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## THE SUPREMACY OF Love

H. J. HARRIS

THE verb "to love" occurs sixty-two times in the writings of John the apostle; but it is significant that it appears only seven times in the Book of Revelation, three of which are of special import.

How comes it that the apostle was unable to sound his keynote in the unveiling of the future to the same extent as in his Gospel and epistles? The answer to this question is of primary importance to Seventh-day Adventists, because it explains the reason for our belief in the literal fulfilment of the Apocalypse.

### *Introduction to the Family*

In the Gospel of John we are introduced to the family of God. The verb "to love" is used in its two Greek forms thirty-seven times. These two forms, *agapao* and *phileo*, occur twenty-seven times and ten times respectively. *Agapao* represents love from deliberate choice, love on principle, while *phileo* represents love arising from the things of sense, affection, personal attachment. *Agapao* is a thing of the mind, of the judgment. *Phileo* is of the heart, of the feelings.

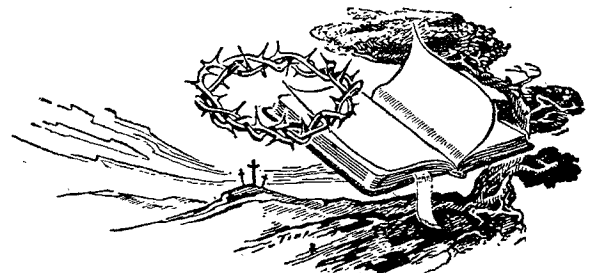
It is interesting to trace the verb throughout John's Gospel. Its first occurrence is in John 3:16, which provides the starting-point for man to reciprocate the love of God. Verse nineteen, however, shows that man's love is centred in the darkness, and loves the glory of men. (See chapter 12:43.) *Agapao* is used in these three verses to show that love as a principle is involved. In chapter 11:5 we have the family at Bethany banded

together with that love that Christ shared with His Father. "His heart was knit by a strong bond of affection to the family at Bethany, and for one of them His most wonderful work was wrought."—"Desire of Ages," page 524.

An interesting comparison is chapter 3:35 with chapter 5:20. In the former *agapao* is used, and in the latter *phileo*. *Phileo* speaks of the love existing between the Father and the Son in their being able to take counsel together, but when the decision has been made, the stronger word *agapao* is used, as in chapter 3:35, showing that the Father has full confidence in His Son, for the work which He is to do is a matter of principle.

Before His death Christ urges His disciples to bind themselves together with this deep love with which He loved them. Twelve instances of *agapao* occur in chapters 14 to 17. In chapter 15:13 He presented to them the ideal: "Greater love hath no man than this, that a man lay down his life for his friends." One commentator says: "It greatly enhances the love of Christ that while the instances of those who have been willing to die for friends have been so rare, He was willing to die for enemies—bitter foes who rejected His reign, persecuted Him, reviled Him, and sought His life. It also shows us the extent of His love that He gave Himself up to, not common sufferings, but to the most bitter, painful, and protracted that man had devised, and that He thus suffered, not for Himself, not for His friends, but for a thoughtless and unbelieving world."

The last three occurrences of *agapao* are in John 21:15, 16, 20, and in verses 15 to 17 *phileo* also appears. Here we have the testing of Peter. "Peter had once declared, 'Though all men shall be offended because of Thee, yet will I never be offended.' Matt. 26:33." ("Desire of Ages," page 811.) "Three times Peter had



openly denied his Lord, and three times Jesus drew from him the assurances of his love and loyalty, pressing home that pointed question like an arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter's repentance, and showed how thoroughly humbled was the once boasting disciple."—"Desire of Ages," page 812.

Christ had asked Peter twice if he loved Him from principle, and twice Peter had confessed that his love was of affection only. The third time Christ came down to Peter's word, which was "phileo."

"Peter had failed when the test came, but again he was to have opportunity to prove his love for Christ. That he might be strengthened for the final test of his faith, the Saviour opened to him his future. He told him that after living a life of usefulness, when age was telling upon his strength, he would indeed follow his Lord. . . . Heretofore Peter had known Christ after the flesh, as many know Him now; but he was no more to be thus limited. He knew Him no more as he had known Him in his association with Him in humanity. He had loved Him as a man, as a heaven-sent teacher; he now loved Him as God. He had been learning the lesson that to him Christ was all in all. Now he was prepared to share in his Lord's mission of sacrifice."—"Desire of Ages," pages 815, 816.

#### Initiation Into the Family

In the epistles of John we are taken over the threshold and made members of the family of God. "Phileo" is no longer used, but "agapao" occurs nineteen times. Here we have a truly spiritual family grounded in love, having deliberately and on principle banded themselves together to enjoy the blessings of love. That spiritual atmosphere is brought to us by the introduction to the third chapter: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In the Greek the word for "manner" is "potapos," a later form of "podapos" which means "of what country?"

The experience of Sir John A. Clarke will serve to illustrate. He had entered the capital of an African territory where no white man had previously trodden. He addressed a large concourse of people, taking as his text John 3:16. When he had concluded, one elderly woman, edging her way through the crowd and approaching him said, in terms he failed to understand at first, "That is not love! that is not love!" On being told by one of his men what she was saying, Sir John answered, "Woman, that is love!" "No!" she said, "I have an only son, and if the great king of the interior was ill and needed a sacrifice to save his life, I could not give up my only son; I love him too much. You tell us God gave His only Son to save us! That is not love, it is something of another country, of another realm; it is not love as we know it here." Her final statement agreed with the apostle's exclamation, "Behold of what country is the love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

This third chapter is an interesting one because it reveals to us the message, the mark, the manner, and the mandate of love. (1 John 3:11, 14, 18, 23.) Standing thus foursquare, the family of God are

revealed as ready to enter upon the long night of tribulation which is about to descend upon the world. One writer has said: "In his Gospel, and even more markedly in his epistles, John has set forth his programme of love, and he is then permitted in the Spirit, in a series of visions, to see how the way will have to be prepared by a sequence of divine judgments for the removal of all and everything that hinders and prevents the carrying out of the divine programme of love, for love will conquer."

#### Identification with the Family

In the Book of Revelation "agapao" occurs five times and "phileo" twice. The first mention of importance in connection with the former is found in Rev. 2:4. The Emphatic Diaglott reads, "Thou hast relaxed thy first love." Such people are in no fit condition to contend successfully with the powers of darkness, and they will be overcome. After this comes a word of encouragement to the family who are about to be exposed to trial: "All whom I hold dear ["phileo"], I reprove and chastise." Rev. 3:19, Weymouth. In Rev. 12:11 the curtain is lifted upon the struggle which is taking place between the people of God and the forces of evil. Here is the real test of love as a principle. "But they have conquered him through the blood of the Lamb, and by the word of their testimony; they had to die for it,

but they did not cling to life." (Moffatt.) This is the last mention of "agapao" as a verb. "God's last word by the last of His apostles is love, and the day cannot be very far away when sorrow, pain, tears, death shall be no more; and the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"And war shall cease to curse the earth  
And millions maim and slay,  
A nobler day shall come to birth  
When love lights up the way.

"Fond hearts shall not be parted then;  
But love with love shall stay,  
And God shall dwell on earth with me—  
O love, light up the way!"

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### No Starless Crowns

ALBERT W. MACAULAY

An orange tablet, erected by the General Conference in a beautifully kept cemetery in Vernon, Vermont, U.S.A., bears this inscription:—

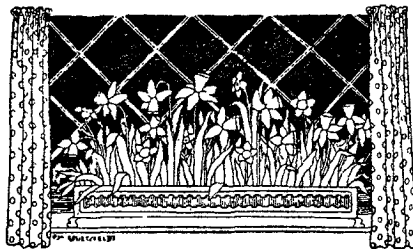
"Rachel Preston was used of God in bringing the truth of the Sabbath to the Adventist church of Washington, N.H., which became the first Seventh-day Adventist church in America."

"About forty members, through her missionary labours, accepted the Sabbath of the fourth commandment."—"Great Second Advent Movement," page 249.

It is a far cry from the days of the missionary zeal of that God-fearing woman to the present. The task begun must surely be nearing its climax as "the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, page 117.

About two years ago, one of our good sisters sat sewing for civilian relief in an Adelaide Red Cross club room. The conversation on one such occasion veered round to world affairs. Subsequent conversations strengthened the conviction of our sister that of that group, one at least would respond to present truth. A tactful and prayerful presenting of the "Signs of the Times" further brightened the hope that springs eternal in the human breast. Caution was the keynote when the prospect began plying our sister with British Israel literature. Our sister then appealed to the seeker to compare both sides with "the only religion of Protestants," and to this she agreed. This work took approximately one year, after which, following the Burnside mission and regular Bible study, this precious soul was baptized into Christ. There are many such seekers waiting for someone to bring God's message to them. "There are many who are reading the Scriptures who cannot understand their true import. . . . Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—"Acts of the Apostles," page 109.

The gospel prophet Isaiah assures us they will be gathered in "one by one." In the lounge of an Adelaide suburban home is to be seen the notice "No Smoking." It logically followed that there was also no drinking; so that when the message came to the owner and his wife, the right arm was already being exercised. They first heard of Seventh-day Adventists and present truth through observing a godly family



### THE DAFFODILS

I wandered lonely as a cloud  
That floats on high o'er vales and hills  
When all at once I saw a crowd,  
A host, of golden daffodils  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.

Continuous as the stars that shine  
And twinkle on the milky way,  
They stretched in never-ending line  
Along the margin of a bay;  
Ten thousand saw I at a glance,  
Tossing their heads in sprightly dance.

The waves beside them danced; but they  
Out-did the sparkling waves in glee.  
A poet could not but be gay  
In such jocund company.  
I gazed—and gazed—but little thought  
What wealth the show to me had brought.

For oft, when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude;  
And then my heart with pleasure fills,  
And dances with the daffodils.

—William Wordsworth.

living what they believed. When the mission and Bible study brought this couple to the parting of the ways, there ensued a terrific struggle between Sabbath and Sunday, good and evil, right and wrong, Christ and Satan:—

"There is a time we know not when,  
A place we know not where,  
That marks the destiny of men  
To glory or despair."

One Sabbath afternoon and one Sunday night this man, a secretary of one society and a high official in another, stood at the cross-roads debating whether to attend the annual conference sessions to which he had been summoned, or to attend the mission. The result was a glorious victory for Christ, when after much heart-searching both the man and his wife decided to stand for the right though the heavens should fall. His society affiliations were severed, and today he is an officer in the best brotherhood in the world, with the hope of eternal benefits that will last throughout the ages to come.

In the long ago, after a Roman army had won a victory various rewards were given to the soldiers whose services had been most distinguished. He who had first mounted a rampart; he who had first scaled a wall, each of these received an honourable public recompense; but the highest reward of all which any soldier could receive was given to him who had saved the life of a citizen. This reward was the civic crown of oak leaves, and adorned with an inscription. This crown was bestowed by the prince himself. The person who received it was admitted to peculiar social honour. He sat next to the senate on grand public occasions. When he entered, the entire audience rose as a mark of their respect. It was an honour which even Augustus himself was proud to wear.

In the kingdom, so soon to come, Jesus Himself will wear a crown, "A crown within a crown, seven in number." ("Early Writings," page 54.) The crown of the saints (2 Tim. 4:8) Jesus will place on the heads of the redeemed. These crowns are "decked with stars." The stars represent souls won for Christ. There will be no starless crowns there. "Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns." ("Early Writings," page 16.) "Aim in the strength of Jesus for the crown heavy with stars."—"Review and Herald," October 25, 1881.

In the third volume of his War Memoirs, Mr. Churchill describes how on hearing the news of Pearl Harbour while he sat at dinner at Chequers, he immediately telephoned President Roosevelt. The President, he relates, answered his anxious inquiry by saying simply, "We are in the same boat now." It was the decisive moment of the war.

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us." ("Testimonies," Vol. V, page 711.) "If the forces of the enemy gain the victory now, it will be because the churches neglect their God-given work."—"Testimonies," Vol. IX, page 32.

"Toil on, and in thy toil rejoice;  
For toil comes rest, for exile home;  
Soon shalt thou hear the Bridegroom's  
voice,  
The midnight peal, 'Behold I come.'"

## From Doubt to Faith

W. L. EMMERSON  
Editor of "The Bible and Our Times"

One of the outstanding religious centenarians this year is that of the birth of Sir William Mitchell Ramsay who, in the course of a lifetime of archaeological research in Greece and Asia Minor, effectively silenced the critics of Luke, the Gospel historian and the chronicler of the missionary journeys of the Apostle Paul.

Born on March 15, 1851, in Glasgow, William Ramsay grew to young manhood in his native Scotland, graduating at the age of twenty with the highest classical honours at Aberdeen University. After following this up by further academic distinction at Oxford, he turned his steps toward Greece and Asia Minor to continue his studies in practical archaeological research, which soon made him the world's greatest authority on the historical geography of this region.

When he first went out to the Middle East, Ramsay shared the higher critical views of the German Tubingen school on the worthlessness of the narrative in the Acts of the Apostles as a source of accurate historical and geographical knowledge of the first century A.D.

"I had read a good deal of modern criticism about the book," he wrote in later years, "and dutifully accepted the current opinion."

"I began to study the Acts in search of geographical and antiquarian evidence," he says elsewhere, "hardly expecting to find any."

It was when, in the course of his explorations, he came across a remarkable corroboration of a statement in Acts 14:6, that the realization dawned upon him that the writer of the Acts knew a great deal more than he had been given credit for by the critics.

On the evidence of Strabo's great "Geography" it was generally accepted that Iconium was a city of Lycaonia, but Luke in the passage referred to above clearly indicated that the apostles crossed a frontier when they journeyed from the city to "Lystra and Derbe, cities of Lycaonia." In other words, Luke believed that Iconium was in Phrygia. When Ramsay discovered archaeological evidence that at the time of Paul's journeys, Iconium was, in fact, in Phrygia, he turned with a new and enthusiastic interest to the sacred writings.

In the years that followed, book after book came from his pen with such titles as "St. Paul the Traveller and Roman Citizen" (1895). "Historical Commentary on the Epistle to the Galatians" (1890), and "The Cities of St. Paul" (1907). In all of these he showed conclusively that "the more closely we are able to test the story in Acts, the more vivid and true to the situation and surroundings does it prove to be."

"I entertain the strong hope," he added, "that the demonstration which has now been given of its accuracy in disputed points will do away with all future doubt as to the faithfulness of the picture that it gives."

From the travels of Paul, Ramsay went on to study the historical and geographical references in Luke's Gospel. These researches he incorporated into his book,

"Was Christ Born in Bethlehem?" (1897). Among other Lucan references which he vindicated in the face of critical opinion was that Quirinius, or Cyrenius, was governor of Syria at the time that Jesus was born (Luke 2:2).

Ramsay also turned his attention to the seven churches in Asia, referred to in the early chapters of the Book of Revelation, and his book "Letters to the Seven Churches," published in 1904, throws a flood of light upon the choice of these churches to symbolize the eras of Christian history from its early beginnings right down to the last days of earth's history.

He showed how great a place Ephesus (Rev. 2:1) occupied in the political, economic, and religious life of the Greco-Roman world, and how great was the clash between the gospel of Christ and the great "Diana of the Ephesians." (Acts 19:28.)

He revealed ancient Smyrna to be one of the greatest centres of emperor-worship, making it easy to understand why the Smyrnan believers were chosen as a type of the suffering church. (Rev. 2:10.)

Pergamos, with its mighty Acropolis lifted high above the surrounding plain, is seen from Ramsay's account to be a fitting symbol of the material exaltation of the church through its fatal alliance with the Roman state in the days of Constantine. (Rev. 2:12.)

Thyatira, with its multiplicity of workers' guilds, can be seen to typify most remarkably the rigid guild system of the Middle Ages, which made it fatal indeed to quarrel with the dominant Roman Church. (Rev. 2:18.)

Sardis, Ramsay showed, had a "name" and a memory of a great past, but in the days of John was but a shadow of its former self, typical of the deadness of the post-reformation church which Wesley did his best to stir into new life. (Rev. 3:1.) Twice in the history of Sardis, he discovered, the city had fallen through "carelessness and failure to keep proper watch." (Compare Rev. 3:2.)

Philadelphia, Ramsay found, was a "key" city or "door" through which Greek culture was taken into the hinterland of Asia Minor. How well, therefore, it symbolized the church which was to bear the advent message to the world! (Rev. 3:8.)

And Laodicea, the wealthy banking city, yet withal the cultural inferior of "little" Philadelphia, is seen to be a remarkable type of the last-day church so rich yet so devoid of spiritual power. (Rev. 3:17, 18.)

Certainly no one can study the churches of Revelation in the light of Sir William Ramsay's findings without realizing how inspired and illuminating was the divine symbolism.

Among the devoted scholars of the past century who have dedicated their lives to vindicating the trustworthiness of the Bible, therefore, Sir William Ramsay, without any question, must be given a high and honourable place.

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### TO WHOM THE "WELL DONE"

The faithful servant, who invests his money in the cause of God to save souls, employs his means to the glory of God, and will receive the commendation of the Master, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—"Testimonies," Vol. III, page 387.



# Our ISLAND FIELDS

"Plant blessings and blessings will bloom,  
Plant hate and hate will grow;  
You can sow today, tomorrow shall bring  
The bloom that shows what sort of a thing  
Is the seed—the seed that you sow."

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## Forward in Faith and the Results

A. D. PIETZ

A full-scale session to attend to the business of the New Hebrides in the New Hebrides was something new. But it actually happened in April of last year.

At that meeting we were encouraged by our leaders from the Inter-Union and the Union offices to do something about placing responsibility of leadership and direction upon our local workers. Accordingly it was decided to select some of the most responsible men and put them in charge of districts. We also elected Sabbath school and young people's secretaries for the field.

Looking back over the year that has passed we are more than convinced that the move was a wise one.

Takau was chosen for the leader of what we called the central district, and he had under his care four islands. To attend to the needs of these he had to make dangerous crossings from one to another by dug-outs, or native canoes. At times he had to travel by means of trading vessels. Many miles of walking has also been involved, but never once has he let his people down. At the end of each quarter he has been there to supply them with new lesson pamphlets, collect reports, and give what help was necessary. This did not complete his task, however, for when he returned home he must needs make up his cash statement, and complete Sabbath school and young people's reports for the whole of his district. Takau has not had more than three years' schooling, and was then a married man with a family.

We could tell you of John Fred, so ably tutored by Pastor Ferris ere he left the field. This native worker is situated on the island of Tanna, 250 miles by sea from headquarters, but each quarter, just as faithfully as can be, his report comes to hand neatly typed, and cash balanced to the last penny.

Pastor Timothy was chosen to lead out on the island of Ambrym. He labours under the shade of the great volcano, with ash falling continually, and often grave threatenings of serious eruption. Working under such conditions must be most trying, but he faithfully continues, and he handles hundreds of pounds each quarter.

I would also like to tell you about Pastor Sam Dick. He is the district leader of the Santo area. We have only one or two mission stations on this large island, and he was of the opinion that they were far too isolated for a headquarters, so he got busy to find a new and suitable site for himself. With just a few clues to work on he had,

in a short time, secured a piece of ground on the island of Mafia, sufficient for his own requirements and a district school. We are confident that before long he will have a growing work on this, perhaps the darkest island of heathenism in the group.

So satisfied are we that this is the best way of working, that at a recent meeting it was decided that all districts be placed under control of natives. The field now has six districts under local native leadership. So that they might receive all the help possible, Pastor Gallagher has been chosen to give oversight to Pastor Josés in the Aoba district, and Pastor Timothy in the Ambrym district. Pastor Thomson will care for Japheth on Malekula and Takau in the central districts. Maurice, who is in charge of the Vila and Tangoa districts, and John Fred of Tanna will look for direction to headquarters, which is to be situated at Vila. Pastor Sam Dick will have for his supervisor Brother A. R. Hiscox, principal of the Parker Missionary School, and it is hoped that this field will prove a valuable training ground for the students at the school. Thus we believe the whole field will receive a much more effective supervision, and at the same time men are being trained to take control in the event of emergency.

We thank God for what we believe were advance moves, and also for the encouraging results that have developed. We ask you to pray for these men as they accept heavy responsibilities, and ask God to continue to give them the wisdom that cometh from above, and teach them how they should preach the everlasting gospel of the kingdom in their fields of labour.

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## Appealing in Madang

A. J. CAMPBELL

Brother Maberly, who had been requested to solicit for the Appeal for Missions from the Chinese community at Madang, north coast of New Guinea, invited me to share this task with him. It proved to be a happy one. Armed with Chinese Appeal magazines, and with the knowledge that this is a very definite part of God's work, we set forth.

Because of the world situation, the magazines, even although printed in Chinese, were well scrutinized with more than ordinary interest. It is recognized that the Chinese are a liberal people, and our pleasant experience with the few to be found in Madang strengthened this opinion.

At one store the father decided very definitely that he would not make a contribution, his affiliation with another faith having apparently created some prejudice in his mind. One of his children, however, was deeply moved to give, and she would not be denied the privilege. She disappeared inside after saying, "I

would like to give something," and quickly returned with the sum of £2 10s., handing it over with a charming smile. This gift from a ten-year-old Chinese girl left her father and us almost speechless.

We then entered a store and found two Chinese men standing behind the counter, and we came under the close observation of others of that race who were around. Several natives were also standing near, watching as we approached those two men with the Appeal magazine. One of the natives had a pipe in his hand which astonishment at seeing two Europeans soliciting from Chinese, had caused him to take from his mouth!

The men behind the counter, after briefly but intelligently running through the magazine, soon made up their minds about the matter of donations. "I will give ten pounds," said the first. The second man happened to be the storeman from next door, and we were delighted to hear him say, "I like give you ten pounds, too."

I think we have rarely seen more astonishment registered than on the faces of those natives as we were leaving with twenty pounds, in single one-pound notes! We hardly dared look at each other until we were well beyond that store!

A Chinese carpenter also donated £10 to the cause of missions. Another liberal donor, after heartily supporting the cause of missions, prepared to serve us spirits, setting various bottles before us. He was manifestly astonished at our "mentality" when we showed our preference for lime juice and water.

In a little under two hours we were blessed with offerings amounting to £55 5s. from the small group of Chinese in post-war Madang.

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## Shuler Mission

K. D. L. BROOK  
Publicity Agent Shuler Mission

The Shuler mission entered its third week with another packed hall on Sunday night, June 17. The subject dealt with was "Armageddon," and judging from the comments made by the people they went away feeling satisfied. There are still over eighty per cent non-Adventists in attendance. On the following Tuesday evening we saw over seventy-five per cent of our Sunday night audience return to hear another stirring address. Wednesday night it rained very heavily, but in spite of this nearly a hundred people turned out. Thursday night was fine, and about 250 were present. Pastor Shuler spoke on Daniel 7 and finished his address with the following questions, "Who is the Little Horn?" "Who is Antichrist?" etc., and requested the congregation to return on Friday night to have those questions answered from the Book of books.

On Friday night they came, and the atmosphere was tense as Pastor Shuler rose to speak. After establishing some facts from history and the Bible, he revealed the true identity of the "little horn" and showed that the Papacy represented by this "little horn" was the Antichrist.

## ALTAR CALL

Having established the identity of the Antichrist, Pastor Shuler did something

which perhaps no other evangelist has so far attempted—he made an altar call! Over ninety per cent of the congregation walked up to the front in response to the call.

### OFFERINGS

Every night an offering is taken up, and on Friday nights, "thank offering" envelopes are distributed among the people. This has greatly helped in meeting our expenses.

### VISITATION

We have commenced visiting, and the workers find it difficult to leave the homes of these spiritually hungry people. We thank God for this. Please continue to pray for the people of Suva, for Pastor Shuler, and for his staff of workers.

May God bless you all in the homeland.

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## Papuan Missionary School

BARBARA WISEMAN

It is a well-known fact that students in our schools generally are not possessed of great wealth, and our dark-skinned students here at Bautama are no exception. However, realizing that, measured by standards of spiritual knowledge and things pertaining to life eternal, they are far richer than many still living in heathen darkness, when the call came on June 2 to give of their means to speed on our work in these mission lands, they responded with open hands and consecrated hearts.

Being term-end the previous week, the majority of our students were away, and we did not have very much time to present the appeal and raise their enthusiasm. But many of them had spent the week profitably employed, and consequently their gifts were much larger than they would have been had they not had the opportunity of earning some money during the short vacation. Many of these people, too, count their wealth in produce, and this fact was demonstrated, as you would have seen had you been around the store on Friday, June 1, by the great bunches of bananas, the pumpkins, and other food brought in for sale. Others kept their produce until Sabbath morning and brought it to service with them.

The Sabbath morning service was conducted by Pastor K. J. Gray, who had arrived a few days before to take up his duties as principal, in place of Pastor E. C. Lemke, who had left on well-earned furlough the previous week. As the needs of our work were presented to the congregation, it was pointed out that we must first surrender our hearts to the Master for our temporal offerings to be of much avail. All present gladly responded to the call for reconsecration, and the presence of the Holy Spirit was felt among us.

The collecting of the offering was divided into four parts; firstly, those with produce filed out to place their gifts in the front of the church; then the children were called to bring their offerings and place them in a box on the table, while the congregation sang "They brought their gifts to Jesus." It was indeed thrilling to see even the babes in arms carried out by their mothers, clasping pennies in their tiny hands, to help

send the gospel to those born in darkness. The adults' offering was then collected by the deacons, and lastly the money equivalent to one meal, which all were happy to forgo, was added.

All were anxious to know the final results, so the money was quickly counted, and when it was announced that the sum of £23 13s. 3d. had been given, all rose to sing from the depths of their hearts, "Praise God from whom all blessings flow."

An interesting sidelight is that fact that the Sabbath school offering for the same day was more than twice the usual amount, and it was wonderful to see the look of contentment and happiness on the faces of all present. Freely they had received of the light from the throne of God, and many were happy to give freely of their means to send that light to others. We know that this is the spirit of our people throughout the world, and I only wish you all could have the opportunity to see, as I have seen, the results of the work made possible only by the sacrifice and prayers of our members everywhere. May God continue to bless us each one that we may remain faithful until that great day when we shall receive the reward prepared for us in the mansions above.

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## Cannibals

A. J. CAMPBELL

During one October day in the year 1498, Columbus wrote a letter to the Spanish monarchs, telling them of contacts he had made with the "braves," or Caribbees, of the West Indies, as that area came to be known later. He mentioned that the people of "Hayti" lived in great fear of the inhabitants of the smaller Antilles, or of the "Caribales," which form of the word was later changed to "canibales." We are informed that the Caribbees call themselves in their own language, Calinago, or in short, Calina, signifying a "brave."

The people of the Lesser Antilles were feared far and wide, but that was more than 450 years ago. Surely in these days of atom bombs and jet propulsion cannibals do not exist! But they are still to be found in the world today. I am thinking specially of certain areas of Central New Guinea, one being located in the south-west section of the Upper Ramu district. Our mission has recently established twelve new out-stations bordering this cannibalistic area, and some are actually located within it. It is planned to establish four more such stations as soon as possible within this particular section.

Many rumours have reached us from time to time, and it would seem that cannibals are not usually proud of their history, and they become very secretive when the subject is broached, although, among themselves, they may be very open about it. We are informed that it is rarely that cannibalism is practised simply because of the depraved desire to partake of human flesh; there is usually some deep superstition behind the desire.

We are acquainted with the moving stories of noble men, who, like John Williams in the New Hebrides, the Rev. Baker in Fiji, and the Rev. Chalmers and his associate in Papua, lost their lives at the hands of cannibals.

It is known that the inhabitants of the

Pole and adjacent areas will sometimes eat an enemy tribesman who has been killed, and who represents the victorious tribe. They are a highly superstitious people, and this type of cannibalism is practised because they believe that they can thus win "strength" back from their enemies. For this reason also a portion of a disinterred relative or friend may be eaten, so that some of his "strength" may be retained by the partakers.

Very recently it has been found that the people will practise cannibalism because of "sorrow" and "sympathy." The following story will illustrate the point. It was told by a native policeman, at his special request, during a Friday evening service in the Kainantu church a short time ago. This Chimbu policeman was associated with a government expedition into the country concerned, and had just returned that day. He and his wife have lately become adherents of our church, and his story was ably told, the congregation listening intently.

He first mentioned that the patrol party were much impressed by the new stations that assistant teachers had erected in that area, particularly mentioning that where our mission work had begun they did not have the least trouble with the natives.

Trouble was encountered in a very new section, not as yet touched by mission influence, although we have two new stations in this cannibal country not far from the scene of this story, but their work had just begun. It seems that shortly before a native had been attacked and killed. The patrol, although not responsible for the death of this man, ran into trouble over the matter. The village to which the dead man belonged was visited, and the people were asked where his body was. They replied to this question through an interpreter, giving the surprising information that because of their "sorrow" and "sympathy" they had eaten their friend and relative!

How greatly in need of the gospel of our Lord and Saviour Jesus Christ are these poor people!

We have again come to the position where we have no new teachers available, and even if we did have them, we do not have the funds to pay them. But the work must go on, new stations must quickly be established among these cannibals, and we know that the Lord will somehow see that this is done.

Beyond the location of the people mentioned, but separated by a wide stretch of almost impenetrable jungle, live the Kukukuku tribes, who are also cannibalistic in their habits. Except on the Papuan side, we have no representative of this message working among them as yet. Reporting on the work of an expedition to these people the "South Pacific Post," published in Port Moresby, stated that it is the custom of these ferocious Kukukukus to remove flesh from their victims while they are unconscious.

Our highland native workers, who were themselves heathen a few years ago, are at present opening the doors for the gospel to enter these cannibal areas. We solicit your prayers on their behalf. They have volunteered to go into these places for which, as yet, we have no trained teachers. Will you also please pray that miracles of God's grace may be wrought upon the hearts of those for whom they labour—people held in bondage by real and imaginary terrors of a dense heathen night.



## Around the CONFERENCES

### Something Doing?

Yes, there is always something doing at Avondale. Every day brings its round of activity to faculty and students alike, and at the week-end some pleasurable relaxation is usually provided. This may take shape as a concert, band recital, pictures, or other entertainment, but during the week-end of June 23 Avondale bestirred itself to do honour to one who was severing a two-decade connection with the institution, when our esteemed Brother Crisp and Mrs. Crisp were invited to visit Avondale as guests of the college.

On the Saturday evening a social gathering was held in the large drawing-room of the woodwork department's building, when the construction team now working on the new dormitory gathered with their wives and families to bid farewell to their able and genial associate. Over fifty persons were present, and with Mesdames Richardson and Schultz as hostesses, a very delightful buffet supper was provided, followed by items of vocal and instrumental music and humorous reading. Much appreciation was expressed to the guest of honour, of his excellent work of the years, and the willing assistance given to those under his instruction. Many a student has benefited from his contact with this experienced master worker. After some laugh-raising presentations by the fun-loving boys, Brother Crisp was invited to accept a handsome clock as a token of esteem and good wishes. Regrets were sincere that he was withdrawing from the work of the college, but all were pleased to learn that he would still show his interest in the new building operations by occasional visits.

Incidentally, opportunity was taken by the M.C. at this function, Brother K. Frauenfelder, to present to Brother Geoff Richardson, the architect of the new projects, who had been invited to lay the first few bricks of the ladies' dormitory now under construction, the trowel which he then used. This had been electro-plated and suitably inscribed in memory of the occasion. Brethren Richardson and Crisp had been closely associated for many years in the industrial side of college work.

Sunday, June 24, saw the faculty and students seated at a tea provided by the college as a gesture of mingled goodwill and regret to Brother Crisp and his wife on the eve of his approaching departure from the institution. The large dining-hall was filled to capacity, and the excellent menu was a tribute to the skill of the culinary staff, under Miss Vetter's capable direction. "Music while you eat," was provided, and conversation never flagged.

Following the meal came speeches by Brother Ralph Watts (M.C.), Dr. Murdoch, and others; suitably responded to by the guest of the evening. All testified to their regret that it was necessary for Brother

Crisp to resign at this juncture, when his services seemed indispensable. He had worked at the college in every department of the building trade, except woodwork, under a succession of principals which commenced with Pastor Lynn Wood. When he resigned some years ago, the principal went to Sydney and persuaded him to return, as "they could not get along without him." However, he now felt that he was needed elsewhere, and was doing the right thing in withdrawing from Avondale's activities. Brother Crisp also stated that he would pay periodical visits to the college and "keep an eye on things"; and that if at any time he was needed as a consultant, he would gladly respond with any advice he could give.

Brother Crisp thanked the donors for gifts received from grateful students and representative groups, and for the remainder of the evening he occupied the comfortable chair which had just been presented to him. Mrs. Crisp, who had stood by the home in Sydney during the long years of her husband's work in Avondale, was not overlooked, being the recipient of a dainty silver cake dish, as a tangible reminder of the affection and esteem with which her husband is regarded.

As "uncle" (as he is familiarly known amongst the student body), takes up fresh work in Sydney, he will realize that "times change and we with times, but not in ways of friendship," and that the prayers and good wishes of his college associates go with him. "S.C."

### REAPERS OF GOD

D. A. R. AUFRANC

Reapers of God, day is far spent,  
Yet stands the harvest tall.  
God calls to work e'er sinks the sun,  
Soon will the darkness fall.

Others have sown through weary years,  
Yearning for harvest time,  
Wat'ring the seed with burning tears,  
Trusting with faith sublime.

But now they rest, and we must reap  
The fields which they have sown,  
Then in the last great gath'ring day  
We'll share the harvest home.

Reapers of God, rest cometh soon,  
Faint not while lasts earth's day;  
Ye who have toiled through burning noon  
The Master will repay.

Soon shall we meet at Jesus' feet,  
Around the great white throne,  
And then with sheaves all gathered in  
We'll hear the glad "Well done."

### Pioneering Newspaper Contributor

E. H. J. STEED

Press Relations Secretary, West Australia

A little white-haired lady with keen eye and a ready smile is how one would describe the well-known Adventist writer, Mrs. Neta Gooding.

During a visit to churches and isolated members throughout the south-west, it was my joy to meet Sister Gooding, in the timber-mill town of Pemberton. Near to the towering trees surrounding the mill, I found the home of this lady who has become so well known through the pages of the "Record," the "Signs of the Times," and many newspapers of the land.

She has just celebrated her seventy-sixth birthday, and it was thrilling to hear her relate the experiences of the days when she personally knew Sister E. G. White. She spoke feelingly of the love and tenderness which Mrs. White always displayed.

When only a girl of fourteen Sister Gooding heard the Adventist message from the lips of Pastor Corliss at a tent mission in Adelaide. At the age of sixteen Dr. M. C. Kellogg encouraged her to write a few articles for the newspapers. "I used to write religious articles for the 'Barrier Miner,' a New South Wales paper in those days," she said. Brother and Sister Hindson then became her source of inspiration, and from that time forth writing became her chief object in life.

Sister Gooding firmly believes that the hand of the Lord has guided her pen throughout the whole of her life's experience. "God blesses me and gives me thoughts to put in the papers. I have proved that I can rely on His Word, and my faith has grown strong over the years as a result," she told me.

Nevertheless, the articles she has written have taken much time and thought. For many years this faithful member wrote our message in newspaper style for a chain of newspapers in West Australia.

"For years I have tried to get our people interested in the newspaper work, but without success," she further stated, "but at last it has come. It does thrill my heart to see the work of the Press Bureau so well organized."

Before leaving I viewed a stack of books filled with cuttings, the work of her pen, taken from newspapers and our own periodicals. All this has been done with one great desire, that of drawing others to Jesus and His message.

☆ ☆ ☆

### Recompense

RHODA H. DYASON

The golden glory of superb daffodils had given place to a colourful galaxy of coral carnations and the deeper shades of fragrant stocks since our last visit to the cottage in its peaceful orchard setting in the hills. The rose-framed door stood open, but the sound of the car and of our feet on the gravelled path had not called forth the glad cry of welcome we were accustomed to receive from the dear aging pilgrims whose home this was. Had we come in vain? We had felt so impressed to travel that way. No! In response to our knock we were bidden to enter the bed-

# AUSTRALASIAN RECORD

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Associate Editor - - - Mary M. Campbell

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room where "mother" greeted us from her bed. "Oh, I am so glad you have come today! Dad just isn't himself; he seems so depressed." All her concern was for her dear one, although it was plain to see that she was not her usual cheery self.

There had been a succession of unfruitful seasons in the district, and they on their few acres had felt keenly the loss of the fruit and berry crops, the shortage of seed potatoes to plant the corner block, which was tilled and waiting even now. "Dad" was discouraged, "mother" told us, because he had so much hoped to increase his gifts this year for the proclamation of the gospel message, and to give her a few added comforts in their humble home. He had worked so hard—and as the story continued we recollected that this dear "tiller of the soil" was within two or three years of his four score years—and nothing had gone right.

Just then we caught the sound of hurrying feet on the gravelled walk, and the excited call, "It's here, mother! It's here!" No despondency in that joyous cry! And he burst into the room, with face aglow, holding out to "mother" a bulging envelope on which we glimpsed the stamps of a South Pacific island group. In his eagerness he did not at once realize there were visitors present, but only for a moment. Then the tears of joy overflowed. "Isn't God good to us, mother!" he exclaimed. "A visit from our pastor and his wife, and a letter from one of our boys! He's given us such good boys, hasn't he, mother?" He could say no more. Tears flowed freely, to relieve for both of them all the pent-up feelings of recent weeks.

Think you that letter came by chance that day? Or that it was by chance their pastor travelled that remote country road that Sabbath morning? Assuredly the God of heaven,

"Who always knows and sees the tear that silent flows,

The thorn that in your pathway grows," knew just what those dear hearts needed that very day. He knew they were lonely for the boys whom they had trained and given so gladly for His service in fields afar, and for the fellowship of kindred believers.

J. R. Miller has beautifully expressed the worth-whileness of the life lived as these parents have lived in their isolated little cottage in the hills:—

"They fear God and walk after God's commandments. They make no marked success according to the world's rating. . . . A father toils through the years bringing up a family and dies at last a poor man. Other men who began with him as boys succeed and grow rich. He feels he

has failed. But consider what he has really achieved. Work itself is one of life's best blessings. This man's years of daily task-work have built up in him many of the best qualities of true, worthy character. Work, too, has given him health, has kept him from many an evil. . . .

"Consider, too, the value of his work to his family. He has provided a home where the wife and mother has presided with love and gentleness. Through his toil he has furnished means for the education of his children. . . . He has taught them the Word of God, and has given them books to read which have put into their minds and hearts pure, inspiring, and elevating thoughts. One by one they go out of their father's house to become influential in building up homes of their own, carrying with them and in them a heritage of character which shall make them blessings in the world.

"He has given to the world something better than money. He has shown it an example of a true and faithful life, in conditions that were not always inspiring. He has maintained in it a godly home, keeping the fires burning on God's altar, and putting into the lives of his household the influences of religion. He has trained his children and sent them forth to be useful members of society, new centres of good influence, new powers of righteousness. His name may be forgotten among men, but the benediction of his life and work will stay in the world for ever."

Such parents can sing with the Hebrew prophet of old:—

"For though the fig tree shall not blossom,  
Neither shall fruit be in the vines;  
The labour of the olive shall fail,  
And the fields shall yield no meat,  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet I will rejoice in the Lord,  
I will joy in the God of my salvation.  
Jehovah, the Lord, is my strength,  
And He maketh my feet like hinds' feet,  
And will make me to walk upon mine high places."

☆ ☆ ☆

## "Thy People Shall Be Willing"

FRANCIS A. BASHAM

Again and again the people of the advent faith have given practical demonstration of what this message means to them. Possessed of a spirit of liberality, and fired with a holy zeal, they have made their covenant with God by sacrifice. The only reward they seek is that, through the preaching of the everlasting gospel—made possible by their gifts—others may share with them the eternal joys and blessings of the kingdom of God.

(Concluded on page 8)

## WEDDING BELLS

ROBERTSON-HALLIDAY.—On June 19, 1951, many friends and relatives gathered at the Balmoral church (Auckland) to wish Balthasar F. Robertson and Miss M. Halliday much of the Lord's blessing as their lives were united in the sacred bond of marriage. We pray that Heaven's peace and joy may be their portion as they quietly journey along the rest of life's pathway together. A. G. Judge.

## UNTIL THE DAY BREAK

HUDSON.—On Friday evening, June 22, 1951, Brother Richard Douglas Hudson passed to his rest at the Brisbane general hospital, after a short illness. Brother Hudson was a faithful member of the Red Hill church, Brisbane, and leaves to mourn a loving wife, two daughters, and one son. We extend our deepest sympathy to all who were near and dear to our late brother. The funeral took place on Monday, June 25, at the Mount Thompson crematorium. W. W. Petrie.

KEW.—On June 11, at the Kalgoorlie hospital, West Australia, Brother Arthur Kew closed his eyes in sleep at the age of seventy-four years. One daughter and two sons are left to mourn the passing of a loving father. Brother Kew was a liberal supporter of the work of God, and assisted many a student to prepare for the Master's service. He now sleeps in Kalgoorlie cemetery awaiting the resurrection morning. Brethren R. Stanley and D. Mitchell assisted at the graveside.

Gordon I. Wilson.

JULL.—For seventy-three of his eighty-three years William Alfred Jull had lived in the district of Haden, Queensland. The large number of residents who gathered to pay their last respects, testified to the esteem in which our brother was held. For fifty years he had been a faithful member and servant of the remnant church. He leaves a widow and three sons, and to these particularly we extend our heartfelt sympathy. Pastor Grosser assisted the writer both at the service and the burial. B. H. Swartzkopf.

### ADVERTISERS PLEASE NOTE

Advertisements approved by the Editor will be inserted at the following rates:—

First 25 words . . . . . 3s. 6d.  
Each additional 6 words . . . . . 9d.

Remittance must accompany copy.

### ACKNOWLEDGMENTS

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

We acknowledge with thanks the receipt of £2 9s. tithe from E.J.M.

WANTED.—Board and lodging for my mother in Sydney metropolitan area. Reply B. "Pat" Blanch, 19 Elizabeth Street, Wahroonga, N.S.W.

ILLUSTRATED PROPHETIC CHARTS of Daniel and Revelation, to order. Frank Burke, Bray Park, Murwillumbah, N.S.W.

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FOR SALE.—At Kurnell, Sydney, three asbestos cottages; vacant possession. Also building blocks, all high and dry. For particulars write W. Waters, "Mam're," Tasman Street, Kurnell, or phone L.B. 2584.

## BREVITIES

"Publish Glad Tidings" might well have been the theme song of the very inspirational Publishing Department Convention for the Australasian Division, which commenced at Warburton on Friday evening, July 6, when Pastor N. C. Wilson led out in an appropriate welcoming address.

After following his profession for several years in Fiji, Dr. Russell Branster has accepted a call to the medical staff of the Sydney Sanitarium and Hospital, and early this month, with his family, took up residence in Wahroonga and is now happily engaged in his devoted service in the Sanitarium.

After a profitably spent furlough in Australia, Sister G. Long has returned to the Amyes Memorial Hospital in the Solomon Islands, where her services are much appreciated. There is a leper colony connected with this hospital where the unfortunate patients are being well cared for. Heaven's blessing certainly rests upon such a ministry.

On Friday, July 12, following the convention at Warburton, about seventy colporteurs and their leaders commenced a Bookman's Institute, which was strongly led by Pastor D. A. McAdams, associate secretary of the General Conference Publishing Department, and Pastor E. R. Gane, secretary of the Publishing Department for the Australasian Division. A comprehensive report of this and the above will be published later.

### A Story of a Hymn

A party of tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac River in the United States one beautiful evening a few years after the great civil war. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning, "Jesus, lover of my soul." The singer gave the last two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart.

A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir," the man of song answered courteously, "I fought, under General Grant." "Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was such a night as this. If I am not very much mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced

back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by my commander for the work because I was a sure shot. Then out upon the night rang the words,

"Cover my defenceless head  
With the shadow of Thy wing."

"Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You are the man whose life I was spared from taking." The singer grasped the hand of the Southerner, and said with much emotion, "I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cared for the sparrows, how much more for man, created in His own image; and I sang the prayer of my heart, and ceased to be alone. How that prayer was answered I never knew till this evening."—Selected.

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### Honesty Toward God

GEORGE L. STERLING

"The tithe . . . is the Lord's; it is holy unto the Lord." Lev. 27:30.

"Ye have robbed Me . . . in tithes and offerings." Mal. 3:8.

While from the texts here cited the return of a tithe of our income to God is clearly a duty, I would prefer to think of it as a privilege. I have been a tithe payer from early childhood. The relating of my own experience may be helpful to someone.

Out of the very first money I earned, an American dime, paid to me by a neighbour for driving his team while he pitched on a small load of newly mown hay, I paid my first tithe, one cent.

I had previously observed that when money came into the home from the sale of farm produce, father and mother always counted it over and set aside a certain portion, placing it in a small round tin which was kept in the top drawer of the dressing-table. In answer to my childish questionings I was told that the money thus set aside was God's money. So, when the day came that I possessed money of my own, it needed no parental prompting to lead me to get my dime changed into cents, and place one of them in the tin containing God's money.

### HONESTY AND TRUTHFULNESS

Honesty and truthfulness go well together. Honesty is truth, and truth is honesty. Truth alone may not constitute a great man, but it is the most important element of a great character. It gives security to those who employ him, and confidence to those who serve under him. Truth is the essence of principle, integrity, and independence. It is the primary need of every man. Absolute veracity is more needed now than at any former period in our history.—Samuel Smiles.

From that early beginning I've been a voluntary tithe payer. To me it has never been a trial to return to God His tithe. Long ago it became a habit, and God has always blessed the remaining nine-tenths, making them supply all my needs.

A few days ago a Sabbath-keeping brother of my acquaintance paid a week-day visit to his church treasurer bringing some tithe money, and explaining that he had just met with a rather serious financial misfortune, and lest he be confronted with the temptation to use some tithe money that had been lying in his home, he determined to place it beyond his reach!

I believe that it pays to be honest with God, and always to regard His tithe as sacred.

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### "Thy People Shall Be Willing"

(Continued from page 7)

Just recently, on the day set apart for the special missions appeal, I was again made conscious of this spirit. While visiting a small company of believers on the far south coast of New South Wales, I reminded them of how good the Lord had been to us here in Australia and how, with the many privileges that have been ours, there rested upon us individually a very solemn responsibility—the speeding of the gospel story to benighted peoples. As we were taking up the offering one of our sisters asked if she might relate an experience that had led her and her husband to give far in excess of the amount they had at first decided upon.

On the previous Friday, as this sister was engaged in the duties of the home, she was wondering how much they ought to give on the morrow. While still musing it seemed that she heard a voice saying: "You ought to give the equivalent of one month's child endowment." Well, that seemed a large amount—no less than eleven pounds—and there were many things needed for both home and family. That night the husband had a very vivid dream. He and his wife were discussing the needs of the mission field and how much the Lord expected of them the next day. "I think we will give two pounds," he fancied himself saying; but, somewhat to his surprise, his wife replied, "No, I feel that God would have us give eleven pounds." When he related the dream the next morning his wife told him of her own experience, and at once they decided that this was no mere coincidence but rather the leading of God's Spirit. And they gave, not eleven pounds, but fifteen, four extra for good measure!

Yes, our people are liberal toward God and yet, living where they are in the swift-running stream of fulfilling events of Bible prophecy, how could they be otherwise? The hour is late! Time is short! Christ is coming! "The work that centuries might have done must crowd the hour of setting sun."

We must work. We must pray. We must give. And when we've done all that, our sacrifice, viewed in the light of Calvary's cross, will appear but a small thing. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, "In living for others, I am burned away." May God's dear people, everywhere, be willing in this the day of His power.