



# SEPIK SURVEY

• C. T. PARKINSON

**W**INDING and twisting, the mighty Sepik River races for over 600 miles from its headwaters near the Dutch New Guinea border to its mouth at Kopa. We have representatives scattered for 254 miles along its waterways, but above Ambunti we have no work. This is mainly due to lack of funds and because the area is still restricted.

What lies beyond Ambunti? This question came to my mind many times, and I conveyed it to Pastor E. C. Lemke, president of the Sepik Mission, and again later to Pastor J. B. Keith, Coral Sea Union president. Couldn't we possibly go and see? How much longer were these people to sit in the darkness of heathenism?

It was wonderful when Pastor Lemke broke the news that the union committee had granted us funds to make a survey of the Upper Sepik. Government permission was quickly sought and just as quickly given.

After committee meetings finished at Wewak in March we headed by Norseman for Ambunti. Visibility was poor and low clouds hid much of the ground, which made us wonder whether we would make Ambunti. Forty-five minutes of flying, and there through a break in the clouds we could see Ambunti, and nestled against the bank of the Sepik, the **Durua** ready and waiting for the long journey—upstream.

Before leaving, however, we had some work to attend to in the Washkuk hills. The village of Baungwis



*The M. V. "Leleman," one of our missionary vessels whose ministry is dispelling the darkness of heathenism.*

wanted their new school dedicated, there was a baptism of twenty-three to be performed, and a church to be organized, so we made a hurried trip and rejoiced with these hill people as souls were buried in the purifying waters and were welcomed into fellowship.

Night-time saw an investiture service of one Guide, eleven Sunbeams, and five Busy Bees at the district school.

Wednesday, March 16, at lunch time we were on our way. We hoped to be able to make daily radio contact with Wewak, but unfortunately the transmitter and receiver, which belonged to the "Leleman," must have received a severe jolting in the aircraft, and we were unable to receive or send messages.

At evening we tied up at Maio and received a warm welcome. One of our helper-teachers had previously visited these people and they were interested. That night we donned long khaki overalls and covered exposed parts of our skin with mosquito repellent. The mosquitoes were out in force. However, we survived the attack, and the people were very pleased with the film strips.

6.30 a.m., Thursday, we proceeded on our way. We would not call at any villages, but make upstream to the Faringi River and Government patrol station at Green River. We had notified them that we expected to arrive on the 23rd. Our map was not very accurate. The river divided into many channels, and it was fortunate that we did not hit any sandbanks, for we had

no idea as to the correct channel. That night found us tying up to the bank of the river.

Friday we pushed on, averaging about five knots against strong current, and by afternoon we were at Tauri. We were joined by a large crowd of inquisitive natives as we sang praises to God and welcomed His Sabbath day.

The mosquitoes were worse here than at Maio, but the large number of natives who gathered that night to see the pictures took more than their share of punishment.

Sabbath morning we visited the "house boy" and sat down. When visiting these houses I usually sit down and listen, waiting for an opportunity to turn the subject to spiritual things. I had not been there long when the lului (government-appointed head man) said, "Well, talk up; it's no good sitting down here and saying nothing. We want to hear what you have to tell us."

The way was opened unexpectedly, and the best use was made of the opportunity. The new "Better Life" picture roll was used to advantage, and the people fired many and varied questions at my native assistant. We would have liked to stay much longer with these people, but we had our appointment—upstream.

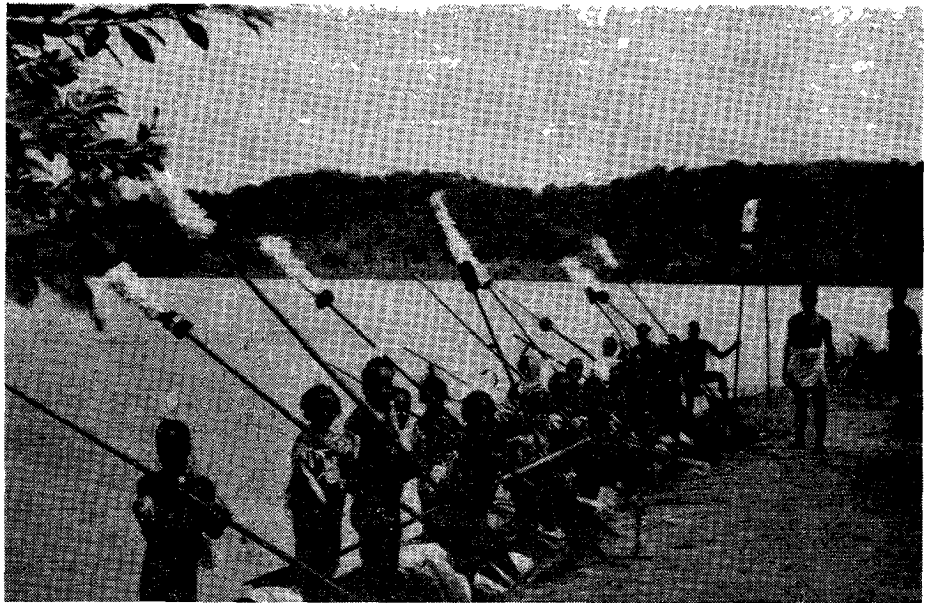
Sunday morning we passed large villages and also the mouth of the May River. What a history these people have! Only in 1956 they sent "talk" to their enemies in Yellow River asking them to come down and meet them at a certain place to settle their quarrels. They said the "Government" had come and they should be friends. "Do not bring your bows, arrows, or spears," they requested. "We will give you food." In good faith the Yellow River people came, and the May River people slaughtered twenty-seven of them. Three only escaped to tell the story and bring the killers to justice. How these people need the gospel!

Sunday night it was difficult to find a place to tie up along the river bank. The edge was full of snags. We were in the area of the massacre, now uninhabited, as the natives still live in fear of their lives and will not settle here.

Monday we saw the first people since we had left the mouth of the May River, and they scattered, pulling their canoes in to the bank and hiding in the bush. With difficulty we managed to persuade a lad and three marys to come alongside the ship. The marys were terrified but gained confidence as we gave them gifts of salt and matches. The men and women were scantily dressed, the men wearing only a gourd for covering and the women small tufts of grass. These were the Yellow River people.

From here the population increased and the next night we tied up at a primitive village called Wagu. We showed our pictures, but they knew nothing of God, Jesus, or angels. Their minds are dark with heathenism.

On the 22nd we were nearing our destination. The map was almost useless, as



*Sepik River natives, savage and treacherous, are longing for a better way of life.*

the Sepik changes course regularly. A division in the river, and we took what we thought to be the most likely one, only to find it full of snags. We endeavoured to turn in midstream, but with the strong current and the lurking snags we found it difficult. After almost swamping the dinghy with the many attempts at going astern and then suddenly going full steam ahead, we finally had the Durua with her bows pointing downstream.

Another junction and the same quantity. This time we sat on a mud bank for fifteen minutes and had to send the crew in the dinghy to try the depth. The Sepik is a mass of moving mud and it is impossible to see anything under its chocolate-coloured waters. Again we moved downstream and then up the other channel.

Snags were now showing all over the river and we were glad when a village was sighted and we were able to arrange for a guide to take us to the Faringi River. This stream is only twenty yards wide and half of its mouth was blocked with snags. Fortunately we got in without trouble and were soon tied up to the bank. We had almost reached the end of our journey. The Faringi joins the Sepik 494 miles from its mouth.

That night rain fell incessantly and it was still drizzling when we set out on an estimated four-and-a-half-hour walk to the Government station. Our guide wasn't too sure of the river, but said the road was good. For two and a half hours we slipped, squelched, and clambered through a swampy "road." "Wait-a-while," a mass of tangled vegetation with long, thorny tendrils, clutched at our clothes and tore our hats from our heads, while sago thorns pierced our shoes or stabbed our hands as we endeavoured to keep balance by grabbing at the nearest support. What a blessing to get out on dry ground, to find a running stream, and to stand in the water and wash away the grey, slimy mud!

Another hour found us at Green River station. A radio was available and we now communicated with the outside world after being cut off for five days.

A glance at the maps in the patrol post convinced us of a large population of natives in this area, which adjoins the Dutch New Guinea border and reaches into the headwaters of the Sepik. A Protestant mission body is already working among these people. We, too, should be pressing in while the opportunity exists.

Our return trip to the ship was much better. We hired two canoes and drifted down the now swollen Faringi River, washed our weary bodies in its dirty water and clambered into bed. That night the river rose six feet. This meant a fast trip downstream. Early next morning we left and travelled at about nine knots, covering in one day a distance that had taken us two and a half days going upstream. That night we anchored at the mouth of the May River again.

Thursday, the 24th, we reached the Government patrol post on this river. There was no European at the station, but we were able to use the radio by carrying our ship's batteries up to the office. The Government officers had previously told us to use the radio if we needed it. At this outpost the patrol officer is doing a big, lonely work bringing the natives from an uncontrolled state to become law-abiding citizens.

May River still has its problems. Only last year Miamin people swept down on the villages of the river, killing a number of men and carrying off some women. The arm of the law caught up with them. These people need a power from above to change their lives.

We had hardly dropped anchor at Moi on Friday afternoon when half a dozen boys asked if they could come to school at Ambunti. During Sabbath the number requesting admission increased to ten. This is a large village, and still in the grip

of heathenism. We hope to see lives given to Jesus and entrance gained into this stronghold of Satan as a result of bringing back four boys and arranging for four more to come on a Government ship.

We called at a number of villages on our way and always met interested people, but best of all was the village of Yauenian. Within the first ten minutes there was a request to allow them to send students to the district school at Ambunti. If the ship had been larger, and if the school facilities were adequate, we could have brought dozens of pupils, but had to limit them to two. While the ship was getting under way the Iuluai pleaded with Pastors Keith and Lemke for a teacher. We must do something about this call. This largest village in the Upper Sepik is wide open to the preaching of the gospel. The opportunity is ours to move in and occupy.

Our next stop was Swagup. We had heard many tales of this village, of women crawling on their knees past the house tambaram (sacred house containing objects and masks used in initiating ceremonies); of an arrogant people and of their attack on the Government ship, when they had made the walls of the cabin look like a pin cushion with arrows and spears sticking out in all directions.

We wondered what to expect. Providentially we met a boy from Swagup as we were going up a small river to their village. Our arrival caused a stir. One fellow picked up what looked like a spear and carried it to the water's edge, but on seeing his "one-talk" on the "Durua" he buried its point in the ground.

We had broken through. Our stay was brief, but during the thirty minutes we showed ourselves to be friendly, and they responded. I am sure more visits to this village would evoke a call for a teacher.

We again tied up at Maio, where the teacher had created an interest. We had hardly finished making the ship fast when we were greeted with that beautiful request, "Masta, me fella like too much long catchim teacher Seven-day." We hope we can meet the need.

On the 27th of March we arrived home. Our survey was at an end, and although we had not given as much time to the people as we would have desired, and although it was a hurried trip, it revealed many things. Among these was the urgency of opening work in the Green River area without delay. A large population lives on both sides of the border. And there is need to accelerate the extension of our service to encompass the May River area. Already we have two calls from this district.

How long must they sit in darkness? We must press in while the opportunity exists, for the harvest is waiting to be reaped.

**Christian Graces.** The Christian graces are like perfumes, the more they are pressed the sweeter they smell; like stars that shine brightest in the dark; like trees which the more they are shaken the deeper root they take, and the more fruit they bear.



## Around the CONFERENCES

### Council on Mass Communications

"I am glad that the Seventh-day Adventist Church has been the head and not the tail in radio broadcasting in Australia, and more recently in television," said Pastor L. C. Naden recently. He was giving the key-note address of the Radio-TV Council held in Sydney at the end of March.

"Other churches don't understand how it is that we, such a small and insignificant people, can carry such a tremendous programme of radio and television. It is the Lord's work. It is the Lord who is performing it, and I thank Him that He gave the brethren a vision of what could be done. We don't have much money in comparison with some other people, but the Lord has given us sufficient," he continued. "We must formulate plans during this meeting to increase our viewers and to increase the number of people who are taking the Bible correspondence courses."

With these words ringing in their ears, the thirty-five delegates from all conferences began the first Radio and Television Council ever held in this field. On the agenda were such items as ways of increasing enrolments and listening audiences, a plan for co-ordinated evangelism using the Bible courses, and many other important items.

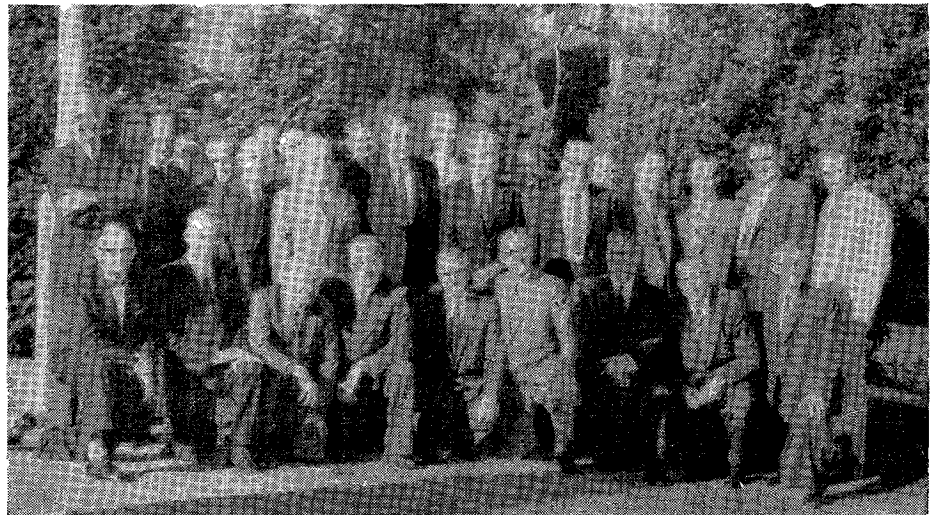
As the council progressed it was soon evident that there were vast possibilities in the Radio and Television work if only we could find the means of using them fully. **Linked with the Bible correspondence courses they are providing the larg-**

**est single evangelistic agency that the church possesses.**

The council was held under the chairmanship of Pastors L. C. Naden and W. R. L. Scragg, division leaders for radio and television. Guest and chief counsellor at the sessions was Pastor E. R. Walde, the General Conference Departmental secretary. Present were the conference Radio secretaries, presidents, and departmental leaders throughout the home bases. Many decisions were reached that will bring greater results from the radio work in the years to come.

One interesting item discussed was Target Application. Adopted unanimously by the group, it provides for a personal goal of one application to the Bible courses per month for each member of our churches. Even this low aim would bring greatly increased enrolments. At the present time, Pastor Scragg reported, the average for the home field conferences was only just over one per member per year. As this is put into operation in the churches it will mean many new people studying, and ultimately many more baptisms. Statistics through the years show a definite relation between applications and baptisms.

Time was spent discussing our programmes, and plans have been laid which we hope will even further perfect these. Our Bible courses were discussed also, and they will be carefully studied in the near future to see how they meet modern trends in evangelism. Each evening of the council delegates listened to reports from the local conference Radio-TV secretaries. Many thrilling stories were recounted of how men and women had



Group of radio secretaries, conference presidents, and departmental leaders of the home field who attended the council on mass communications.

found their way into the Advent Message through the witness of radio and television coupled with the Bible lessons.

As Pastor Walde said in his opening remarks, "There is but one department of the church and that is evangelism." It is into this pattern that the work of the council sought to fit. The prime purpose of radio and television evangelism is to gather the great harvest that awaits the reaping of God's church on earth. This is the business and the aim of this department. As its objectives state: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishing of one purpose, they would move the world."—"Testimonies," Vol. IX, page 221.

In this seventy-fifth Jubilee year may this be the experience of the remnant church in this part of the harvest field.

## Meeting With Anglican Study Group

ARTHUR N. PATRICK

One evening in March, Brother McClintock, the local church school teacher, found himself answering the phone listed under "Seventh-day Adventist Church." He was surprised to hear the voice of a gentleman introducing himself as one of the town ministers, and inviting an Adventist to address a Study Group in his church, on the subject, "Seventh-day Adventists—The People and Their Message."

Our church was in the middle of a brief evangelistic series, so Brother McClintock explained that neither he as an elder nor I as resident minister could spare a Sunday evening until April 13. The date was set, and accordingly, Brother McClintock and I met with some 500 worshippers during Evensong; then some fifty of them crammed to the doors the room used by the Study Group. The minister introduced us and I spoke on the assigned topic for twenty minutes.

All had intoned "The Apostles' Creed" as usual in the regular service, so it formed the basis of the presentation, which aimed to show Adventist understanding of God, Christ, and the Holy Spirit. And woven into this were the sanctuary doctrine, the judgment, the second advent, and the practical outworking of the doctrine of the Holy Spirit's indwelling, our health message, welfare and missionary programme. Then came the treatment of salvation by grace, the place and purpose of God's law, New Testament baptism, the Bible Sabbath, and the non-immortality of the soul.

The use of Article VII, to show that in their concept of the "two laws" Adventists are "good Anglicans," seemed to impress our listeners. They were very intent as we stated our endorsement to the catechism which they had each learned before confirmation, which says:

"Question. You said that you should keep God's commandments. Tell me how many there be?"

"Answer. Ten.

"Question. Which be they?"

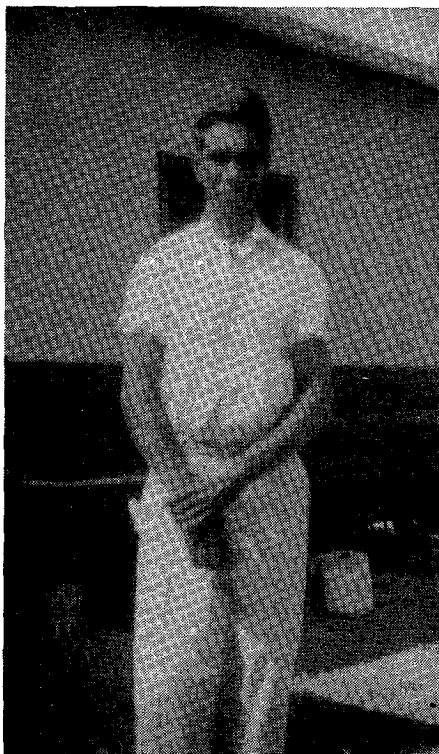
"Answer. The same which God spake in the twentieth chapter of Exodus, saying, ..."

We pointed out that the ten statutes of God were then quoted in full, and that the minister in the communion service quotes the commandment in full which identifies the seventh-day Sabbath, after which the people say, "Lord, have mercy upon us; incline our hearts to keep this law."

The keen interest of the group was evidenced by the thirteen questions which came spontaneously in the next fifteen minutes. We were asked concerning baptismal age, the conduct of our church schools, Adventist attitude in time of war, our concept of the manner and time of Christ's coming, our attitude to gambling and dancing, meat eating and smoking. One of the most interesting questions was, "Should the churches unite, would the observance of Saturday prevent you from joining them?"

The archdeacon then proposed a cordial vote of thanks. He specifically commended Adventists for their sacrificial missionary programme and practice of tithing. He stated his wish for his own people to follow the plan of reserving a tenth for God. Gripping our hands outside in the fresh night air, the reverend gentleman affirmed that he meant what he said. Then he rejoined the group to proceed with a discussion of "Seventh-day Adventists From an Anglican Viewpoint."

We were happy to be able to point the group to the copy of "Questions on Doctrine" available for further study in the public library. In a later interview, the minister confided that the major difference between us, as shown by the con-



Eric, a living witness among his associates.

clusion of the group, was our understanding of the inspiration of the Scriptures. Other divergences, he said, grew mostly from this. Considering Adventist use and interpretation of prophecy, it is easy to see the basis for this opinion.

We can only hope that such opportunities will increasingly come to Adventists, that they may reveal precisely the principles of their faith and make others (in the words of members of the Study Group) "impressed by sincerity" and "amazed at the platform of agreement on vital issues." Furthermore, such opportunities afford Christians still in other communions a basis for further thought now, and decision later, when the test arrives that will lead thousands to be converted in a day.

## Out With Drinking and Smoking; Up With Living Standards

(A little conversation drama from a small town in the north of Western Australia.)

HORACE DODD

"Hello, Jim! Terribly hot today—120 degrees and no change in sight. You walk around in such glamour these days, you look as if you are a bank manager. Come on in and have a nice cool, frothy beer—just the thing for a day like this."

"No, thanks, Tom. I do not drink now."

"That's a joke. You are one of the biggest 'boozers' in the town, and we all know it."

"It's a fact, Tom; I do not drink now and have given up smoking also. Have not touched cigarettes for three months; and the reason I am all clean and dressed up is because I have a religion now and I am sticking to it, and so are my family.

"Every Saturday we go to church, so I do not work on that day, and I am going to be such a good workman, Tom, that the station owners will be chasing me. I am a new man."

"Well, Jim, you certainly look vastly different—actually quite a handsome man for these parts."

Here comes Eric.

"Hello, Eric, join me for a drink—terribly hot day."

"No, thanks, Tom. I don't drink."

"What? Don't tell me you have gone all religious, too?"

"Yes, Tom. I neither drink nor smoke—nor fight, and you know what a first-class fighter I was. I go to church on Sabbath, too, and also my family, and we have Jesus in the heart now. I want to help my coloured brothers and friends to go straight.

"You know, Tom, I used to drink and roll home, and my wife and I had many quarrels; we were unhappy. But things are different now, and we have a very happy home. I gather my family around me at night to sing hymns and happy songs to God.

"I have a good job and an employer who tells me to take the truck to drive into



Jim, transformed by the power of God.

town for the church meetings. He knows there is no danger, for I am sober."

What blessed testimonies from two of our aborigine friends! They are now awaiting baptism, their lives a shining witness to the white population who never believed such a change was possible. Surely the Spirit of God is operating upon the hearts of our coloured countrymen.

### Prayer Meeting Grows Up

A. L. PASCOE

About twelve years ago a small group of Adventists living miles from the nearest church decided to meet on Wednesday nights for earnest scriptural study and prayer. What an inspiration those prayer seasons were, bringing those good souls nearer to God and to each other!

On Sabbaths they attended the nearer churches, but as they became more closely united in the fellowship of prayer it dawned upon them that they might be united also in the fellowship of Sabbath worship. And so a church company came into existence.

Eventually a hall was found in which to worship, and Sabbath communion became very precious to them all. Yet the mid-week hour of prayer lost none of its appeal or importance. They prayed for strength to live for God, and He answered this prayer, and also increased their numbers, till the time came for the organizing of a church. Then it was that the need for a house of worship was impressed upon them. How much better would it be each holy day to enter a lovely sanctuary that would be clean, orderly, dedicated, than to continue to sweep up cigarette butts and open windows to blow away foul, stale, smoky air before the service should commence.

None of them was wealthy—just earnest, sincere, average people, and land was so dear—and rising. Building was so costly, and getting worse. What could they do? Only one thing! So they prayed about it. It became a subject for special mention at those weekly prayer gatherings which almost everybody attended every week.

God heard, and answered their prayers, first by giving them a willing heart, and then endowing them with the way and the means. A fine site was found, with sufficient area to provide amply for a future church school. Strong plans were laid, and work began.

Said one family, "We have a home only partly completed, but we will not finish it till our church is finished." Added another, "We have insufficient furniture, but we will do with what we have till the church is completed." "We need carpets all right," declared a third, "but we will not get them for ourselves till the carpets are in the church." Said all, both men and women, "There is such a lot we ought to do in our own homes and gardens, but we will let that wait as much as we can until the work at our church is done." And every Wednesday night they went to the prayer meeting for fresh inspiration till the house of worship should be opened.

Is this a story from the imagination? Oh, no! This is the true story of how the church at Castle Hill (Sydney) came to be built; and a beautiful edifice it is, as you may see from its picture; and as we hope you will see when you come to visit it.

But what about those prayer meetings on Wednesday nights, now that the new church is built? Well, just come along on Wednesday evening and see! The spirit of prayer and consecration that inspired the building still inspires its mem-

bers; and so long as this is so the church can be expected to grow both spiritually and in numbers. To this very day you may expect to see every member who can possibly attend, right there in his place each Wednesday at 8 p.m.

### We Go to School

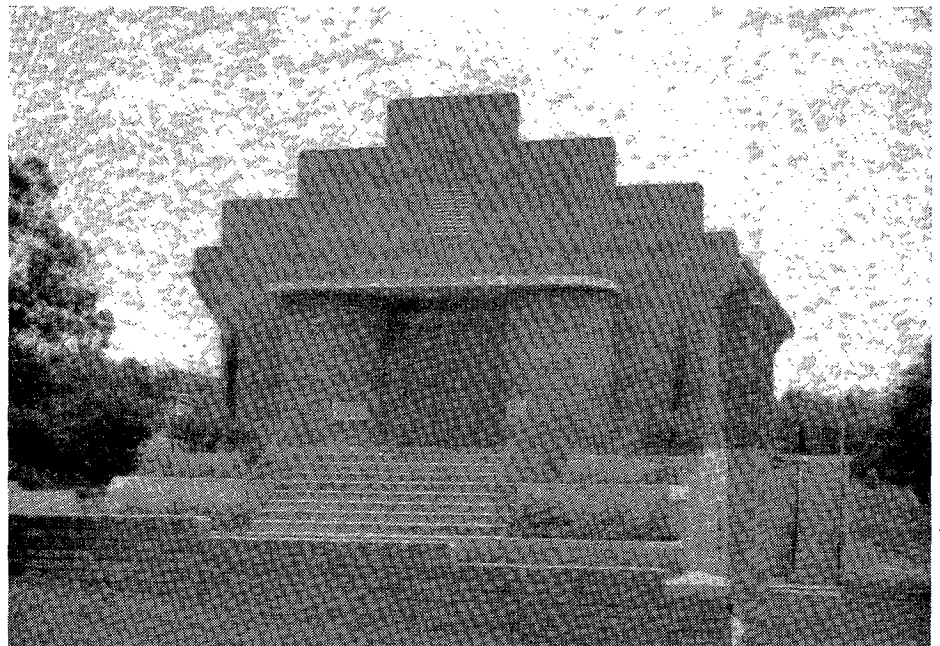
MILCA MORGADO

Nurse at Munguluni Mission, Mozambique

Perhaps you would like to know how the children of Africa go to school. I want to tell you what we see here at the mission when the school opens. Many boys and girls come from distant places for they have heard that here at the mission there is a very good school where they can learn to speak and read Portuguese. They also know that at this school they will learn of Jesus; also that when it rains they are under cover of banana leaves.

When they first come to school they are not really dressed. They just have a piece of cloth around their loins, and often it is so dirty that the original colour cannot be seen. Their faces are still covered with the flour they had for breakfast, which they eat with their fingers.

When they come to the school they are taught to wash themselves, to wash their clothes, and sometimes the teacher goes with them to the river to see that they bathe. I remember a boy that the teacher sent to the river to bathe. As he bent down on his knees to splash water with his hands into his face, he saw something dark come up suddenly from the water and seize him by the knee. It was a crocodile! He struggled free and managed to get away with only an injured leg, but he was crying with pain when he reached his teacher. All ran to him to see what had



The imposing new Castle Hill church, the unique design of which was drawn up by Pastor M. M. Stewart. It is constructed of texture brick with tiled roof. Underneath is a spacious hall.

—Photo: Franklin Baldwin.

happened, and when they saw the marks of the crocodile's teeth on the boy's leg, the missionary treated his wounds and the boy continued to go to school.

The school session always opens with a hymn and prayer, then they study the Bible lesson, and after that they begin to learn words in Portuguese—table, house, plate, chair, etc. They go further and further in their studies, and when they begin to understand more they realize that they should dress better, and they begin to look for work at the mission to earn money to be able to buy a shirt, shoes, and other things. After that it certainly is a treat to see how clean and neat they are when they go to Sabbath school.

It is too bad that many children in Africa cannot go to school, because in many places there are no schools. We hope that all the Sabbath school members the world over will do their share in bringing in a large offering so that many more children in Africa can go to school.

## Minute Meditations

### THE SUN AND SHIELD

C. G. BELLAH

"For the Lord God is a sun and shield."  
Ps. 84: 11.

This is a startling, yet delightful conjunction of emblems—sun and shield. The most distant object in the solar system, and the object nearest to us on earth. One is away up yonder in the heavens; the other is away down here over our hearts. The shining orb is 93 million miles away; the shield is as near as anything earthly can be.

The sun and shield illustrate God's distance from us, and His nearness to us. They show His greatness and His gentleness, His holiness and His humanity, His lordliness and His lowliness. Like the stalactite and the stalagmite, He reaches downward to us, that we might be lifted upward to Him.

We definitely and desperately need both the sun and the shield. And we need them all the time. The sun for our glad and happy-hearted days, and the shield for our sad and heavy-hearted days. The sun is a light to show us the way to heaven, the shield is a defence to protect us while on the way to heaven. It is thus our heavenly Father provides for the sunny and the shady sides of life.

The sun of His presence melts our hearts, and the shield of His power makes us strong. His shining is the source of all earthly good, and His shield is a defence from all earthly evil. He drenches us with the glory of His presence and defends us by the greatness of His power. The sun above us, and the shield about us. What more could we want?

"A strong tower is the Lord our God,  
To shelter and defend us;  
Our shield His arm, our sword His rod,  
Against our foes befriend us."



### PREPARATION FOR CHRIST'S COMING

Probationary time is given to men that they may prepare to meet God. "Prepare to meet thy God, O Israel," cried the prophet Amos, partly as a stern word of judgment to a sinful people, partly as a warning that all men must eventually face their Maker. In the sense that meeting God is facing eternal destiny, every call to prepare is urgent, and no long period of preparation can be counted on.

The prophet Isaiah speaks of a prepared people in his cry: "Prepare ye the way of the Lord." The "messenger" of Malachi 3:1 comes to "prepare the way before Me." Compare with Isa. 62: 10.

#### 1. Prerequisites to Meet God

2 Tim. 4: 6-8. "A crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and . . . unto all them also that love His appearing." "None here could in very truth desire 'His appearing,' save His own, who love Him and struggle to live His life. Calvin well remarks: '[St. Paul] excludes from the number of the faithful those to whom Christ's coming is a source of terror.'" (Ellicott's Commentary, on 2 Tim. 4: 8.) To "love His appearing" means to love Him as our Redeemer here in this life, not just to want to see the spectacular event of the second coming.

James 5: 8. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Patience grows under trial (James 1: 3). Under the general trials of life we learn the kind of patience in which Jesus said we should possess our souls (Luke 21: 19). This refers, of course, to those "that shall endure unto the end" (Matt. 24: 13). Particular trials come to God's servants, as when Paul said: "In all things approving ourselves . . . in much patience, in afflictions, in necessities, in distresses." 2 Cor. 6: 4.

In 2 Tim. 3: 10 Paul lists his own known patience with his "doctrine, manner of life, purpose, faith, long-suffering, charity." A phrase worth studying is found in 2 Thess. 3: 5, "the patient waiting for Christ," which the R.S.V. renders, "the steadfastness of Christ." Does it mean waiting patiently for Christ's coming, the patience of Christ, or being patient as Christ is patient?

Luke 21: 36. "Watch . . . and pray always." This exhortation is based upon Christ's forewarning of troublous times preceding His second coming. A watchful and constantly prayerful attitude helps the believer "to escape all these things

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference  
Sabbath School Department

For Sabbath, June 11, 1960

(Please preserve for reference.)

that shall come to pass." Even in normal times prayer is to the Christian "a necessity and privilege." ("Testimonies," Vol. II, page 202.) Much more is prayer a vital need in the last days. Prayer lifts the soul into God's presence ("Steps to Christ," pages 104, 105), and continuous prayer maintains that exhilarating experience. Watchfulness against old habits of life, natural inclinations, wrong thinking, selfishness—all are involved in the life of prayer. See "Testimonies," Vol. VI, page 410.

Rev. 8: 18. "I counsel thee to buy of Me gold . . . ; and white raiment . . . ; and anoint thine eyes with eye-salve." Gold symbolizes spiritual riches. "To be 'rich toward God,' rich in the spiritual sense, is to have a clear title to the promises, to be an heir of that 'inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'" 1 Peter 1: 4—"Daniel and the Revelation," page 396.

"White raiment" is the opposite of man's righteousness of "filthy rags." Isa. 64: 6. "The fine linen is the righteousness of saints" (Rev. 19: 8), which, of course is the robe of Christ's righteousness. "Eye-salve" is the work of the Holy Spirit, who descended upon Jesus (see Acts 10: 38). This is clearly seen also in 1 John 2: 20, 27.

Matt. 22: 11-13. "Friend, how camest thou in hither not having a wedding garment?" "By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding."—"Christ's Object Lessons," page 307.

#### 2. The Last Opportunity.

Rev. 22: 11, 12, R.S.V. "Let the evil-doer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy." Under God's plan of probation, obviously there must come a moment when man's trial is at an end. This is the moment "when Christ shall cease His work as mediator in man's behalf." ("Patriarchs and Prophets," page 201.) Without an intercessor to plead the merits of the atoning blood of Calvary's cross, man is left to stand before God as that moment finds him—righteous through faith in Christ, or unholy through unbelief—and in that condition must face Him who says, "My reward is with Me, to give every man according as his work shall be."

Rev. 6: 15-17. "The kings of the earth, and the great men, . . . and every bond-

man, and every free man, hid themselves; . . . and said to the mountains and rocks, Fall on us, and hide us from . . . the wrath of the Lamb." Up till this time the Lord has said: "I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof." Prov. 1: 24, 25. But now that voice becomes the call to judgment, the voice that awakens the dead. "That voice awakens memories which they would fain blot out—warnings despised, invitations refused, privileges slighted."—"The Great Controversy," page 642.

2 Cor. 4: 4. "The god of this world hath blinded the minds of them which believe not." This satanic work is what prevents some men from seeing Christ as the light of the world. They are therefore unprepared to meet Jesus when He comes. This blindness can be resisted when Christians refuse to enter on enemy ground. Separation from worldly thinking, habits, and sins is God's way of protecting His people. Further reading: "The Great Controversy," page 508.

**3. The End of Troubles.**

Rev. 7: 13, 14: "These are they which came out of great tribulation." This is the special group that passes through the great tribulation and the seven last plagues consequent on the closing of Christ's mediation, the unprecedented event mentioned in Dan. 12: 1. Read "The Great Controversy," pages 611-619, on the 144,000.

"Those who honour the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."—Id., page 592.

Rev. 19: 7-9. "Blessed are they which are called unto the marriage supper of the Lamb." This supper is mentioned in the parable of Matt. 22: 1-14, also in Luke 14: 16-24. "It is the time when we shall eat bread in the kingdom of God when we are recompensed at the resurrection of the just. (Luke 14: 12-15.) It is the time when we shall drink of the fruit of the vine with our Redeemer in His heavenly kingdom. (Matt. 26: 29; Mark 14: 25; Luke 22: 18.) It is the time when we shall sit at His table in the kingdom (Luke 22: 30), and He will gird Himself and come forth and serve us. (Luke 12: 37.)"—"Daniel and the Revelation," page 734.

Rev. 15: 2, 3. "They sing the song of Moses . . . and the song of the Lamb." This is the anticipated victory of God's people who, by their loyalty to God's law, refused "the mark of the beast" which is ultimately placed upon those who wilfully reject the light of truth when the issue [commandments of God versus commandments of men] is . . . "plainly set before the people."—"The Great Controversy," page 449.

—"Review and Herald."

**Weddings**



**HUNT-BAILEY.** On April 14, 1960, the Oatley church, Sydney, was appropriately decorated with beautiful flowers when Julie Anne Bailey and Ronald Stanley Hunt were united in a life-long covenant of marriage. The mothers of both Anne and Ron attended Avondale and were known as Una MacKinnon and Dulcie Schofield. The parents and many friends were present to encourage the young couple and wish them happiness and God's blessing as they journey through life hand-in-hand.

E. R. Tucker.

**WILLIAMS-BROWN.** God's love so profusely expressed in floral tint, colour, and grace made the Wallsend church, N.S.W., a delightful setting for the marriage of Robert John Williams and Delma Anne Brown on April 4, 1960. The bride is the daughter of Mr. and Mrs. J. G. Brown of Buttai, and the bridegroom the son of Mrs. V. and the late Mr. A. Williams of Mayfield. Robert and Delma are held in very high esteem by all, and their service in the church is much appreciated. As they place God first in their lives and establish a Christian home we wish them Heaven's guidance and blessing.

H. W. Hollingsworth.

**YOUNGBERRY-CRABTREE.** It was indeed a festive occasion for the new Mulumbimby church, N.S.W., when Rodney and Delma stood before the altar in the late afternoon of April 14, 1960, and exchanged mutual vows to love and to cherish. Rodney is the youngest son of Mrs. V. M. Youngberry of Brisbane; Delma is the youngest daughter of Mr. and Mrs. T. G. Crabtree of Coff's Harbour. As this was the first marriage in the church, a neatly inscribed Bible was presented to the bride and groom. With the blessings of God go the affectionate good wishes of the whole church family. May their home be fragrant with the saving knowledge of our Lord.

S. T. Leeder.



**UNTIL THE DAY BREAK**

"The righteous shall be in everlasting remembrance." Ps. 112: 6.

**MASON.** After more than twenty-five years of ill health, our dear Sister Mildred Dulcie Mason of Bolton Point, Lake Macquarie, N.S.W., passed quietly and peacefully to her rest on March 30, 1960, at the age of forty-nine years. Through the weary years of suffering her faith in God remained steadfast and her confidence in the love of her Saviour never abated. She loved to talk of the blessed hope. Now she sleeps in Jesus. To the sorrowing husband, the two sons and their wives, her aged mother, her brothers and sisters we offer our sympathy and commend them to the care of a loving Saviour.

R. Thrift.

**LAMPLOUGH.** Sister Edna Lamplough went to her last rest March 19, 1960. Beloved wife of our dear Brother Lamplough, elder of the Ryde church, Sydney, and devoted mother of Ron and Arthur, she bore her severe illness with a fortitude that revealed a life "hid with Christ in God." The very large cortege that followed to say "Good-night" till the morning at the lawn section of the Northern Suburbs cemetery, told of the high esteem for a lovely wife, a sweet mother, a loyal church member, and a sincere friend. Just good-night, dear one, till the night is done. Pastors W. Hawken and C. J. Boulting were with us in services at Ryde church and at the grave.

J. W. Kent.

**BOARD.** Young girl requires full board with Adventist family around Randwick-Maroubra-Woolahra area. Phone MA6827 between 9 a.m. and 5 p.m. week days.

**FOR SALE or SYDNEY EXCHANGE.** House containing 2 flats, one vacant possession. Near college, very reasonable. Terms. Apply "Flats," care A.M. College, Cooranbong, N.S.W.

**FOR SALE OR EXCHANGE** for house in or near Sydney. W.B., 3 bedroom home, 30 acres, school quarter mile, electricity, irrigation, lawns, gardens, 250 citrus, bananas, papaws, etc.; 8 miles Nambour, £2,600. H. A. Wheeler, R.B. 312, Palmwoods, Qld.

**HONEY.** Choice new season's, excellent quality, colour, and flavour. 60 lb. tin, £3 17s. 6d.; 30 lb. tin, £2 2s. 6d.; 14 lb. tin, £1 4s. Yellow Box, 60 lb. tin, £4 2s. 6d.; 30 lb. tin, £2 5s.; 14 lb. tin, £1 5s. 3d. Freight paid on rail to anywhere in Victoria. L. W. McClelland, Broadway, Dunolly, Vic.

**A GOOD OPENING FOR A BRIGHT YOUNG WOMAN**

We have a vacancy in our mailing department for a young woman willing to learn to operate addressing machines. One able to type preferred, but not essential. Congenial working conditions in an important phase of the Lord's work. Please state experience, qualifications, and age to The Manager, Signs Publishing Company, Warburton, Vic.

**AN INVITATION**

Down Memory's Lane With You  
 Manukau Road 1895-1913  
 Edendale 1913-1945  
 Balmoral 1945-1960  
 Brentwood Avenue 1960-

We heartily invite all past members to be present or to send messages to the opening of our new church at Brentwood Avenue, corner of Dominion Road, Auckland, on June 9-13, 1960.

Mrs. J. Mac Smith, 30 Gladwin Road, Epsom.

**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.

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First 25 words . . . . . 3s. 6d.  
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Remittance and recommendation from local pastor or conference officer must accompany copy.

# AUSTRALASIAN RECORD

## and Advent World Survey

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DAY ADVENTISTS

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

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### BREVITIES

Brother W. E. Zeunert, division assistant treasurer, was delighted with the immediate and generous response of readers to his request for early Spirit of prophecy publications. He wishes all to know that he now has sufficient for the display at "Sunnyside."

On April 29, the new administrative and classroom block at the Coral Sea Union Missionary College, Kabiufa, New Guinea, was opened. Government officials were present and were loud in their praise of the building and the equipment. All the desks, chairs, and tables were made by the College Wood Products Department, and the officers who saw them placed an order for similar articles to be supplied to the Government.

Writing to Pastor F. G. Clifford on April 26, Pastor J. B. Keith, president of the Coral Sea Union, reports: "I visited Brother L. H. Barnard's station, and it was a wonderful thrill to me to meet again some of the men who approached us three years ago in an earnest appeal for teachers to be sent to them. At that time they were covered in pig's grease and wore their meagre heathen dress. When I met them lately I did not recognize them, so marvelous was the transformation. A large harvest of converts will come from this district."

### Jubilee Highlights

At the time of writing (April 14) Evangelist J. Cherry has been running a campaign at Auburn, Sydney, for two weeks. On both Sundays the Town Hall, seating 700 people, was filled to capacity for both sessions, making a total of 1,400 in attendance each time. Unfortunately, he had to transfer to an inferior hall a mile away for the mid-week meeting and was pleasantly surprised that 100 came to hear him there. Brother Errol Wright is the song leader at this mission.

Preceding the opening of this campaign, the local conference Publishing leaders,

when the subject was archaeological discoveries in relation to the Holy Scriptures.

To celebrate this historic Jubilee Year a special number of the "Record" will be published bearing the date of July 4. Consisting of thirty-two pages in colour, it will depict the progress of the Advent Movement in this territory over the last seventy-five years. Immediately following this issue we will commence publication of Pastor T. W. Hammond's "memoirs" in serial form. These cover almost fifty years. With its disclosure of behind-the-scenes affairs, it is a fascinating story, and you won't want to miss a word of it. He was an officer of the division for twenty-one years.

If you know some who are not receiving the "Record," urge them to subscribe immediately, so they will have these extra special issues as well as the regular copies, which are always full of valuable information and helpful reports and articles.

Incidentally, next time you renew your subscription, you might like to be placed on the Standing Order List. This is an insurance against being cut off when your subscription expires. You are notified that it is time for renewal and your papers continue coming.

### Activities at Bena Bena

MARGARET FRASER

The sun had set in the west and there was much activity around the place as students and teachers prepared for our first Pathfinder Club to be held here.

At 8 o'clock the bell rang and we all assembled in the school. My husband opened the programme with a chorus, then pledge and law followed. The religious part of the programme was taken by our Solomon Islands teacher, Daniel, on **Diligence**. There were games and hobbies, which were enjoyed by all, such as paper work, modelling clay, mat and comb making. The time went all too quickly, and we returned home feeling that our first meeting had been a success.

On March 26 we had a baptism at Bena of twenty-one candidates, most of them from the village close to our school. The members of the "class ready" had built themselves a village which is a credit to them, consisting of six native style huts with space for gardens at front and back.

Pastor and Mrs. A. D. Pietz and Pastor Salau were here with us, also my parents, Mr. and Mrs. L. A. Mantova, from Mt. Colah, N.S.W., who are staying with us for holidays.

After the morning service the rain came and the cold, icy wind blew, which made us wish for warm clothes and a roaring fire. After lunch the weather improved a little, so the ministers performed the baptism in a pool, which had been prepared in the backyard of the mission.

Dear brethren and sisters, we would like you to help us, if you can, by sending scraps of wool for our Pathfinder Club, also Bibles and hymn-books which you don't need. Please post these to us at Bena Bena, Eastern Highlands, New Guinea.

### My Confidence

SYBIL READ

*I know not what today may hold of joy or sorrow,*

*Or even if 'twill be my lot to see tomorrow;  
But this one thing I know, what'er befall me:*

*While Christ is mine there's nothing can appal me;*

*For I am safe within the hollow of His hand,*

*And trust His leading though I may not understand.*

*I know that soon a day will dawn that knows no sorrow;*

*And then there'll never be a doubt about the morrow.*

*No danger then of anything befalling  
That can to me bring pain or grief appalling;*

*But through eternity, safe in His loving Hand,*

*His leading of today I then will understand.*

*And so today I walk with Him, His great love trusting,*

*And leave perplexities that come for His adjusting.*

*This burden only on my soul is pressing—  
That others too many know the wondrous blessing*

*Of leaving everything in His dear hand,  
And trusting Him e'en though we cannot understand.*

with volunteers from the colporteur ranks, engaged in door-to-door visitation with "Drama of the Ages." They began studies in eight homes and collected hundreds of names of residents of Auburn who expressed their willingness to attend the meetings. Some of the colporteurs became so enthused that they continued working for six weeks instead of three, as originally planned.

On his usual opening topic of "Heaven," Evangelist G. Burnside opened a three-week spearhead mission in the Tivoli Theatre, Adelaide, on Sunday night, April 10, with an audience of 1,300, which increased to 1,700 on the Monday evening,