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Faith



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[Brother Smart, lecturer in the Armidale branch of the Sydney University and recognized as a loyal Seventh-day Adventist, recently addressed the Evangelical Union Convention. We give herewith a summary of the topic he presented.]

FAITH is one's capacity for believing in someone or in something. The capacity for believing may be at three levels, shallow, average, or deep. These three levels may be as follows:—

One, a belief in the principle of the thing, but not in its practicability. I may believe in or have faith in the theory of making a rocket that will go to the moon, but I also believe that it is not possible to do it yet. Therefore, I may be said to have faith in "space ships" in theory but not in practice.

Two, a belief in the theory and practice but no desire to be a participant in the practice. This is well illustrated by the onlooker who, seeing all the preparations that had been made for a tight-rope walker to push a wheelbarrow along a taut rope over Niagara Falls, said, "I'm sure he can do it," but refused the invitation by the tight-rope walker to be wheeled over in the barrow.

Three, a belief in the theory and in the practice and a willingness to be a participant in the practice. This is illustrated by another onlooker agreeing to be wheeled over the Niagara Falls by the tight-rope walker.

What can it mean, then, when someone says, "I have faith in Jesus Christ"?

One, it can mean that I believe that there was such a person, that He lived long ago, that He propounded some good principles of living, and that He must have been a very good man.

Two, it can mean that I believe in Him and His power to save from sin, but I am not prepared to let Him do it.

Three, it can mean that I surrender myself to Him so that He may save me.

As far as God is concerned, there is only one of these levels of faith that He recommends to mankind in relation to man's salvation—the last one. In Heb. 11: 6 we read, "Without faith it is impossible to please Him." There must be the mental assent or the agreement in principle at least. In the last part of the same verse we read, "For he that cometh to God must believe that He is [i.e. the theory part], and that He is a rewarder [i.e. the practical part] of them that diligently seek Him [i.e. the participation part]."

James in the second chapter and the nineteenth verse of his epistle indicates that the mental assent is important, but not enough, when he writes: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The implication is that this type of belief will not get them very far—it will not save them.

Jesus illustrated the kind of faith that was needed if salvation was desired, the faith of a little child, simple, implicit, with complete surrender of the will to the person in whom its trust is placed.

This is the faith that God would have us display if we desire eternal life, but it cannot find expression in our life unaided, for in Eph. 2: 8 Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

God gives us this faith through the indwelling of the Holy Spirit: "The fruit of the Spirit [in the life] is love, joy, peace, . . . faith." Gal. 5: 22. This type of faith causes me:—

1. To understand the Word of God where the proof may be lacking in this material world, for Heb. 11: 3 reads, "Through faith we understand that the worlds were framed by the word of God."

2. To avoid sin, "for whatsoever is not of faith is sin." Rom. 14: 23.

3. To gain eternal life, for in Rom. 10: 9 I am told that if I shall confess with my mouth the Lord Jesus, and shall believe in my heart that God hath raised Him from the dead, I shall be saved.

The Christian need never be in doubt as to whether he possesses this type of faith or not, for he will, if he possesses it:—

1. Believe in the resurrection, the creation, and all other Bible teaching difficult to prove.

2. Be doing good works, for he will realize that faith without works is dead. (James 2: 20, 22.)

3. Demonstrate his love for God and for man, for faith can only be worked by love. (Gal. 5: 6.)

Peter in his First Epistle, chapter 1, verses 8, 9, tells of the ultimate purpose of faith—"the end of your faith, even the salvation of your souls."

Hence we can see that there are three grades, or levels, of faith. The first two consist of faith without works, and the third is faith with works. This last type, or grade, or level, is the only one that brings salvation. An efficacious faith, then, must be accompanied by works.



Membership in Trade Unions

REUBEN E. HARE

A Statement Setting Out the Official Attitude of Seventh-day Adventists as a Church Towards Membership in Trade Unions

For some time past the question of compulsory trade union membership has been exercising the minds of a good many people. In some places governments have acted and made unionism compulsory, and in several states in Australia at the moment there are movements toward bringing in compulsory union membership.

Whether this becomes law or not, it has been felt that as a church we should state definitely our stand on this matter, and the following statement has been prepared by the executive committee of the Australasian Inter-Union Conference, and in it is set forth the official attitude of the church toward this subject. (The matter is being prepared in leaflet form, and copies of it can be secured by application to your local conference office.)

The following statement sets forth the attitude of the Seventh-day Adventist Church with reference to membership in trade unions:—

Seventh-day Adventists are in sympathy with such basic objectives of organized labour as proper wages, proper hours, and proper working conditions.

Seventh-day Adventists base their belief on the Bible. They cherish as God's gift the principles of liberty of conscience, as set forth in the Holy Scriptures and recognized and acknowledged as inalienable by all democratic governments. They not only treasure these liberties themselves, but concede them to all others.

On the basis of these principles they accord to every man the right to join a labour union. They believe, however, that no opposition should be raised against, and no penalties or disabilities should be applied to, those who choose not to belong to industrial organizations. This they believe to be fundamental in the application of the principles of civil and religious liberty.

Seventh-day Adventists who do not join labour unions are led to take this course because of religious conviction. They feel themselves barred by conscience from membership in any industrial organization or trade union which involves men of varying convictions being yoked together in one organization, and mutually required to adhere to policies, comply with decisions, and abide by restrictions which may be contrary to the individual conscience. No person can enjoy or exercise freedom of conscience or religion when bound to a course he believes to be wrong, to be against conscience, or to be unscriptural.

While they are in accord with the worthy objectives of labour unions, it is well known that occasions arise when, failing to obtain these objectives through the peaceful processes of negotiation, mediation, and arbitration, measures of

coercion are resorted to, which may take the form of boycotts, strikes, picketings, and other methods of enforcing their demands. Being under scriptural injunction as Christians that "the servant of the Lord must not strive" and is to "do violence to no man," Seventh-day Adventists believe sincerely that they should avoid a relationship which requires participation in such procedures.

Non-membership in trade unions, however, even on grounds of conscience, often results in harsh economic and employment discrimination against those taking such a position, which, though it may be unintentional, nevertheless subjects Seventh-day Adventists to disabilities which ought not to be imposed on any individual in this land of freedom. It is their conviction that whether a man does or does not belong to a union, he should not be discriminated against, and that some way of removing the disabilities resulting from conscientious conviction should be provided.

Not being able because of religious conviction to share in measures of coercion, either of labour or of capital, and believing that participation in industrial strife would be contrary to their conscientious convictions, the Seventh-day Adventist Church asks that its members be left free to obey what they believe to be the will of God.

As employers, Seventh-day Adventists consider themselves bound by the Bible

rule to "give unto your servants that which is just and equal." Under this Scriptural injunction they are under obligation to God to provide an industrial way of life which includes proper wages and working conditions. They also hold themselves bound to observe such conditions of labour as may be from time to time determined by law.

As employees whose conscientious convictions require them to refrain from trade union membership, they are counselled to contribute the equivalent of union dues for hospital, benevolent, and charitable projects of these industrial and labour organizations, or to other social services as may be directed.

The principles thus set forth by the foregoing statement of the Seventh-day Adventist Church may be summarized as follows:—

1. It does not believe in trade union membership.

2. It advises its members to contribute the equivalent of union dues to the charitable or benevolent projects of the union concerned or to some other charity.

3. It advises its members to accept the wages, hours, and working conditions as defined by law.

4. It advises its members in cases where a conflict may arise between union and employer to maintain an attitude of strict neutrality.

5. It believes that liberty of conscience is one of the most precious gifts given by God to mankind, and therefore all men should be left free as conscience may direct to "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The Liberal Heart, Fat Souls —and Lean

FREDERICK GRIGGS

"The liberal soul shall be made fat."

Prov. 11: 25.

A while ago I read a parable of a brook and a pond which illustrates this proverb. The stream came gaily tumbling down from a spring high in the hills. Whenever the sun touched it as it ran along it looked like a stream of silver hurrying on to do its full measure in forming a mighty river. Farmers through whose meadows it passed were gladdened by the greenery and life which it gave their fields. On its way it passed a pond.

"Where are you going, little stream?" asked the pond.

"To help the great river carry the ships to the sea," replied the brook.

"You are very foolish," said the pond; "we are going to have a hot summer, and you will dry up if you don't save your water. I'm going to keep all my water, if I can."

"Well," said the brook, "if I can't live long I'm going to do all the good I can anyway, before I die."

The pond was right about the hot weather. It came, and the pond dried into little more than a mudhole. But the generous stream gurgled on, giving drink to man and beast, fertility to plant and vine, and doing its bit to carry the big ships out to the sea. Fed by the eternal snows of the mountains it blessed everybody and everything along its way. The pond ceased to be a blessing, and became little more than a producer of mosquitoes.

This parable well illustrates the lives of men—the little stream the fat soul, and the pond the lean one. We must not confuse a fat soul with a fat body or a lean soul with a lean body. It is the liberal, kind-hearted person who grows into a fat soul. Of the Saviour it was said, He "went about doing good." No one was ill in villages through which He had passed. He fed the hungry. He spoke words of comfort to the downhearted. His kindly look and word brought cheer even to little children. He was "a Man of sorrows, and acquainted with grief." He knew in His inmost soul the afflictions of men. He knew their troubles and joys. But it must be said that His words and deeds of hope and cheer brought a sustaining comfort

to His own heart. His expression of peace to others returned peace to Him. It is a law of our life that we get about what we give.

A maiden lady had lost relatives and friends until she was quite alone in the world. She was prematurely old and not friendly with anyone. An acquaintance died and left a young orphan girl. The aging maiden lady, whose freshness of body and heart seemed fading, took pity on the waif and adopted her. As the years ran along, this girl grew into a beautiful young woman, loved and admired by all who knew her. And the same years wrought a corresponding change in her foster mother. She had become a charming old lady, whom to know was to love. She said to a friend, "Many people said I was a fool when I adopted a little girl, but it was the nicest thing I ever did in my life. What would I be now if I had gone on the way I was, caring for and thinking of only myself? My life has broadened, and I have been getting happier every year. It has been a glorious thing for me that I have had somebody to work for and to think about other than myself." Yes, "like begets like." The brook gave cheer and lived. The pond cared for itself and died.

There is a lesson in point from Goliath and David. Goliath, a giant more than eleven feet tall, whose spear was as large as a weaver's beam, was great physically. He was the pride and boast of the army of the Philistines. But he was far from being a liberal soul. He was narrow-minded, thinking only of his physical bigness and prowess. David was the opposite—a ruddy-cheeked youth, thinking only of the cause and people of Jehovah. When he met his physically mighty opponent he came not in his own strength, but, said he, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand."

Perhaps there could be no better illustration of the truth of the proverb, "The liberal soul shall be made fat" than this experience of David. He lost all sense of fear in his zeal for the cause of God. It was his liberality of heart that led him in the establishment of a throne upon which our Redeemer shall reign for ever. Isa. 9: 6, 7.

The liberal-minded, kindhearted person may be poor in all the material things of life, but his concern for the welfare of all whose lives he touches is great. "Let this mind be in you," said Paul, "which was also in Christ Jesus." Paul then tells of our Saviour's unselfishness and His care for others rather than for Himself. It was "for the joy that was set before Him" that He "endured the cross, despising the shame" that was brought upon Him, that He became the Saviour of all who receive Him as such. It is because of His liberal, loving, giving heart that all men may have hope, cheer, and fat souls.

—The Oriental Watchman and Herald of Health, June, 1953.



Our ISLAND FIELDS

New Hansenide Colony in New Guinea

H. W. NOLAN
Medical Secretary, Coral Sea Union Mission

It is with considerable pleasure that we are now able to announce the beginnings of the long-anticipated Hansenide colony on the north New Guinea coast. This new colony is to be conducted on a similar basis to the one already so successfully caring for the Hansenides of the highland areas of the New Guinea mainland. Without doubt the hundreds of Hansenides on this coast, also, were pleased when the news of our landing finally reached them. For many years these unfortunate people have been looking to this organization to care for them.

Two of our European workers who have already given some years of faithful service in the mission field, have been appointed to care for this new project: Brother A. Page-Dhu becomes the superintendent, while Brother K. C. Mitchell will supervise construction, development of the farm, and, later, general maintenance. When the time comes to admit patients we will look to the homeland to provide nurses to assist these workers. Particularly will we seek those who have received some training in simple laboratory techniques, as well as some who have knowledge of infant and maternal welfare procedures. Brother Mitchell will also be assisted by two Euronesian brethren from Port Moresby, John Mea and William Dehm, who, with their families will soon proceed to Hatzfeld Haven.

In order to shorten the waiting time for the patients, we have set ourselves the goal of admitting the first group within six months. This is a colossal task, and can only be achieved by constant persevering effort on the part of the builders and their assistants. We feel sure that when next we report it will be to announce that patients have already arrived for treatment.

Although no survey has ever been made to ascertain the number of Hansenides in the area, we are given to understand that there are large numbers still living in the villages and spreading the disease. An administration official has stated that there will be no difficulty in filling our hospital when once it is ready to receive patients. We are building with a view to accommodating at least three hundred patients.

The site appears to be ideally situated for our requirements. It comprises an area of eight hundred acres, which is part of an old tobacco plantation which flourished during the days when New Guinea was a German colony. From the

production of a life-destroying element to the support of a life-giving institution is certainly the right kind of graduation.

We are glad to be associated with this programme which is bringing, and will bring, relief from suffering to hundreds, as well as leading them into a fuller life of usefulness here and in the case of some at least, the hope of eternal life hereafter.

Evangelism at Lae

L. L. BUTLER
Secretary-treasurer, Coral Sea Union Mission

For a long time the members of our union headquarters church at Lae have had a burden on their hearts as they are continually reminded of the challenge of the task that lies right before them. The native population here is not made up of raw heathen, but is mainly a sophisticated moving population of labourers drawn, for fairly short periods of time, from all over the territory of Papua and New Guinea, to work for the government and private enterprises.

Lae was selected for the union headquarters, not because of our membership here, but because it is very well placed as an administrative centre. Owing to the fact that our church membership in Lae has been made up almost wholly of union workers, whose responsibilities take them away from this centre very frequently, the problem of carrying a consecutive series of meetings was a very real one. Some time ago a start was made to spread the gospel when a national colporteur was placed here, and laboured with encouraging success. About two months ago it was decided to commence in a small way a series of evangelical meetings, even though it might be impossible for the same person to lead out in each meeting. The results that we have seen thrill our hearts, and we confidently believe that we have but touched the fringes of the possibilities for evangelism in this place.

Pastor White, our president, commenced the meetings on Sunday evenings with the main object of presenting pictures of our mission work, but devoted a portion of the time to a short Bible study. No advertising was undertaken. About twenty non-Adventists came along each week, and showed an encouraging interest. After three or four meetings, Pastor White had to leave for almost a month to commence the new work in Eastern Papua. Brother Ellison took over in his absence and maintained the interest.

A week or two ago a brief survey was made of the possibilities of holding Sabbath afternoon meetings in the area, and



Pastor Nielsen, of the Northern European Division, just about to leave for Greenland, being handed packages of our literature in the Greenlandic language, by Pastor Muderspach, president of the East Danish Conference. Since the report by Pastor E. B. Rudge which appeared in the "Record" of July 13, we have learned that Pastor Nielsen has made an encouraging beginning in this new field of labour.

a start was made last Sabbath when two short meetings were held during the afternoon. Brother Ellison and Pastor Nolan, assisted by Koivi Hanaia, who has recently come from the Western Papuan Mission to take up his work as assistant Education and MV secretary, conducted the meetings. After opening with the singing of choruses, talks were given from the picture roll by Pastor Nolan and Koivi Hanaia in pidgin English and Motuan to cater for the different groups of hearers. About fifty were present at these meetings, but the prospects are very bright for increasing the number as more people get to hear about them.

Last Sunday evening, Pastor White returned to continue the meetings, and we were truly amazed at the interest that has developed. In fact, our limited meeting space was quite inadequate to care for the growing interest. Altogether there were about ninety present, about seventy of whom had had no previous contact with this church. Over half of them had to stand. We have not promoted this programme to any great extent as yet, but even so, it looks as though we shall soon be holding open air meetings in order to care for those who wish to come along.

Normally the meeting would finish about eight o'clock, but the folk kept coming and were disappointed at having missed the first portion, and so it had to be extended to half-past eight.

It would have done your heart good to see the keen interest manifested by some

of the natives from our mission compound. Several who are engaged in maintenance work on the property are showing themselves to be keen missionaries. In most cases they had heard nothing of our work until they were engaged to labour here just a few months ago, but now they are moving among their acquaintances urging them to come along to the meetings, and it is largely these people who are making up our audiences.

One of our workers was recently in conversation with a local government official, and the subject of the pictures we were showing was mentioned. He was assured by the official that he knew all about them from his call boy who had requested him to have his tea early so that he could go along to the "Seven-day" pictures!

We see wonderful possibilities for evangelistic work among these people, and we would ask you to pray for them as efforts are made to bring the light of the gospel to them.

The Division President Visits Samoa

S. AFAESE, National Minister

It is with great gratitude of heart that our brethren here welcomed to our shores Pastor F. A. Mote, the Australasian Division president. This visit will go down in the history of the work in this field,

as the first to be made by a division president.

On the first night of Pastor Mote's visit a meeting was held in the Tivoli Theatre for the public, when hundreds of people attended. On the second night there was a meeting in the Apia church especially for our own people, and it also was well attended. On the third day, Pastor Mote visited our Vailoa college, where a traditional welcome was given him.

Yes, it was a happy day for teachers and students. A long programme of school work was demonstrated: singing, drills, marching, gymnastic exercises, and taalolo (presentation of Samoan curios) followed by a Samoan welcome feast, where the president sat and ate in Samoan fashion.

One can hardly express in words the influence of such a visit to an island school. Only too quickly the happy day ended, and the time came to say good-bye to Pastor Mote, who was leaving for Rarotonga and Tahiti the next day.

On returning from Tahiti, Pastor Mote again called at Vailoa. He was then accompanied by Pastor Martin, the acting president of our union mission. The films that they showed that night were wonderful.

It is our earnest prayer that Almighty God will continue to guide and bless our division president as he travels by land, sea, and air visiting the different fields throughout Australasia.

The New Venture

L. N. HAWKES
Omaura Hospital, New Guinea

It is only a few weeks since we arrived here to commence both a hospital and a medical training school, but already Omaura is recognized far and wide as a hospital, and we are finding it difficult to house all who are seeking admittance.

The interest centred in this project is phenomenal. The local government officers are loud in their praise of such an undertaking. Naturally, our missionaries, too, are keenly interested, as this is a new venture for this field. But the greatest interest is shown by the local native population. They have taken the project to heart and call it the "house sick belong you me." Every day they drag in logs to be sawn into timber for the hospital. These are cut from their own bush and dragged across mountains and valleys. Some come from as far as five miles away. With a piece of bamboo tied to the log, about twenty to thirty men heave and struggle, sometimes for hours, to bring the log to the mission, and there it is left as their freewill offering toward the "house sick belong you me."

Other villages, too far away to be able to bring logs, have asked for the privilege of supplying the bamboo or the grass for the roof. Still others have volunteered labour to help erect the buildings. The Lord will certainly bless these humble efforts for Him. Medical work has always been a strong point in this area, and with the coming of the hospital it will be greatly strengthened. Every day more and more

are coming in for treatment. When first we came, one boy was able to handle all the dispensary work, but now it takes three boys and two girls to cope with those requiring attention. Injection days are even busier, when upwards of forty intravenous are given.

While we hope to do much good by the care of the sick, and in helping the patients to get a closer view of Jesus, yet that is only part of the plan. We are also running a medical training school. The opening exercises of this school were conducted on Wednesday, July 8, when Pastor A. J. Campbell, the local president, gave the address. Pastor Stocken and Mr. Gane were also present. It was hoped that Pastor Nolan, the Coral Sea Union Mission Medical secretary, would have been in attendance, but, unfortunately, transport arrangements fell through.

Already we have an enrolment of twenty-one boys and two girls. Others are even now walking here from as far away as one hundred miles. There seems to be a very real urge to enrol and become a "lik-lik doctor." Great things are expected of this hospital and school. A few miles from us is the vast Markham Valley, with its thousands of intelligent inhabitants, but as yet we have no work there. Another mission body has a strong influence in the valley and very jealously guards it against intrusion. But sickness is universal. The influence of this school is expected to be the key which will open the Markham Valley to the gospel in its purity.

I am fully convinced that, with the blessing of the Lord, through the doors of this school will go out a band of workers who will do valiant service for the cause we love.

Welcome Pastor E. J. Landa and Family

F. A. MOTE
President, Australasian Division

Pastor Eugene Joseph Landa is a French citizen, who was born in Russia, and whose father was one of the richest men in Odessa. Pastor Landa, together with his wife and two children, Paul, aged twelve, and Ruth, aged nine, arrived in Papeete, Tahiti, during the month of May, 1953, called from France to serve as missionaries. We are sure that our people throughout Australasia will be interested in this family, and would no doubt like to know something more about them.

Pastor Landa was brought in contact with the advent message during the year 1928 while visiting our sanitarium in Gland, Switzerland, where, as a young student he had gone to take some rest and treatment. During the latter part of 1931 he had a remarkable experience while in Nice, France. One very stormy Sabbath day he went down to the shore of the Mediterranean to study his Bible. Whilst meditating there upon the advent truth and praying to God for guidance, that he might find the full light of truth, two small pieces of paper blew against his

forehead. He quickly caught them, and found they were portions of the Book of Revelation, chapters 13, 14, 15, and a part of chapter 16. Naturally, Brother Landa felt that this experience was a direct answer to his earnest petitions to God, and it was not long before he decided to become a Seventh-day Adventist.

From 1932-1934 he was a student in our seminary in Collonges, France. After finishing his school work he served as a colporteur from 1935-1938. He was baptized during the year 1932 in Nice, France.

Between the years 1938 and 1951, he served as an evangelist and pastor in several places in France, as well as in French North Africa. From 1942 to 1945 he was in charge of our work in the Constantine Algeria area. From 1951-1953, just prior to being called to connect with our work in Tahiti, Pastor Landa served as superintendent of our work in the Israel Mission in the Holy Land. In all, Pastor Landa and his good wife have spent more

than twelve years in foreign mission service. He was ordained to the gospel ministry on January 29, 1944, while working in French North Africa.

We are very happy to have Pastor Landa and his family with us in this division, for their experience, not only in Europe, but in North Africa and also in the Holy Land, will help them to do most valuable work in connection with the task here in Australasia. Pastor Landa is a well educated man, and can preach in French, German, Russian, Italian, and English. He has been appointed to serve as the secretary of the French Oceania Mission. He is also Education superintendent, Missionary Volunteer and Temperance secretary for the mission, and will be in charge of the new school which is being established in that field.

We heartily welcome Pastor Landa, his good wife, and Paul and Ruth, to our family of workers and believers in Australasia.



Around the CONFERENCES

News from Brisbane

[A talk given at morning worship in the head office, Wahroonga, by BROTHER R. R. FRAME, Secretary-treasurer of the Trans-Tasman Union Conference.]

During July I spent several days in the Queensland Conference, and this morning I should like to refer briefly to some aspects of the work in that field which came under my notice.

First of all let us read a text found in Ps. 40: 2: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." As a people, the sole purpose of our existence is to lift men from the horrible pit of sin and set their feet upon the Rock and establish their goings.

In Brisbane our workers and laity are doing a very strong work in an endeavour to bring out of the horrible pit people who have sinned in many and various ways; I refer to the work being done in the Brisbane prison. Regular meetings for both male and female inmates are held, and the authorities have agreed to the appointment of Pastor L. J. Kent and Brother Bronte Sinclair as prison chaplains.

I gained the impression that much of the interest shown by the prisoners was due to the influence of the Voice of Prophecy, for several of them are working on the correspondence course and listening to the services as they come over the air. Many prisoners have completed the course and have already received their diplomas. I was particularly interested in the report of one man who had just been released after serving a sentence of seven years, and who is shortly to be baptized.

Five years ago this man became acquainted with the work of the Voice of Prophecy, and ever since has endeavoured to follow the principles of this church. For the past five years he has refrained from attending any cinema programmes and concerts, etc., that have been presented in the prison, and has set himself a high standard. Since his release he has attended the Burnside evangelistic meetings regularly, and, as already stated, is now preparing for baptism. Let us keep in mind this very important work being done in Brisbane for those people who surely need to have their feet set upon the Rock.

I know that you are all interested in the Burnside Mission which is being conducted in Brisbane for the second consecutive year. More than 180 souls have been baptized as the result of the 1952 mission, and all the workers on the staff are busy with mission interests. One difficulty confronting Pastor Burnside this year is the lack of continuity in renting the City Hall. On some occasions the hall is available on alternate Sunday nights only, and, as the evangelist states, if the people cannot be fed regularly then it is difficult to have them accept the truth. However, from this time onward the hall should be available more regularly, and we feel sure that the results will be most gratifying. Already forty people have signified their intention of being baptized, and they will be going forward in the not-so-distant future. Further groups will follow at regular intervals. One problem in connection with evangelistic work, of course, is to find sufficient finance to be able to carry the effort along in the strongest way. I was interested to learn

that Pastor Burnside and the conference officers recently met to discuss financial matters, and Pastor Burnside intimated that he would need at least another £500 to complete the work for the year. It so happened that within a matter of hours an interested person, with whom one of the lady Bible instructors was studying, wrote out a cheque for £500 and handed it to the young lady, requesting that it be used in connection with the work of the Burnside Mission. This experience should confirm us in the belief that God has His hand over His work, and that He will prosper it.

The third feature that I wish to bring before you this morning, relates to a religious liberty case in Queensland with which perhaps you are somewhat familiar.

Brother Errol Thrift, one of our young men attending the Queensland University, has had to give up his medical course in the fourth year because the authorities will not release him from Sabbath duties. I know that all who are acquainted with Brother Thrift admire him for his stand, but as one can imagine, such a setback is most disappointing. It so happened that the newspaper authorities in Brisbane heard about the case, and I quote the following from the "Brisbane Telegraph" of recent date:—

"Faith Is Barrier to Medical Degree"

"Because of his religious beliefs a university medical student has been compelled to give up his course.

"The student, Errol Thrift, 22, of Wynnum, has wanted all his life to be a medical missionary. He averaged fourth or fifth place in a class of eighty through first, second, and third years at the university.

"He paid his way through the university by two scholarships he won, an open scholarship and a Commonwealth one, and by taking factory and gardening jobs in the holidays.

"Then this year, in the fourth year of his course, came the question of his attending compulsory Saturday morning demonstrations at council dumps, sanitary depots, the Mt. Crosby pumping station, milk and ice-cream factories, and other places concerned with public health.

"Mr. Thrift, a devout Seventh-day Adventist, applied to the Dean of Faculty (Dr. E. S. Meyers) for permission to attend the centres on some day other than Saturday, as in his religion Saturday is observed as a strict Sabbath.

"Dr. Meyers told him that the concession could not be made, and that he must either attend the demonstrations or give up the course.

"Heart Set on It"

"I tried every way to make other arrangements," Mr. Thrift said today. "I have my heart set on medicine."

"I suggested to the university authorities that I could make individual inspections of the places some other time, as Seventh-day Adventist students are allowed to do in Sydney and Adelaide Universities, but the concession was not granted."

"Adelaide and Sydney Universities are closed to medical students from other states because they are unable to cope with applicants from their own states. Mr. Thrift went to Adelaide and spent a fortnight seeking to enrol there, but was unable to.

"Mr. Thrift said he had been asked by the Queensland University authorities what he would do on Saturdays if he became a doctor.

"I would always be available to attend the sick, if called on," he said, "but I would not keep my rooms open on Saturdays. That is not against the B.M.A. rules."

Not only are the newspapers interested in Brother Thrift's problems, but the university students are supporting him, and the leader of the University Students' Guild, who is a Brisbane solicitor, has advised Pastor R. A. Greive, the president of the Queensland Conference, that his organization is taking steps to approach the university authorities on behalf of this young man. Let us pray that the way will

open up for Brother Thrift to resume his course that he might attain his heart's desire to be a medical missionary.

There is just another little sidelight that I might introduce here. In the city of Brisbane there is a non-Adventist lady who recently rang Pastor Greive and stated that a short time ago she took a world trip for the purpose of discovering just what Christianity was doing for the people of the world, and to find out whether it had failed or otherwise. This lady told Pastor Greive that she found the answer to her inquiry in Jamaica among the Seventh-day Adventists. Apparently she had met with a very large group of believers in Jamaica, numbering many thousands, and she was inspired by what she saw and heard. As members of the church we have heard a great deal about the development of the work on this small island in the West Indies, and it further encourages us to know that a woman not of our faith, has been impressed by what she has observed of the power of the gospel.

I am happy to be able to report to you that on August 9, the Queensland Conference will be opening officially the new administrative block, on the corner of Coronation Drive and Eagle Terrace. The new building is very attractive, built in a light-coloured brick, and will represent well this organization in Brisbane. There are wide plans for a large hall and the Central church to be erected on the same block where the office is located. You will be interested to learn, too, that the Queensland permanent camp-site will soon be supplied with huts for the accommodation of delegates to camp-meetings. The conference has been successful in securing from the Housing Commission sufficient permanent buildings to accommodate all who attend camp, and this will mean that as from the near future, tents will not be required in the Queensland Conference. Our thanks are due to the division committee for providing appropriations to help in connection with this project, and also to the Trans-Tasman Union Conference for its co-operation in the matter of finance.

We, in the Trans-Tasman Union Conference, rejoice in the progress of the work in the Queensland Conference, and we ask you to remember this field in your prayers, that many more men and women may be lifted from the horrible pit and brought to a knowledge of Him.



The Power of Faith

ROBERT HARE

Faith has a heaven while here below,
And then should trials come
It looks beyond the clouds of pain
For an eternal home.
It makes the spirit strong to bear
When darkening clouds arise,
And whispers in the hours of toil
Of rest beyond the skies.

Faith cheers when hope has lost its sun
Or star lights disappear;
It knows a Hand divine can guide
And hold till skies are clear.
It claims a God to doubt unknown,
A Helper ever near,
That bids it stand within the storm
With conscience sweet and clear.

In converse with the God above
Earth trials are forgot,
And sorrow may be turned to joy
Where faith has cast its lot.
Its God, unseen, speaks evermore;
Love points its onward way,
And when the darkness would distress,
Whispers of coming day.

Faith holds infallible decrees
Unknown to voice or pen.
It flows from the great heart divine
To strengthen feeble men.

"Signs" and Missionary Work

F. A. MOTE
President, Australasian Division

The month of August has been set apart throughout Australasia as "Signs" month. It is our earnest desire that every church member and worker unite in greatly increasing the subscription list to our missionary paper, the "Signs of the Times."

Many of our people during recent camp-meetings subscribed to large numbers of "Signs" for use in their missionary work. Some are having the "Signs" come to them for personal distribution, others are

having this periodical sent to friends and relatives, while still others are paying for subscriptions to the "Signs" to be used by our workers in the home field, and our missionaries in the islands in connection with their soul-winning programme.

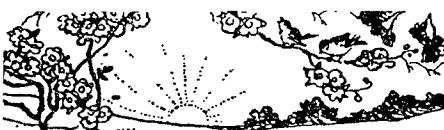
We are living in the time when the Lord is soon to finish His work upon earth. The signs of the times everywhere indicate that the work of God is quickly being finished. We should do more than ever before to make sure that our friends, neighbours, and relatives receive the truth-filled "Signs." As a result of regularly receiving this splendid missionary paper, I feel sure that many of these dear people will be found in the kingdom of God.

May the Lord abundantly bless and help us to do our part in sending out the "Signs." Let us make the "Signs" month of August the greatest missionary month in our church experience thus far.

WEDDINGS

WHITE-DAWSON.—On July 5, 1953, a wedding of wide interest was celebrated in the Wahroonga church. The contracting parties were Verona Jean Dawson and Sefton Kingsbury White. Owing to the high esteem in which the two families concerned were held, the church was crowded with relatives and friends. The music of the service was of a high and dignified order. The North Shore Youth's Choir, of which Miss Dawson was a prominent member, sang very effectively. Miss Dawson is the second daughter of Mr. and Mrs. A. W. Dawson of the Australasian Missionary College. Mr. White is the second son of the late Pastor H. C. White and of Mrs. Mabel V. White. A large number of guests gathered at the community hall in a warm spirit of congeniality and tendered their heartiest congratulations to the happy couple. All joined in wishing them every happiness and much of Heaven's blessing as they now travel life's journey together.

H. E. Piper.



UNTIL THE DAY BREAK

CLARKSON.—On July 9, 1953, Sister Amelia Dorcas Clarkson passed to her rest at the age of seventy-seven years. Sister Clarkson was a very faithful member of the church, and her one concern was to help the work of God. We laid her to rest in the West Terrace cemetery (Adelaide), there to await the call of the Life-giver. Words of comfort were spoken at the graveside by the writer, and we can truly say our sister was one of God's saints.

W. N. Lock.

HUNT.—On July 23, 1953, Brother Arthur Thomas Hunt, aged seventy years, went to his rest possessing that faith which sees through the curtain of death. Eagerly he looked forward to meeting, at the resurrection, his life companion who predeceased him. Brother S. O. J. Louis assisted in the crematorium service when words of comfort were spoken from the Word of God.

R. H. Powrie.

HARVEY.—William Harvey, beloved husband of Sister Hilda Harvey of Preston church, Victoria, passed suddenly away on May 18, 1953. He was a very devoted husband and accepted faith in the second advent of the Saviour through the influence of Sister Harvey. He is sadly missed, but the blessed hope has been their comfort over many years. We extend to Sister Harvey our sincere sympathy in the loss of her husband, who rests in the Preston cemetery.

B. E. Hadfield.

MILLS.—Sister Vera Phyllis Mills passed to her rest in the Murwillumbah Hospital (N.S.W.) after a short illness on July 29, 1953. Our devoted and faithful sister leaves a husband and nine children to mourn their loss. Sister Mills' whole-hearted service as a member of the Tweed Heads church will be greatly missed, but we know she rests in Jesus, and her reward is sure. The service at the Murwillumbah church, and at the graveside was conducted by the writer. A. C. Needham.

HEWER.—On July 1, at her daughter's hospital, Guildford, Sydney, Sister Florence Hewer, a member of the Guildford church, fell asleep in Jesus at the age of sixty-eight. She was converted to God at the age of sixteen at a Methodist cottage Bible study in England. Our sister's faith in God has never wavered. With her husband, William Hewer, and her three daughters, Joy, Audrey, and Marcia, she attended the Fairfield church when it was organized. In the presence of many sorrowing relatives and friends we laid her to rest in the Smithfield cemetery, until the return of her blessed Lord and Master. Pastors Grolimund and Whittaker assisted the writer at the hospital and graveside.

Ellis Behrens.

DEACON.—Sister Matilda Deacon, wife of Mr. S. W. Deacon of Patonga Beach, passed peacefully to rest in a private hospital at Gosford, N.S.W., on August 9, aged seventy-two years. The following day she was interred in the Point Clare cemetery, when Pastors L. R. Harvey and J. P. Holmes were associated with the writer in the last rites. Some years ago her interest was aroused in the message by listening to the Voice of Prophecy addresses, and ever since joining the church she has been most faithful in attendance and efficient as an officer. She will be greatly missed by the Woy Woy congregation. The respect in which she was held by church members and others not of our faith was well demonstrated by the large attendance at her funeral. Our sympathy is extended to her husband, daughter, and other relatives.

G. G. Stewart.

PEARTON.—On August 4, 1953, at the home of his daughter, Mrs. Norton, Thomas James Pearson closed his eyes in peaceful sleep to await the call of the Life-giver. Although he lived to the ripe age of ninety years, it was not until ten years ago that he was led to accept the message we love, under the leading of Pastor G. Burnside. We tenderly laid him to rest in the Patersonia cemetery, Tasmania, where words of comfort and cheer were spoken to those who mourn.

Howard F. Rampton.

KAKOSCHKE.—A tragedy came to the home of Brother and Sister George Kakkoschke when their son Andrew, aged fourteen years, was fatally injured by a stone falling on his head in the quarry at Burra (S.A.) and died in the Burra Hospital on July 26. A large number of friends and relatives attended the funeral, and the high school boys and girls formed a guard of honour at the cemetery. Our hearts go out to his father, mother, and seven brothers who mourn their great loss. We endeavoured to comfort their hearts by pointing them to the Man of Sorrows.

W. N. Lock.

COLE.—Mrs. Caroline Cole, one of the charter members of the Richmond (Victoria) church, passed peacefully to her rest in Melbourne in the early hours of August 2, 1953. Sister Cole was born in Ballarat in 1864, and accepted the message under the ministry of the late Pastor J. H. Woods, forty-three years ago. She had always been a keen worker in the cause, and spent some time in the colporteur service. Her husband predeceased her eighteen years ago. She leaves a son Henry and daughter Dorothy (Mrs. Milton Dyason), four grand-children, and a great-grandson, to mourn her loss. We laid her to rest in the Box Hill cemetery, the funeral services being conducted by the writer in association with Pastors E. H. Guilliard and A. P. Dyason, and Brother W. R. Litster.

A. J. Dyason.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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BREVITIES

After some fourteen years as secretary-treasurer of the South Australian Conference, Brother Clem Hill has accepted a call to the Victorian Conference as associate treasurer.

To fill the vacancy made in the South Australian Conference office by the transfer of Brother C. Hill to Victoria, Brother C. D. Morgan of the Australasian Missionary College has accepted a call to South Australia.

On Sunday, August 9, the new administrative offices of the Queensland Conference were officially opened. Beautiful weather prevailed, and a large gathering of people was present. A fuller report of this historic event will be featured in a later issue.

Owing to a rather adverse medical report on Mrs. E. N. Hokin's health, Brother and Sister Hokin are not returning to the mission field. Brother Hokin has been re-appointed to the treasury department of the Australasian Division, where he served before going to the New Hebrides a few years ago.

As we go to press word has come that our beloved Pastor Robert Hare, the sweet singer of Australasia, fell asleep in Jesus on August 20. A lengthy broadcast outlined his long life of Christian ministry. He has been evangelist, pastor, teacher, editor, and author. By his poems he is known and loved throughout the world.

It is with profound sorrow that we announce the sudden passing of Sister A. G. Stewart on August 16. Throughout the Australasian field and far beyond our people will feel a deep sense of personal loss, for Mrs. Stewart shared in her husband's ministry in the mission field, the homeland, and in his trips abroad. Her life was filled with the fragrance of unselfish service, and her gracious influence has blessed all who came within its circle. Our prayer is that the God of all comfort will sustain Pastor Stewart in his great sorrow.

Light Over Africa

R. S. WATTS
President, Southern African Division

More and still more deep grows the conviction that our Sabbath schools in this great division are a mighty instrument in evangelizing the millions of African, coloured, and European peoples, who make up the population of southern Africa. To add to the increasing number of thrilling stories of Sabbath school conversions and baptisms, come the following experiences from Pastor John B. Cooks, Sabbath School secretary of the South African Union:—

"Recently, while on a camp-meeting trip in the North Bantu Mission field, I was very much interested in meeting some fine, intelligent African people from the tuberculosis hospital near Durban. It so happened that some time ago one of our church members was sent there as a patient. This good brother got busy, and soon, with the help of others from a regular Sabbath school near by, commenced a branch school in the hospital. A number of people joined this branch school and have accepted the truth. Some of these have already been baptized, and others are preparing for baptism. These people will go back to their homes in various parts of the country when they are cured, and we know that they will carry with them more than just physical healing.

"Another experience tells of the work of Brother John Mashwa who is teaching our African church school in Bloemfontein. When he first went there, he found that a number of the children who were attending day school were not coming to Sabbath school. The reason for this was that many of them were not Adventists. He immediately determined that something should be done, and so commenced visiting the homes of these children and talking to their parents. He also asked the church members to pray for the children and their parents, and to help him in visiting the homes. Within two months, twelve of these children had joined the Sabbath school, and this was with the full consent of the parents. Teacher Mashwa uses these children in his missionary work in and around Bloemfontein. For instance, tomorrow he is going out to hold services on a farm a little way out of town, and will be taking the children with him so that he may accomplish more with their help than he could do alone."

Throughout the Southern African Division there are hundreds more African teachers who, like John Mashwa, are not only feeding the lambs but bringing them to Christ. We now have over 90,000 non-baptized Sabbath school members in our baptismal classes. While the large majority of these are adults, yet many hun-

More dear in the sight of God and His angels than any other conquest, is the conquest of self, which each man, with the help of Heaven, can secure for himself.—Dean Stanley.

THE AUSTRALASIAN RECORD

dreds of youth in our mission schools enter the baptismal class and are baptized each year.

On September 26 you again will have the privilege of giving a special thirteenth Sabbath offering for the work in Africa. Light is spreading all over this vast territory—in many places much more rapidly than we are able to care for adequately. While the gospel doors are still open in Africa, will you remember us in a very special way this quarter?

An Unusual Faculty Meeting at Avondale

EDWARD E. WHITE, Principal

It is common practice at our missionary training college to have regular meetings of the faculty, approximately once a week, but the last Sunday in July was the occasion for an extraordinary meeting of the college teachers.

At sunrise seventeen of our teaching staff joined with a few more voluntary workers and the regular building team, making a group of fifty men in all. These gathered for worship at 6.30 a.m., at the site of the new assembly hall, and then began the long day's toil. The task was to pour one-third of the floor of our large building, and to finish it by sundown. The area was 100 feet by 70 feet, and included some haunches down which barrow-loads of concrete disappeared as into an insatiable reservoir. A similar area had taken the few in the regular building team four days to pour previously; but with the experience gained, with supports in position, concrete-mixers, sand, gravel, and cement all placed at strategic places by the experts of the building team, rapid progress was soon made.

Hauling sand and gravel is heavy work at the best of times, especially for those whose daily work is largely in the mental realm, so the mid-morning break for fifteen minutes was very welcome. The ladies and wives of the faculty showed their talents here as they refreshed the weary workers, both at this time and later in the afternoon.

By the end of the day the goal was achieved, approximately 250 tons of concrete had been poured, and about £50 worth of labour had been donated. The building supervisor, G. W. Richardson, expressed himself as being very satisfied with the day's work. Not only was a big step taken towards the completion of our new hall, but the building team were greatly inspired by the willing service of the teachers. It was quite evident that one and all believed in the building programme, showing their faith by their works.

We trust that this report will help our brethren throughout the field to show their confidence also in the Australasian Missionary College building programme, when our offering is taken in the very near future.