



# The Observance of CHRISTMAS



ELLEN G. WHITE



CHRISTMAS Is Coming" is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honour to Christ. They refuse to acknowledge Him as their Saviour, to honour Him by willing obedience to His service. They show preference to the day, but none to the One for whom the day is celebrated, Jesus Christ.

The 25th of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. . . .

There is no divine sanctity resting upon the 25th of December; and it is not pleasing to God that anything that concerns the salvation of men through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose

sinful, defective character made it necessary for Him to come to our world.

Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen

man, weakened in moral power and corrupted by sin, aid divine. He clothed His divinity with humanity, that He might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon Himself man's nature, He raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

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

As the 25th of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.

The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls.

## THE ANGELS' SONG

FAIRELIE THORNTON

HEAR! O hear the angels sing,  
"Tidings of great joy we bring;  
Unto you is born this day  
One to bear your sins away;  
Peace on earth, goodwill to man  
Is His great redemptive plan;  
To all nations now we bring  
This our message from heaven's  
King."

Centuries have passed away,  
Still the message rings today,  
Christ hath come to be our life,  
And to end all earthly strife;  
Christ hath come to be our peace,  
And to bid all tumult cease;  
He, the Christ of God, hath come  
In our hearts to make His home.

To all who receive the Christ  
He brings gifts of love unpriced,  
Stands He knocking at each heart  
All His riches to impart;  
Shall we not then let Him in?  
Take the gifts He died to win?  
Come, O Christ, Immanuel,  
In our hearts for ever dwell.

### Day Not to be Ignored with Children

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centred our hope of eternal life.

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. . . .

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church and for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing.

ing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let everyone remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem "evergreen" suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. . . .

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

### The Evolution Protest Movement

Dr. D. S. MILNE

The theory of evolution is the root cause of modernism in theology, and of the materialistic godlessness of our era. True, there have always been bastions protecting belief in creation and the Creator, stoutly defended by evangelical Christians; nevertheless many church people accept evolution, not from knowledge but because they think that it is universally accepted.

The doctrine of evolution is taught in schools and colleges as assured fact, all arguments to the contrary being ignored. Faith in evolution is a mainstay of the Rationalist Society, whose members hotly dispute any attack upon it.

It is gratifying therefore to find that eminent scientists have declared the theory to be unproved, and others have renounced it in favour of the doctrine of creation. These have formed in England a society called the Evolution Protest Movement. A past president was the late Sir Ambrose Fleming, M.A., D.Sc., F.R.S., the physicist who discovered the thermionic valve that made radio possible. It is curious that the B.B.C. refused him permission to speak on the air against evolution. He was succeeded by the late Sir Charles Marston, F.S.A., the archaeologist whose work has done so much to prove the truth of Bible history.

The secretary for a number of years was Mr. Douglas Dewar, B.A., F.Z.S., a retired Barrister-at-Law, who served in India. He is acknowledged as a competent ornithologist, and at one time wrote in support of evolution. Like Saul of Tarsus, he saw the light and is now an active protagonist of creation. He still acts as joint secretary with Mr. William E. Filmer, B.A., 78 North End, Croydon, Surrey.

Recently steps have been taken to start a branch of the Evolution Protest Movement in New Zealand. I am acting as honorary secretary and will be pleased to forward to inquirers free a set of pamphlets published by the movement in England. A certain number of books are available for loan, and it is hoped that more will be procured in the near future. My address is 47 Totara Crescent, Lower Hutt, N.Z.

It is hoped to build up a New Zealand literature, and Mr. A. N. Field's excellent and well-documented book, "Why Colleges Breed Communists," is available either from the author at Box 154, Nelson, N.Z., or from me. Price 2s. 6d., post free. There is also "Organic Evolution," an intervarsity paper, available for sixpence. "Bible and Science," by the writer, is ready for publication and should be available early in 1947.

Although brought up in the Christian faith, I became an atheist, my faith having been destroyed by the theory of evolution and a materialistic presentation of the subjects of anatomy and physiology. When I did again find faith in Jesus Christ as my Saviour, I was amazed to discover that I had been misled by a false doctrine. It is therefore my great desire to spread far and wide knowledge of the facts.

Members will be welcomed, the subscription is 5s., but larger donations will be gladly accepted. Thus more and more literature will be available.

In a debate against Joseph McCabe, Mr. Dewar said:—

"I have shown that the theory of organic evolution fails to satisfy the six crucial tests I have applied:—

"1. No one has succeeded in creating a living organism out of inorganic matter.

"2. Animals and plants experimented on obstinately refuse to be transformed into other types of animals or plants, as the case may be.

"3. The rocks refuse to yield the requisite pre-Cambrian fossils.

"4. They likewise refuse to yield the particular intermediate fossils necessary to prove the evolution theory.

"5. No animal exhibits a nascent organ.

"6. The theory postulates impossible transformations."

By "nascent organ" is meant an incomplete organ in process of evolving. Thus the simplest being with an eye has a perfect and completely functioning eye. Perhaps in the next million years man will evolve a radio-receiving set!

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### Men of Gold, Silver, and Precious Stones

ERIC B. HARE

"Poor Ohn Daw is burned to ashes," wrote Peter, our faithful evangelist, a few weeks ago. "I heard the Burmese army with Japanese officers, throwing grenades at the police guardhouse just one mile away, but I still remained at our mission station with my wife. Suddenly my boy Stephen came running, and pulling my hand he cried, 'Hurry up, the enemy is coming!'"

"After pushing ourselves into the thick jungle, we heard the crashing of the buildings—the beautiful bungalow, the school, the boys' house, the girls' house, and the hospital. I looked out and could see the smoke ascending. Now nothing is left but ashes.

"We hid for two weeks, then came to the believers at Naungkarine empty-handed. Our people were so kind to us. After a few months when things settled down a little, I went to Lafota and baptized four people there. Then suddenly my wife and I and our three children were arrested and put in the Shwegon gaol. It seems that I was mistaken for a paratrooper also called Peter, for after twelve days he was caught and we were liberated.

"As soon as I could, I went to another outstation, Telaneh, and baptized two there. Japanese officers saw me and arrested me again, and kept me two days in the Kamamaung guard. Three months went by and I was arrested again, because they said all Christians were spies. This time they took me here and there, and I was in great trouble. Once I was held captive in a cave, once they put me in a pit, and I thought they would bury me alive. At that time Japan surrendered, and we were all free again.

"During these four terrible years we added twenty-two members to our church."

I assure you, brethren, that our sacrifices through the years have not been building the cause with men of wood or hay or stubble, but men of gold and silver and precious stones.

The fire may burn, the gold and silver shine brighter. The mission station can be burned to ashes, but the light of the gospel will never go out.

Our missionaries have contacted these faithful workers and believers again. For four years they were without money. Our missionaries found them almost naked, and so hungry. But already the work in Burma is reorganized, the training school has been opened at Myaungmya, and they are all happy again.

# Around the Conferences

## First-Fruits at The Entrance

STUART P. GEDDES

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." James 5: 7.

Along the central coast of New South Wales there have been two of the driest winter and spring seasons on record, when nothing flourished except hope. This drought was but a reflection of the spiritual dearth which prevailed in The Entrance district for many years. Despite the efforts of a local husbandman, assisted by others, especially those from the Erina church, the seed did not germinate, even when coaxed by several public efforts. But the long drought is now over. As these lines are being penned, steady rain is falling, and this, too, is a reflection of the spiritual refreshment that has been bestowed since the commencement of the seed-sowing in January last by Evangelist J. W. Kent.

In the evening of Sunday, November 17, the canvas tabernacle was filled to capacity by those assembled to witness the typical burial and resurrection of eighteen blood-bought souls who had rejected the overlordship of Satan and had determined to walk henceforth in the way everlasting. Active hands, rendered tireless by love, had decorated the mission tent with palms and bush shrubs, while domestic gardens had provided bougainvillea, November lilies and other beautiful flowers to delight the eye and spread a pleasant fragrance. Charcoal braziers in the aisle furnished comfortable warmth to offset the chilliness of the evening. A vocal quartette from the Australasian Missionary College, accompanied by two instrumentalists, augmented the local musical talent; and with solos, duets, and quartettes, heightened the inspiration of the congregational singing.

In his opening address, Evangelist Kent stressed the sacredness of the ordinance of baptism, the danger of procrastination, the privileges and rewards awaiting those who follow Jesus, and the promise of His presence to those called upon to suffer trial of their faith.

"I give you a hearty welcome here tonight, both visitors and worshippers, to this important service. Before we are through, and before you go away from here tonight, I believe you will realize that this is indeed a very sacred service.

"I believe Jesus Christ has been whispering to our hearts during our sojourn here. But some have hesitated. I think of the beautiful song, 'Almost Persuaded.' My friends, if you are waiting for a more convenient season, I would say to you, It will never come. If by putting off your decision, if by choosing the world, and by so doing make a bad choice, then you will go down to eternal ruin."

"But there are hearts here tonight who are responding to His invitation. They are going forward. And so at Jordan, when the heavens were opened and there came a voice from the excellent glory saying, 'This is My beloved Son in whom I am well pleased,' so they, too, may hear the Holy Spirit speaking to their hearts.

"They are leaving the world for Jesus Christ. They are making the better choice. 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's'—and none of you has done that; none of you has been called upon to make that sacrifice—but if you were it would still be the better choice. I believe it. For 'he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands . . . and in the world to come,' life everlasting.

"There was a sailor on one of our own Australian battleships, and as the battle raged he was hit and fell. As he was falling he cried out, 'Is this death?' And a Seventh-day Adventist doctor bent over him and said, 'You are falling into the arms of God.' 'Oh, no, I'm not,' replied the sailor. 'Oh, no, I'm not. Tell me, is this death? Is this death? I knew it was death.' And he died.

"My friends, how is it with you tonight?"

Among the eighteen baptized were a family of four—father, mother, son, and daughter; two other married couples; and the youngest son of the evangelist. Five others will be received into fellowship on profession of faith and former baptism; and one of these has already travelled half-way across Australia to bring the third angel's message to the notice of his kindred.

A church will be organized immediately, and some will be attending the North New South Wales camp-meeting.

Another baptism will be held in the near future.

The work is onward! Surely God is in this place.

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## Evangelism Under Difficulties

M. C. BLAND

The mission tent blew to pieces, the opposition thundered defiance, the gales rocked the pavilion like a ship at sea, the power was off, vandals painted swastikas all over the rostrum and ripped huge gaps in the canvas; the light globes walked, the tool-box was ransacked; but the watchword of the Auckland mission staff, under the direction of Pastor S. M. Uttley, remained, "Evangelism non-stop through 1946."

The climax came on the week-end of March 10. Four thousand handbills had been distributed. The subject was the "Mark of the Beast." It may have been coincidental or perhaps a designed plan on the part of his satanic majesty—who knows? However, in the late Sunday afternoon, a seventy-mile-per-hour easterly buster swept over the city, and the six-year-old tent, devoid of its youthful strength and elasticity, succumbed. Five o'clock found the "mark of the beast" on

the tent, in the form of huge tears in the splice and ends. However, that which threatened to smash the programme merely smashed the tent, and the round-the-clock, round-the-year programme continued in a near-by hall until canvas canopied the eager congregation once again.

We remind our readers that Auckland, the queen city of New Zealand, is situated on a six-mile-wide isthmus washed by the great Tasman on the west and the mighty Pacific on the east. Water, water everywhere, including from above; for out of the 122 days of June, July, August, and September, eighty-seven have been wet, bringing with them twenty-two inches of rain.

Several factors contribute to success under the above difficulties, namely, good arresting and drawing advertising, clear, appealing preaching, and thirdly, an attractive, comfortable pavilion. All three we have endeavoured to foster. Concerning the last we take some observations. The wall of our pavilion is permanently battened down with 12-inch skirting timber. The floor is covered with ten bales of straw and overlaid with hessian taut and pegged, a veritable Brussels carpet. The choir stalls, rostrum, and chart and blackboard platform constitute a half circle with a low front and a high back finished in biscuit enamel with tangerine sun-rays tastefully placed, whilst behind the speaker in a graceful curve is to be seen in nine-inch tangerine letters, "Jesus Saves." The chorister's stand tones in, thus completing the picture. The entire setting is bathed in diffused light emanating from unseen powerful lamps. In order to create the soft effect, seven beautiful boxed shrubs are featured, giving a biscuit, tangerine, and green colour scheme.

Into such an atmosphere our audience of two hundred came, brought by the handbills and friends on the first occasion, but held by the message, atmosphere, and choir thereafter. "Sing as you go, keep singing," ran the theme song, and the advent choir, comprising thirty voices,



surely did, under the expressive baton of Brother Milton Thrift. How those touching melodies lifted the hearts into the divine Presence!

And now the busy year is almost over. One hundred meetings will have been held ere it closes, and the faithful handbillers, vocalists, choir members, and mission staff will have the joy of seeing the fruitage, born and nourished under difficulties, ripened for the harvest. Some thirty precious souls have responded to the Spirit's call and have identified themselves with the commandment-keeping remnant church. Praise be to God.

## Missionary Volunteer Camp at Dennes Point, Tasmania

E. LINA PASCOE

The S.S. "Marana" lies alongside the wharf in the calm, deep waters of the Derwent. This Friday afternoon is peaceful, but as the hour of four approaches the quiet is disturbed by an increasing stir and expectancy. Groups of young men and women are gathering, are coming aboard laughing and chattering as they greet each other. Many seem to be acquainted, but some are strangers to one another. They will not remain that way for long; for they are Missionary Volunteers from the north, the east, the west, and the south of our lovely island home, all on their way to their long-awaited camp at Bruni Island.

For one wonderful week-end, a long week-end and yet all too short, we are to be together, to come to know each other and our Lord more intimately than ever before. By the time we reach our destination we are getting along nicely. Pastor and Mrs. L. H. Hay welcome the campers to our home for these few days, and in just a few minutes we are all allotted our rooms and are unpacking in preparation for the approaching Sabbath.

The sun is setting. As evening shadows lengthen the notes of song are borne upon the air; sixty-five voices unite in singing praise to our God. We are introduced to our visitor from the mainland, Pastor H. W. Hollingsworth, who brings greetings from the youth of Victoria. The hearts of all are uplifted in hymn and prayer. Then Pastor A. L. Pascoe presents his message from God to the youth of Tasmania. The burden of finishing the work of God is being laid down by many of God's aged servants, who tire and sleep till they rise to receive their rewards. The message is, "I have written unto you, young men, because ye are strong." God needs young men and women of strength—strength of body, of mind, of purpose, of character. We are reminded of the source of all strength; we think of our own weaknesses, our past failures; we feel the need of renewed consecration, and rise as one man when the opportunity is given to signify our determination to let the Lord be the captain of our souls.

It is Sabbath morning. We are not quite used to being all together thus. Some rise very early, some want to sleep a little longer. But eventually morning worship finds us all in our places as Pastor Hay leads in an inspiring devotional hour. Three of our young people conduct a live Sabbath school. An unusual feature is a "mission" story told by Pastor Hollingsworth of the working of God's Spirit right here in our homeland.

Divine service is a solemn hour. Pastor Hollingsworth helps us to realize how much we need our Saviour's grace and power in our lives. It is an hour of decision for all to serve the Lord more acceptably.

It is now 3 p.m. and Station M.V., broadcasting from Dennes Point, is on the air. Please stand by for the time signal. The time? "Knowing the time, that now it is high time to awake out of sleep." Thus commences a most interesting and helpful day at a broadcasting station, every minute of this afternoon service being freighted with something worth hearing. Song and recitation, news services and time signals,

devotional hour and radio quiz—all enter into it. Can we forget the lessons we learn?

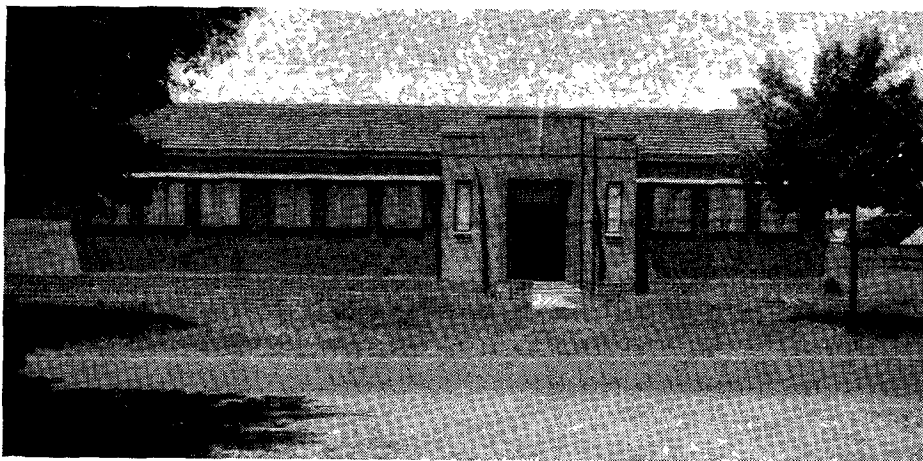
It is Sunday. What a good time we all had together last night in the hall! We may be a little stiff from some of the games, but none would admit that. We rise and enter into the spirit of the morning service, gaining helpful counsel as with prayer we begin this new day.

It is a day of activity, outdoor exercise, and association in healthful recreation. Evening finds us all tired and hungry. The cooks have rallied nobly to our needs, and with appetizing food our wants are all satisfied. If anyone stays hungry after that evening meal it is no fault of the cooks.

Monday. Home today. What a pity! Only a few more hours and we'll be scattering far and wide, to Launceston, Devonport, Glen Huon, and all parts of the state. Can't we have gatherings like this more often? Yes, we must meet again

soon. We must have an Easter camp. In these days of trial we must press together. We are cheered to learn that Tasmania is making great advances in the study of the doctrinal texts. A few quarters ago only a score of examination papers were completed; last quarter 147 papers were returned. Next quarter 200 papers are expected at the office. Within a week? Yes, for our young people have caught a new vision, and are fortifying themselves with a careful memorizing of the Word of God.

We are loath to say good-bye, but the steamer is coming. We must hurry. We are aboard. Over the waters we glide, tired in body but refreshed in soul and mind. Then as we say farewell and part we think joyfully of the land to come where we'll never say good-bye. A Missionary Volunteer camp has come and gone, but its inspiration lingers with us. We all return home with a greater determination to be faithful, earnest workers for the Lord till Jesus comes.



## New Church School in Perth Opened by Minister for Education

S. C. GREIVE

October 27 was a day of achievement and satisfaction to all those associated with conference educational work in Western Australia. For years teachers and pupils of the Victoria Park school had suffered cramped quarters and primitive facilities; but through valiant and combined efforts of conference executives, building committee, and laity, a new and better era has dawned. Here is the report of Western Australia's leading newspaper concerning this new feature of our work:—

"An attractive new school at Victoria Park, which will cater for the children associated with Seventh-day Adventist churches at Victoria Park, South Perth, and Queen's Park, was officially opened by the Minister for Education (Mr. J. T. Tonkin) yesterday afternoon.

"Situated at the corner of Colombo and Hordern Streets, the school cost over £3,000. It is of brick construction with tiled roof, and consists of three main classrooms, entrance hall, office, and veranda, and will accommodate ninety children up to eighth grade.

"There was a large attendance. Among those present were Mr. W. R. Read, M.L.A., the president of the Seventh-day Adventist Conference (Pastor E. E. Roenfelt), the

pastor of the Advent Radio Church (Pastor T. J. Bradley), Mr. M. F. Darcy, Australian Broadcasting Commission's school visitor, and the builder (Mr. E. Allwood).

"Mr. Tonkin said that apart from teaching children to read and write, the educational system aimed at making children good citizens, with the type of character-mould to enable them to play a worthy part in the country's development. He knew sufficient of Adventists to be satisfied that the school would do some excellent work. With one or two exceptions the curriculum was common to that of state schools, so pupils would not be inconvenienced when continuing post-primary and university studies. The school added an attractive and serviceable unit to the state's educational facilities.

"Mr. S. C. Greive, chairman of the school board, unveiled a plaque in the entrance hall. He said the opening of the school marked a turning-point in Adventist school life in the district, from the primitive to something worth while.

"Pastor Roenfelt, conducting a dedicatory service, said that true education was the development of the mental, physical, and the spiritual, and this would be the aim of the school."

It is the sincere desire of all that God will richly bless this new unit and that the loyal and efficient leadership of Brother Leslie Wood and his associates will contribute much in the training of our children for God and this message.

We feel sure also that those who have given so liberally of their time and means feel an ample measure of compensation and satisfaction as they see this fine institution contributing so effectively to the upbuilding of the character of our youth and the cause of God. West Australian members are vitally interested in our own educational system, and this modern school stands as a monument to their faith and fervour.

Denoting the fact that this school serves the interests of many churches, it bears the name, "South Suburban Seventh-day Adventist School."

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## **The Bible Correspondence Course in South New Zealand**

WILBUR A. STEWART

### **Some Remarkable Testimonies**

Hundreds of letters addressed to the 20th Century Correspondence School testify to the mighty influence of the advent message on the hearts of those who are looking wistfully to heaven for light and truth.

Years ago we were told that "The workers will be surprised at the simple means God will use." Today we are beginning to see the fulfilment of this in a marked manner. A young woman is now in training at one of our colleges because an Adventist asked this young lady's mother to help her get a valuable paper out of a drain. The valuable paper was none other than a 20th Century enrolment that had been blown by the wind into the gutter after our sister had secured it from a nearby home. On retrieving the enrolment Sister H. said, "I am sure you, too, would be interested in my work." This lady enrolled her daughter and they both accepted the message.

At an Air Force training centre a company of men, on seeing our advertisement in the daily paper, for a joke enrolled a certain man. Afterwards, one of the men, out of curiosity, changed the name and address to his own. Today this brother and his wife and family are rejoicing in their new-found faith.

Every day letters of gratitude and expressions of joy and satisfaction come from our many students. From far away West Africa students have been enrolled.

"I am a Christian and belong to the Church of England. I can assure you that I take great interest in Bible reading and should be grateful if you could help me."

"In the 'Free Lance,'" writes another, "I found your address. I, being one of the God-fearing men, wish to join your society to help other men and women in this world of trouble, to make the gospel spread all over West Africa."

The Bible Course is highly valued by prominent members of other churches, as these excerpts from their letters will show:—

"Don't the lessons bring Jesus Christ close to us!" remarked a Sunday school superintendent. "I do wish you had started this course years ago. You can be sure I will recommend it to all my friends. Thank you very much for your wonderful lessons and all the spiritual help given me."

A minister's wife says: "I deeply enjoy these studies which take one deep into the Word. May the rich blessing of the Lord continue to rest upon you in this grand work."

"I am a Bible class leader and local preacher. This study has been a great help to me and I wish to thank you for the wonderful blessing which I have received. May the 20th Century Bible Course prosper and be a great blessing to many more."

"Although I am only nineteen, I am superintendent of the Anglican Sunday school here. When I think how I am responsible for the children's upbringing it almost frightens me. I am sure this course will be very beneficial to everyone who takes it on."

"We have in our district just now two mission preachers. I showed them my lessons and they thought it was lovely for every child to have. I have ambitions to go to China as a missionary. What is your opinion of this?"

Another young man makes this remarkable admission: "For some time past the study of some Anglican Bible classes has seriously disheartened me, for I am an Anglican desiring to be a minister in that church. Our particular Bible class is as much a Bible class as a pagan is a Christian. The Bible is little read; I think many of its members scarcely know how to pray; indeed, Christ instead of being crowned is crucified afresh. This lesson seven goes to the very heart of the matter; they do not realize what a serious and impelling task it should be to fight against sin. Although they sing 'Fight the Good Fight' on Sunday, they feebly succumb to the world on Monday. It would not be an exaggeration to say that many of them fail to recognize goodness even when they see it. I have derived so much encouragement from this lesson (Lesson 7, 'Heaven's Plan for Saving Man from Sin') that my motto henceforth, and I hope the motto of some of my church friends, shall be, Nothing between Christ and me; Christ between me and the world."

### **Others Have Received Light, Comfort**

"I would so much love to be able to say I am sure all my sins are forgiven. I do now believe in God; I do now believe that Jesus was His Son and that He lived and died for sinners. Then I come up against a stone wall. What must I do to be saved? This is where I want help, and I will try and do my best to go through these lessons and pray that I may see the light."

"There is certainly something about you people, much more so than any other

### **Influence in Word and Deed**

There are few who realize how far-reaching is the influence of their words and acts. How often the errors of parents produce the most disastrous effects upon their children and children's children, long after the actors themselves have been laid in the grave. Everyone is exerting an influence upon others, and will be held accountable for the result of that influence. . . . The impression made by our words and deeds will surely react upon ourselves in blessing or in cursing. This thought gives an awful solemnity to life, and should draw us to God in humble prayer that He will guide us by His wisdom.—"Patriarchs and Prophets," page 556.

sect; brains, money, efficiency, and understanding, all beautifully handled."

"The message certainly gets a grip of you when you study it. I went along to church service yesterday and was very impressed with it. Have you a copy of the Seventh-day Adventist hymn-book? I should like one."

"I lost my wee girl through infantile paralysis," a sad mother tells us, "and this course is a great comfort. Most ministers never explain their sermons. If they put it in plain words I think people would attend church more."

"The Book of Revelation was always a great mystery to me. Now I am beginning to see light," explains a Dunedin student. "Many things have been made plain to me. I appreciate the course very much, as I have learned more from it by searching the Scriptures these last few weeks than over a period of many years."

"I always believed that Christ's coming would be a secret one, but now I realize this could not be. I am very interested and enlightened on this subject."

"I am sorry this is the last lesson. I have had a blessing. I have learned more in this 20th Century Course than ever I learned in any church. Thank God for the Seventh-day Adventist Church. God bless them."

"These lessons are excellently simple and clear, and have made the prophecies fall into place as I have never seen them before, for which I am very grateful."

"This course becomes more engrossing and more helpful as I proceed. I have had my eyes opened. I never realized before how literal the Bible was, and I had never thought the antichrist and the Papacy were related to each other."

### **Some Students Have Begun to Keep the Sabbath**

"With the help of books and these lessons I can see that Saturday is the Sabbath. After keeping Sunday for so long I do not know what to do. I want to keep the right day. Perhaps you could advise me what to do."

"I am happy to say I have been baptized and received into the fellowship of the S.D.A. church through the study of these lessons. I pray every day that they may be the means of bringing more into the truth."

"Thank you very much for your most helpful letter. I am quite willing to accept Saturday as my Sabbath from now on. I should be very happy if you would call on me when you are down this way, and I shall anticipate meeting you. Thank you once again for your great help in leading me to obey God's laws and making me understand more about the Bible."

### **The Junior Course Is Appreciated Too**

One lady states: "In order that the many children that have enrolled may keep on with the papers, my friend intends having the children every Friday evening at her home, to fill in the questions all together with her girls. Thus we hope to hold their interest. I have written this to show you what great value to the children we consider this work of yours."

A new day of opportunity has come to us. Let us, leaders and laity alike, arise with a new ardour to the finishing of God's work and the hastening of His return.



## New Guinea Walkabout

Dr. T. A. SHERWIN

(Concluded)

### VISIT TO VILIRUPU

As we entered the narrows of the lagoon, we could see on the high land to the right what is perhaps our most beautifully situated mission in Papua or New Guinea, Vilirupu.

As no one was expecting us we were well in sight of the mission before the cry of "Sail-oh!" went up from a group of about seventy on the hill. We were soon at anchor near the mission jetty, and then a number of the mission came to meet us in their big twin-canoe. It was good once more to meet Brother and Sister Syd Stocken and Brother and Sister Stan Gillis and their little boy, as well as a number of native believers. Though thinner than when we last saw them, the missionaries were all in good health and spirits.

We soon learned that the workers were carrying out a vigorous evangelistic programme in the villages within a radius of fifteen miles. In one village, due to a remarkable experience, practically every one is faithfully keeping the Sabbath. On a certain Sabbath about half their number decided to go fishing. Their friends tried to dissuade them, reminding them that it was the day of rest and worship. However, they insisted on going out. They fished all day. They decided that the fish knew it was the Sabbath and refused to be caught, and for the first time in their experience, caught nothing. So they came home. The next day the rest of the people went fishing and returned with the biggest catch ever known. Now the whole village is convinced that the keeping of the Sabbath is important and that God honours those who observe it. One of our native teachers has a successful school in this place.

We visited the various buildings in the mission compound and were particularly interested in the printing press and the work being done. We received a copy of the Sabbath school pamphlet which was wholly set up and printed by one of our native men. They were so short of type that they could print only one page at a time. This disability will soon be overcome by the promise of the Signs Publishing Company to supply them with additional type.

We greatly enjoyed meeting with the mission family during the Sabbath hours. In the afternoon we made a visit to the large village of Wanagella, built on a mud bank in the lagoon about a mile distant from the mission. In this marine village are 1,300 people with more children up to the age of ten or twelve than we had seen anywhere. Two teachers are operating a school there, and they care for some 200 children and adults in the little church, which is reached by an elevated wooden passageway about six feet above the mud. All the buildings are on piles of this height. One feature most noticeable was the bad odour. One was reminded of our chemistry experiments with sulphuretted hydrogen; in other words, a bad-egg smell. The children are noted for their noise. The native policeman quite unsuccessfully tried to lessen the din!

On Sunday morning we regretfully bade farewell to the people at Vilirupu and started on our return journey to Port Moresby. Calling in at Aroma, we were

pleased to find Sister Wiles somewhat better, with the fever subsiding.

When we dropped anchor at Hula, Lui, the teacher, came aboard to ask Pastor Mitchell on his next trip to baptize six members of his baptismal class of twenty. He has a day school of seventy children.

Port Moresby was reached without incident. It was good to be on land again and have a relish for food.

After fifty-six days of mission visitation in New Guinea and Papua, I came back with the feeling that all the money spent in bringing the gospel to these native peoples has been well spent. If our people could but see the results of their sacrifice they would be only too happy to continue their liberality so that many others might have the benefits of Christianity.

## BOOK REVIEW

### *The Prophetic Faith of Our Fathers*

R. ALLAN ANDERSON

One of the most illuminating books of the years is "The Prophetic Faith of Our Fathers," by LeRoy Edwin Froom. This is the first volume of a set of four in which the writer reviews the various expositions of Bible prophecy throughout the entire Christian era. Volume III is the first of the set to be released. It is just off the press, is impressively illustrated, and is a remarkable fund of information.

True to its name, it is an unfolding of the prophetic interpretation of the great students of past centuries. The colonial American period is covered in a most illuminating way when such men as John Cotton, Roger Williams, Increase Mather, Governor Burnet, Chief Justice Paul Dudley, Jonathan Edwards, Samuel Langdon, Timothy Dwight, and scores of other notables in American history, were exerting their marked influence in the moulding of the New World. These great educators, preachers, statesmen, physicians, and others, were unusual students of the prophetic Word. More than that, their strong convictions grew out of their interpretations of prophecy.

It may not be generally known that among the earliest books printed in colonial America were many in the field of prophetic interpretation. In fact, the first published reader from which practically all the children received their earliest instruction, reveals in a most interesting way certain accepted prophetic interpretations of the times.

When the first settlers emigrated to America, they took with them a love for the Word of God; and it is natural that inwrought into the very fabric of this new civilization was the interpretation of the Reformers. Pilgrims left the old world that they might find a haven, and their understanding of truth was distinctly Protestant. It was the Reformers' interpretation of prophecy concerning antichrist which made possible the sixteenth century Reformation, and it is not surprising to find that when the new institutions of learning were established in the New World that the Bible was given a very real place. In fact, the educators generally were outstanding religious leaders.

It was to provide a ministry in whose hands the Word of God was indeed a sword to cut its way through error and confusion that led to the establishment of great institutions of learning like Harvard and Yale. Increase Mather, for nineteen years President of Harvard, was among the most notable literary men of history. A most interesting life sketch of this colourful personality is found in "The Prophetic Faith of Our Fathers." This giant mind, who entered Harvard at the age of twelve and graduated at seventeen, began to preach at the age of nineteen. A stream of books flowed from his pen, the great majority of which were on the subject of religion.

It is interesting to note that so many of the most outstanding students in science, mathematics, and literature, as well as religion, were prominent expositors of prophetic interpretation. Timothy Dwight, famous President of Yale, a Congregational clergyman, was also a stalwart defender of the faith. The author, in a very illuminating sketch reveals that Dwight possessed a remarkably acquisitive mind, which permitted him to read the Bible through at the age of four. And at the age of six he had learned Latin from the books of the older boys while they were out at play. By the age of eight he had read Josephus, Pridaoux, Rollin, Hook, and other historians. He entered Yale at the age of thirteen, graduating with honours four years later. In 1795 this brilliant mind was elected President of Yale, and in his day perhaps he was the most conspicuous figure in New England.

At that time infidelity had made inroads in the university, and it is claimed that in 1796 only one freshman in Yale professed Christianity. Dwight took up the cudgels, and as a true defender of the faith emphasized the Genesis view of creation, the fall, and the Flood. He later bent his energies to the exposition of prophecy, discoursing on the character of antichrist and the final overthrow of the apostasy at the coming of Christ. His dissertations reflected the thinking of his time, and bring us right over to the beginning of the great second advent awakening of the nineteenth century. In fact, this illuminating book traces the beginnings of this great awakening not only in America but also in Europe.

The book falls into two distinct sections and reveals most painstaking research. All who are interested in the origin of the great second advent awakening of a century and a quarter ago, will find in this volume a most interesting unfolding of the subject. The great English students of Biblical prophecy since the days of Wesley down to the middle of the last century are all introduced, and their positions on prophetic exposition are impressively revealed. Such giants in prophetic exposition as Keith, Elliott, Cunningham, and Bickerseth, and scores of others are made to live again in the pages of this book. A short life story introduces each character, and by the aid of charts and diagrams the reader is enabled quickly to discern the particular viewpoint of each of the main lines of prophetic symbolism. Teachers and students alike will find in these volumes a source of information unequalled in any other book we have seen.

Unique characters are portrayed, such as Joseph Wolff, the Jewish boy who turned from Judaism to Catholicism, and

# AUSTRALASIAN RECORD

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**SMITH.**—Having just passed fourscore years, Brother John Smith of the Thebarton church, Adelaide, passed to his rest after some years of infirmity, on October 15, 1946. Years ago he accepted the third angel's message at Mount Gambier, and stood loyal to the truth until the time of his death. In services at the home and at the West Terrace cemetery, Adelaide, the bereaved ones were pointed forward to the great resurrection day soon to come. S. C. Butler.

**DAVIES.**—Sister Alfred Davies of Montrose, Victoria, passed away on October 30, 1946, at the age of fifty-six, after years of quiet and patient suffering. She was always willing to help when needed, in spite of her bodily pain. With the name of her Lord upon her lips she went to rest. She will be sadly missed by her husband, Brother Alfred Davies, and two daughters, Mrs. Joyce Smith and Mrs. Eileen Eyre of Tasmania. Mrs. Davies was a sister of Pastor C. H. Watson. In the final services Pastors L. L. Jones, E. G. Whittaker, and H. S. Streeter were associated with the writer. J. Thompson.

**GREEN.**—All who knew our late sister, Mary Stewart Green, loved her deeply. Accepting the truth under the labours of Pastors Kent and Steed in the year 1922, Sister Green remained a very faithful and consistent member and officer of the Papatoetoe church. For the past four years she was a patient sufferer, but her faith never wavered. It was always an inspiration to visit her. Sister Green leaves to mourn, her devoted husband and faithful companion in the message, Brother E. N. Green, and son, and two daughters. She was interred in the Papakura cemetery, the writer officiating. "Blessed are the dead which die in the Lord."

R. J. Burns.

**WILSON.**—November 23, 1946, at the Sydney Sanitarium, Eric Wilson, the beloved husband of Sister Jean Wilson, and the son of Sister Madeline Wilson, passed away. Brother Wilson was born in Sydney in 1911, and from his boyhood grew up in the message. In early life he showed a remarkable aptitude for art, and received his first training for his profession under Julian Ashton. In 1937 he was awarded the New South Wales Travelling Art Scholarship and studied in London at the Royal Academy School. After his return to his homeland he was appointed for a time art instructor at the East Sydney Technical College, and later at the Julian Ashton School.

The art critic of the "Sydney Morning Herald" wrote for that journal a fine article describing the excellence of Eric Wilson's work as an artist in which he described him as "without a doubt one of the most important artists of the younger generation in Australia," who had given us "a number of paintings of remarkable subtlety—scenes of Paris, iridescent with the pale fire of white opal; scenes of Glasgow, of Belfast, hazy and remote but inspired with a tender beauty." The article concluded by saying, "His work is represented in the principal Australian National

Art Galleries." Those of our people, therefore, who were unacquainted with Eric Wilson may have the privilege of viewing some of his excellent paintings when visiting our leading National Art Galleries.

Brother Wilson was a most lovable and devoted friend, with whom it was a delight to associate. His natural artistic temperament and his great ability as a highly trained artist, enabled him not only to delight in beauty himself, but also to uplift the thoughts of those with whom he came into personal contact, to recognize and enjoy beauty and art.

Eric Wilson had not only learned to love nature and to portray its beauty upon canvas; he had learned to love and worship nature's God and to recognize the works of nature in the handicraft of the Creator. He had learned to love his Saviour and to have confidence in the promises of God as they are recorded in His Word. Therefore we are assured that God will reward his faith in harmony with His promises and call him forth from his last resting place on the resurrection morning, when those who sleep in Jesus will be awakened to immortality by the voice of the Archangel and the trump of God. Pastor A. W. Knight and the writer conducted the services at the Andrews' Funeral Chapel and the Northern Suburbs cemetery.

A. W. Anderson.

## RETURN THANKS

Mr. A. Davies and daughters wish to thank most sincerely all the kind friends who sent messages of sympathy during their recent sad loss of grandfather, Mr. J. Davies, and Mummie, Mrs. M. Davies.

Mr. and Mrs. W. J. Booth and family desire to express their sincere thanks to Dr. Harrison, Matron Burnside, Sister Felsch, and the staff of the Sydney Sanitarium for their unceasing care and many kindnesses to their daughter and sister, Miss Lillian Booth, during her illness. They also thank the officers and staff of the Union Conference, Pastors A. G. Stewart, A. W. Anderson, A. H. Piper, the officers and members of the Wahroonga church, and all kind friends for expressions of sympathy.

**WANTED.**—Lady help for elderly couple, to live in. No washing, ironing, floors. Apply by phone, W.M. 2686, or by letter, Mrs. Pulsford, Smith St., Epping, N.S.W.

**WANTED.**—Fibrous plaster fixer. Must be an efficient tradesman; some shop experience an advantage but not necessary. Good permanent position for right man. Apply D. W. Arthur, Box 84, Ballina, N.S.W.

**CHERRIES:** 12/6 case. **VALENCIA ORANGES,** 16/-; sweet and juicy. Cases wired; freight paid N.S.W., 2/- extra in Victoria. Phone UW 6812. No Saturday sales. E. Davis, Calder Rd., Dundas, N.S.W.

## ATTENTION, QUEENSLAND YOUTH AND JUNIORS!

The Queensland Youth Camp will be held December 24-31; and the J.M.V. Gatherings January 7-14 for boys and January 15-22 for girls.

The M.V. Secretary, Pastor W. D. Lauder, will be glad to hear at once from all planning to attend.

who, by a remarkable set of circumstances, later left the city of Rome to become a Protestant missionary, travelling away up to the steppes of Russia and down through the countries of the Middle East, proclaiming the message of the second advent in some fourteen different languages. He later paid a missionary visit to North America, and having preached in some of the most important cities of the eastern states, was invited by Congress to address a joint gathering of both Houses. There, for two hours, before the lawmakers of America, he proclaimed the gripping message of the second coming of Christ. The story is fascinating, and alone is worth the price of the whole book. Scores of others, equally interesting, are brought vividly before the reader.

(Concluded on page 8)

## WEDDING BELLS

**TRESSLER-FOX.**—At the Remuera church, New Zealand, in the evening of October 31, 1946, Henry Joseph, son of Mr. and Mrs. J. Tressler of Invercargill, and Myrtle Winifred, daughter of Mr. and Mrs. W. Fox of Auckland, were united in marriage. Both the bride and the bridegroom graduated from the New Zealand Missionary College and have since been engaged in office work in the North New Zealand Conference. The church, daintily decorated for the occasion, was filled to capacity, and at the reception which followed a large company of relatives and friends gathered to wish this happy young couple the blessing of the Lord as they set up their new home and together continue to witness for their Master.

A. G. Judge.

**ROEDER-MILLER.**—The Parkes church, N.S.W., was the scene of a very pretty wedding when on November 19, 1946, Arthur Roeder, ex-R.A.A.F., was wedded to Joyce Miller, eldest daughter of the well-respected Sister G. Miller of Parkes. The church was filled to overflowing by many relatives and friends. After the ceremony some eighty guests adjourned to the C.W.A. Hall, where they were entertained by the bride's parents. Midst congratulations and good wishes the happy couple left for their honeymoon at Katoomba. May Heaven's blessing be upon them as they take up residence at the home of the groom's parents, Brother and Sister W. Roeder of Oatley, Sydney. S. L. Dunstan.

## BREVITIES

The new secretary-treasurer for Papua-New Guinea Mission, Brother Roy Stratford, left Sydney for Port Moresby on November 30. Mrs. Stratford and the two children will follow later.

Brother and Sister Oswald Todd and two children reached Sydney from Auckland on November 22, and proceeded to Cooranbong, where Brother Todd has been called to fill the position of accountant.

As this issue of the "Record" completes our volume of fifty numbers for the year, we wish our readers a happy holiday period and the assurance that our loving heavenly Father who has led us so graciously hitherto, will guide us safely through the unknown ways of 1947. Our next issue will be dated January 6.

As a mark of deep respect and appreciation for his faithful services in the leadership of the General Conference and the Australasian Union Conference, the General Conference Committee has appointed Pastor C. H. Watson, though inactive through ill health, a field secretary of the General Conference. This action was taken at the recent Autumn Council.

Our readers will be saddened to learn of the death of Pastor W. J. Westerman, which occurred at the Sydney Sanitarium and Hospital on Sabbath afternoon, November 30, after a brief illness, though his health condition had been unsatisfactory for some months. To Sister Westerman and members of the family we offer our sincere sympathy, and assure them of our prayers that they may be sustained and comforted.

As we go to press, the North New South Wales camp-meeting is in session at Avondale, the delegates occupying vacant rooms in the College halls and tents pitched on the campus. After the rains, the landscape is green and smiling, and a spirit of joyous Christian fellowship pervades the gathering. On the first Sabbath morning £76 was given by the Sabbath school members, and Pastor D. Sibley, the local conference president, preached a rousing sermon during the service hour. The Union Conference delegates are Pastors H. E. Piper, S. V. Stratford, T. C. Lawson, A. W. Anderson, and R. N. Price.

In his letter accompanying the report of the Samoan camp-meeting, which will appear in our next issue, Brother R. W. Taylor mentions the progress of their building scheme: "As you know," he says, "we have a big building programme under way here. The mission house is complete, as is also the office, something that Samoa has needed for a long time. The church is of reinforced concrete and should be a building of which the 'Aso Fitu' (Seven Day Church) will be justly proud. The work is about half completed and we are looking forward to the day when we can dedicate it to God." Brother Taylor adds that they eagerly look for the arrival of the "Record" each month, and send regards to their friends.

From South New Zealand the editor sends us word of a most successful conference session just concluded there. Pastors W. G. Turner, A. G. Stewart, E. H. Guilliard, and Kata Ragoso represented the Union Conference; Pastor J. Howse interpreted for Pastor Ragoso. About six hundred attended the Sabbath meetings, and in response to the mission appeal the sum of £630 was given, while an additional amount of £785 was given by the country churches, making a total of over £1,400. At the time of writing Pastor Stewart planned to attend the North New Zealand session at Palmerston North, then the closing exercises at the New Zealand Missionary College, and a regional meeting in Auckland before returning to Australia on December 17.

"Ah, I know where you come from!" was an examining doctor's greeting to one of our Sanitarium nurses.

"By my uniform?"

"No make-up. Where did you get the roses?"

It is the privilege of all Seventh-day Adventists not only to refrain from disfiguring practices but also to observe all the rules for healthful living, so that our appearance may recommend our principles.

"I am still working in the Hutt with Pastor S. H. Wood," writes Brother C. R. Murchison from North New Zealand. "The work is going more slowly this year; but we are all of good courage and plan for a small baptism shortly. When Pastor Burnside returns we shall be having a ministerial institute here. We are quite looking forward to this."

Brother Murchison enclosed an article written for the "Record" by Dr. D. S. Milne, and this appears on another page. It will be remembered that we published

some time ago a letter written by Dr. Milne in the Presbyterian "Outlook," New Zealand. In this he championed our Bible Correspondence Course. Brother Murchison tells us that Dr. Milne appreciates our health principles, and as an ardent creationist is delighted with books by McCready Price, Marsh, and others.

The Wahroonga church was bright with flowers and thronged with visitors and members on Sunday night, December 1, in honour of thirteen young ladies and one young man who had creditably completed their nurse's training at the Sydney Sanitarium and Hospital, and passed their State examinations. In Dr. Tulloch's brief address every word was significant, and Matron Burnside's parting advice was sound and practical. As these fine young people leave the shelter and pleasant associations of the institution to venture out on their life's career we believe they will be true to their motto, "Loyalty and Service," and will add lustre to the name of the church.

★ ★ ★

### Prophetic Faith of our Fathers

(Concluded from page 7)

LeRoy E. Froom, author of a number of books, and at present the editor of the large and influential professional journal, "The Ministry," published in Washington, D.C., has made his greatest contribution in this volume. We commend this book alike to preacher and layman, theologian and historian. It is lucid; it is challenging; and it is accurate. The most painstaking research of the author has been checked and rechecked by experts, and one has only to glance at the tremendous bibliography and the comprehensive index to become aware that in this volume, "The Prophetic Faith of Our Fathers," we have something unusual and most timely. It will find its place among the truly influential books of our day.

### Sabbath School Report—Third Quarter, 1946

We are glad to be able to give to the "Record" readers the report of the schools throughout the Australasian Union including the mission field for the third quarter.

There is much in this report that encourages our hearts. It will be noted with satisfaction that the membership has increased by almost 1,000 in the home field. An increase is seen in every conference but one. The mission field, too, shows an increase.

The increase in attendance seen in most conferences as well as the mission field is also encouraging.

We greatly appreciate the spirit of giving as manifested in the increase both in the per capita and the total offerings. May God continue to bless the Sabbath school work and cheer the hearts of all its members.

T. C. Lawson,  
A.U.C. Sabbath School Secretary.

	No. of Schools		Membership		Attendance		Offerings		Per Capita
	1945	1946	1945	1946	1945	1946	1946		
North Qld.	13	13	507	513*	449	424	£272 6 3*		12.29*
North N.Z.	52	51	2,536	2,637*	1,850	2,089*	1,551 12 5*		11.24*
North N.S.W.	48	46	2,518	2,504	2,114	2,078	1,424 11 9		10.42*
Victoria	49	48	2,845	2,997*	2,341	2,464*	1,546 17 7*		9.95*
South N.Z.	17	18*	950	988*	712	795*	518 16 4		9.68
West Aust.	36	32	1,565	1,907*	1,232	1,317*	674 0 3*		9.36*
Queensland	30	30	1,831	1,890*	1,595	1,602*	769 6 9		9.35
Tasmania	26	22	833	839*	710	727*	381 8 1*		9.00*
South N.S.W.	63	62	3,237	3,464*	2,418	2,215	1,646 5 8*		8.39*
South Aust.	37	36	1,133	1,148*	978	1,019*	521 12 7		8.09
	371	358	17,955	18,887*	14,399	14,730*	9,306 17 8*		10.07
Mission Field	371	375*	14,737	15,046*	13,023	13,062*	734 15 10*		
TOTALS	742	733	32,692	33,933*	27,422	27,792*	£10,041 13 6*		

\* Denotes increase.