



"What Shall Be Done Unto the Man Whom the King Delighteth to Honour?"

● DR. H. E. HARGREAVES

THESE WORDS, found in the sixth chapter of the Book of Esther, and the sixth verse, pose a question which epitomizes the enthralling story of the book. For those who like to read of the court intrigues of past ages; for those who are enthralled by stories of criminals detected, justice and honesty vindicated; for those who delight in tales of oppressed peoples saved in the nick of time from their oppressors; and above all, for those who see in this recital the evidence that there is a God in heaven who keeps His servants in the shadow of His wings; for these the story of the Book of Esther contains always new interests as they read again and mark indeed "what shall be done unto the man whom the king delighteth to honour."

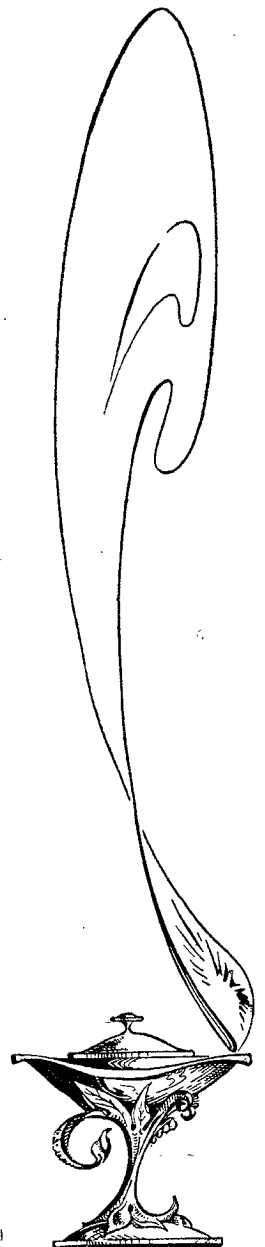
It is usual when reciting this story, to emphasize the part played by the Hebrew maiden who had, apparently by chance, become Queen Esther. No one would wish to detract from the noble part that she played, but the plan that was laid, and in which she took the leading part, was not hers, but her kinsman's, Mordecai, and it was his faith in the God of his fathers, and his personal courage buoyed up by faith, that keyed Esther the queen to perform her part so successfully.

A superficial reading of the tragic tale might seem to indicate that the plot laid by Haman was impelled by personal jealousy. We find, however, that this was only partly so, and that "through Haman the Agagite, an unscrupulous man high in authority in Medo-Persia, Satan worked at this time to counterwork the purposes of God."—"Prophets and Kings," page 600.

"Misled by the false statements of Haman, Xerxes was induced to issue a decree providing for the massacre of all the Jews . . . of the Medo-Persian kingdom. A certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was trying to rid the earth of those who preserved the knowledge of the true God."—*Id.*, pages 600, 601.

A perusal of the sacred history shows plainly that evil men in every age, at the instigation of Satan, have tried to thwart God's purposes, but God delights to honour His servants.

"It was envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater than themselves. And when he was carried into Egypt, they flattered themselves that they were to be no more troubled with his dreams; that they had removed all possibility of their fulfilment. But their own course was overruled by God to bring about the very event that they designed to hinder."—"Patriarchs and Prophets," page 239. [See page 2.



Joseph recognized the hand of God in all his experiences, both in prison and in triumph, in sadness and in joy. To his brothers he said, "And God sent me before you . . . to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Gen. 45:7, 8. "Go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt." Verse 9. Truly this was a man whom the king delighted to honour, and what magnanimity! "Feeling that they had already suffered enough for their cruelty toward him, he nobly sought to banish their fears, and lessen the bitterness of their self-reproach."—"Patriarchs and Prophets," page 231.

One more example: In the Book of Daniel, chapter six, verses four and five, we read, "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So the diabolical plot was laid, and we are told, "The enemies of Daniel left the presence of Darius rejoicing over the snare now securely laid for the servant of Jehovah. In the conspiracy thus formed, Satan had played an important part. The prophet was high in command in the kingdom, and evil angels feared that his influence would weaken their control over its rulers. It was these satanic agencies who had stirred the princes to envy and jealousy; it was they who had inspired

the plan for Daniel's destruction; and the princes, yielding themselves as instruments of evil, carried it into effect." ("Prophets and Kings," page 540.) But again God delighted to honour His faithful servant. "Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honoured."—Id., page 544.

"From the story of Daniel's deliverance, we may learn that in seasons of trial and gloom, God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. . . . A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favour of God and man beam upon him. Faith reaches to the unseen, and grasps eternal realities."—Id., page 545.

We are told that the time will come, and perhaps is right upon us even now, when, "The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. . . . Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. . . . Wealth, genius, education, will combine to cover them with contempt. . . . By false representations and angry appeals, men will stir up the passions of the people. . . . And we are not left in doubt as to the issue. Today as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people."—"Prophets and Kings," pages 605, 606.

Indeed it is good to be the man whom the King delighteth to honour.

cided upon before the trial. . . . Jesus knew it, and disdained to reply to what was advanced in the first place because it was false; what was advanced in the second place He of His own accord had freely admitted, because in its material basis it was true. When a false and unjust charge was brought against Him, He held His peace, and He answered when no proof, not even a false one, constrained Him to speak. Novel and sublime behaviour this, indeed, on the part of a prisoner at the bar!"—"The Trial of Jesus," page 180.

On the other hand, no creature better symbolizes courage, boldness, and fearlessness than does a lion; and these, too, were characteristics of Jesus. He was the bravest of the brave, and was afraid of neither wicked men nor devils. He unflinchingly rebuked the scribes and Pharisees for their hypocrisy, and called them "fools," "hypocrites," and "blind guides," and likened them to "serpents" and "whited sepulchres" and a "generation of vipers." Witness Him cleansing the temple of its unholy traffic, overturning the tables of the greedy money-changers, and driving out all who were making His Father's house a "house of merchandise" and "a den of thieves." In the light of His words and conduct on this and other occasions, how could any person accuse Him of being a coward, a politician, or a policy man?

Genuine meekness is in no wise related to timidity. It is not another name for fear, anxiety, weakness, or cowardice. The truly meek are the truly brave and strong. They alone can be calm and composed in the time of stress and strain. It was because Jesus possessed both meekness and courage to such an unusual degree that He is symbolized by both a lamb and a lion.

One writer has thus described this combination of humility and holy boldness: "No man can be divinely meek unless within himself he knows that every act harmonizes with God's law. He can thus meet every obstacle. . . . The weakling becomes very much incensed over little things. . . . A man of that kind never can be meek because he is so easily stirred up. He has not the character to be meek. One who knows he is one with God does not permit such trivialities to bother him. . . . One who is living at perfect peace with himself, who has the mastery of his own emotions and control of his affairs and circumstances, can afford to be meek. . . . The tongue of slander will not hurt him, because he knows that in the end all falsities must return to nothingness from whence they came; and they have no reality, therefore they cannot hurt him. . . . After all, God needs no defence."—"God's Business," February, 1935.

This was true of Jesus. He was too great to be affected by insults and offences, and too busy to be turned from His high and noble purpose by things of so little consequence. He was the meekest of the meek, the greatest of the great, the strongest of the strong, and the bravest of the brave. Here is a beautiful tribute to the Lamb who was also the Lion: "A man is weak who is only passive, and weak when he is only militant; . . . he is strong only as he is passively militant and militantly passive, and Christ was both. I love the Christ of the blazing eye and the blessing hand, tender, terrible Prophet pronouncing woe over the city and then weeping over it. I love the Christ that let the storm of His redeeming fury loose upon a nation and then let the returning storm beat upon Himself on a cross to

The Lionlike Lamb

TAYLOR G. BUNCH

In the Scriptures more than two hundred names, emblems, and symbols are used to describe the character and mission of Jesus. One of the most prominent and important of these symbolic names is that of the Lamb. From the gates of the garden of Eden to Calvary, the fallen sons and daughters of Adam demonstrated their faith in the plan of redemption by the offering of the typical lamb, through which they beheld "the Lamb of God, which taketh away the sin of the world."

More than sixty years after the crucifixion and ascension, Jesus was declared to be "the Lamb slain from the foundation of the world," and the book containing the names of the redeemed of all ages is called "the book of life of the Lamb." In the Revelation, Jesus is spoken of as the Lamb twenty-nine different times. In chapter 5 the Eternal is pictured on His throne with a book in His right hand sealed with seven seals. The challenge of the mighty angel to the inhabitants of the universe is met with profound silence because no creature is able to take the book and break its seals and reveal its contents.

This failure caused the prophet to weep until he was assured that "the Lion of the tribe of Judah, the Root of David" had prevailed, or conquered, and was therefore able "to open the book, and to loose the seven seals thereof." The apostle was told to behold the Lion, but when he looked he saw a Lamb which appeared as if it "had been slain." It was "a Lamb standing as if killed," which "seemed to have been sacrificed," or "He looked as

if He had been offered in sacrifice," according to other translations. In the heavenly sanctuary Jesus is both the Priest and the Victim, or Sacrifice; the Lamb whose spilled blood is offered as a propitiation for sin.

Here Jesus is pictured as both a Lion and a Lamb, and it constitutes one of the many strange paradoxes of the Bible; for what could be more opposite in nature, appearance, and characteristics?

Both of these symbols are necessary to a proper vision of the Christ. A paradox is a statement which appears to be contradictory, or may even sound absurd, but which is nevertheless true and often sublime.

No creature could possibly better represent meekness, humility, and innocence than a lamb. Lambs are never forward and aggressive, nor do they fight for their own rights. They do not retaliate or seek revenge. In prophetic vision the prophet said of the Christ: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Isa. 53: 6, 7. Speaking of the events which fulfilled this prophecy, the Apostle Peter said: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2: 23.

Speaking of the unjust trial of Jesus before the Hebrew tribunal, Giovanni Rosadi, the Italian advocate, said: "The condemnation of Jesus had already been de-

complete the redemption. I drink of the life of the Christ that loved enough to hate the evil that destroys those whom He loves—I drink of it and am strong.”—E. Stanley Jones, “Christ at the Round Table,” page 228.

The purpose of the gospel is to make us like Him who is “altogether lovely” and “the chiefest among ten thousand.” The object of His mediatorial ministry in “the sanctuary of strength” is to make us strong, but “strength is made perfect in weakness,” declared the Apostle Paul, “for when I am weak, then am I strong.” The recognition of weakness is the source of humility and the secret of true strength in character development. Therefore the blending of characteristics of the lamb and the lion is the secret of spiritual growth which reaches “mature manhood and the stature of full-grown men in Christ.” Eph. 4: 13, Weymouth.

—“Signs of the Times” (American), 3/2/53.

Are You Upbuilding the Church?

FREDERICK LEE

Associate Editor, *Review and Herald*

Solomon, in listing the negative and positive aspects of life's activities, for which he said there is a time, adds one he calls “a time to break down, and a time to build up.”

So long as life shall last, no doubt we will have in our midst both the wreckers and the builders. One wonders why any person would wish to go into the wrecking business. There is so much more pleasure in building. When you have finished wrecking a place what have you? nothing but an empty space. When you have completed a structure what do you have? A place where people can work, study, play, establish a home, keep the eternal round of life in motion. Wrecking ends in a zero. Building adds and multiplies.

Carlyle was impressed by Voltaire's wrecking spirit. One time he wrote to him thus: “Wilt thou help us embody the divine Spirit . . . in a new vesture and vehicle that our souls . . . may live? What! Hast thou no faculty in that kind? Only a torch for burning, no hammer for building?”

So it is with many people today. They carry a torch for burning, but have no hammer for building. The saddest manifestation of this spirit is seen in the church.

Criticism is good when it aids in building, but not so when it is wholly destructive. The most serious feature of this attitude toward life is when a man spends much of his life tearing down that which he once helped to build up. We are constantly witnessing such a sharp reversal of outlook. Everyone should beware lest he come to such a state of mind at any time in life.

Easier to Wreck Than to Build

How much easier it is to wreck a building than to build one, to criticize than to create! Many a wise man has pointed this out.

The great English statesman, Edmund Burke, once wrote: “Is it in destroying and pulling down that skill is displayed? The shallowest understanding, the rudest hand, is more than equal to that task.”

Another noted English statesman, Disraeli, said: “It is much easier to be critical than to be correct.”

Longfellow warned: “A spirit of criticism, if indulged in, leads to a censoriousness of disposition that is destructive of all nobler feeling. The man who lives to find faults has a miserable mission.”

Yes, as another writer declares, “Only God can form and paint a flower, but any foolish child can pull it to pieces.”

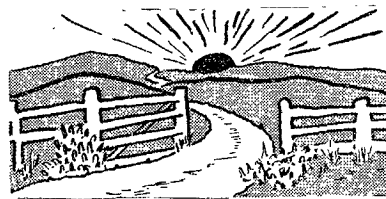
How we should avoid the whole family of wreckers, such as destructive criticism, fault-finding, misjudging, censoriousness, harsh reproof, thoughtless blame!

There is a time for tearing down, as Solomon said, but no one should take pleasure in the wrecking business. He should approach it with soberness and reluctance. As he does it, he should think of the frailty of man and the transience of all earthly things.

How Should Correction Be Given?

Especially when one feels it necessary to correct or criticize a brother or sister in the church, he should do it with great humility and carefulness. This is what we have been told again and again in the Spirit of prophecy, which gives much space to the discussion of this subject.

“Duty, stern duty, has a twin sister, which is kindness. If duty and kindness



Sunshine

STANLEY COMBRIDGE

How soon the darkness leaves the earth and flees away,
When Mother Sun sheds forth her light at break of day!

She floods the valleys, fields, and plains,
The mountain ridges, hills, and lanes,
Till not a shade of night remains,
Through her bright ray.

As day wears on to noontide hour, she mounts the sky,
And trav'ling on amid the clouds as they pass by,

Her warmth gives life to grass and flower,
To bush and tree with leafy bower,
And as she shines in all her power,
Their needs supply.

How soon the darkness leaves the heart, when we are sad,
As Christ the Son reveals Himself in brightness clad!

He floods the soul with saving light,
And to our blinded eyes gives sight,
Then turns to day our darkest night—
And we are glad.

As life wears on to evening hour, and we're alone,
The Sun of Righteousness abides upon His throne.

Till silver hairs He'll carry thee,
And thy companion He will be
Now and through all eternity—
For ever known.

are blended, decided advantage will be gained; but if duty is separated from kindness, if tender love is not mingled with duty, there will be a failure, and much harm will be the result. Men and women will not be driven, but many can be won by kindness and love.”—“Testimonies,” Vol. III, page 108.

“The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticizing and condemning others, everyone would say: ‘I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. . . . I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.’”—Id., Vol. VIII, pages 83, 84.

In writing to certain ones who spent their time observing the defects and faults of their brethren and who felt it their duty to go about sowing criticism and mistrust, the messenger of the Lord wrote:—

“Forbear reprimanding and censuring. You are not adapted to reprove. Your words only wound and sadden; they do not cure and reform. You should overcome the habit of picking at little things that you think amiss. Be broad, be generous and charitable in your judgment of people and things. Open your hearts to the light. Remember that duty has a twin sister, love. These united can accomplish almost everything. But separated, neither is capable of good.

“It is right that you should both cherish integrity and be true to your sense of right. . . . But you should guard against bigotry and prejudice. Do not run into a pharisaical spirit.”—Id., Vol. IV, pages 62, 63.

No Man Is Infallible

To undermine confidence in the leadership of the church is one manifestation of the wrecking business. When Aaron and Miriam indulged in it God expressed His displeasure in a very definite way. No man is infallible. Mistakes will be made. Though Moses was called the meekest of men, yet he erred, and finally had to bear God's judgment. On the other hand, when a fallible man sets out to correct the leadership or the laity of the church, he is very likely to commit one of two errors. Either he will be unjust in what he says or wrong in the way he says it, both of which are displeasing in God's sight.

There are proper ways to seek the correction of error in the church. When we have followed out the instruction of the Lord in this regard, and have done what we consider our duty in the spirit that He commended, we are to leave all judgment to God. God has admonished us in the Spirit of prophecy, “Having done all you can to save your brother, cease worrying, and go calmly about other pressing duties. It is no longer your matter; but God's.”—Id., Vol. V, pages 347, 348.

We are all workers together with God to accomplish His purpose in the world. So let us work together as brethren, and when we think that some correction must be given, let us ever do it in the spirit of Christ and for the upbuilding of the church.

—“Review and Herald,” 26/3/53.



Around the CONFERENCES

Report of West Australian Conference Progress

R. W. LANG, Secretary-treasurer

In the past four weeks Western Australia has made history as a conference in dedicating two new church buildings, and one extension of a church building. We are hoping in the near future to dedicate two more buildings.

Queen's Park Church: The members there have been working since the year 1938, when cement bricks were made. In 1945 activity was aroused again, and in 1951 a commencement was made to lay the bricks. In recent months much has been done to complete the building, but the membership grew in 1952 from forty-five to sixty-seven, and it was found that it would be necessary to add two rooms for the children's Sabbath school. On Sabbath afternoon, March 21, Pastor J. H. Wade conducted the dedication service, the main building having been completed. At present, work is in progress on the Sabbath school rooms, but we hope in the course of a week or two to have advanced to the stage where they can be used. This building has been erected under tremendous difficulties, material and permits being very hard to obtain at the time the work commenced.

Merredin Church Dedication: On Sabbath, April 4, the new Merredin church, situated 167 miles east of Perth, in the wheatbelt, was dedicated. [The full story has already appeared in the columns of the "Record."]

Bickley Church Extension Dedication: This service was held at 3 p.m. on Sabbath, April 11. Pastor Richards gave the address and Pastor Reye the dedicatory prayer. The church now has a seating capacity of 300. Its entire appearance has been changed, the roof being dark grey and the weatherboards painted a very light grey.

Denmark Company: This company recently purchased what was known as the Denmark Town Hall, for a reasonable figure. Brother G. Ackland is donating months of his time in re-erecting this on land owned by our church members. It is hoped that this church will be dedicated in the very near future.

Northam Company are erecting a church in cement brick. They hope to have it finished before many months go by. At present it is ceiled, and the plastering and flooring will proceed forthwith.

Midland Church: For some time this church has been situated somewhat out of the township, but recently the members were able to locate a very central block of land, which they are at present transferring to the conference. It is hoped that one day a church will be built on this site.

Other churches are also planning movements similar to the above, but we will

provide you with details of these at a later date.

It is our hope that each of these new church buildings, together with those of longer standing, will be a witness to the glory of God wherever they may be located. We are glad to report from Western Australia that all of our churches have their own buildings, except two, but from the country districts, where at present companies have to meet in homes, come urgent requests that they be allowed to proceed with the building of churches.

Queensland Conference Camp-meeting

H. J. WINDEYER, Secretary

Warm weather and sunny skies welcomed the members who assembled at the permanent camp site, Zillmere, for the forty-ninth conference session and camp-meeting of the Queensland Conference.

A larger delegation than usual, representing the Australasian Division, Trans-Tasman Union Conference, Voice of Prophecy, Advent Correspondence School, and Signs Publishing Company, brought strength and inspiration to the camp-meeting. The delegates in attendance were Pastors F. A. Mote, C. C. Weis, W. E. Battye, F. T. Webb, B. H. McMahon, G. M. Masters, R. C. Piper, H. E. Piper, R. Pavitt Brown, C. Head, and Miss Marion Taylor. A good spirit prevailed on the camp ground, which was evidenced by the excellent response to the calls for consecration made at the two Sabbath morning eleven o'clock services.

The statistics presented in the reports indicated growth and development in the conference. Church membership on December 31, 1952, stood at 2,314, which was a net increase of 201 for the year. Baptisms for the year totalled 253, whilst 21 were received into fellowship on profession of faith and previous baptism.

The tithe income for the year was an all-time record, amounting to £41,647 15s. The balance sheet showed the value of present worth at December 31, 1952, as £33,693 19s. 8d.

Two recent assets to the conference, mentioned in the reports, were:—

1. The new church school building at Zillmere. This building has recently been completed and is a credit to the Albion church members, who erected such a representative school right on the camp-ground. Functioning as a two-teacher school, the present enrolment is fifty-six pupils. An official opening and dedication service was conducted on the first Monday of camp.

2. The new administrative office which is rapidly nearing completion. This brick building, right in the heart of the city, and overlooking the Brisbane River, is truly representative of the denomination, and will within two or three months be opening its doors for business.

The Book and Bible House reported record sales for 1952, totalling £16,167. Trade sales amounted to £5,496, and colporteur sales to £10,671. The trade sales during the camp period amounted to £1,340.

Reports from the Voice of Prophecy department showed that it is operating on eight stations in Queensland, resulting in 1,283 persons enrolling for the correspondence course during the year, and 30 people accepting the message during the same period.

The Appeal for Missions effort for 1952 yielded £7,004 3s. 4d.

During the camp a "Signs" rally programme was held, resulting in 550 new subscriptions.

A project was launched for the erection of permanent huts on the camp-ground. This plan met with a ready response from our members, and quite a number are purchasing their own huts. It is anticipated that by next camp meeting quite a large proportion of the campers should be housed in huts.

On the last Friday evening two of the workers, Brethren K. de Ville and F. A. Benham, were ordained to the gospel ministry.

Conference Officers and Departmental Leaders: President and Education superintendent, R. A. Greive; Secretary-treasurer and Radio secretary, H. J. Windeyer; Assistant Education superintendent, F. J. Brown; Home Missions and Sabbath School secretary, L. J. Kent; MV and JMV, Press Bureau, and Temperance secretary, J. F. Hankinson; Book and Bible House manager, D. R. Eliot; Publishing Department secretary, P. H. G. Starr; Assistant Publishing Department secretary, B. D. Mayhew.

Executive Committee: R. A. Greive, H. J. Windeyer, S. N. Harker, Dr. R. V. Knight, J. H. Lee, A. D. Pietz, E. A. Reye, P. Hanley, T. A. Dever.

Distribution of Labour: Brisbane City Mission: G. Burnside, E. A. Reye, O. W. Knight, R. M. Kranz, K. de Ville, L. J. Cherry, M. A. Skinner, R. Tindall, G. Metcalfe, Miss N. Barnett, Mrs. O. Weedon, Miss I. Pedrana, Miss P. Burnside; Brisbane pastoral, B. H. Swartzkopf; Nambour, M. M. Stewart, and W. H. Doble; Gympie, L. R. Burns; Bundaberg, F. A. Benham; Rockhampton, W. A. Coates; Kingaroy, A. D. Pietz; Toowoomba, B. C. Grosser.

Cigarette Smoked in College Chapel

EDITH STEWART

It is bad enough to record that a cigarette was smoked in the chapel of the West Australian Missionary College, Carmel, recently; but when one sees it deliberately lit by a faculty member, the case worsens; further, when that faculty member lights it unashamedly on the very rostrum in the eyes of the whole student body, one wonders what next to expect from the leaders of our youth!

But let it be quickly explained that the occasion was a lecture by the teacher of Junior and Leaving Physiology, Brother Cyril R. Were, who had rigged up a mechanical "smoker" in whose tubular rubber mouth had been inserted a cigarette, which he lit in order to demonstrate the harmful effects of smoking.

As the lecture proceeded, we were amazed to see how much yellowish smoke was drawn into the smoker's large bottle

"lung"; to see also an actual deposit of nicotine in the glass angle of the long "trachea" of the mechanical smoker, and to see dark brown cigarette tar stain the glass near the "mouth" of the "smoker."

We learned that an injection of the nicotine from one cigarette had been known to kill three chickens instantly.

The American Indians credited tobacco with medicinal properties, said Mr. Were. For this reason it was introduced into Europe about the mid-sixteenth century. We now know that the nicotine it contains is a narcotic poison. In fact, Dr. John Harvey Kellogg, one of the foremost physicians of the United States, declared that the tobacco smoker absorbs nineteen different poisons, which have a decidedly injurious effect upon the respiratory and cardio-vascular systems, cause stomach and duodenal ulcers, and impair the senses of taste, smell, and sight. A clipping from a recent paper ["West Australian"] relates how Dr. Ernest Wynder, an American research scientist, performed experiments which had "established cigarette tar as a cause of cancer."

The tobacco-smoker stands condemned by the commandment "Thou shalt not kill," for while nicotine may be used legitimately as an insecticide, it should not be used as a means of slow suicide.

Another Sanitarium Health Food Company Success

RALPH C. H. SMITH

Publishing Department and Press Secretary,
Tasmanian Conference

At 7 p.m. on April 7, 1953, the assembly room of the Sanitarium Health Food Company's factory at Hobart, Tasmania, was crowded to the door with over eighty guests seated at beautifully set tables.

It was the fourth occasion on which the wholesale branch had won the challenge cup for the highest percentage of increase in sales for the year, and Brother C. J. Howell, the manager of the Hobart wholesale branch and factory, had extended invitations to all conference workers, Sanitarium Health Food Company workers, and their families, to be present. Brother B. Johanson, the general manager of the health food work throughout the division, presented the cup to Brother Howell.

There were two outstanding guests at the gathering, Sister W. Eiszele and Sister H. W. Hollingsworth. Brother Howell said that Sister Eiszele has a record he doubted could be beaten, in that she has three sons managers in the company—Carl in New Zealand, Harold in Sydney, and her son-in-law, Brother Gill, in Melbourne. Brother Johanson mentioned the fact that Sister Laurel Hollingsworth was the daughter of the "Daddy of the Sanitarium Health Food Company," the late Brother George Fisher, who had a great deal to do with the development of the health food work, and who, in the early difficult days, when the brethren said the venture must either "sink or swim," determined that with the help of God it would "swim"!

Tasmania has two salesmen on the road, and Brother Howell introduced them as Brother Ralph Hughes, "King of the North" and Brother Bert Dobson, "King of the South," indicating the section of the territory in which they operate. They shared with Brother Howell, the manager, in the satisfaction of winning the challenge cup.

The conference president, Pastor H. W. Hollingsworth, thanked Brother Howell for the generous invitation extended to the conference workers and their wives to be present, and said that he was proud to be associated with the factory in Tasmania, which is doing so much to create goodwill for the cause of truth in the state.

Brother Howell is very highly respected in Tasmania, being a practical man who finds it easy to combine business with the call of church responsibility.

An excellent meal was set out under the direction of Sisters Smith and Powell of the Moonah church, and at its conclusion a number of guests provided items for the entertainment of those present. Slides showing the factory and wholesale workers in their attractive uniforms were screened by Brother R. Paine, the accountant.

Reaching All Men

E. W. HON, Social Service Centre

To follow the instruction in Scripture and the Spirit of prophecy in serving the needs of our fellow men, is to prove the effectiveness of medical missionary welfare and Dorcas work in reaching people of all classes. The little that it has been possible to accomplish, only emphasizes the need of greater diligence to put into practice the instruction the church should follow. Comparatively few in each church are willing to help in some capacity. Consequently many opportunities are lost and the church, instead of shining out as a great beacon light to all around, becomes obscured, because man has failed to carry out the command: "Love thy neighbour as thyself."

Think of the thousands who would come seeking for light if the church would carry out faithfully the simple instruction of God's Word. Let us note carefully, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou

hide not thyself from thine own flesh?" Isa. 58: 6, 7.

The results that will follow:—

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Verse 8.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Verse 10.

The foregoing was Christ's method of approach to the needs of man, and we, as His followers, can find no better way to work than to follow the example set by the Master. Christ the greatest of all evangelists expressed evangelism through numerous avenues of practical ministry, and because He did so, great multitudes sought light from Him wherever He went.

If the church were to do the same today, the results would be the same.

Even in the limited way in which it has been possible to operate, the name of Seventh-day Adventists in Sydney is very highly regarded in the almoner's departments of Sydney's largest hospitals, government agencies, church agencies, health centres, and other help agencies. This regard has come as a result of the ready service that it was possible to give through the co-operation of church members and their willingness to help someone in time of need.

In a city of nearly two million people, there is an unending call for help of all kinds from the many agencies set up to give assistance. Many distressing cases are brought to our notice. Here is a mother with seven children, all living in an emergency hut in a crowded housing settlement. The mother is sick and must go to hospital. The father is no longer able to help, for he has been put in a mental asylum. The social worker has found homes for five of the children, and we are asked to look after the two remaining girls during the mother's stay in hospital. On sending out an appeal, two Adventist families respond to the call, and good temporary homes are found for the children. Neighbours get to know what these Adventist folk are doing. They find that the children are badly in need of clothing and in no time these neighbours



Sanitarium Health Food factory, Hobart, Tasmania.

are bringing in dresses, underclothes, shoes. The district doctor gives kindly consideration to the children's medical needs. It can readily be seen that good deeds have a contagious effect.

About the time of the above call, a request came from another agency to find homes for three children. The mother was badly in need of hospital attention, and there was no one to take care of the children, for in this instance the husband had refused responsibility and had walked out and left them. Once again three Adventist homes provided temporary care to help the mother in her emergency.

Happenings like the above are of frequent occurrence. There is always somebody in need. Assistance at the moment of need means much to the person concerned, and only eternity will reveal the real value of the help given. Imagine the new hope it brings to a mother with seemingly insurmountable problems, when someone says, "I will help you in your trouble." It may be the means of restoring a confidence in fellow men that has been lost, but above all else it helps these people to realize that there is still a God in heaven.

The children, placed in the atmosphere of good Christian homes, learn of the love of Jesus, and many a child, on returning to his own home, has become a little missionary to his family. The influence of Christian service reaches far beyond the actual help given.

Much more could be written concerning other types of calls for help. Care of the sick and aged, the work for neglected children, broken marriages, and the cares, worries, and burdens of troubled people. These are but some of the avenues by which people may be reached and influenced toward the better things of life.

Thus the service of practical ministry helps spread the knowledge of the Adventist Church to hospitals, government departments, other church agencies, and health centres. It reaches the neighbours of Adventist homes. It influences the people helped. It reaches places that would be difficult to contact in any other way.

Working for the needs of others gives opportunity to approach men of position, influence, and wealth. It paves the way for contact, and in so doing leaves with them a knowledge of truth. In a further article we shall write a little more on this last phase.

More Members for Katoomba

DOREEN JACKSON

A recent beautiful Sabbath morning saw most of the Katoomba church folk journeying fifty miles to Parramatta church for a baptismal service, when eight more precious souls followed their Lord in this sacred ordinance. The service was conducted by Pastōr Peacock assisted by Pastor Jenkins.

The sacred solo,

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come,"

was sung during the service and was a fitting message for those taking their stand for Christ. We know that you will rejoice with us up here in the mountains as our membership grows. We need your prayers as we labour in this part of the Lord's vineyard.

Highlights of a Round-the-world Trip

ROGER E. MILLER
Nambucca Heads, New South Wales

[Mr. Miller recently took a trip home to England and we felt that his interesting experiences would give pleasure to our readers.—Ed.]

My journey commenced on board the French ship "Caledonien," a cargo vessel with large passenger accommodation.

Amid the hush of Sabbath hours, while the glinting lights from thousands of homes fell upon the waters, we passed down Sydney's harbour, out through the heads, and into the ocean's vast expanse.

Days later we arrived at Noumea, New Caledonia. After making inquiries at the post office I was able to contact Sister Song, who, with her daughter and young family, is the sole representative of the advent message in Noumea, New Caledonia's only town of any size, and possessing a population of 17,000. Sister Song is a widow labouring under a severe physical handicap, but, with her daughter, very bravely endeavours to let her light shine. She was hoping that some worker might be sent there, and I was glad to learn later that these hopes are likely to be realized.

By the use of what English she knew, and the little French I had picked up, plus the occasional aid of a French-English dictionary, we were able to communicate quite well with each other. I enjoyed my visit there.

During the week I spent in New Caledonia I was able to see something of the people and the island. What impressed me most was the wonderful scope for evangelism open to a Frenchman. I emphasize the nationality because the 100,000 inhabitants are almost entirely French-speaking, and distinctly so in habits and outlook. This is due to the comparatively high percentage of pure French in that island, amounting to approximately 40 per cent. The remainder consist of about 50 per cent natives and 10 per cent half-castes. We have only fifteen Adventists on the island, including children.

The climate of New Caledonia is pleasantly warm and inclined to be dry, except around Christmas time when their wet season begins. The chief source of wealth is the nickel-mining industry.

The next port of call was Port Vila in the New Hebrides. Now, the "Caledonien" was on her maiden voyage, and it is customary on these occasions to permit tours of inspection of the ship by local inhabitants at each port. It was in this way that I met the wife of the superintendent of the local Presbyterian mission hospital, who was conducting a party of native nurses. This lady told me that there was no established Adventist work in this part of the New Hebrides, but that sometimes the Adventist mission launch comes in with patients. Noticing the kindly Christian department of the lady and her nurses, I judged that co-operation would be both pleasant and easy.

The chief industry of these islands is the gathering of copra. This is brought in from outlying parts by natives in their canoes, transported by lorry to the port, and thence by barge to the ships. During the first day or two that we remained in port, some of us were wont to criticize the natives, as they loaded the bags of copra into the ship's hold in what we considered an "unworkmanlike" fashion, and for taking their time. However, afterwards we

ourselves began to feel the effects of the humidity of the climate, and to find any kind of effort exhausting. I thought of those brave missionaries who labour continually in this, and even more exacting climates to the north. The brief experience gave me an appreciation of the conditions under which they often labour, and has led me to honour them all the more in their toil for the Master.

Six days' travel east brought us to Tahiti. During that time we passed over the international date line, having two Tuesdays—immediately following each other—in a week of eight days!

Early one beautiful Sabbath morning I mounted the deck to find the "Caledonien" rapidly approaching Tahiti. For me it was to mark the commencement of what proved to be the most delightful part of the whole trip.

Once ashore I inquired of a friendly storekeeper the way to the Adventist church. I was given the general direction, and when next I stopped to make inquiry, I was directed to a home nearby where lived a Seventh-day Adventist family, who gladly took me to church with them.

At this point I feel I should give a word of explanation. Tahiti is totally different in its atmosphere from New Caledonia, for on it French and other Europeans comprise only about three per cent of the population. On the other hand pure Tahitian natives number no more than five per cent. The bulk of the inhabitants are of mixed blood—native and European—in varying degrees. Our advent believers, with very few exceptions, come from this largest section. To be exact, I should also state that at least another 5 per cent of the population are Chinese, who hold an important place in the commercial life of the island, controlling most of the stores in the town of Papeete, and all, or nearly all, of the village stores around the island.

To return to our Tahitian Adventists. It was not long before they had had the answers to their questions—where had I come from? where was I bound for? was I married? how many children did we have? how long was I stopping there? Then they quickly introduced themselves and their families to me, and if they held any position in our organized work or in the local church, they mentioned that. So it did not take long to become acquainted.

And then fell the bombshell! "Would I take the church service?" Ordinarily there would have been no difficulty, but with all the excitement of coming to this island, I must confess nothing was further from my mind than conducting a church service. I found that one of their number had already been delegated to take the service and so, after deliberating, I told them I would give a short message and tell the children a story. Brother Lazare Doom interpreted for me from English into Tahitian.

After the church service, the elder, Brother Rollings, lost no time in arranging with me to take the Tuesday evening prayer meeting, and if possible the following Sabbath service. The ladies of the church were not far behind in inviting me to dine at their homes. Hospitality commenced with lunch that day at the home of Madame Nouan. This lady was loyally carrying the burden of the field in the absence of her husband, and keenly anticipating Pastor Nouan's return from his annual visit to New Caledonia and the Central Pacific Union Mission council at Fiji. With a little effort, the aid of my French-English dictionary, and sundry

gesticulations, we were able to understand each other tolerably well.

The prayer meeting was well attended, nearly as many being present as on the previous Sabbath—about forty adults, besides a large number of children and young people.

Quite a large proportion of the membership were also present in the social gathering I attended on the night of December 25. Before I sat down in the place of honour at the head of a long table, they came one by one, adults and little children, and placed beautiful necklaces of various kinds of shells around my shoulders. It was their tangible expression of love and esteem. I cannot put down on paper just how they made me feel on that occasion.

I wanted to do or say something appropriate, but I was hampered by language difficulties, though had I the tongue of Demosthenes I would still have experienced the inadequacy of oral expression! And so I resorted to song, though I lay no claim to any skill in this direction—just a simple Christmas hymn. The words were painstakingly translated from English to French and then from French to Tahitian.

The arrival of the flying boat on which Pastor Nouan was due from Fiji on Christmas eve, had been continually postponed owing to unfavourable weather. Finally, word came that we might expect it Sabbath afternoon. Weather conditions were still unfavourable, constant showers made visibility poor, and modern landing aids were non-existent. And then we heard the drone of engines, though we could see no plane. We lost no time in going down to the harbour. Providentially the weather had cleared over the harbour and the flying boat was able to land. A short time afterwards rain closed in again over the harbour and visibility was nil. We all rejoiced that Pastor Nouan was safely with us.

The next day I had the opportunity of going with Pastor Nouan on a pastoral visit to see Brother and Sister Johnson, Australian Adventists grown aged on Tahitian shores. We also met their son and daughter-in-law. It was obvious that they were glad to meet a fellow-countryman, and I was delighted to be that one.

On the way we inspected the work done by a bulldozer in forming a road up to a plateau that has been secured as the site of our future training college for the Society Islands, of which Tahiti is the principal island. Owing to the wet weather it was impracticable to climb right to the top, but I saw enough to convince me that the bulldozer had been put to good use on difficult terrain. All costs in these islands—with the exception of native labour—are excessively high, and so the work already performed had entailed a high outlay. But it was obvious that further outlay was essential to make the road an all-weather one.

Owing to a rapidly expanding population, land on Tahiti is becoming increasingly difficult to obtain, and we are fortunate in securing this piece of land for our college.

The day arrived when my ship was due to sail. It was a postponement of the original departure date, for rain had delayed the loading of the copra cargo. Crowds gathered on the wharf to say goodbye. Numbers of the ship's passengers were garlanded with leis—necklaces of beautiful flowers. This is the Tahitian way of demonstrating their love and affection for friends who arrive or depart. My

friends, the Tahitian Adventists, would not let me go before they had carried out their age-old custom, and so I, too, stood garlanded. The ship's gangway was hauled up ready for departure, but two minutes before zero hour, the announcement was made that owing to bad weather the ship would not sail until the next morning! From then on, it was one postponement after another, and the question on every lip was, "How much longer?" Heavy seas at the harbour entrance



Give Me a Thankful Heart

DONALD LAVERNE WALKER

God of the winds, the snows, the rains,
The tides that fall and rise;
The Painter of the vales and plains,
Lamp-lighter of the skies;
Thou who hast made the land and sea
And holdest each apart;
Wouldst Thou but grant me this one
plea—
Give me a thankful heart?

Giver of calm in time of strife,
Giver of balm in pain;
Thou who alone canst give of life
And take it back again;
Thou who gavest of love that wooed
And drew this soul apart;
That I might show my gratitude—
Give me a thankful heart.

God of the atom and its power,
Wise Keeper of the time;
Guider of men when dark the hour,
Giver of peace sublime;
Giver of faith that sees the way
Though heaven and earth depart;
Thou who hast given all, I pray—
Give me a thankful heart.

(which was actually no more than a break in the coral of the reef that formed the harbour wall), made the passage dangerous. But one morning, thirteen days after our arrival, the sea outside the reef unexpectedly calmed, and the ship's siren sounded, warning passengers and crew ashore that all was ready. On the tick of the hour set, the vessel sailed. I cannot forget Tahiti and the wonderful love and affection of our brethren there.

As the ship steamed towards the harbour entrance I noticed a launch following the ship with people waving frantically. Out into the open sea we sailed, the launch still following us, the people aboard her still waving. As the ship stopped to drop the pilot, the launch drew near. There was indeed some desperate business in hand—someone's desperate last-minute bid to board the boat!

After the pilot had descended a rope ladder to his launch, the other launch attempted to come in by the ladder. The first attempt failed. They turned and tried again. This time they did better. While one man tried to prevent the launch from being stove in against the ship's side, another held a rope to keep the launch near the ship. And so they did their best to keep the launch steady while a middle-aged lady prepared to "do or die." What would have happened had she made one slip I cannot bear to think. All the time the launch kept bobbing up and down. It was a situation that permitted of no error, and I am glad to tell you that no error was made. Just at the right moment the woman jumped, grasped the ladder, and—yes, indeed, it was "well done"! Then madame's handbag was attached to a rope, pulled on board, and the launch stood off, this time to wave us goodbye. To draw a moral from this incident is not difficult.

As the "Caledonien" drew away on her next long step eastward to Panama, the voice of Tahiti echoed to me, "Come again."

About 800 miles south-west of Panama lie the Galapagos Islands. The ship's route lay quite near them. I looked for trees and dwellings, but saw none. I searched for some sign of human life or activity, but there was none. I was told that only packs of savage dogs roamed there, but what they found to eat I was not told.

Early one morning we arrived at Balboa, western end of the Panama Canal. The canal is, of course, one of the great engineering wonders of the world. It has functioned satisfactorily since 1915. Its waters are fed by a river running into Gatun Lake which comprises the middle portion of the canal. Thus no pumping of water is necessary. Surplus water is discharged from a spillway from the lake. There are six groups of locks on the canal, each group consisting of four individual locks. Of the latter, one pair is used for traffic in one direction, and the adjacent pair is used for traffic in the opposite direction. Thus two-way traffic is at all times possible.

When a ship approaches a lock, four heavy wire ropes are attached to it, being passed out from four electric engines (or mules, as they are known) two on each side of the lock. These help draw the vessel steadily and evenly into a lock.

When filled or emptied, as the case may be, twenty-eight million gallons of water flow in (or out) of a lock in the space of fifteen minutes, according to the information given by a friendly American canal official.

Each lock measures approximately 1,000 feet in length by 110 feet in breadth, and will take all but the world's very largest ships. The largest American battleships can pass through, even although there are only a few inches to spare, and they scrape the sides of the locks. Some of the large aircraft-carriers have knocked over a number of the lamp-stands on the sides of the locks, with the overhang of their flight decks, as they have passed through.

One can see the evidence of the damage done.

It took the "Caledonien" about eight hours to traverse the forty miles of canal.

At Christobal, the port at the eastern end of the canal, the ship berthed, and I was able to step ashore and view the land. Not far from the wharf one goes through a gate, and he has then passed from the American Canal Zone territory to Panamanian soil and the town of Colon.

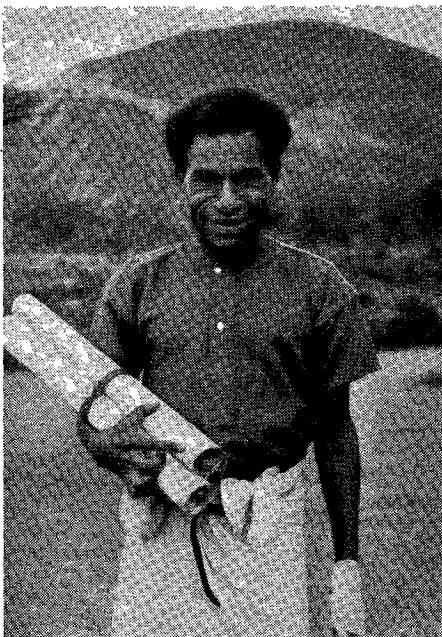
One sees mostly black faces, descendants of negro slaves. There is a percentage of Spanish blood among them which increases, I understand, as one penetrates into the country districts. One is not presented with any language difficulty, since everyone in the town area can speak English, besides Spanish, which is the language in general use throughout the Republic.

I made contact with our work at Colon and was given a cordial reception. We have a fine publishing house there, where I saw large quantities of our literature being turned out in the Spanish language.

I was told that we had 600 members in the town of Colon alone, and some 3,000 throughout Panama. It was gratifying to see the work so well established on one of the important arteries of world trade.

We did not stop long at Christobal. That night found us moving out over the grey-green waters of the Atlantic.

(To be concluded)



Kai—the leper evangelist

arrived back at the hospital happy in heart, but with his feet in bad condition and giving him much pain. He was in bed for several weeks, and had to undergo another operation on his foot. After all this, his ground was found to be unsuitable.

Several weeks ago Kai intimated his desire to visit his village again to straighten out his affairs so that he could then follow the mission. His eyes brightened as he told me he was going to tell them stories of Creation, Abraham, Jesus, and others that he had learned here, so we gave him some picture rolls and sent him on his way.

He was away five weeks, and has come back saying he has given up his pig eating and tobacco. When he arrived home the natives were holding a sing sing, or dance, so he hung up his picture roll in the morning amidst the hundreds gathered, and told them stories of the Bible. All were interested. In the afternoons, when other tribes came down for the ceremony, he repeated the performance until three chiefs with their tribes had all heard the wonderful gospel stories, and seen the pictures with their own eyes. They were greatly impressed, and after holding a council the three chiefs made the opening statement offering any other ground desired, and further that they would build the necessary mission houses.

After the sing sing, Kai continued teaching the men, women, and children who gathered daily to hear him, and he also taught them to sing "Into My Heart," "Come to Jesus," and "In the Sweet By and By." I love to contemplate the picture of this lowly patient, crippled in hands and feet, unable to read or write, yet un-

able to keep silent because of the joy in his heart. How the onlooking angels must have rejoiced!

Kai then recited to me the follies of his former days when he used to follow Satan. His body shook as his unrestrained chuckles punctuated his recital. It now seemed so childish to him. Just before he first came to the mission hospital, one of the big men of the village had told all to build a long "house tambaran," or devil house, and if they made good offerings to the tambaran, the spirits of their deceased relatives would come and bring them their cloth, money, and kina shells. The house was built, and Kai was honoured by being appointed cook. Much pig was cooked, and Kai had to poke it through a hole in the centre of the tambaran room. Whether it was because he had a sceptical turn of mind or not, I do not know, but he cut another little hole through which he could peep. When he poked the pork through the hole he noticed four hands reach for it. These were the hands of four men who had made a hole in the kunai roof and crawled into the hut. The head men had told them that only two doors, one either end, had to be guarded. These "tambarans" certainly ate and enjoyed the pig feast, but no gifts from the departed were forthcoming! Here Kai chuckled loudly, but at the time he dared not make known his discovery.

Whilst Kai was on his recent visit home he had a remarkable answer to prayer. It appears that a young girl of the village became ill, and as her condition seriously deteriorated, a good dog was selected as an offering to the tambaran. It was killed, cooked, and eaten. Kai, who lived some distance away was sent for and offered some of the dog to eat. He rejected the portion, and said, "Dog e no can helpim you. Me hearim talk bilong God." He then admonished them to leave behind the ways of Satan and try God's way. To this they agreed. All the local headmen were in the hut and Kai announced that he wanted to prove to them the power of God. He first sang "Jesus Loves Me," and then knelt down and prayed. A little later the child stirred and called for her mother, and when Kai visited her the next morning she was sitting up and eating. The father said "Me sing sing along dog, tasol God bilong Seven Day Mission something true." The girl fully recovered, and David, one of our orderlies who visited Kai in his village, verified this and the deep impression made on the natives.

The harvest is indeed ripe and the labourers are few. These people are yearning for someone to teach them, but we cannot find even one national worker to go there. Kai says, "Teach me to read and write," but he will never be able to write, as all his fingers are crippled. Nevertheless, I told him he can do the work of God if he gives himself fully to God's service. His reply was that he will go back and work for his people. But in the meantime he must undergo another operation, and have another piece of bone removed from his foot.

Do not our hearts thrill within us as we realize the wonderful way God is able to work through such humble, weak instruments as Kai? Let us dedicate ourselves to the task of helping all we can, whether we be in the homeland or the mission field, these believers who will no doubt rise and finish the task. This incident demonstrates the fact that the Hanseniide Colony at Mount Hagen is fulfilling its highest purpose.

"A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go."—**"Patriarchs and Prophets,"** page 667.

"Seven Day Mission Something True"

L. H. BARNARD

Hanseniide Colony, Mount Hagen, New Guinea

"Before, me fellow school long other fella mission, tasol imi hidim half talk, now Seven Day imi kamapim altogether talk. Me fellow please too much you go along house sick bilong Seven Day now kisim good fellow story now schoolim me fellow. Seven Day Mission something true."

These words in pidgin were spoken by one of our patients following a thrilling experience he had when he returned home temporarily. Being interpreted they mean that previously these natives had been taught by other missions but they did not hear all of the truth, but now the Seven-Day Mission has brought them the whole truth. They were pleased that the leper had been to the mission hospital and could now teach them about the true God of the Seven Day Mission.

Kai has been in hospital for over two years, his hands are badly crippled and his feet distorted as some toes are missing, and it has been necessary to cut out several pieces of decayed bone. He also has bilateral foot drop. But in spite of all this he has always had a song in his heart, and a strong desire to help his "one talks," or fellow villagers. He was the first to offer ground for another mission site in this area, and when the local mission president, Pastor Boehm, visited us to select a site for Brother Stafford's new station near here, Kai was anxious to show his own ground. Although he had bad ulcers under his feet he could not be dissuaded from accompanying the party. So we bandaged and plastered his feet and gave him injections of penicillin, and off he went. When they had almost arrived at his place a deluge of rain made the marshy country around his ground kneedeep in mud, but Kai resisted any suggestion that he go no further, and finally

The WORLD VISION



Crowns, Immortal Crowns Are to Be Won

GLENN CALKINS
President, Inter-American Division

At the last General Conference held in San Francisco in 1950, all who were present enthusiastically entered into a world programme of doubling the church membership by the time of the next General Conference session that will be held in 1954. It was a very ambitious programme, one that would be far beyond the ability of man alone to accomplish, but thank God we do not have to depend upon our own strength or our own resources, for God is back of this movement. . . .

The Leader of the armies of heaven is calling to us to move forward, and to take advantage of the little time of peace that now remains to carry the glorious message of the soon-coming Saviour to a perishing world, and to those who respond He promises "Crowns, immortal crowns are to be won."

"We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God.

"The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world. Come to the gospel feast; the supper is prepared, come. . . . Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world perishing in sin is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error?"—"Review and Herald," July 23, 1895.

Think of it, my brethren and sisters—"A world perishing in sin is to be enlightened. Let men tremble with the sense of the responsibility of knowing the truth. The lost pearl is to be found. Who will join in the search?"

Shall we not rise to this challenge? The Lord says to you and to me: "Who will join in the search?" All about us on every hand are men and women dying in their sins, longing for deliverance, longing for a way of escape. Oh, my brethren, I wish I were eloquent enough to bring to you the burden that is resting upon my heart of the great need of arising now to the finishing of the task and of accepting Heaven's challenge.

I glory in what you have done. I know many are working under great difficulties, and I know, too, that your hearts are burdened heavily with the needs that you see on every hand, but let us now do more than we have ever done before. . . . Let us

lift high the standard and with the shout of a victor move forward. . . . Let us do everything to measure to the challenge that is placed before us.

Our prayers are with you, brethren, and we will do our best to uphold your hands in every way. We have confidence to believe that when the records in heaven are revealed, all of you will be found worthy of hearing from the lips of our Saviour: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." —"Raindrops," March, 1953.

Ignacio's Powerful God

JOHN ELICK
Director, Nevati Mission Station, Peru

Until recently Martin was a powerful "pahlsh," or witch doctor, among the Amuesha Indians along the Palcazu River in the jungle country of eastern Peru. The fact that he no longer is a powerful witch doctor is proof to many that there is a God who rules over the destinies of men, and even works miracles on the hearts and bodies of poor mortals.

Martin is not a witch doctor any more, because he has left all his dark practices so that he might learn more and more about the God of Ignacio. For, you see, it was Ignacio's God that overcame Martin's god in open combat.

It all happened like this: Ignacio, the faithful leader of the Adventist Amueshas along the Palcazu, lost two young children recently. The whooping cough took them. Ignacio was heartbroken, but his faith in God remained firm. "God knows best what is good for us," he told me shortly afterward. After losing his children Ignacio wanted very much to come to the mission station headquarters, in Nevati, to live, but decided not to make the move, because, as he said, there were many along the Palcazu who were new in the faith, or did not yet know about our soon-coming Saviour.

On returning to Raya Quebrada, the Adventist village where he made his home, Ignacio began to work with greater energy to warn more of his people. One of the people who showed interest in Ignacio's message was a woman who had been his wife when he was a young man. She was a pagan. The woman was now one of the wives of Martin, the "pahlsh," or witch doctor. The witch doctor was very angry that one of his wives should go to the Adventist village to listen to the Word of God. He followed her to the village. There he met Ignacio and cursed him. Shortly after this Ignacio became ill. Now Martin, the witch doctor, was happy. He told all the people that Ignacio would never get up from his sleeping mat again unless he, Martin, prayed to the devil for him.

A Real Testing Time

He then went to Ignacio and offered his professional services, which, naturally,

were refused. This offended Martin greatly, and he announced to the Christians and pagans alike that Ignacio's God had forsaken him, and that Ignacio was going to die in order to prove the superiority of Martin's god. Then Martin began his dark and mysterious rites, eating his "piomatsno," or jellied tobacco, in order to have visions and converse with the devil. "Ignacio is going to get worse and worse until he dies," he told all the villagers. And his words seemed prophetic, for Ignacio grew weaker and weaker and his pain more intense. The Adventist villagers declared that their faith was not shaken by these happenings, but the pagans plainly said that if Ignacio died, nothing would make them believe in the Christians' God.

Daniel, the school-teacher in Raya Quebrada, brought word of these happenings to the mission station headquarters in Nevati, and public prayer was offered twice a day for Ignacio, and many private prayers were offered at all hours of the day and night, that God would not permit the evil one to interrupt the work among the Amueshas.

For a long time Ignacio hung in the balance between life and death, unable to leave his sleeping mat, unable to sit up or to eat, until he became a living skeleton. A sense of expectancy hung over the whole village. All felt that everything depended on Ignacio's future. In his weakness and pain Ignacio cried like a child and wished that he could come to Nevati, but said, "No, my place is here, I must stay here until I am well or dead." He also knew that in his condition it would be impossible for him to be carried over the extremely dangerous mountain paths that united Raya Quebrada with Nevati, many, many miles away.

Then one day a change was noted. Ignacio began to show an interest in things about him. He slowly but surely grew stronger. Martin, the witch doctor, did his best to prevent the improvement; but in spite of all his tobacco eating, his curses, and his talks with the evil one, Ignacio continued to improve. The change in Ignacio's condition made a profound impression on all, but especially on the minds of the pagans, who had been thoroughly convinced that Ignacio was as good as dead, and that Ignacio's God had been overcome by Martin's god.

The change in Ignacio made a profound impression on the mind of Martin, too. Teacher Daniel visited him, and invited him to come to the morning and evening worship services. "I can't go," he replied. "I'm a child of the devil, and the devil has told me that I must never go into your church." But Daniel continued to visit Martin, and to invite him to come to worship and to church services. Martin gave the same answer as before, but added, "Maybe someday I can go, when the devil tells me I can."

One day, when Daniel was preaching in the church, he saw Martin, the witch doctor, seated in the back. He had made his decision to abandon the devil and to become a child of Ignacio's powerful God. The next day, in the presence of all the villagers, Martin went to the river and threw into the swirling waters his "monkan," the beautifully carved bamboo case in which he carried his jellied tobacco, the visible symbol of his union with the evil one. He also threw away his cocoa and his smoking tobacco, to indicate his complete break with his evil past.

Now, every morning and evening, when those joyful voices of our believers in

Raya Quebrada raise hymns of praise to the powerful God of Ignacio, Martin, who was once one of the most powerful witch doctors along the Palcazu, stands among the other children of God, trying to learn the words necessary to convey his thanks to Ignacio's God for the deliverance from evil wrought in his sinful life.

—“Review and Herald,” 16/4/53.

Faith for Today

C. L. BAUER

President, Pacific Union Conference

During the two and a half years that “Faith for Today” has been on television it has experienced a remarkable growth. I am sure you will be interested to know some of the facts concerning the progress that has been made by the “Faith for Today” telecast. During the first six months of this period it was on a local station in New York City, and like everything else, when it first came into the limelight it had its “ups and downs,” but I am glad to say that the “ups” have been greater than the “downs” in the past two years.

At present we make use of eleven stations on the original network. While we ourselves have not been able to expand this telecast around the nation as largely as we would like, yet we have a very definite conviction that the Lord has been leading beyond our facilities, and means to carry the programme to the people. In spite of the fact that we have not been able to pay for more than the eleven stations on the original network, we are today preaching the message through “Faith for Today” on twenty-three different stations in the United States of America. The greater portion of these stations, of course, are in the east. We are happy for the leading of God in bringing our programme to the attention of many stations who have been favourably impressed with the telecast, and as a result have given time of the station to the furtherance of the gospel. This we believe is entirely the providence of God.

At the close of World War II, there were only a few thousand television sets in the United States. Now statisticians tell us there are more than 20,000,000. We are happy that the stations over which we are now operating permit the message of Seventh-day Adventists to reach about two-thirds of these over the twenty-three stations, of which eleven are directly under contract with us, and the others are receiving our telecast and passing it on for the good of the people.

About 42 per cent of the entire population of our nation can hear the message of truth by telecast. And how wonderful it is to know that they can not only hear it, but they can see it enacted before their eyes.

There is no question but that the year 1953 will make available many more opportunities to us to telecast the Bible truths that God has given us, for certainly there will be many new stations opened everywhere in this land of ours. Naturally the Lord has given us this means of conveyance of the gospel message to the people of our fair country. While we have had a very small beginning, and are at the present time expanding as we can, we feel the Lord looks forward with anxiety toward a more rapid expansion, so that the gospel message can be preached in the homes of the people, that they may learn by sight and by ear. Therefore we



In connection with the Seoul hospital Dr. and Mrs. Rue have an orphanage in which more than 225 children are cared for. Mrs. Rue is here shown with eight of the orphans.

should not be happy or content with what we are accomplishing in reaching approximately 42 per cent of the audience of our nation, but we should expand and progress with the times, until it is possible for us to reach 100 per cent of the televiewers.

In building our budgets for the last year, we planned on receiving an offering of about \$12,000 (£A5,400) from televiewers, but, actually, when the year was closed, and the facts were all in, \$60,000 (£A27,000), or five times the amount that we anticipated, was sent in by televiewers. This was a God-send to us. A year ago a couple sent in \$1,000 (£A450) for this special work, and a few months ago another person gave a \$2,100 (£A945) gift. And now the largest gift that has been received from one of our televiewers, who has believed thoroughly in this modern method of evangelism, is \$7,500 (£A3,375). How our hearts go out in thanks to those who believe in this phase of evangelism!

The question may arise, what is the fruit of this work? We can give you some idea in informing you that 66 letters came in after the first telecast, and at this time two years ago each telecast brought in 600 letters. One year ago each programme brought in approximately twice that, or 1,200 letters. But now each presentation is bringing in 3,600 letters, or, the mail from viewers is nearly sixty times greater for each telecast than it was for the first telecast, and three times greater than it was a year ago.

We wish it were possible to give a full report regarding the number who have found their way into the church through these telecasts. However, we are informed by our New York office that we have the names and addresses of approximately 200 such individuals who have found their way into the church. The law of averages would indicate that there are undoubtedly several hundred more that are rejoicing in the message whose conversion came as a result of the “Faith for Today” telecast.

The Bible Correspondence School which operates in connection with the telecast has already received 23,000 requests for lessons, thus thousands of individuals are studying the message through the Bible courses.

—“Pacific Union Recorder,” 2/3/53.

Soldiers of the Cross in Korea

WILLIAM H. BERGHERM

Here are a few lines written by one of our doctors serving his country in Korea. It is interesting to note what he thinks about Seventh-day Adventist missionaries. The writer, Captain Calvin H. Layland, has this to say:—

“I marvel at the way our missionaries hold up under the hardships of their service. They are true soldiers of the cross. I was with our missionaries two weeks ago at the time of their annual meeting, and was able to see all of those who are labouring in Korea. Everyone is overworked. It is difficult for them to maintain a healthy diet, and the water is not fit to drink where they are out in the field so much of the time. Dr. George Rue has the work of four doctors, and how he is able to stand up under the pressure I cannot understand. It is only by the loving help of his good wife and the kind Lord. When we consider he is running two large institutions several hundred miles apart, having to do the major surgery in both, and maintain a high medical standard, it is a miracle. I am sure there is no one dearer and nearer to the hearts of all the soldiers in Korea than Dr. and Mrs. Rue.

“I feel I should mention also our literature work. Our press over here was completely bombed out. The brethren are trying hard to start the publishing work again, and are able to place a small amount of literature in our hands. We appreciate this, but it is not enough. It is hard for us soldiers to do missionary work over here when we can't speak the language, and have no literature. I wish someone would really take the burden on his heart to send enough money to get some presses and buildings for the publishing of Korean literature. Now is the time to do missionary work, because the people are ready to read and we have many G.I.'s ready to distribute the literature to the Korean helpers about us. I am holding a Bible class myself through an interpreter, and we always have as many as fifty or more present at each class where we study our message.”

—“Review and Herald.”

Our Work in the Far East

Portion of a Talk Given Friday Evening,
April 10, at the Spring Council.

W. H. BRANSON
President, General Conference

Brethren F. W. Detamore and R. M. Turner have been out in the Orient about five years now, conducting evangelistic meetings in the large cities. They have worked in Shanghai, Hong Kong, Colombo, and Singapore. More recently they have gone into the cities of Borneo, Sumatra, and the Celebes, and conducted brief efforts. This was a new experience for them and for the field. The brethren have been struggling along in these parts of Indonesia with such membership as had been salvaged from the second world war with its troubles and persecutions and internments. The churches needed a revival, so the leaders said, "Let us try sending these two evangelists into all the places we can, especially the larger towns, and hold a few weeks' revival, preaching the truths of this message, and trying to bring new people into the faith." The result was the greatest experience the brethren have ever passed through.

Attendance at the meetings ranged from five hundred to eight thousand. Many times, because of lack of suitable halls, the effort was moved out of doors into the city square. Thousands of Mohammedans attended, and seven hundred definitely took their stand for the truth during the months of those meetings. Since the time of the evangelistic efforts, the workers who have been following up the interests created have baptized large numbers of new converts. In the town of Manado, North Celebes, there was a baptism recently of 144, who had been prepared for church membership after the meetings of Brethren Detamore and Turner. In this, and other places, the larger part of those seven hundred who took their stand during the meetings, are being established and strengthened in the truth, and are going forward in baptism to full church membership. The brethren say they believe this is one of the greatest ways of evangelizing the masses, and they hope for a similar experience in other fields.

At the present time Brethren Detamore and Turner are in the city of Manila and are having the greatest effort in their experience. Three or four thousand people are coming regularly to the meetings, and a large number are taking their stand for the faith. These evangelistic campaigns throughout the Orient have made a great impression upon our believers, and they have been a great inspiration to our mission workers. Many national workers have been associated with these evangelists, and have learned how to conduct meetings on a larger scale and in a more intensive way. Now they have gone back to their fields and are doing likewise. There is a great wave of evangelistic enthusiasm throughout the Far East.

Our Work in Timor

Brother B. M. Wickwire, in reporting on the publishing work, told of an experience that took place in Indonesia. Nineteen years ago our first pioneer worker went into a village on the little island of Timor. He tried to rent a place where he could stay while carrying on colporteur work. When the Roman Catholics learned of the colporteur's presence in the town, they warned the people not to have anything to do with him, not to buy his books, nor to rent him a house in which to live. So

the worker had a most difficult time, but finally he was able to find shelter in a tumbledown shack at a very high price. He settled there, and said to himself, "Now, how can I get started with my work? What shall I do?"

It happened that he was a violinist, so he took his instrument and a chair out into the middle of the village, sat down, and began to play. After a while a few people began to look around the corner, and some came near him. When it grew dark a man brought him a lamp so that he could see to follow his music. Then someone else took pity on him and brought him some food, which hitherto they had been unwilling to sell. After eating, the colporteur played on until midnight. A crowd gathered, and some of them began to ask questions about his work, so he took out his prospectus and told the people about his books. Many were purchased. Night after night he played his violin and sold books. Later on two more colporteurs followed; then a minister was sent to baptize and organize a church of sixty believers.

One morning in November of 1952, while the minister was perfecting his church organization and arranging for the baptism, the wife of one of the candidates was hurrying from one government office to another trying to get someone in authority to prevent her husband from being baptized. She thought a policeman could be found to come and put a stop to it, but she was assured by the officials that it would be impossible to interfere, because this territory was now a part of Indonesia, and grants religious liberty to all its citizens.

Hour of Opportunity in Indonesia

This is the hour of great opportunity in Indonesia, an hour of tremendous responsibility for those who have this truth to proclaim. One colporteur reported having raised up seven churches, with a total of 284 members. With more than five hundred colporteurs, you can understand something of the wonderful impact being

made by our literature upon the hearts and lives of our people in those lands. This brings to mind the statement appearing in "Gospel Workers," page 112:—

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

This is why we can bring these wonderful reports. That is why so many thousands of heathen in Africa and Inter-America, in the Far East and throughout the South Sea Islands, are flocking into the church today. It is not because of our great wisdom, not because of our superior equipment, not because of the money at our disposal, or our resources of men and facilities, but because God co-operates with those who go in His name.

How we ought to thank God for the marvellous honour and privilege bestowed upon us to be workers together with Him! We do not have to work in our human weakness, but through co-operation with Christ we are made complete in Him. He has made it possible for our brethren in all these various lands of earth to do the deeds of omnipotence, winning men and women from darkness to the light of truth.

—"Review and Herald."

Our Message Wins a Friend

R. E. CRAWFORD

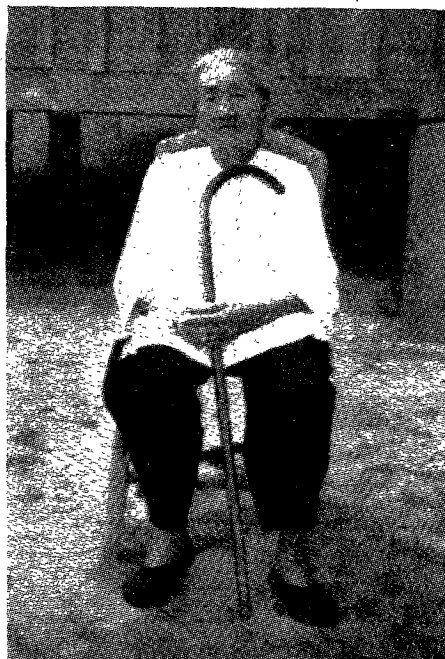
Promotion Manager and Director of Public Relations with the "Faith for Today" Television Programme

Today I would like you to meet a friend of "Faith for Today" who views the telecast with sincere appreciation as occasion affords. But this is not his only contact with Seventh-day Adventists. He has read much of our literature and is deeply convicted. The book "Education" he considers a classic. He is especially delighted with L. E. Froom's three volumes, "The Prophetic Faith of Our Fathers." These he has painstakingly read, as indicated by his letter to Pastor Froom:—

"I read every word in the chapters, the acknowledgments, the bibliography, many of the footnotes, the introductions, the appendices, and gave some attention to the topical subjects and the indexes."

If, by now, you have concluded that an important individual is being introduced you are correct, for he is church editor of a newspaper having a Sunday circulation approaching half a million. Naturally, then, he would be interested in great religious agencies, such as radio, television, powerful writings, and people who live godly lives. As a result he made the following statements in his letter to Pastor Froom:—

"As to the prophecies, they cannot be intelligibly questioned. My oft-stated conviction is, we are running exactly on schedule time, just as we have been informed time and again by God's prophetic spokesmen. My conviction now is, we



Madame Chong Chau Lan, aged eighty-two, the oldest Seventh-day Adventist in North Borneo.

have only two sure things: (1) the certainty as to what men will attempt to do, (2) the sure certainty of what God's holy Bible says will come. Personally, I have not one whit of hope or trust in anything else. All else is 'sinking sand.' Would that our 200,000 preachers in America would occasionally give forth on these sublime themes. 'My heart is fixed.'

The writer has visited with this devout editor in his home. Be assured he is doing more than write letters about his convictions. And if our eyes could but be opened we would note deep interest on the part of multitudes of others, both in high places and in low, who view in a favourable light God's truth for this time as a direct consequence of all combined active agencies that God has placed at our disposal.

—"The Record" (American publication), 4/2/53.

Good News from Germany

PAUL WICKMAN, Radio Secretary

On the occasion of the fourth anniversary of the Voice of Prophecy broadcast—called "Stimme der Hoffnung" in Central Europe—many letters of congratulation came to our Berlin office from listeners and Bible Correspondence School students. During those four years 25,051 persons applied for the Bible lessons. Max Busch, radio secretary for the Central European Division, writes:—

"We are marching on full of hope and with great courage. The daily mail brings filled-in questionnaires and letters in which the students ask for further information concerning Bible questions." From a thousand to twelve hundred letters must be answered every month.

Pastor Busch states further that these Bible lessons come from the homes of the educated, the homes of craftsmen and workers, as well as from the narrow rooms where refugees have found shelter. "We learn," he says, "about the material, mental, and spiritual needs of our students, and are happy for the privilege of bringing them the message of Jesus Christ, the Saviour and Redeemer of all men."

He relates that a man working in a coal mine wrote: "I recommended the broadcasts of the Voice of Prophecy to many of my fellow workers who are strong atheists and absolutely do not attend any church service or religious meeting. They always become angry at the mention of the name of the Lord. It is strange to see how these same people like to listen to the Voice of Prophecy programme and are even longing for it."

Pastor Busch tells us that "farmers hurry home from their work before the programme comes in over the radio in order to hear the Voice of Prophecy, and afterward they return to their hard work in the fields and are newly encouraged and spiritually strengthened. During the night hours hundreds of eager students are studying the lessons, reading the Holy Scriptures, and answering the questions in connection with the Bible subjects. People living in loneliness, where no preacher has ever reached, and who have never had the privilege of attending a religious meeting listen to the message by radio, and through the Bible lessons are encouraged and strengthened to accept the faith."

A Protestant minister and a Catholic teacher, each in the quietness of his own home, studied the Voice of Prophecy Bible



Pastor Paul Wickman

Correspondence Course, and each came to the same conclusion—that this is indeed the truth. They are now looking for other employment that will enable them to be obedient to the law of God.

A Franciscan monk left the monastery longing to find truth and peace for his heart. One day he heard the radio message of the Voice of Prophecy. His heart was touched by the good news, and he enrolled in the Bible course. He has since been baptized, joined the church, and has gained rest for his heart.

Radio is truly God's winged messenger. No mountain, river, boundary line, or high wall can keep it from reaching hearts longing for the good news of salvation.

—"Review and Herald."

Our Army Chaplains in Korea

W. H. BERGHERM

We have just learned that Chaplain C. R. Holden is now in Korea. This makes two Seventh-day Adventist Army chaplains on duty in that troubled land.

Chaplain Holden, while en route to Korea, baptized two young soldiers in the swimming pool at Fort Lewis, Washington. One was a former student for the ministry. He first heard the message from a consecrated Adventist family when they picked him up in their motor-car as he was on his way to camp. He was so convinced of the truth that when he talked to his sergeant about Sabbath privileges, the sergeant too was interested, because he had been reared a Seventh-day Adventist. The result was that both were baptized together.

These two men brought a third soldier who wanted to be baptized, but there was not sufficient time. Pastor Holden writes that he hopes to meet him in Korea, where they can continue the plans for his baptism. This makes eight souls he has baptized in the eight months he has been in the Army.

—"Review and Herald," 9/4/53.

Open My Eyes that I May See

FENTON EDWIN FROOM

Five mornings a week I pass a certain street corner as I drive my girls to school. There I often observe a blind woman and her "seeing eye" dog. It is a pleasing sight to see otherwise impatient men and women courteously waiting for this woman and her companion to cross the busy intersection.

Pity gives way to admiration as this sightless soul confronts the obstacles of traffic and meets the challenge through the eyes of her faithful and devoted friend, a German police dog. Marvellous are the experiences that could be recounted of the exploits of dogs for their masters, and especially those who act as eyes for those less fortunate than we.

In pondering this recurring experience I have observed many people who seem to be tragically blind in their understanding of spiritual truths. Young people have a craze for excitement, the desire to try anything new, just to get a thrill. The lure of these modern days has been intensified by radio, and now by television. Years ago young folks enjoyed reading substantial and satisfying types of books, such as autobiographies, and books dealing with travel, invention, and new developments in the field of science. But today most youth want something with more action, an ingenious plot, a dramatic ending.

I find all too many young people, in and out of the church, who will not be bothered reading even good books, much less the Bible. "It's too narrow," they say; or, "There are too many don'ts in it." Actually, most young people who make such declarations know very little about what they are saying, for they have never really tasted of the Book to see whether it is good.

I believe young people would love to read the Bible if they only tried to understand it. Furthermore, all too often we find older folks who do not read the Bible. They are sceptical, and fill the minds of boys and girls and youth with strange ideas about what the Bible says and teaches.

Have you been reading your Bible lately? It is the Word of God. It is a foundation that "standeth sure." It reveals the greatest Person who ever lived—Jesus Christ. It reveals Jesus as the Saviour of the world. It shows the way to have life everlasting. It tells the story of the entrance of sin, the conflict with sin, the victory over sin through Christ, and the triumph of sinners who become saints here in this world, and who will soon live in a new world for ever.

It is not the book of the month, or the book of the year, or the book of the century, but the book of the ages. Those who are blind read it and see. Those who are deaf read it and hear. Those who are dumb read it and speak. It is the book that raises men dead in sin to a living fellowship with Christ.

Spiritual blindness is a disease. With some folks it is lying dormant, waiting for some crisis. With others it is sapping the spiritual life away, so that the person senses something is wrong, but does not realize the cause.

Some young people use spiritual blindness as an excuse to gain their own ends. They do not do what they should because it would be inconvenient, or it would mean a sacrifice of companions, or position, or perhaps the possibility of advancement. How dangerous it is to close our eyes to

truth! Can we be proud of ourselves if we turn our backs upon Christ?

The Man who walked the dusty roads of Galilee once uttered these words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8: 36. What challenging words! Is it fair to myself to let spiritual blindness cheat me out of happiness here and eternal life over there? Solomon put it this way: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12. And the Apostle James, out of his experience, wrote, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17.

That woman and her dog came to mind so often. She is blind physically, but she has eyes and can see. She is a Christian, too, I have learned, and can see spiritually. What a mighty challenge to us who have our eyes and can see physically. But can we see spiritually?

David was inspired to say, "Open Thou mine eyes, that I may behold." Young friend, will you let those words be the song of your heart and cry out in simple faith, "Open Thou mine eyes, that I may behold"? Jesus will remove mountains, so you can see the beauties of His land beyond. He will lead you to new heights, where you will see the glorious fulfilment of His promises in your life. Will you by faith let Him open your eyes, that you may see His wondrous love and His purpose for your life?

—"Review and Herald."

Conversion of an Infidel

JOHN WALTER HALLIDAY

In a timber camp in the midst of the forest, two men were strangely drawn to each other. One of them was Tim, who was short and hump-backed, with strong sinewy arms, who had been in the camp many years and was a general favourite. The other was a new-comer, a tall, broad-shouldered young man, who carried himself proudly erect, and had a clear-cut face and steel-blue eyes. To the surprise of all, Tim was attracted to him, Raymond Lee, and in unobtrusive ways showed his preference for him that won the kindly tolerance of the young man. One day Tim said to him, "Ray, you've a lot to be thankful for. . . . You know books, and you've had a chance." Ray pondered over Tim's words. A chance? Yes, he had had that, and had thrown it away.

One snowy day Raymond and Tim were working with a large party of choppers. Suddenly a monarch of the forest crashed to the ground. Above the noise a cry of pain and terror was heard. It was from poor crippled Tim. A branch of the fallen tree had swept him off his feet and pinned him to the ground. Raymond was the first to reach him. Carefully Tim was freed, and found to be fearfully mangled.

"I guess it's all over with me, boys," said Tim, trying hard to keep his voice steady. "Ray, stay by me. Oh, be careful!"

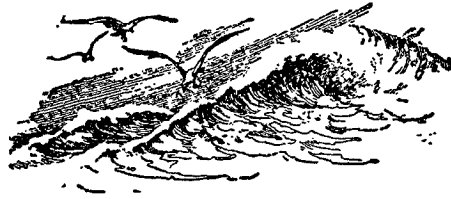
They carried him to the camp and a doctor was sent for, but it seemed that he would die before the doctor came. When he was laid on a rude bunk, he said: "It's death, boys. Tell me about God. No one ever told me."

The men were silent, so Tim spoke again: "Ray, tell me. You must know, because you're different from the rest of us."

All eyes now turned toward Raymond. So he bent over Tim, asking, "What is it you want to hear?"

"All about Him. You see I don't know much. Can't you tell me about Him? Pray for me."

Raymond was stunned. His face grew white and stern. His father was a minister. He had himself been a theological student, and had been influenced by a sceptical classmate, and had read books that had implanted doubt in his mind. Thinking himself superior mentally, he had gone on till he had cast aside the faith of his dead mother, and had denied God. So he forsook his studies, wrote defiantly to his father, and at last in desperation had hired himself out to work in the timber camp. All this flashed



More than Sand

HAZEL HARTWELL SIMON

"More than the sand," God's thoughts to me!

More than the grains that surround the sea!

*More than the sand dunes rippled, wide,
Kissed by the sun and wind and tide.*

*Countless in number, thoughts of His,
Warm as the sun-kissed shoreline is;
Swept by His heart's great love to me,
Rich with the gifts of eternity.*

*Wonderful thoughts of peace and gain!
Pouring out like the sand's bright rain;
Endless and true in their constancy,
Gracious thoughts of the Lord, to me!*

through his mind, and now this dying man was asking him to pray for him. A groan escaped him and he said: "Tim, I cannot! I —" and he paused, unable to say that he did not even believe in God, to whom even dying Tim had turned.

Raymond could bear no more. So, turning away, he rushed out into the storm and strode back and forth, he cared not where, heeding neither wind nor snow. Face to face he grappled with his great problem, his right relation to God. His sceptical theories fell away from him. He had nothing now to stand upon. Then came a struggle as for life itself, till at last he reached a decision that meant everything to him, as with all his soul and strength he won his way back to God with the determination, "I will believe in God, and I will obey Him! I will believe in Jesus, and I will trust in Him as my Saviour! And I will tell others the story of His saving love, and do all I can to win others for Him!"

The shadows of evening were gathering in the room where dying Tim lay, when Raymond entered and went to his side and said: "Tim, I have been with God. He has forgiven me, sinner that I am. Now I have come to tell you of His love." Then simply and tenderly he told the story of God's love in sending His beloved Son into

the world to die for the lost—to become the Sin-bearer of all who would accept His salvation. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

As others gathered around the bed, they saw the light that came into Tim's face as he gasped, "I see!" Raymond knelt down, and one after another of the men knelt with him. Never had he prayed such a prayer before, for a soul on the verge of eternity, and God answered!

"It's all right!" Tim murmured. "Ray, you tell everybody." "Yes, Tim, I will spend my life telling it," said Raymond. Tim said feebly, "I thank Him!" And in a few moments all was over.

Raymond faced the men and said: "Boys, I have gone back to the service I pledged to God many years ago. You heard my promise to Tim. Will you forgive the spirit I have shown toward you, and let me begin by telling you?"

"Yes, we will," said the leader of the men. "When we come where Tim is, we will wish we had heard." So Raymond began at once and told them the story of Jesus and His love. That night he wrote to his father, saying that he would remain till he heard from him. The next night he told the men still more, and the third night his father arrived to help him, and the glorious work went on until seventy souls had accepted Christ as their own personal Saviour, and were rejoicing in His great salvation!

If you are an unbeliever in God and in Jesus, would you not have the cleansing from sin, the sweet peace of forgiveness, and a new life in Jesus, like Tim when he said, "I see"?

Or if you are one whose circumstances are hard to overcome, like Ray's, if necessary, will you not also struggle as for your life, eternal life with Christ in glory, make your decision, and tell it thus to God: "O God, I will believe in Thee, and I will obey Thee! I will believe in Jesus, and accept Him as my Saviour too! So give me Thy forgiveness, cleansing, and keeping, and help me to be faithful to the end!"

How gladly He will do so, for it is especially necessary now, as the world is fast becoming more confused and fallen. The acceptance of Jesus will bring you all the power of Christ to be victorious day by day. What peace and satisfaction will come into your life, as came to Tim and Raymond, and with what joyful assurance you will be strengthened to go forward victorious always through Christ, who will so soon appear in glory to claim you as His own for ever and for ever in His matchless kingdom of eternal glory and joy!

—"Oriental Watchman," March, 1953.

Sabbath Schools and Mission Support

L. L. MOFFITT

The world statistics for the fourth quarter of 1952 reveal a world membership in our Sabbath schools of 1,120,998 in 17,993 Sabbath schools. The fourth quarter's Thirteenth Sabbath Offering was the largest fourth quarter offering in our history, amounting to \$328,164.64 (£A147,673). The total offerings to missions from all our Sabbath schools for the year 1952 amounted to \$5,453,183.02 (£A2,453,927).

Do You Know What You Believe?

D. A. DELAFIELD
Associate Editor, *Review and Herald*

One of the engraving department workers here at the *Review and Herald*—who spends an evening or two every week giving Bible studies—stirred up our thoughts about this question of intelligent witnessing for God while he was visiting in our home last evening. "Do you know what you believe?" It was a question, he said, that he had asked himself while giving Bible studies to a friend who had so many texts of Scripture in readiness to challenge the Adventist viewpoint on the state of the dead, the Sabbath, and other controversial doctrines, that our brother was perplexed. One hard question on the resurrection particularly stumped him.

"I left my friend's home with a promise to return with a Bible answer," he said with a serious look on his face. "Now I've begun to dig for myself. I have discovered that the Bible is full of truth, but if you want to know what it says, you have to take time to investigate. I think I can go back to Paul's house now and show him that our position on all of these doctrines is supported by the Scripture."

Perhaps you have had a similar experience. Giving Bible studies to our friends will often awaken us as much as them. How many of us have been embarrassed by inquiries, the answers to which we did not know! All of which leads us to repeat the question, "Do you know what you believe?" Every Adventist, minister and layman alike, should be able to answer this query without blushing.

Begin Searching for Bible Reasons

Better get out your Bible and history books and begin searching for the reasons why you believe as you do. And do not depend too much on commentaries. Take your concordance, and search for texts. Better still, begin reading the Bible through from a doctrinal viewpoint. On a separate sheet of paper write down each text that gives support to a particular doctrine. While you are looking for Bible reasons to bolster the cardinal points of your faith, stretch your brain and heart fibres long enough to encompass the foundation facts concerning such matters as noncombatancy and religious liberty.

Go on, and search for proof texts on church organization, and church ordinances, social standards for the Christian, God's plan for home builders and their families. Search, search, search—diligently through the precious volume—for light and truth, and pray for wisdom to understand the meaning of the Scripture. The Spirit of truth will be present to open your understanding and teach you what is the mind of God. Think of every doctrine in relation to the work of Christ and the plan of salvation. Remember where to find the key texts. Memorize the important ones. As your mind is exposed to the life-giving energy of the Word of God, your vision will expand, your faith will increase, and your experience in Christ will deepen. Better than anything else, your effectiveness as a witness for the Master will greatly enlarge.

We take our precious doctrinal truths too much for granted. We treat them almost the same way some folks treat their relatives. Since we live with them, we do not pay much attention to them. But suppose husband or wife, son or daughter, were taken from us. Would we not look

at them differently? How do you feel when your wife or husband is away on a trip for several months? Are you not lonely? Of course you are. Suppose that the Bible were taken from you. Would you not wish that you had spent more hours with the sacred volume when you had opportunity to study it?

In no area of life is ignorance more distressing than in the field of religion. Adventists are known as people of the Book. Do we live up to our reputation? Frequently we pity the ignorance of our Catholic and Protestant friends, who believe in such un-Biblical teachings as Sunday sacredness, the natural immortality of the soul, infant baptism, the confession, and the mass. These doctrines are pagan in their origin. This we Adventists know. But are we prepared to show our sincere though uninformed Christian friends exactly how they are deceived? And after revealing the pagan origin of these teachings, are we equipped by virtue of personal inquiry into Bible truth to give the verse in the Scriptures that clearly reveals the light on each of these subjects? Every Adventist should know the Bible answer to the superstitious doctrines held by an apostate church. How else can we accomplish our Heaven-ordained work and reach honest hearts?

Large numbers of Methodists, Baptists, Catholics, Jews—in fact, people of every persuasion—hold to their respective religions and refuse to change, urging the age-old argument: "If my parents' religion was good enough for them, it is good enough for me." We should know our faith so well that we choose to belong to the Adventist family because we have discovered by our own investigation of Bible truth that we are not in error, but sound and correct in our doctrinal views.

Know the Truth for Yourself

In the early days of the advent movement the pioneers spent long hours searching out the great truths we believe today, but why should we depend entirely upon their testimony concerning our faith, even though it is a good and a true witness? The highest responsibility of any intelligent creature is to know for himself why he believes what he does. The Bible will stand the test of investigation. The Adventist faith will not be injured by an honest inquiry into the reasons for our distinctive beliefs. "Be ready always to give an answer to every man that asketh you," said Peter, "a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

Wrote Mrs. E. G. White:—

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honour God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. . . .

"God has given us His Word that we may become acquainted with its teachings, and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, 'What shall I do to inherit eternal life?' the Saviour referred him to the Scriptures, saying, 'What is written in the law? how readest thou?' . . .

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in

the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."—

"The Great Controversy," pages 597, 598.

—"*Review and Herald*."

Eisenhower Said to Be Critical of Drinking at White House

President Eisenhower has advised religious leaders in Washington, D.C., that he does not approve of the consumption of liquor at the White House. General Eisenhower has expressed himself strongly on the subject, it was learned. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their offices. Although cocktails were served to foreign envoys at a recent diplomatic reception, the President viewed the matter critically and his position has been fortified by letters of protest that have come to the White House. Clergymen who have talked with General Eisenhower are well satisfied that his position is sincere and that there will be very little drinking at the White House during his administration, probably less than at any time since repeal of the Eighteenth Amendment in 1933.

—Religious News Service.

Quoted from "*Review and Herald*," 26/3/53.

The Sins of the Elder Brother

FREDERICK LEE
Associate Editor, *Review and Herald*

We have much to say against the younger brother in the parable of the prodigal son. He was ungrateful, selfish, irresponsible, licentious, spendthrift. We know not how many sins he committed. God had much to forgive when he came to himself and repented.

But what about the smug, dutiful, thrifty elder brother? As he thought of the errant member of the family he might have been one of those who prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke 18: 11. He no doubt felt quite a little self-satisfaction as he contrasted himself with his prodigal kin. Outwardly nothing seemed to be wrong with him.

The Sins of the Pious

Jesus gave this parable not only to draw attention to the wayward son. He wanted also to show that no man is wholly righteous, and that even the stay-at-home, go-to-church saints may fall into temptations, and expose their weaknesses. This was true of the elder brother. He was not so good as he seemed to be under favourable circumstances.

When the prodigal came home, sorry and repentant, the elder brother was not so willing to forgive him as the father. When invited to the festivities in honour of the son's return, he became angry and "would not go in." His heart was not closed to the sins of jealousy and pride. He was unwilling for his brother to receive an honour that he felt rightly belonged to himself.

The story is told of a holy man, the fame of whose saintly virtues had spread far and wide. The devil sent the most expert of his angels to try to tempt him into some act of sin. But the evil spirits were unsuccessful as they sought to inflame his appetites and passions and lead him into sin. The holy man stood firm, and they had to return to their master defeated. The devil chided them for their crude methods and stupid conduct. He told them that he himself would show them how to make a saint fall into sin. So the devil came to the holy man. He complimented him on his saintly virtues and his firm resistance against sin. As he ended his visit he remarked, "Have you heard the good news? Your younger brother has been elected bishop of Alexandria." At this announcement the holy man flew into jealous rage and condemned the church for its folly in electing his brother to such a high honour when he himself was so much better qualified for it.

Let us beware of the spirit of the elder brother. There are the glaring sins that the rebellious commit, but there are also the sins that beset the saints. So long as life shall last every man is subject to temptation, and all should heed the counsel of the Apostle Paul, who said, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12.

—"Review and Herald," 23/4/53.

WEDDING BELLS

THOMSON-CORNELL.—Golden rays of setting sun added charm to the bride who entered the Toowoomba church (Qld.) on the arm of her father, on the evening of May 3, 1953. Fiona Myrtle, elder daughter of Brother and Sister M. Cornell, and Stanley George, third son of Sister E. Thomson, both of Toowoomba, were the happy couple who chose this day to pledge their troth. As they set up their home in Dalby, Queensland, where Stanley is engaged in teaching work, we wish them God's blessing and pray that this home may be another beacon light for Christ and the message. B. C. Grosser.



"Because I live, ye shall live also"
John 14: 19.

CHALLENGER.—Sister Elizabeth Challenger passed peacefully to rest on May 4, 1953, in a rest home in Hobart, Tasmania, at the advanced age of eighty-eight years. Our sister accepted present truth, and was baptized by Pastor E. E. Roenfelt, in 1935. Over the years her love for Jesus never failed and she longed for the return of her Saviour. All were directed to the reunion day as we laid another of God's children to rest in the Cornelian Bay cemetery until the resurrection. She is survived by two daughters and three sons to whom we express our sympathy.

H. W. Hollingsworth.

PILGRIM.—At the age of sixty-four years, Lottie Elizabeth Alma Pilgrim passed to her rest on April 30, 1953. Our late sister accepted the message under the labours of Pastor C. H. Watson in 1911, and later joined the Murgon church in Queensland. With her husband she spent a period of four years in the colporteur work. At the time of her death she was a member of the Southport church, and her greatest joy was to give her testimony to the goodness and love of her Saviour. We laid her to rest in the tender care of the One she loved and worshipped until the morning of the glorious resurrection day. O. W. Knight

VEITCH.—Mrs. Florence M. Veitch of Brook Vale quietly passed away on May 8, 1953, in her eightieth year. Our late sister's fellowship with the advent cause dates back to the beginnings of our work in Sydney, for she was baptized by Pastor Robert Hare at Parramatta in 1891. During the period that Mrs. E. G. White lived at Harris Park she, with other early Adventist youth, often partook of the hospitality of her home. She was one of the charter members of our Manly church, N.S.W. This faithful and kind-hearted pilgrim now rests in the French's Forest cemetery. To the aged husband, the sons and daughters, and other loved ones, we extend our sympathy, and commend them to the care of the God of all comfort. A. E. Magnusson.

LEE.—Margaret Agnes Lee (nee Nixen) passed peacefully to her rest at her home in Maryborough, Queensland, on March 21, 1953, at the age of fifty-seven years. Our sister accepted the message in 1917, and two years later was married to Brother C. M. Lee. Together they laboured in the mission fields for some years, burying their first child in the Solomon Islands. With her husband she also gave years of service at Monamona Mission station, and later worked for the coloured brethren at Mackay, Queensland. The closing years of her life were spent in our book work. Up to the time of her death Sister Lee faithfully served her Master and carried heavy responsibilities in her home church. To her husband and children we extend our heartfelt sympathies, and pray that God will comfort their hearts with the certainty of the blessed hope. O. W. Knight.

CRADDOCK.—Sister Elizabeth Jane Craddock closed her eyes in death on Monday, April 20. Her decease severs a link with the distant past, for the late Pastor T. H. Craddock and his wife were associated in their labours with such men as Pastors Daniells, Woods, and Farnsworth. Pastor A. I. Mitchell led in the church service, while Pastor C. F. Hollingsworth officiated at the graveside. We laid dear Sister Craddock tenderly to rest in the Box Hill cemetery (Victoria), knowing that when Christ, who is her life, shall appear, she will appear in glory with Him. She leaves her only surviving daughter, Mrs. W. Chapman, of Auburn, together with her grandson, Brother Alan McGowan, an evangelist in South Australia, and her grand-daughter and four great-grandchildren to mourn their loss. We shall sadly miss Sister Craddock from among us, but rejoice in the knowledge of meeting again when Jesus comes. We extend to the sorrowing loved ones our sincere and deepest sympathy. W. T. Hooper.

DUFFY.—On April 10, 1953, as the result of an accident, sweet Shari Lynette Duffy, at the tender age of two years and one month, was snatched away by the cruel hand of death. Shari was the only child of Doris (nee Knight) and Louis Duffy. In the presence of a large number of relatives and friends we laid this little one to rest in the children's section of the Cornelian Bay cemetery, Tasmania, with the assurance that the promise of Jer. 31: 15-17 will be fulfilled in that great day. To her sorrowing mother and father words of comfort were spoken by Pastor H. W. Hollingsworth and the writer. We feel sure that many will remember these bereaved parents in their prayers. S. M. Uttley.

RETURN THANKS

Mr. and Mrs. W. Chapman of Auburn, Victoria, and family, desire to thank kind friends for their loving expressions of sympathy and floral tributes in their recent sad bereavement.

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.

WANTED to purchase, second-hand set of the "Testimonies" for minister in Holland. Please reply "Holland," care Record office, 148 Fox Valley Road, Wahroonga, N.S.W.

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GOOD HOME offered to married S.D.A. couple, pensioners, or two S.D.A. pensioner women friends, in return for light help. Write C. A. Madril, "Beulah," Ashton, South Australia, or phone Norton Summit 55.

FOR SALE.—Modern two-bedroom home, select position on Crawford Road, Cooranbong, ten minutes' walk to college. Electric range, wood stove, electric bath heater, Wonderheat, blinds, and fly-proofed. £2,000. Apply Truscott, Kuranda, North Queensland.

ACCOMMODATION (plain) in sup. sub. Melbourne, for one interested in either selling, assembling, or delivering (in spare time if wished) the much-favoured "Educational Rubber Stamp Sets." Reply Box 1571 P, G.P.O., Melbourne. Also, I should like to hear from anyone interested in selling in own district. Stamped envelope for reply please.

FOR SALE.—Attractive modern fibro home, all electric, with fire-place, also flatette, phone, floor coverings, blinds, and lamp shades. Spacious lawns and garden, electric lawn-mower. Town water. Double garage 40 x 20. 8½ acres land, 450 mixed citrus, mostly navels. 5 acres under Skinner irrigation with electric pump. Permanent running creek. Suitable for vegetable garden. Easterly aspect. Large shed, 2 stables, 2 small tractors, 2 horses, and farm implements. 45 minutes drive from Newcastle, ten minutes walk to college and factory. For further particulars apply Wes. Searle, 21 Avondale Road, Cooranbong, N.S.W.

BREVITIES

Among recent visitors to our head office at Wairoonga were Brother and Sister John Ross and family. Brother Ross is principal of the Adventist school at Hawthorn, Victoria. They are enjoying a brief holiday with Mrs. Ross's relatives, and visiting some of our schools.

It now seems that the way is clear for Pastor T. L. Oswald, Home Missions secretary of the General Conference, to visit the Australasian Division this year. He is planning to be in attendance at two general meetings to be held in Fiji from September 16 to the end of that month, before coming on to Australia. It is planned that Pastor C. C. Weis will accompany Pastor Oswald on his Australian itinerary.

Breaking away from their round of duties at head office, Pastor F. A. Mote, accompanied by Pastor C. C. Weis, recently made a brief tour of several churches in the South New South Wales Conference. Taking in Wagga and Griffith, they spent the week-end, May 16, at Broken Hill, and called at Parkes on the return. We are sure the believers in these distant parts of the state greatly enjoyed the visit of, and inspirational addresses given by, these brethren.

Visitors to Avondale

DAVID E. LAWSON

18,000 Miles' Journey Home

A recent visitor to the Australasian Missionary College was Pastor L. C. Shepard, who is on his way home to the United States of America. In all he will travel 18,000 miles, having commenced his journey at Poona, India.

Although he comes from America, this gentleman has devoted the greater portion of his life to the spreading of the third angel's message in India, having served in that southern Asiatic country for a period of thirty-four years. His time has been devoted to the printing and distribution of our truth-filled literature. As he stated, this is a very difficult task, for, whereas we have only one outstanding language in Australia, in India there are many different tongues spoken. With this language barrier, India has proved to be a problem country for the missionary and evangelist. However, in spite of the setbacks, the work is progressing, and many of these people are accepting the Christian way of living and are worshipping the true God—keeping His commandments and the faith of Jesus.

The Adventist printing press at Poona, Pastor Shepard's headquarters, is publishing in no less than thirteen languages.

When the question was asked this faithful worker, "What are your plans for the future?" he replied that he was anxious to return to India after his furlough and continue the work among these people.

All at Avondale enjoyed listening to the experiences from India, as related by Pastor Shepard, and we wished him God's protection as he wends his way homeward for that well-earned furlough.

In responding to an invitation to transfer from the Gilbert and Ellice Islands to the Indian Mission in West Fiji, Brother and Sister K. Wright and children are passing through Sydney, as there was no satisfactory direct transportation. They are looking forward with interest to their new field of labour among the several thousands of Indians in that part of Fiji.

From the "British Advent Messenger" we take the following intimation: "Pastor T. S. Brash is continuing at Kilmarnock, where a good interest is being maintained, and where we hope a permanent place of meeting will soon be secured."

We are privileged to cull the following further details from a personal letter from Pastor Brash to Pastor Ulrich. Pastor Brash writes:—

"I am happy to be able to tell all and sundry that we now have a church company about twenty-five strong right here in Johnny Walker's town. We are 'going strong.' Kilmarnock is also the 'capital city' of the Plymouth Brethren. We are happy here in the work, and the prospects look really fine. One year ago we did not have a single person who knew about Seventh-day Adventists. We are looking around for a place of meeting. It is a glorious work, this pioneering in the old country. Wish I could introduce the Aussies to my next-door big town, Ayr, with 50,000 inhabitants and not a Jonah to 'preach the preaching' bidden by God."

Week of Prayer

At Avondale, as well as throughout the rest of Australasia, April 18-25 was set apart as the Week of Prayer. As Adventists we certainly believe in prayer every day, but this particular week is a time of deep heart searching, a time to seek God earnestly.

Pastor C. C. Weis, the Home Missions secretary for the division, held meetings twice daily in the college chapel. These were very inspiring, and everyone present received great spiritual blessing.

At the commencement of the week, Pastor Weis pointed to the wonderful time in which we now live, the time of the last-day prophecies of the Bible. Our minds were directed to that passage in Luke 21: 25-28, where we find "men's hearts failing them for fear." Men are looking down at the world in these last days, but God's people are told to "look up . . . for your redemption draweth nigh." Yes, it will not be long before Jesus comes, but the great question is, "Are you ready?"

With these thoughts in mind, the Week of Prayer commenced. During the week many wonderful decisions were made. Pastor Weis was untiring in his efforts to help the young people. When he was not preaching a message from the pulpit, he was to be found in his temporary office, assisting the students with their many problems. Well on into the night he would talk with them.

As the meetings continued many hearkened to the pleadings of the Spirit of God. On the closing Sabbath, Pastor Weis took as his text Hosea 10: 12: "Till He come and rain righteousness upon you," and all were reminded of the words spoken by Isaiah, "Seek ye the Lord while He may be found."

A call was made for those to stand and come to the front of the chapel who had never been baptized, but who desired to

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follow their Saviour. Another call was made for re-consecration to God, and it was really inspiring to see every person, in that crowded chapel, standing. Many of these stepped forward into the aisles in response to a call to those who wanted victory over besetting sins.

The Week of Prayer was a time of real spiritual uplift at Avondale and we feel sure that the Spirit of God was present in a very special way.

All Belongs to God

"Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one-tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion that means may ever be flowing into His treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God."—"Testimonies," Vol. VI, page 386.