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The Church's Charter

W. E. BATTYE, President, Trans-Tasman Union Conference

IN one of the larger churches of a Protestant denomination, the conference was greatly depressed by the continual reports of decrease in membership. Suddenly a new note was struck when one centre reported substantial increase in membership. The chairman desired to know the reason. The young minister who was responsible said, "The explanation is just this. We have had a campaign, and the increase is due to the preaching of the evangel." For a moment there was silence, and then with a touch of sarcasm, the chairman said, "What do you mean by 'the evangel'?"

I suppose if we answered the question we would say, "The evangel is the gospel, the good news of God's grace that brings us freedom from sin, and the hope of eternal life." The Archbishop's commission defines it, "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King."

"Evangelism," says Dr. Rattenbury, "is to proclaim to the lost, the last, and the least, the gospel of salvation. And it is more than a proclamation; it is a passionate seeking for them until they be found."

My conception of evangelism has always been a flaming heart. Lord Beaverbrook said, "The evangelist is the man

who has the greatest capacity for doing good. I would choose rather to be an evangelist than a cabinet minister or a millionaire."

The Apostle Paul was a great evangelist. No other matters engaged his attention. He had no side-lines, but with a single purpose and with a devotion that never palled, he gave his strength to the message of the evangel. We may think of the apostle as a great logician, as one who sets forth the atonement of Christ and His priesthood clearly and in masterly lines; but in it all he declared: "This one thing I do"; "Necessity is laid upon me"; "Woe is me if I preach not the gospel." We observe his ardour and fervour of spirit as he writes to the Greek, Roman, and Galatian churches of the coming apostasy. Hear again the turbulent words of warning, counsel, and entreaty as they pour forth from his hot heart: "I could wish that myself were accursed from Christ for my brethren." Rom. 9: 3. "By the space of three years I ceased not to warn everyone night and day with tears." Acts 20: 31. "I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. 3: 18. "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4: 19. "I will very gladly spend and be spent for you." 2 Cor. 12: 15. Or as Moffatt puts it, "For your souls I will certainly spend my all and be

spent myself." Then in the same book he declares, "For the love of Christ constraineth us."

There was no labour too exacting, no task too arduous, no work too strenuous for this man who was impelled by a divine enthusiasm for his Lord. So he could say to the Corinthian brethren, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11: 1.

Jesus was the great evangelist. John said of Him, "He shall baptize you with the Holy Ghost, and with fire." Jesus was not phlegmatic. They compared Him with Elijah, the prophet of fire, and with John the Baptist in His fervent utterances, whom Jesus called "A burning and a shining light." John 5: 35. He possessed a grand enthusiasm, a fervent zeal. See how He was moved to fiery indignation and imperious haste when He drove out the money-changers and overthrew their tables. They were so terrified that they fled from His blazing indignation, and the impression made, at least upon one of the disciples, recalled to him the scripture: "The zeal of Thine house hath eaten Me up."

Frequently we read of the surging emotions that poured forth from His soul, where it says, "He was moved with compassion."

"Let me look at the crowd as my Saviour did,

Till mine eyes with tears grow dim.

Let me look till I pity the wandering sheep

And love them for love of Him.

"I want a passionate power of prayer
That yearns for the great crowd's soul;

I want to go 'mong the fainting sheep
And tell them my Lord makes whole."

Jesus was never ashamed of His emotions. We very often are afraid to express them. Jesus wept over Jerusalem. We scarcely find time to weep for ourselves. He was enthusiastic; we are too self-controlled. He was eager; we are too detached. We have all the light that is being poured upon this generation. We have abundance of light, but not enough heat. In some way we will have to regain the fine fervour, the enthusiastic zeal, that moved in the heart of our Lord and His apostles. John Knox was a firebrand for God. One of his friends said, "So mighty was he in his yearning that I thought he would break the pulpit into bits."

But it is not alone upon the ministry that the task of evangelism rests. It is the programme of the whole church of God. It is the work of the whole church, with the whole gospel for the whole world. When the householder called for labourers in his vineyard from the market place, he excluded none, but gave "to every man his work." The Lord gave the gospel commission not only to the eleven disciples, but to the five hundred brethren gathered together upon the mountain-side, when He said, "Go ye into all the world."

Evangelism, then, means an awakened church through a Spirit-filled ministry. We can never kindle the dead timbers of

any soul unless the fires are burning in our own. "If the church would be pure, the church must be passionate. Elevation of character depends upon warmth of affection. A fiery heart, by the energy of its own heat, creates a self-preserving atmosphere against the devil." God has no place in His church for a refrigerator. One church was giving its annual report, which read, "Added none, dropped none. We are all united in our church," and as the delegate took his seat, he remarked in an undertone to a neighbour, "frozen together."

Is it not time that we gird up our minds, and have done with lesser things? "The work that centuries might have done, must crowd the hour of setting sun." Is it not time that we put on the armour of Christ's righteousness and march forward to meet the entrenched legions of darkness in a glorious crusade against the world, the flesh, and the devil? Is it not time that we take the offensive in the field, instead of being on the defensive? Is it not time the church of God fulfilled her mission to the world and manifested all her glory, "fair as the moon, clear as the sun, and terrible as an army with banners"? Is it not clear that we must engage in the battle, if we are to share in the victory?

"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died."—"Testimonies," Vol. VIII, page 148.

"If lay members of the church will arouse to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand

under the banner of Christ."—Id., page 246.

Let us, therefore, go forth in His name into the fullness of the blessing of Christ.

Is not this the church's charter? Is not this its grand task and its mighty mission? Let us go forth, then, with confident faith.

Facing a task unfinished,
That drives us to our knees,
A need that undiminished
Rebukes our slothful ease;
We who rejoice to know Thee,
Renew before Thy throne
The solemn pledge we owe Thee,
To go and make Thee known.

Where other lords beside Thee
Hold their unhindered sway,
Where forces that defied Thee,
Defy Thee still today;
With none to heed their crying
For life, and love, and light,
Unnumbered souls are dying,
And pass into the night.

We bear the torch that, flaming,
Fell from the hands of those
Who gave their lives proclaiming
That Jesus died and rose;
Ours is the same commission,
The same glad message ours,
Fired by the same ambition
To Thee we yield our powers.

O Father who sustained them!
O Spirit who inspired!
Saviour whose love constrained them
To toil with zeal untired;
From cowardice defend us,
From lethargy awake!
Forth on Thine errand send us
To labour for Thy sake.

—Bishop Frank Houghton.

Faith Plus Works Unearths Prophetic Evidence

F. D. NICHOL

Last week we called attention to the significant article, published recently in the "Review" for April 30 ["Record," June 15], which told of the evidence found to support firmly the date 457 B.C. as the beginning date of the 2300-day prophecy, and thus A.D. 1844 as the date of its ending. We also recounted historical facts concerning the rise of the advent movement in that year, and the great importance of the 1844 date in connection with our claim that the movement of which we are today a part arose in fulfilment of prophecy.

It was the certainty of their prophetic belief, particularly in relation to the time of the ending of the 2300-day prophecy, that fortified the hearts of our advent pioneers in the dark and hostile days immediately following 1844. Indeed, it has been this confident assurance that has given to the movement throughout its history, even to the present day, its crusading quality and the spirit of sacrifice within its membership. If men really be-

lieve that they have been raised up of God in fulfilment of prophecy to do a great work for Him, they are willing to dare and to sacrifice to accomplish that work.

Attempts to Make 1844 Look Ridiculous

Great has been the wrath of the dragon against this movement. He is a student of prophecy and well knows that the Adventist claim that it is God's last movement in the world is interlocked with a great time prophecy and with certain great historical events of 1844. And so from that day onward he has sought to disseminate on every side the malicious story that the advent people in 1844 were a wildly fanatical, irrational rabble who were guilty of most foolish excesses; for example, wearing ascension robes. So widely have these false stories been circulated that many who have heard our preaching, which focused on 1844, have been quick to conclude that if we marked our beginning by that date, we certainly could not be the people God intended to preach His last message to the world, for God would not choose fanatics.

Our pioneers were on record that these stories were false, and foremost was Mrs.

White, who declared emphatically that no ascension robes were worn, that indeed the days just preceding October 22, 1844, were days of true spiritual awakening and decorous conduct. We as a people believe in Mrs. White, for we hold as one of our doctrines that the gift of the Spirit of prophecy was manifested in her. But so great is the power of falsehood, oft repeated, that many among us came finally to fear, some even to believe, that the year of the origin of this advent people was marked by great and ridiculous excesses. There was, of course, Mrs. White's emphatic declaration, but how slow of heart men have ever been to believe all that the prophets have written! We now know, from an examination of the historical records, that the stories are indeed false, and that the devil's attempt to cast a shadow over the events of the year 1844 stands exposed.

A Historical Challenge to the 1844 Date

But the devil, who seems too busy ever to sleep, has had another line of attack made ready. He has capitalized on the erroneous conclusion reached by many well-meaning historians concerning the date of the beginning of the reign of Artaxerxes. Historians have increasingly declared that this king's decree to restore Jerusalem, which decree marks the beginning of the 2300-day prophecy, was given in 458 B.C. Here was a challenge to our basic belief that the year 1844 was the right year for the ending of the prophecy. If it began 458 B.C., it would have to end in A.D. 1843. The challenge involved not simply our understanding of Scripture, but also our understanding of the facts of history.

What should we do? Three courses were open to us. We could accept the new date in a blind mood of deference to the wise men in great centres of learning. Or we could defensively hide away as much as possible from the contrary evidence presented by the historians, asserting emphatically to ourselves and others, in a dramatic gesture of faith, that we believed in the 457 B.C. date no matter what anyone said. Or, finally, we could add works to our faith and courageously proceed to examine all the evidence and, if need be, look for further evidence, confident that if our faith were well founded, we might reasonably hope to discover the facts needed to buttress it.

To have followed the first course would have been, obviously, to surrender the major ground for our claim to be a distinct people raised up by God. To have taken the second position would have been to create in our own hearts an inner tension between faith and what appeared to be facts, and to create likewise in the hearts of our new converts the same kind of tension as they learned of the apparent facts from historians. And tension long continued almost invariably weakens, if it does not actually destroy, faith.

One or the other of these two courses has been followed by most of Christendom for nearly one hundred years now in regard to the alleged facts that learned men have set forth concerning such matters as the creation of the world and the de-



Coronation Day

VERA POTTER

*We see the emblems red and white and blue;
The crowns of gold, the purple, silken
folds;
The thousand lights where crowds are pass-
ing through
The flag-decked streets; and each heart
passing holds
A joy, a pride, a prayer; perchance, a tear.
And through this splendour glittering and
gay,
Our thoughts reach out and touch the
throne, and here,
We crown within our hearts a Queen, to-
day.

The lights, the pageantry, all soon are gone;
The trumpets, the triumphant shouts must
cease,
The inevitable, commonplace roll on.
Yet lingering, is thankfulness and peace,
For highest heaven has stooped and blessed
and seen
The crowning—the devotion of our Queen.*

pendability of the historical record of the Bible. When the evidence for evolution and higher criticism began to be presented in great universities by scientists, historians, and others as undebatable facts, most Christian leaders wilted, then slowly readjusted their religious beliefs to the so-called facts. The result has been that the Genesis story has largely been repudiated, and the historical records of the Bible relegated, in great part, to the realm of legend.

We chose to follow the third course, that is, not to accept blindly the so-called facts in behalf of 458 B.C., but to look at the record ourselves, and to look at it, let us admit frankly, in the light of a profound conviction that we have not followed cunningly devised fables in what we have hitherto believed. Only by looking at the

matter in this light could we find courage to challenge the conclusions of the learned, and to pursue our investigation with that resoluteness and indefatigable zeal so necessary to the unearthing of further evidence that might throw light on this question of chronology.

To have taken other than this third course would have been to betray the faith, to have confessed that we did not really believe what we thought we believed, and had proclaimed we believed. If our faith is so weak that it collapses before a learned pronouncement of historians, we are hardly fit candidates for membership in that company who will at last stand unafraid when the most dire pronouncements are made against their very lives.

Right here is should be noted that the decision to challenge the conclusion of the learned historians was not made by a lone group of ardent Adventists off in some far corner. There are critics at times who like to picture the Adventist leadership as lacking in confidence in the great essentials of the faith, so lacking indeed that they have really departed from the faith. These same critics like to portray themselves and the few who may be associated with them as being the only true defenders without whom the light of the message would soon go out in darkness.

It is proper, therefore, to observe, in passing, that the decision to investigate this crucial date was made by the leadership of the Adventist Church. The committee that studied the date was set up by the General Conference and reported to it from time to time along through the years that the study was made. Appropriately, therefore, the report of this special research committee was made to the General Conference Committee, which in turn released it for publication. Incidentally, the report published in the "Review" of April 30 is but the briefest summary of the findings of this research committee. Their complete report constitutes more than a hundred carefully documented pages.

A Joyous Meeting

We wish that all of our members in every corner of the earth might have been with us at the General Conference Committee meeting on Thursday morning, April 23, when the report was presented. We learned from spokesmen of the research committee something of the arduous labours that had gone into their investigation. We learned of the times when they were confronted with an apparently blank wall; there seemed to be no further evidence they could secure that would help them in the matter. Then, seemingly by coincidence, yet most surely by Providence, they heard of certain ancient papyri that had been lying in a trunk in the Brooklyn Museum and which only recently had been brought out for decipherment and study. The research committee explained to us that among these newly deciphered papyri was found the final evidence necessary to establish beyond question the 457 B.C. date for the seventh year of Artaxerxes.

As we listened to the report we could not but rejoice that the good hand of our

God had been upon us, that He had rewarded diligent study by giving to us added cause for faith and confidence in the certainty of one of the foundation beliefs on which the whole Adventist movement rests.

It is the regular custom of the General Conference Committee to open its meetings with prayer and to close them with a benediction. But the record will show, for all who look upon that record in the days to come, that in the midst of our committee meeting and immediately following the report on the 457 B.C. date, we turned, not to consider the next item of business, but to thank our God in special prayer for His goodness to us, for His rewarding of our faith, and for the rededication of our lives to the proclamation of the message launched by heaven in the year 1844.

We came away from that meeting firmly persuaded on two points: (1) that the secret of our strength lies in the absolute certainty with which we can hold and promote our beliefs; (2) and that this certainty of belief is most surely and permanently secured, not by ignoring contrary "facts," arguments, or charges, but by resolutely and intelligently facing them and refuting them.

God has given to us a bright armour of faith and doctrine in which we should go forth for Him. Against that armour the devil delights to throw the corrosive acids of sceptical and scurrilous "facts" and arguments, hoping thereby to dim the bright lustre of that armour, and ultimately to dissolve it. If we would insure against the corrosion of conviction that would rob us of our armour and of our militant fervour for God's cause, we must ever be watchful to neutralize Satan's destructive acids. Our study of 457 B.C. reveals that a mood of aggressive study and of facing the facts—real or imagined—is the best of all neutralizers. May God give us ever that mood.

(To be continued)

—“Review and Herald,” 28/5/53.

Partakers of the Divine Nature

C. E. MOSELEY, JNR.

“Do you expect me to act like God? I can't be perfect; I'm human! I am bound to make mistakes!” The self-assured student leaned over his desk looking intently into the calm face of his instructor. A hush that could be felt filled the room.

Softly came the text again: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5: 48.

“It all sounds so impossible,” the student returned. “We aren't divine; how can we be like Him?”

The teacher rose, and seating himself on the edge of his desk, said, “Our God is far too wise and much too good to request the impossible. It is possible to exhibit perfect godliness in human life. I am happy to inform you that scores of young people on this campus today, and throughout Christendom, are becoming partakers

of the divine nature while living in human flesh. Would you like to know how it is done?”

“Yes,” rang a chorus of voices.

“A few questions then.

“Did any of you ever do anything that was really wrong?” All heads nodded approval. “How did you know you had done wrong?” Answers came quickly. “I knew it wasn't right,” one said. “Conscience told me,” said another.

“You are correct,” the teacher added. “Conscience spoke to you and convinced you of your wrong. It is God which worketh in you both to will and to do of His good pleasure.” Phil. 2: 13. The voice that speaks to the conscience is usually that of God's Holy Spirit. It is a work of the Holy Spirit to convince us of sin and wrong according to John 16: 7, 8. When we are tempted to sin, God is present through His Holy Spirit to warn us of wrong and to encourage us to do the right. How few people recognize the voice of God! Your own experiences prove the truth that God's presence is real, and that He is closer at hand to help than many realize.

THE AUSTRALASIAN RECORD

“You know from experience now that though it is human to err, God through His Holy Spirit speaks to us, seeking to guide us aright. Do you agree?”

The Next Step

“I can admit that voices speak to the conscience,” the inquiring student affirmed, “but what about 'the divine nature' of which you speak?”

“That is the next step,” the teacher continued. “Once we grasp the important fact that God through His Spirit does speak to us and once we learn to recognize His voice, the rest is relatively easy.

“Constantly we face temptation to do wrong. The unholy spirit sees to that. But what to do or how to decide poses a real problem. I believe that each of us will admit that with every temptation to do wrong a struggle begins in the conscience. One urge is to commit the wrong; another is not to. Is that correct?” Bobbing heads showed approval again.

“Now let us distinguish between these urges. It is God which worketh in you both to will and to do of His good pleasure, and conversely, it is the unholy spirit that urges us on into evil. We, then, are caught in the middle. God makes us willing to do right, Satan urges our wills to do the wrong. The will decides the issue. 'What will ye,' said the Lord, 'that I shall do unto you?' Matt. 20: 32. The decision is ours to make. Neither the Holy Spirit nor the unholy spirit forces the will. We human beings all have the power of choice. We decide whatever we will, as a rule.

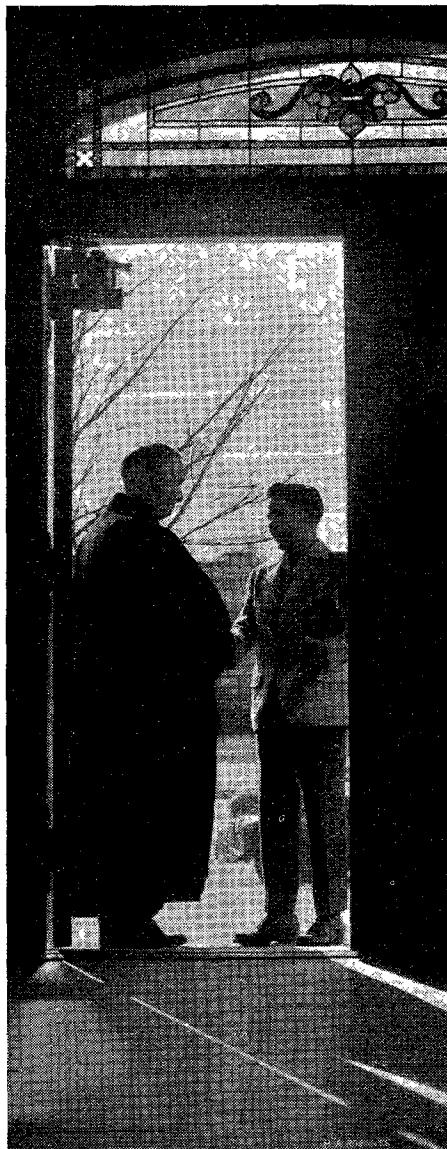
“If we yield when we are tempted, the will has been surrendered to the unholy spirit and the sinful nature is strengthened. On the other hand, if we yield to the urge of the Holy Spirit, the will surrenders to divinity, and divine power directs and controls our natures.

“The nature that one develops, then, depends upon the surrender of our wills. We ourselves decide that matter. When we make it the rule and habit of our lives to yield obedience to God's Holy Word, and surrender to the never-failing urges of His Holy Spirit, divinity takes over the controls, and the life which we then live in the flesh is from God. Only the divine nature is allowed to develop. The sinful nature is starved for want of exercise. This is living the perfect life. This is how men develop perfect godliness.

“This perfect life of godliness is being lived daily, the world over, by numerous persons old and young. Each of us may so live today!”

And what the teacher said was right. All of us may become partakers of the divine nature by yielding our wills to God every day.

—“Review and Herald,” 21/5/53.



APPRECIATION OF NEW "RECORD"

We like the new set-up of the “Record” and feel sure that our folk in this division will be consistently better informed on the world-wide activities of God's work.

New Zealand.



Around the CONFERENCES

Television

H. G. MOULDS

Secretary, Australasian Division

Some time ago a Royal Commission on Television was set up by the Federal Government, and it has been meeting in some of our capital cities. A notice in the press indicated that any organization wishing to make a statement to the commission on the subject of television could seek for approval to do so. Included in the group were ecclesiastical organizations.

Because of our interest in radio, both here and abroad, and more recently our use of television in North America, and the possibility that we ourselves may wish to telecast programmes—if and when television is introduced into Australia—we made request that we be given the privilege of submitting a statement to the commission.

This was granted, and in due time Pastor L. C. Naden and the writer appeared before the commission. Points presented were that the Seventh-day Adventist denomination in North America pioneered television programmes of religious services over the one station in New York, and that the response was excellent and immediate. From that beginning we have developed to the place where we are now telecasting over twenty-seven stations throughout the continent of America, from the Atlantic to the Pacific coast, and that the stations through which we are broadcasting can be picked up by thirteen million television sets. Some of the stations are so appreciative of our programme that they have granted us free time.

The potential evils of television were fully recognized and commented upon by the commission, and while we acquiesced, we were able to point out that television is also a mighty medium for good, and that one of the responsibilities of the church is to feature the type of programme that will offset any mind and soul-damaging influences that might be telecast, creating instead a desire for the nobler things of life.

As a denomination, we are spending in the United States almost £200,000 annually in the production and telecasting of our "Faith for Today" programme.

We also pointed out to the commission that the production of the programme involves the continuous employment of script-writers who endeavour to cover a wide range of Bible-centred objectives, not only dealing with the great fundamentals of the Scriptures, but with many of the every-day problems of the people—such as divorce, alcoholism, child-training, responsibilities of parenthood; the purpose

at all times being to strengthen the faith of the viewers in the Bible, where they are encouraged to look for the answer.

It was suggested to the commission that it might wish to recommend that religious programmes be approved on the basis of their merit rather than on the numerical strength and influence of any particular body of Christians. The commission expressed its appreciation of the statement submitted by us.

We invite our people to pray that God will bless the Royal Commission, and that it may submit recommendations which will lead the authorities to look favourably upon the telecasting of our message of hope.

When the Lambs Lead the Flock

NOREEN A. TUCKER, South Australia

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

This oft-proved promise of God was once again fulfilled to a family of faithful tithe-payers during the recent destructive storm which swept the coastline of South Australia, causing over a million pounds' worth of damage.

On the evening of the storm many people were endeavouring to rescue their boats, and strengthen boat-houses, shacks, caravans, etc., which were in danger of being destroyed by the storm. Among those trying to save a boat were some of our believers. The storm was raging, and most of the boats in the vicinity had been destroyed, and the boat-houses had collapsed. Eventually our brethren felt that there was nothing more that they could do, so they went home feeling that they would never see their boat again.

At home the children were playing happily with some little playmates, when a neighbour called in and said, "Well, your daddy's boat will be the next to go." This had a very sobering effect upon the children, and the parents noticed that they had gone very quiet. On investigating, the mother found that they had gathered together in their playroom and, with their little non-Adventist playmates, were having a prayer meeting. About an hour later, as the storm began to abate, another neighbour called in and said, "Well, Mr. —, you are very lucky. Your boat is the only one that has been saved." The children heard this statement, and, once

again without saying anything to their parents, withdrew and had another little season of prayer, this time thanking God for saving their boat.

Among the children's playmates that evening was a solicitor's small daughter. She went home very full of the experience, and later on the mother rang up to say how pleased she was that her little daughter had been present, for it was something she would remember all her life.

And so, once again, a boat has been used as a silent witness to the power of God, both as a fulfilled promise to the faithful tithe-payer, and as an answer to the prayer of the smallest of the flock.

Coronation Day at the West Australian Missionary College

MONTGOMERY BETHAM

At 9.00 a.m. on Tuesday, June 2, members of the faculty and their families, the student body, and welcome friends from Carmel and Bickley, gathered on the front lawn to pay a humble, though enthusiastic and heartfelt tribute of respect and devotion to our gracious young queen.

To the accompaniment of lively march tunes relayed through the loud-speaker, the girls and boys, headed by "squad leaders" A. G. Gilbert and C. R. Were, marched smartly from their respective ends of the campus on to the lower lawn terrace. There, ex-sergeant A. S. Jorgensen assumed command, and, with a few brisk orders, which were perfectly executed, quickly had the students neatly arrayed before the flagstaff. Friends and visitors took their places to the right and left on the upper terrace. The porch veranda, the railing of which was appropriately draped with the national colours, formed the dais, accommodating the master of ceremonies, the speaker, and last, but by no means least, the college band. It was all very neat, orderly, and impressive.

After Brother C. F. Futcher had announced the order of the ceremony, Pastor R. Reye delivered a spirited address, the sentiments of which were shared by all present. "In this our age," Pastor Reye said, "when throne after throne has been overturned and forcibly rendered vacant; when rulers and monarchs on every hand dwell in exile, it is with joy and gratitude and justifiable pride that we turn our eyes toward a throne which, in the fervent words of Sir Winston Churchill, 'has never rested more securely upon the loyalty and affection of the empire than it does today.' We are glad this morning to join with Her Majesty in dedicating ourselves anew to the service of God and of our beloved country. Conscious of the high privileges and sacred responsibilities of true citizenship, let us resolve anew to be transparently loyal, to cherish the bonds of our common heritage and destiny, whether the days be of peace or of stress and strain."

Brother Jorgensen then slowly raised the flag to the masthead, after which the band played the National Anthem, the assembly singing it with deep feeling and

emotion. Brother Futcher offered an earnest prayer for the royal family and our nation, after which, to the sound again of snappy commands, the "troops" marched off the parade ground to their dismissal points.

It was a simple act of homage, but all present felt its solemn import and departed much strengthened in the high resolve to live lives worthy of the best traditions of the great British Commonwealth of Nations, of which we form a part.

P.D. Men Invade Avondale

DAVID E. LAWSON

During the week-end June 5-7, Avondale was invaded by a band of P.D. men. No, they were not from the Police Department of Sydney, but they were from the Publishing Department. Pastor Gane represented the Australasian Division, Pastor Ulrich the Signs Publishing Company, Pastor Webb the Trans-Tasman Union Conference, Pastor Nixon the Trans-Commonwealth Union Conference, and Pastor Freeman the Greater Sydney Conference. The reason for this sudden invasion was the annual colporteur tea for the student colporteurs of 1952-1953.

During the week-end the visiting brethren conducted the lion's share of the meetings. As a matter of fact they took all the services held in the college and village churches. The meetings were enjoyed by all.

By 6 p.m. Sunday, June 7, all was in readiness for the tea, which was held in the dining-room of the Sanitarium Health Food Company's factory. It was a delightful meal, and there was not one person present who could say that his appetite was not completely satisfied.

Presentations were made to the young man and young woman colporteur who registered the highest value of delivered books for the vacation period, and also to the one who worked the most hours.

Pastor Gane told of the good work of the student colporteurs during the past vacation, and of the record achieved. Altogether, over £13,000 worth of books entered the homes of the people of Australia and New Zealand through the efforts of this group of workers for God.

As a result of this week-end invasion of the P.D. men, I am sure many students will be wanting to go out as colporteur-evangelists during the forthcoming year-end vacation.

INVASION POSTSCRIPT

C. F. L. ULRICH

When our office editor allowed me to read the copy for the "Record," I was startled to find myself named as a member of a P.D. group to invade Avondale. Although I have been privileged to associate with many and varied groups of people, I am pleased that our friend David Lawson explained clearly that we had no connection with the Police Department. Personally I think the initials could well stand for "pleasure dispensers."

For a number of years the Publishing Department and the Signs Publishing Company have expressed their appreciation to student colporteurs for their loyal work in the canvassing field during the college vacation. This expression is tendered in the tangible form of a special tea served by courtesy of the S.H.F. Co. in their cosy office dining-room. Sister Schowen, so well known to many of us, assisted by other ladies of the district, prepared a most attractive and satisfactory meal.

After-dinner speeches, while most aggravating to those whose duty it is to make them, give opportunity for admonition, commendation, and humour, and these aspects were fully exploited this year to the edification and enjoyment of all present.

While the work of all students is fully appreciated, special recognition in the form of a gift book is made for three distinctions, and for the 1952-1953 vacation these awards were given as follows:-

Longest hours worked by any student colporteur were reported by Miss Valma Birkett, who canvassed for 390 hours.

Highest sales value for a young lady was attained by Miss P. Treacy, who delivered £368 worth of books.

Highest sales value of all student colporteurs was made by Mr. R. Forbes, who delivered books to a total value of £462.

Although individual and total sales values and hours worked can be ascertained, the greatest value of the work accomplished can never be computed by human minds, for God alone can trace the final effects for good of the faithful work done by Avondale's student colporteurs.

The 1952-1953 college year is almost half gone; very soon the 1953-1954 vacation will be opening its opportunities for young men and women to earn scholarships for 1954 by selling books whose life-giving messages will bring salvation and hope to many needy souls.

A Sabbath Day in the Bay of Islands

FLORENCE M. DE VAYNES JONES

The Bay of Islands is a very beautiful place. It is a natural harbour, and as the name implies, is studded with islands—one hundred and sixty-two in all. Some of these islands are large, and are rich sheep or dairy farms, others are mere rocks of weird and varied shapes appearing above the water, the home of numerous gulls and other sea birds.

At the head of the bay stands Russell, now a deserted village, but at one time the capital of New Zealand. In its heyday Russell was the resort of whalers and traders, as many as one hundred and sixteen ships anchoring at one time in the bay. Wickedness and vice of all kinds prevailed, and Russell, though small, had a reputation for crime that rivalled the world's largest cities. So bad was its reputation that it was known as the Hell of the Pacific. These white scoundrels feared

neither God nor man; they were a law unto themselves, and they robbed, plundered, and killed their hapless victims, be they Maori or white. Some even forced them way into the Maori pas, viatizing the natives. Was it any wonder that dreadful massacres by the Maoris took place?

This was the state of affairs when the brave missionaries came to New Zealand. Their hearts burned within them, and they realized that only the glorious gospel could save the natives. The nefarious traders hated the missionaries with a deadly hatred, and did their best to poison the minds of the Maoris against them.

"Come with me across the Bay," said a chief one day to Henry Williams, the missionary, "and I'll take you to a good place." Accordingly he paddled Williams across. Throwing himself on the ground, the chief exclaimed, "Ah, pail!" (good).

"Here?" inquired Williams.

"Ae, pail here!" (yes, good here) replied the chief, and so the place became known as "Pai here"—a hybrid word, part Maori, part English. After a while it was given a full Maori spelling, "Paihia," by which name it is still known.

A mission station was established, and many souls were won from heathen darkness. Here the first press was set up for printing gospel literature. Here was launched New Zealand's mission ship, the "Herald," built by Henry Williams. This brave little vessel took many trips round our wild rock-bound coast, while Williams visited the various tribes. After some years of faithful service it met its doom on a treacherous rock, becoming a total loss.

At Paihia grew New Zealand's oldest oak tree, planted by Richard Davis, a missionary. He brought the acorn from Dorset, England. When he was asked to leave Paihia and open a mission at Waimate, he could not bear to leave his little oak tree behind, as it reminded him of his dear homeland. He therefore dug it up and took it with him, planting it at Waimate, where it is still growing, a fine spreading tree now in its 130th year.

Paihia is no longer a mission station, but a beautiful holiday resort. There are two Adventist families living there, one of them being descended from the early missionaries. These families meet each Sabbath for Sabbath school. When I visited Paihia recently with an Adventist friend, it seemed to be the happy hunting ground of numerous conference workers on leave.

On the Sabbath all went to the Adventist home where Sabbath school was wont to be held, and a wonderful Sabbath school we had. With the visitors the numbers were increased to twenty, to the joy of the local brethren whose numbers rarely exceeded five. Sabbath school met at 11 o'clock and divine service at 12.15. It was a bright spiritual service amid very pleasant surroundings.

In the afternoon it was decided to visit Keri Keri some twenty to twenty-five miles away, where lived one family entirely isolated. The family comprised a dear old sister of eighty-four—who has lived in Keri Keri for sixty years—her

The Present Crisis

JAMES RUSSELL LOWELL

ONCE to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or
blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshiel her from all wrong.

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the word;
Truth for ever on the scaffold, wrong for ever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.

We see dimly in the present what is small and what is great.
Slow of faith, how weak an arm may turn the iron helm of fate.
But the soul is still oracular; amid the market's din,
List the ominous, stern whisper from the Delphic cave within:—
"They enslave their children's children, who make compromise with
sin."

Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

For humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return.
To glean up the scattered ashes into history's golden urn.



daughter, son-in-law, and three children. With visitors the number again reached twenty, and it did one good to see the joy of these isolated folk. "What a privilege to meet with so many of God's people! The Lord is indeed good to us to bring you all here this afternoon. It is wonderful!" Thus mused the dear old soul. She was counting her blessings. I wondered that afternoon, if we, who can meet each week with those of like precious faith, appreciate the privilege as we should.

The service was held in the comfortable lounge amid quiet, restful surroundings, and the subject, a deeply spiritual one, was in keeping with the beauties of the spot. The closing hymn seemed particularly appropriate:—

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought."

After the service we climbed the hill to view the Bay of Islands. Away out at the entrance we saw Cape Brett and Piercy Island with the hole through it.

Dotted here and there were emerald isles in an azure sea. Yonder, bathed in golden sunshine, lay Oihi Bay, where the evangel was first proclaimed in New Zealand by Samuel Marsden, the brave "Te Matenga" and "Greatheart" of the Maoris. The place is marked by the Marsden cross. Though once a place of busy mission activity, the spot is now deserted except for the noisy gulls as they quarrel over titbits retrieved from the sea, or with hoarse shrieks perch on the arms of the cross. It is also a village of the dead, for here rest some of the old missionaries who had laid down their lives for the gospel. Here lies little Thomas Holloway King, the first white child born in New Zealand, the child of the missionaries, born two months after his parents arrived here. The little fellow died at the age of three.

The next bay is Te Puna, where the first white woman was born, also the child of the missionaries. She was born in January, 1816, and died in 1907, at the age of ninety-one. She lived all her long life in the Bay of Islands, and is buried in Russell, in the little God's acre of the oldest church in New Zealand.

Keri Keri was also an old mission station. Here is the oldest house in New Zealand, built in 1818, and the oldest stone

house, built in 1833. Over the door are the letters C.M.S. (Church Missionary Society). Both were the homes of missionaries. The stone house was built to be a refuge from the Maoris. The windows are iron-barred, and have shutters in order to hide from the eyes of the missionaries' wives the terrible cannibal feasts which took place outside. Upstairs we visited Marsden's study and prayer room, where this man of God spent many hours alone in communion with his Creator. No wonder he was a great man and a great missionary. I can safely say that had it not been for men of such calibre we certainly would not be living in this beautiful country, for it was the brave missionaries, and not unscrupulous white men, who blazed the trail for colonization here.

The sun was westering that Sabbath afternoon as we sped along the dusty roads back to Paihia, but it had been a wonderful day, one that will long live in our memories. The joy of those dear isolated brethren and sisters will not soon be forgotten.

May we always appreciate our privilege of meeting with those of like precious faith, for we know not how soon we may be deprived of that blessing.

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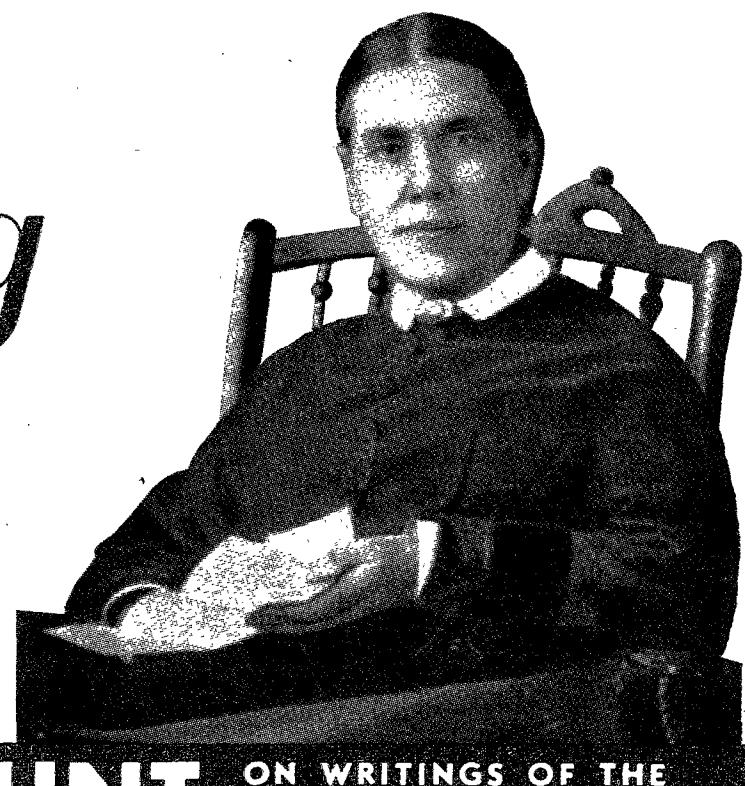
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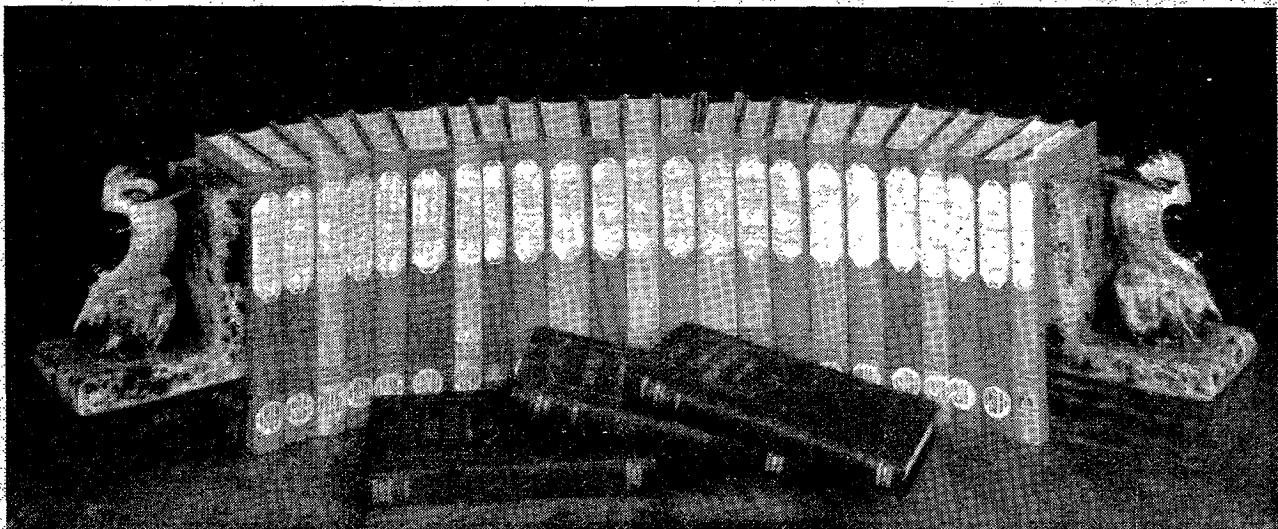
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The WORLD VISION



Openings in Japan

D. V. POND

Today sixty million of the eighty-five million population of Japan can tune in on eight stations to the broadcast of the Voice of Prophecy in their own language, hearing Pastor Paul H. Eldridge, Voice of Prophecy speaker, and the gospel songs as they are sung in their own language by the King's Heralds and Miss Del Delker.

One of Japan's most powerful stations, JOKF Radio Tokyo, a 50,000-watt broadcasting station in the capital of Japan, has been carrying our message to many millions since August of 1952. Most of the people of that great nation, whom General Douglas MacArthur claimed to be the leaders of the East, can now be reached with the third angel's message every week.

Recent visitors to the Glendale office of the Voice of Prophecy were two of the high officials of Radio Tokyo, Mr. Kokichi Endo, vice-president and chief engineer, and Mr. Paul Y. Ishihara, publicity manager. The latter had an active part in the signing of the contract between Radio Tokyo and the Voice of Prophecy last autumn. Mr. Ishihara, who for many years was a student in the Pasadena, California, schools, represented one of the great newspapers of Tokyo in the South Sea Islands during World War II. At the time of this writing he is part of the entourage of the Japanese Crown Prince, who is touring Canada on his way to the Coronation in England, after which he hopes to visit the United States. These two Japanese gentlemen were sent by Radio Tokyo to make a survey of the latest television and radio centres in New York, Philadelphia, San Francisco, and Los Angeles.

Through the Western Advertising Agency, the Voice of Prophecy made appointments for them to visit the inner recesses of the four radio and television networks in Los Angeles, including the new ultra-modern CBS television centre.

Pastor Paul H. Eldridge, director and speaker of the Japanese Voice of Prophecy broadcast, who is now preparing his 1953 programmes in our studio, was chief host to these men, having met Mr. Ishihara when the Voice of Prophecy contract was signed.

Plans are now under way for the Voice of Prophecy to be the first religious telecast on the new three-million-dollar Radio Tokyo television centre early next year.

Amazement would best describe the look on the faces of these two Japanese gentlemen when they learned that the King's Heralds are American young men and to find that the gospel hymns could be sung in Japanese with such clarity by those

who are not themselves Japanese, for they had heard the voices of the King's Heralds and Miss Del Delker many times over Radio Tokyo prior to their trip.

Right now a great opportunity is in the hands of the Seventh-day Adventist denomination to step into these openings in Japan and other areas of the world. The privilege of preaching Christ to the millions is ours today, but we may not have it for long. Will you not pray and give that the Voice of Prophecy may send the broadcast to all the world? We thank you!

—“North Pacific Union Gleaner,”
May 4, 1953.

A Visit to Our Television Office

W. H. BRANSON
President, General Conference

As one walks down the streets of America's largest cities today, a new and strange sight greets the eye. As far as one can see, television antennae by hundreds of thousands rise from the housetops, giving him the illusion of being surrounded by a great forest. And when one reflects upon the fact that each of these strange-looking shafts represents a means of introducing the truth directly into these homes where heretofore we

have not had entrance, the imagination is staggered at this opening of Providence.

Having spent some hours last week with our television group in the city of New York, I was further impressed with the tremendous potentiality this method of evangelism has become.

Television carries the Adventist message right into the homes of the people both by sight and sound. In other words, television makes a chapel of every home. Millions of people who would never attend a Seventh-day Adventist evangelistic meeting will sit before their own television sets and listen to an Adventist programme while watching those who speak and sing.

Thousands of these people, in whose hearts an interest is thus created, enrol for the Bible correspondence course, and thus become acquainted with God's saving truth for this time.

Years ago we were told that God has a thousand ways by which to bring help to us, of which we know nothing. This was before the invention of radio, moving pictures, and television. In those days we were bewildered by the thought of having to reach the dwellers in millions of homes whose doors were barred and where there was a complete lack of interest in the work of Seventh-day Adventists.

But now all this is changed. Television or radio sets, or often both, are in practically every home, and the voice of the living witness for the truth can arrest the attention of the people as they sit at their own firesides.

W. A. Fagal, our telecaster, and his fine group of helpers are wide awake to the tremendous possibilities of television evangelism, and are working often beyond their strength to make their programme as effective as possible.

The television programme is now being released over twenty-three stations situated in large cities of the United States



Faith for Today and Voice of Prophecy groups. Front left: W. A. Fagal and his wife. Front right: H. M. S. Richards and his wife. Rear: Voice of Prophecy and Faith for Today quartettes.

and Hawaii. This brings our message within the reach of an estimated 38,521,125 people.

This is an arduous task. Long hours must be put in daily preparing the script and practising every part until it is memorized and co-ordinated. Thousands of letters must be opened and answered. Everyone in the group eagerly helps in almost every part of the programme. The organist, the singers, and others in the programme, when not engaged in actual rehearsal, assist the office staff in correcting Bible lessons, stuffing envelopes, and counting the incoming contributions.

The recent special offering for our television programme has already grown to \$86,034.27, and more is still to come in from the more remote parts of the field. No doubt it will reach well on to \$100,000. We wish to thank every one of our people who had a part in providing this splendid sum. It will greatly help in carrying forward this branch of our work.

Surely this is one of God's thousand ways that He held in reserve until this time—the time of the loud cry—when He has set His hand to finish His work in the earth.

—“Review and Herald,” 4/6/53.

Successful Public Meetings in Brazil

R. A. WILCOX
President, East Brazil Union

In 1951 A. Carvalho, who formerly had been director of the North-east Teachers' College, was given an opportunity to participate in the public effort conducted in Rio de Janeiro by Walter Schubert. During that series of meetings, through the influence of the specialized training of the evangelistic school, Pastor Carvalho decided to dedicate his life to public evangelism. The following presents a brief report of the evangelistic work of Pastor Carvalho, together with three evangelistic teams, during the year 1952.

His first series was conducted in the city of Recife, the well-known aviation base of World War II. Recife is the capital of Pernambuco, and its half-million population constitutes it Brazil's third largest city. It is the pearl city of the north-east. Its shores are bounded by coral reefs, from which it gets its name. On February 10, 1952, a team of seven workers began meetings. The only available meeting places were the two local Adventist churches. The team alternated between the two and carried on their programme seven nights a week, with an average attendance in each meeting of three hundred persons. Within a few weeks eight hundred families were being visited by Bible instructors. There were some disadvantages in conducting meetings in the well-known Adventist churches. On the other hand, people in Brazil who attend a public effort in a church building generally demonstrate a special interest in the truth from the very beginning. Surely the Lord rewarded the efforts of this loyal team of soul-winners. The regu-



Evangelistic team that is conducting a series of meetings in the city of Conquista, Bahia, Brazil. Pastor A. Carvalho, the leader, is second from right.

lar meetings carried on for sixteen weeks. They are happy to report 149 baptisms.

Pastor Carvalho bade farewell to the Recife team and moved on down the coast to Vitoria, in the state of Espírito Santo. In this capital city of fifty thousand, where Adventists have had no public effort for the last fifteen years, our evangelist, together with a team of eight workers, opened his first meeting on June 10, 1952. The arrangements for a meeting place in Vitoria were providential. The director of the state industrial college generously offered the beautiful assembly hall in the main building of the college. This wonderful opening presented us with a centrally located meeting hall, which seated five hundred persons.

Before the series of meetings was over, the director had reason to feel the strong pressure of many influences; but he remained firm, and permitted us to carry on our work through the last meeting. Several of this evangelistic group were departmental secretaries, who organized their work in such a way as to dedicate four months to public evangelism. The influence of their fine work has been a rich blessing to the city of Vitoria. Already sixty-four persons have been baptized, and fifty-five more candidates are in baptismal classes. Every phase of our work in that field has been strengthened as a result of this soul-winning endeavour. Five months were dedicated to the Vitoria effort. Much will be reaped as the workers who carry on gather in the fruits of the harvest.

Pastor Carvalho's evangelistic team then moved on to the city of Conquista, Bahia, with an elevation of three thousand feet, overlooking the mountain country of the north-east. This is a city where Adventists have had no organized work. Previous to the arrival of Pastor Carvalho, the local mission sent into that city a colporteur to sow the first seeds. Soon after, a worker was invited to make his residence there. Then followed a weekly

programme with the Voice of Prophecy, and last the coming of the evangelistic team. The workers were fortunate in obtaining the only available meeting hall in town. It is equipped with many loud-speakers, and it has been necessary to buy the time of these loud-speakers during the meeting hour in order to permit the voice of the evangelist to be heard.

On December 28 Pastor Carvalho and his evangelistic team opened up their meetings in Conquista. The first night brought 150 curious listeners. The second night brought five hundred, and from then on, the people have waited in line a half hour before meeting time in order to get a seat in the hall. After three months of public preaching, 280 persons have signed the pledge to keep the Sabbath. Pastor Carvalho is expecting one hundred persons in his first baptism. Surely the city of Conquista has felt the power of a great Adventist revival.

In new cities it is necessary to firmly establish our new work. Already the brethren have purchased a fine centrally located church lot, and the foundation is being laid for another memorial to the gospel. In a few weeks the new congregation will move into the new church. Pastor Carvalho plans to organize the church, dedicate the building, and leave the local pastor in charge of the new flock.

The work of Pastor Carvalho and his group has been one of aggressive evangelistic soul-winning. The Lord has blessed him and the teams who have worked with him. He remained with each evangelistic effort long enough to bring a harvest. In each series of meetings he left several workers to continue the work of winning precious souls who needed more time to decide for the truth. In just a few weeks Pastor Carvalho will bid farewell to his co-workers in Conquista and move on to the city of Salvador, where he will unite with a new team in a new series in Brazil's fourth largest city.

—“Review and Herald,” 11/6/53.

Opportunities and Victories in Pakistan

D. S. JOHNSON

As we opened a bale of relief clothing in a Punjab village last October, we thought of the faithfulness of our people in America. The appeal had gone through the General Conference indicating that cold, hungry church members in Pakistan, as well as others, needed help badly. When this particular bale of clothing was opened, a coat dropped out. One of the women noticed a paper in the pocket, a note from Ida Printers, a ninety-two-year-old church member back in Indiana. She expressed particularly the request that the one who wore this garment mended by her, might be warmed as well with the love and hope of a soon-returning Saviour.

Great poverty exists in these villages, but God had put it into the heart of this good soul, as well as into the hearts of thousands of others, to give clothes to meet this need.

Just yesterday we were at our mission hospital dispensary at Chuharkana, East Punjab. A little baby lay in the maternity section. I called it a miracle baby. The mother had been brought in after twelve hours in labour. The doctor and nurse thought that the child would not live and that the mother's chances of survival were slim indeed. There was no sign of life in the little one, but the stethoscope examination indicated a slight flicker of the heart. Dr. R. M. Shrewsbury placed a gauze over the baby's mouth, and with his own mouth over the child's to force in breath, he began artificial respiration. Within eight or ten minutes normal breathing had started. A life had been spared! A blood transfusion last evening restored the strength of the mother. This morning her chances to live are much brighter. What other help could this good family have found in their great need?

Someone in Rawalpindi enrolled an elderly man in the Voice of Prophecy lessons, several years ago. He was a member of a popular church, but he came to love those lessons. Robert Reynolds tells how this old man became ill some time ago. His Roman Catholic relatives sent the priest to see him just before he passed away. He was very weak, but he objected to the visit, saying, "I am not a Roman Catholic. Tell the people I am a Seventh-day Adventist." He had turned in his darkest hour to the tower of strength erected through Bible study.

These experiences could be multiplied by the hundreds should one obtain a record of our world work today. Recently the leader of a heavy Appeal for Missions programme in one of our large churches in the Eastern United States, wrote thus: "So we have just reached the appeal goal of nearly ten thousand dollars. It was a great campaign, but we could have received much more if every church member had helped."

This reminded us of what was written in the "Testimonies":—

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading

the truth, that they may at last be weighed in the balance and found wanting."—"Testimonies," Vol. I, page 260.

Certainly today, with its great opportunities and victories for Christ, is the day God would have all unite in more effective labour for Him.

"One may be called to ministry in a foreign land; another may be asked to give of his means for the support of gospel work. God accepts the offering of each. It is the consecration of the life and all its interests, that is necessary. Those who make this consecration, will hear and obey the call of Heaven."—"Prophets and Kings," page 221.

Faced with the many opportunities to reach millions with a saving knowledge of Christ, yet opposed by the one who seeks to hold us in a state of inactivity, we believe every church member will rally to our great world task for this year. All "will hear and obey the call of Heaven" for a united soul-winning programme in preparation to welcome our returning King.

—"Review and Herald," 28/5/53.

The Publishing Work in Korea

D. A. McADAMS

As I walked into our beautiful church in Seoul, Korea, I was happily surprised to find ninety colporteur evangelists. Forty were student colporteurs and fifty were regular colporteurs. Having already visited Pusan and seen there something of the tragic conditions that exist in Korea, I was amazed to see these ninety colporteurs. Knowing that the best machinery in our publishing house had been destroyed, stolen, or damaged, I could hardly believe that such a strong, aggressive publishing programme was being carried on.

One day I asked C. A. Williams, the Korean Union Publishing Department secretary, to give me a brief report of what had happened to our publishing work in recent years. He told me that in October, 1951, he returned to Korea from Japan. A rally was conducted with thirty-five colporteurs present. After this the first few issues of the Korean "Signs of the Times" were printed in Japan, but because of certain difficulties this could not be continued. For several months the Seoul Newspaper Company printed the "Signs." Then one day the manager of the Seoul newspaper said, "We cannot continue doing your work, because the army has made heavy demands upon us."

One of the women colporteurs told Brother Williams that she knew a publishing house that would do our work. It turned out to be the Seoul Federal Prison. This institution agreed that it would print the "Signs." But it only had presses—no type, no cuts, no paper.

With the help of the United States Army, paper was secured. The paper was transported by train from Pusan to Seoul, a distance of nearly three hundred miles. In the middle of this long ammunition train was a box car marked "Seventh-day Adventist." So the army hauled the paper, a Protestant press set up the type, and a Catholic publishing house made the cuts. Thus literature was provided.

Our courageous publishing leader gave me many other interesting facts and features concerning colporteur evangelism in Korea. The following report stirred my soul, and I am sure it will stir your soul, too:—

"There is an active war on here now, but that does not affect the work in the least. We are doing more here in Korea now as far as winning souls is concerned than we have ever done. We have eighty colporteurs in the field now, and at least



Part of our army of Korean colporteurs who attended the colporteur institute at Chung Choo, South Korea, in recent months.

that many more who would go out if we had something for them to sell.

"It's the strangest situation here I have ever seen. Our colporteurs work right up to the front line of battle. It's not uncommon to be giving a canvass in some straw-thatched home and have the door and windows rattle from the roar of heavy artillery. As the Eighth Army goes, so go our colporteurs—they advance or fall back with them.

"We are able to get a fifty or sixty-thousand edition [of the Korean "Signs of the Times"] run about once every two months. It is usually gone in about three weeks. But our colporteurs don't sit around after they run out of their rations of literature. They follow up their interests, and so far two whole churches have been raised up since the war as a result."

The people of South Korea are praying for peace, happiness, and security—something they do not have at the present. More people are being baptized in Korea today than before the war. God has set His hand to do a great work in the earth, and this work will be done in Korea in spite of war and bloodshed.

—“Review and Herald,” 28/5/53.



The Korean "Signs of the Times" being printed inside one of the large prisons at Seoul, Korea.

speaking to no other man than our own Seventh-day Adventist chaplain, First-lieutenant Powell. Such joyous exuberance was mine, knowing that I had the aid of the man I had heard very much about back home. My troubles were actually over, and I returned to my quarters marvelling over the dramatic way in which I had received immediate response to my prayer.

"On Sabbath morning I received my pass, through the chaplain's effort, and travelling about forty-five miles over corrugated roads, I attended Sabbath school and morning worship with the chaplain and Seventh-day Adventist boys.

"It is needless to accentuate the marvelous work Chaplain Powell accomplishes here, for, as we probably know, along with the other men who bear the name of chaplain, he goes out in the name of the Lord, attempting through spiritual help to bring that joyous peace of mind to many worried soldiers, and propagating the love of Christ to those who have not found salvation.

"Your brother in Christ,
"Pvt. Ernest C. Roper."

It is a satisfaction to know that we now have eight American and one Belgian Seventh-day Adventist chaplains in the armed forces. They are God-fearing men who have felt impressed to enter this type of service in order to help our own and other young men in the army with their problems, both spiritual and otherwise.

—“Review and Herald,” 4/6/53.

School Press. S. Thomas, the newly appointed director of the new school, was in Poona working on the translated material going through our publishing house when the cards were delivered. I. K. Moses, the secretary of the South India Union, was asked to send out these cards. Before a week had gone he was perplexed, because the call for cards just about swamped him, and he called for help.

"During our recent biennial constituency meeting, Pastor and Mrs. Rawson came down from the division Voice of Prophecy office to help get everything well organized. Typewriters clicked and the lists of names grew. Then came the distressing call to stop. 'What is the trouble?' someone asked. The answer was, 'We have 10,000 applications now, and they keep coming in at the rate of more than 50 to 100 per day. We do not have the money or the staff to keep up with the enrolments.'

"Surely this is not a time to have to call a halt in God's work. We should be able to reach out and embrace the 10,000, yes, the 20,000 or 50,000, or whatever the number of those who are wanting to study the message."

—“Review and Herald,” 28/5/53.

Letter of Gratitude from a Soldier in Korea

A. V. OLSON
Vice-President, General Conference

There has just come to my desk a letter from one of our soldiers in Korea that I wish to share with the readers of the "Review." Private Ernest C. Roper wrote the following letter:—

March 29, 1953.
"To Seventh-day Adventists Believers Everywhere,

Being one of the many Seventh-day Adventist GI's stationed overseas on active duty, I was confronted with the usual problems of carrying arms and Sabbath privileges. Back home in the United States the Sabbath was readily given, but here, as our first sergeant told me, it was different. A war was going on not too far away and it was of ultimate necessity for me to work seven days a week, as they all do, and when necessary carry a weapon for the preservation of the other men's lives, if for no other reason. I considered the matter carefully and saw no possible way of swaying him. Eventually Friday afternoon came and I decided to put in another petition, after fortifying myself with prayer.

"Your Troubles Are Over"

"As I stood in front of the orderly room thinking over what I was going to say, I was gently interrupted with a pat on the shoulder and a friendly, 'How are you?' but instead of responding in the usual manner, 'Well, thank you, sir,' I unconsciously explained the precariousness of my situation and even before I concluded my remarks the man said, 'Your troubles are over; come with me.'

"I wondered to what extent he would help me, but little did I know that I was

Greenland Entered!

E. B. RUDGE
Secretary, Northern European Division

Greenland, the world's largest island, and, until recent years, one of the most isolated places, is now to be entered by a representative of our message. On June 16 Pastor Andreas Nielsen of the Faroe Islands, Denmark, sails from Copenhagen for Godhavn, Greenland. This centre will be the jumping-off place from which Pastor Nielsen will begin his work for the people of Greenland. He goes well-armed with good message-filled literature. His stock of books includes some hundreds of copies of "Great Controversy," "Home Health," "Steps to Christ," story books for children, and a good supply of the "Signs of the Times," and "Good Health"—all in the Danish language.

Pastor Nielsen will also take with him four thousand copies of "Survival Through Faith" printed in Greenlandic—our first publication in this tongue.

Through the faithful witness of several Danish brethren, whilst visiting Greenland on business, Pastor Nielsen is assured of a welcome in several centres of this new field. So, at long last, Greenland's inhabitants—22,000 Eskimos, and 16,000 Europeans, mostly Danes and Norwegians—will hear the message for the first time from the living preacher.

As Pastor Nielsen enters upon this new task of pioneering in Greenland, let us who remain at home continually hold him up before the Lord, praying that his sowing of the Word may, under the blessing of our God, produce a goodly harvest to the glory of the Saviour's name.

Tamil Bible Correspondence School

O. A. Skau, Educational secretary of the North Tamil Mission in India, sends the following word concerning Bible correspondence school work in that field:—

"A few months ago it was voted to open up a Voice of Prophecy Bible Correspondence School in the Tamil language. There are about 30,000,000 Tamil-speaking people in South India, and they should be warned. Immediately following this action the machinery was set in operation. Office equipment was bought, and lessons and other material were translated. The first order sent to the press was for 30,000 enrolment cards. These were quickly printed at the Lowry Memorial High

Governor Visits Kowloon Mission School

HARRY H. MORSE

The Kowloon Mission School recently welcomed the visit of the governor of Hong Kong. His Excellency, Governor Sir Alexander Grantham, accompanied by the Honourable D. J. S. Crozier, director of education for the colony, spent about thirty minutes inspecting the school. Together with W. A. Hilliard, president of the Hong Kong-Macao Mission; W. S. Chan, pastor of the Kowloon church; and H. H. Morse, Educational secretary of the union mission, each class-room and every part of the school were inspected.

Each teacher was introduced to the governor, and regular class activities were carried on. At the close of the visit the governor and his party were shown through the church.

Before the governor bade farewell, a little girl from the kindergarten room presented to him, on behalf of the mission, a set of the *Conflict of the Ages* books.

Two Schools in Hong Kong Area

This school is one of two such primary mission schools conducted by our Hong Kong-Macao Mission. The other school is in the Pioneer Memorial church, in the city of Victoria, on the island of Hong Kong.

Both of these schools carry work from the kindergarten through the sixth grade. The enrolment in each of the two schools is about 275 pupils. Each school employs ten teachers and is entirely self-supporting.

Plans are being studied for the building of an additional school adjacent to the Pioneer Memorial church to accommodate grades seven and eight. This would enable the pupils in the city schools to complete work to the academy level. Older students attend the boarding academy, which is beautifully situated eleven miles in the country.

—“Review and Herald,” 28/5/53.

Harvest-time in the Rugged Hills of Assam

ERWIN E. ROENFELT

Associate Secretary, General Conference

Assam, in north-east India and close to the Tibetan border, is ripe for the harvest. In the rugged hills that comprise almost the whole of that remote country live numerous hill tribes such as the Nagas, the Lushais, the Kukis, the Kasis, the Makeras, and others. Upon these people the Lord is pouring out His Spirit as He has promised to do in the last days, preparing them for the reception of His message. Developments in connection with our work among them are thrilling and soul-inspiring.

So rapidly is the work developing and so numerous and urgent are the calls that are coming from all over this extensive area that a feeling of utter helplessness comes over our workers as they see the



A Naga chief in his ceremonial robes; and, right, a chief's home in the mountains of Assam.

harvest that is ready to be reaped and realize how inadequate for the task are the available men and means. Last year the membership in that field was doubled, and during the first quarter of 1953 it was almost doubled again.

Constantly our workers hear of groups of thirty, forty, fifty and more people in these Assamese hills who are keeping the Sabbath without having made any direct contact with any of our workers or church members. In some cases a tract or a small book which somehow had found its way into these remote places was the means of bringing light to the people as it was passed from person to person or from village to village. How other groups have come to know the true Lord's day and some of the other essentials of the message is not known. The Spirit of God is surely working among these people. Some of these Sabbath-keeping companies are in language areas in which we have no work whatsoever.

Throughout the Lushai hills in numerous villages which no Adventist worker has ever visited, people are discussing the Sabbath and studying the message from tracts or papers carried in by someone who had been in some place where the truth was being proclaimed. From the south to the Bay of Bengal, from the east to the Burmese border, and from the north to the land of the Kukis and the naked Nagas, calls are coming for workers to preach and to teach the message. Reports are being received of the existence of Sabbath schools and of Sabbath-keepers who are conforming their lives to the little knowledge of the truth that they have gained without the aid of the living preacher of the Word of God.

One Missionary Couple in Lushai Hills

Willis G. Lowry is our only overseas worker in the Lushai Hills. While his wife endeavours to care for the interests adjacent to their home, he is away almost continually in response to calls that come in. He will spend weeks and even months visiting and holding a brief series of meetings in village after village in a particular area in which no worker has ever been and in which people are observ-

ing the Sabbath. By the time that he returns home, calls have come in from other areas, and away he must go again in an endeavour to respond to them. The need for more workers to care for these multiplying interests, and to garnet in the harvest of souls that is ready to be reaped, is desperate.

Work Among the Nagas

What is taking place among the Lushais of the Lushai Hills is being duplicated among many of the other hill tribes of Assam. The Nagas, who are spread over the Naga Hills, for instance, are also ready for the message. Wilbur C. Rick, president of the Assam Mission, and Thomas Ashlock both feel frustrated as they desperately try to respond to all the calls that are coming from these people. Already large companies of Nagas have been baptized, and many others are in preparation for that sacred rite. Interests among them are springing up in every direction. How these interests are created can be explained only on the basis of the miraculous working of the Holy Spirit.

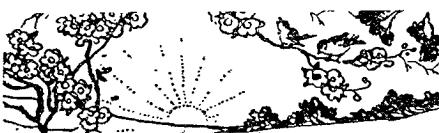
Several years ago the missionaries of another society became alarmed over the large number of “Bible Readings” in the Lushai language that were being circulated among the Lushais in a certain area. They therefore launched a campaign of gathering up these books and putting them out of circulation. About three hundred volumes were collected. What to do with them was the question. Remembering the pagans near and across the Burma border, and considering that these books could do them no harm, they passed them out to these native people. The result is that a great interest has developed among these people, and three delegations have at different times made a three-hundred-mile round trip on foot to plead for a worker. This earnest and insistent call has not yet been answered. There is no worker available who can be sent. How long must these people wait?

When I was recently in the city of Shillong, which is the capital of Assam, and where the headquarters of the Assam Mission are located, I met a lovely old lady, a wonderfully radiant Christian, who had

only recently been baptized. She was our first convert from among the Makeras of the Makera Hills. After her baptism she tramped back into those hills visiting from village to village and telling the people of the message she had heard, which was thrilling her soul. She had just returned from this strenuous journey. She told of interests in the message that had sprung up among her people. Reporting these, she said to our workers, "There are thirteen villages back there in the Makera Hills that want the message. I must take you to them. But you must hurry, for there is little time. I am eighty-five years old and will soon die. I must take you to those villages where the people are waiting, before my end comes."

That is the command of God to His people today, "Hurry, for the hour is late." Yes, the hour is late, and soon the end will come. But before it does come we must bear His message to every nation, kindred, tongue, and people. Men everywhere must be given an opportunity of hearing the truth, so that they will be able intelligently to decide the great question of their eternal destiny.

—“Review and Herald,” 28/5/53.



UNTIL THE DAY BREAK

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

BRETT.—Mrs. Mary Ann Brett of Dunolly (Victoria) fell asleep in Jesus on May 28, 1953. Sister Brett had reached the age of seventy-four years. About eight years ago she accepted the teachings of the third angel's message under the labours of Pastor S. Jackson, and despite strong opposition, remained faithful to the end. Her strong faith in the Lord was an inspiration to all who knew her. Our beloved sister was laid to rest in the Dunolly cemetery to await the call of the Lifegiver.

W. J. Cole.

RAETHEL.—Having walked life's pathway for eighty-seven years, earth's pilgrimage for Sister Anna Bertha Raethel ceased when she fell asleep on June 9, 1953, after a brief illness in the Angaston Hospital, South Australia. Nuriootpa church has thus lost its oldest member. Born at Light Pass, Sister Raethel has lived her life in this district, where under the labours of Pastors L. D. A. Lemke and Wall she accepted the message of present truth, and in 1915 was baptized into the family of God. Among the members of the family left to mourn are Sister A. L. Pascoe of Newcastle, and Sister A. J. Shipton of Cooranbong, both well known to many. Sister Raethel now rests in the peaceful little cemetery at Light Pass, awaiting the call of the One who Himself passed through the darkness of the tomb.

A. R. Barrett.

MORRIS.—Jane Morris (nee Bridgewater) was born in Birmingham, England, on March 11, 1888, and died on June 16, 1953, at the age of sixty-five. She came to Australia as a young child, and on March 21, 1912, was married to Pastor William Morris. To them were born three children, William, Alma, and Gwen. She suffered much, yet her patience and cheerfulness in spite of a long illness made us feel better for having known her. We laid her to rest in sure and certain hope of the dawning of that glorious tomorrow when sorrow and crying shall flee away and death shall be no more. Pastor L. A. Butler was associated with the writer in services at the parlour and the graveside.

Reuben E. Hare.

CLEVERDON.—John James Cleverdon was born on March 3, 1877, and died peacefully at his home in Boundary Street, Parramatta, N.S.W., on June 4, 1953. For many years the family lived on their farm, twelve miles from Temora, N.S.W. It was here that Pastor W. M. R. Scragg located, and studied with them thirty-four years ago. A little later Pastor E. G. Whittaker also studied with our brother and his family and they were established in the message. Brother Cleverdon, by his kindly hospitable nature, endeared himself to all who met him. He leaves, to mourn the loss of a loving husband and father, his wife and two daughters, Sister Cadden and Sister Wilmoth. To them and their families, and also to Sister Jean Ross, who has lived for so many years with the family, we extend our sincerest sympathy. In the presence of a large number of friends and relatives, Pastor Scragg, assisted by the writer, laid Brother Cleverdon to rest in the Northern Suburbs cemetery, Sydney, there to await the resurrection call of the Master.

M. Grolimund.

RETURN THANKS

The members of the family of the late Mrs. E. M. Smith of Cooranbong wish to thank all the kind friends for their loving expressions of sympathy and floral tributes in their recent sad bereavement. Please accept this as their personal appreciation.

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.

Good home offered by business couple to refined Christian lady in return light services. Reply “H,” “Record” Office, 148 Fox Valley Road, Wahroonga, N.S.W.

FOR SALE.—Large brick house on river frontage; nine years old. 2½ acres ground; over 100 fruit trees all varieties. Several outbuildings. Close to college, £4,500. Apply D. D. Mackay, Cooranbong, N.S.W.

WANTED.—English middle-aged married couple urgently require furnished flat, no children. S.D.A. Reply “Record” office, 148 Fox Valley Road, Wahroonga, N.S.W.

POSITION WANTED.—Housekeeper, light place, no children. Good references. Reply to Miss C. Fist, Lapoinya, Northwest Coast, Tasmania.

Missionary family on furlough during summer months wish to rent accommodation in Auckland or environs. Please reply to W. G. Ward, Adventist Union College, Kambubu, via Rabaul.

NOTICE

The Sydney S.D.A. High School magazine, “The Metropolitan Review,” is now available. Write or call at the school, 153-161 Albert Road, Strathfield, N.S.W., or telephone UM 7896 to secure your copy.

FOR SALE.—20 acres good cleared ground in centre Cooranbong, half-mile from college. Being worked as market garden. Sprinklers on four acres; been sub-divided into 80 allotments. Price £2,600. Apply D. D. Mackay, Cooranbong, N.S.W.

FOR SALE.—Vacant possession; weatherboard house, Beauty Point Road, near college, Cooranbong. Two large bedrooms, large lounge with fireplace; dining-room, kitchen with large Belling electric stove; built-in cupboards; 27-ft. glassed-in veranda; garage and laundry; concrete paths and telephone. Apply G. J. Dawson, Monamona Mission, Oak Forest, via Cairns, Queensland.

GREENCORNER, COORANBONG.—Adjoining Australasian Missionary College, Cooranbong. Excellent property, flood-free, with all-electric cottage. Has carried over 6,000 poultry, eminently suitable dairying (milk 4/8 at Wyong), citrus, stone-fruit, vegetables, flowers. 40 acres; excellent cultivation. Handy to all requirements. Immediate possession. Sacrifice for cash or terms. Write for detail E. W. Garside.

WANTED—A QUALIFIED FARM MANAGER

An inquiry has just come in from the General Conference as to whether the Australasian field could supply a suitable man to serve as a farm manager in one of our colleges in India.

To fill satisfactorily this position, a man should be married, and would need to hold a degree from, or be highly certificated by, a recognized agricultural college. At the same time he should be an experienced practical farmer. The teaching of classes in agricultural subjects, as well as the directing of farming activities, would be involved.

We would like to hear from anyone with the necessary qualifications who might be interested in responding to such an appointment. Please write, giving full information as to qualifications, experience, age, and family responsibilities, to Pastor H. G. Moulds, Secretary, Australasian Inter-Union Conference, 148 Fox Valley Road, Wahroonga, N.S.W.

BREVITIES

The camp-meeting season will soon be with us again. The Greater Sydney Conference and camp-meeting convenes at Blacktown, August 25 to September 5. The North New South Wales Northern Rivers camp will be held at Lismore August 27-September 5. These annual feasts are a great blessing to all who attend, and should be a part of our spiritual rehabilitation.

Travelling by car and caravan, Pastor G. E. Masters, accompanied by Mrs. Masters, has just returned from a 6,000-mile visit to Queensland in the interests of the Advent Correspondence School. They visited most of the Adventist families in North Queensland Mission, and enrolled sixty-five students who will be taking seventy-five subjects by correspondence. We congratulate the principal of this school on the success that attended his visit.

Early reports of the Pan-American Youth Congress held at San Francisco June 16-21 reveal a very enthusiastic gathering, attended by over 4,000 delegates, with a gathering on the Sabbath of some 20,000 people. Two lads, aged sixteen and seventeen respectively, rode English bicycles from New Hampshire, a distance of 3,300 miles, sleeping out each night on the way. The time on the road was from May 3 to June 16, the day the congress commenced.

Many of the readers of the "Record" will have learned through the columns of the daily press of the bequests made by the late Sir Henry Pollock, Q.C., to several benevolent institutions in New South Wales, including the Sydney Sanitarium and Hospital. There were also several parcels of overseas mining shares bequeathed to the sanitarium and hospital work in the Philippines. During the last World War the late Sir Henry Pollock and Lady Pollock came to the sanitarium in Wahroonga from Hong Kong, where he had served the Government as Attorney General. They both enjoyed the homelike atmosphere of the institution. Sir Henry passed away in February this year, and Lady Pollock continues as a patient at the sanitarium.

Wesley Had Been There

One day a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall, England. He was seeking for a public house, where he could get a glass of that concerning which Shakespeare said, "Alas, that men should put an enemy in their mouths to steal away their brains!" But his search was in vain, and coming upon a white-haired peasant on his way home after a day of toil, the young man said, with rising anger, "Why is it that I cannot get

a glass of liquor in this wretched little village?" The old man recognized to whom he was to speak, and, taking off his cap, made his humble obeisance as he replied: "My lord, about a hundred years ago a man named John Wesley came to these parts." And the old man walked on. A hundred years, and he was living still!—Source Not Known.

—American "Signs of the Times."

Opening A New Leper Colony in New Guinea

H. WHITE
President, Coral Sea Union Mission

This week Pastor Ward Nolan led a party along the Madang coast to commence a new leprosy hospital. The party consisted of Brother and Sister Page-Dhu who, with additional European and native help to be supplied later, will carry the medical responsibility of the colony, and Mr. Ken Mitchell who will be largely responsible for the manual programme involved.

The colony will be modelled on the Mount Hagen colony, which at present cares for some three hundred and eighty lepers.

A recent survey in the New Guinea highlands indicates that the incidence of leprosy rates a little more than one per cent of the population.

Doubtless Pastor Nolan will cover this brand-new venture with a special article on his return.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN INTER-UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Associate Editor - Mary M. Campbell

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AUSTRALASIAN INTER-UNION CONFERENCE

APPEAL FOR MISSIONS REPORT

Conferences	GOAL	Raised 1952	Raised to date	Per Capita	Number Minutes- man Members	Number Minutes- man Churches	Number Minutes- man Conf.
Trans-Commonwealth							
South Aust.	£5,824	£5,294	£6,006	£2 9 6	162	2	—
South N.S.W.	5,727	5,207	5,727	6 1 3	106	—	—
Tasmania	4,307	3,915	3,728	4 3 7	47	2	—
Victoria	16,972	15,429	11,500	3 9 6	162	—	—
Western Aust.	5,326	4,842	4,573	2 9 6	162	2	—
TOTAL	£38,156	£34,688	£31,534	£3 14 2	473	6	—
Trans-Tasman							
North N.Z.	£16,896	£15,360	£16,588	£5 7 3	445	4	—
South N.Z.	7,610	6,918	—	—	—	—	—
North Queensland	2,639	2,399	796	1 12 1	10	—	—
Queensland	7,667	6,970	4,091	1 18 2	165	—	—
North N.S.W.	9,068	8,244	8,148	2 10 6	151	1	—
Greater Sydney	8,385	7,623	—	—	—	—	—
Norfolk Island	75	68	55	1 6 2	—	—	—
	£52,340	£47,582	£29,678	£2 3 7	771	5	—
Exchange	—	£5,569	£4,147	—	—	—	—
TOTAL	£52,340	£53,151	£33,825	£2 3 7	771	5	—
C.P.U.M.	£1,360	£1,237	£66	—	—	—	—
C.S.U.M.	£460	£419	£258	—	—	—	—
Exchange	£7,684	—	—	—	—	—	—
A.I.U.C. TOTAL	£100,000	£89,495	£65,683	£2 15 5	1,244	11	—
					A.I.U.C. Home Missions Department.		