpose of assisting in the opening of a new research unit. During his three months' stay, Dr. Hon will also lecture to the medical profession, visit hospitals, and introduce particular features of the research work he developed in America. He is expected to arrive in Sydney the first week in June.

Were you startled by the front-page heading this week? We wonder how many Seventh-day Adventists are really eager to discover what God says to us on how to maintain health, through the Spirit of prophecy and reliable scientific sources. If we become ill or the prey of some disease because of neglect to study, or failing to bring will power into operation, or by worrying instead of placing trust and faith in God, is it not presumption when we expect God to heal us miraculously? Perhaps it is not so much more healing we need as more prevention of sickness by right living. Healthful living is a very wide subject.

Brother R. F. Fowler, for many years associated with the New Guinea Public Health Department, with his wife and three children, spent the last few days of leave in Wahroonga, and flew north on May 11. Brother Fowler has been in charge of the medical training school at Goroka for some years, but there is a likelihood of his being transferred elsewhere at the year-end. The Fowlers have three children and have left Martin behind this time to attend high school.

Writing from India on April 29, Pastor J. W. Nixon said: "Last year the Lord blessed us with record sales for the division, and we will have to be on our toes to do better this year. Our new message magazine, 'Our Times,' has got off to a good start. A small church up in the Himalayas went out and signed up sixty yearly subscriptions in one day. Here in Poona I went out for a day among the business people and wrote up twenty-two subscriptions. That seems good to me for a purely doctrinal monthly journal." A report from Pastor Nixon on the publishing work will appear next week.

On his return from a few days' attendance at the North Queensland camp-meeting, which commenced on April 30, Pastor F. G. Clifford reported that on account of his wife's health Pastor W. J. Richards requested to be released from the presidency in order to locate in an area where climatic conditions are more favourable. He accepted a call to the North New South Wales Conference for pastoral-evangelistic service, and Pastor A. R. Mitchell was appointed to the vacancy in North Queensland. Brother E. Langsford remains as secretary-treasurer, and Brethren B. C. Grosser and C. Lowe as departmental secretaries. The camp-meeting was said to be the largest in history, and Pastor A. G. Ratcliffe's addresses on evangelism and other subjects were greatly valued.

In reply to a letter from our editor, Evangelist Coltheart reported from Auckland on May 2 concerning his campaign in that city: "We are pleased to say that our audiences are holding wonderfully well. Here are the facts: We are coming up to our third Sunday tomorrow and still running the same four sessions in the Regent Theatre, at two, four, six-thirty, and eight o'clock. At Otahuhu we have been obliged to discontinue a session on account of the sheer impossibility of having the equipment at both places. Last Sunday (the second) saw us with all five sessions absolutely full except for 100 empty seats at 8.00 p.m., due to cold rain starting up in the afternoon. So our second Sunday gave us 6,700. Had we been able to run the other session at Otahuhu we would have been up to the first week. Already we have 6,531 reserves in hand for tomorrow. In two weeks we have had a total attendance of 17,000. Some of the churches are showing opposition and trying to have us evicted from the theatre on a technical point. However, the council is on our side, and we don't expect any trouble."

Early in May, Pastor and Mrs. W. A. Townend came to Sydney from Auckland with four of their children. Pastor Townend has now assumed responsibility for the Sabbath School and Home Missionary departments of the Trans-Tasman Union. Asked to express their personal reactions to the transfer, he said he and his wife are looking forward to seeing their two children at Avondale more often, and to association with the saints on this side of the Tasman. Incidentally, Sister Townend was born and married in Sydney and had not been back here for twenty-three years. Here also she will be able to see her brother, Pastor F. T. Maberly, sometimes (he is president in West Australia), and another brother, Pastor Alan Maberly, whom she has not seen for sixteen years. He will be returning soon from Nepal for furlough.

## The Sydney Sanitarium and Hospital

### TRAINING SCHOOL FOR NURSES

The Nurses' Training Course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionary workers to gain a thorough knowledge of the principles of healthful living, and how to more efficiently treat and care for the sick. Seventh-day Adventist young men and women over the age of seventeen years as at December 28, 1959, who may be desirous of joining the course are now invited to submit their applications. Forms are available on request from the manager of the sanitarium and from the principals of our missionary colleges at Cooranbong, N.S.W., Carmel, W.A., and Longburn, N.Z.

The New South Wales Nurses' Registration Board is prepared to accept the New South Wales Intermediate or Leaving Certificate or your State equivalent to commence training; otherwise it will be necessary for the applicant to pass the Nurses' Entrance Examination, in which case kindly write immediately to the manager of the Sydney Sanitarium and Hospital.

All applicants who do not at present hold an acceptable certificate will be required to sit a test examination set by the Australasian Division Education Department on August 3, 1959. This will be conducted by the college principals and, in the case of isolated folk, by some approved supervisor.

Applications should be forwarded not later than August 14, 1959, addressed to: The Secretary, Board of Management, Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga, N.S.W. The Board will convene in September to select the new class, and successful applicants are required to enrol at the sanitarium not later than December 28, 1959.

As failure to complete the course after having once started creates embarrassment for both the trainee and the institution, young people are cautioned against applying unless they have a determination to finish and take the final examinations.