

The

Starless Crown

WEARIED AND WORN with earthly care, I yielded to repose,
 And soon before my raptured sight a glorious vision rose.
 I thought, while slumbering on my couch in midnight's solemn gloom,
 I heard an angel's silvery voice, and radiance filled my room.
 A gentle touch awakened me, a gentle whisper said,
 "Arise, O sleeper, follow me!" And through the air we fled.
 We left the world so far away that like a speck it seemed,
 And heavenly glory, calm and pure, across our pathway streamed.

STILL ON WE WENT; my soul was wrapped in silent ecstasy;
 I wondered what the end would be, what next would meet my eye.
 I knew not how we journeyed through the pathless fields of light,
 When suddenly a change was wrought, and I was clothed in white.
 We stood before a city's walls, most glorious to behold;
 We passed through gates of gleaming pearl, o'er streets of purest gold.
 It needed not the sun by day, nor silver moon by night;⁵
 The glory of the Lord was there, the Lamb Himself its light.

BUT FAIRER FAR than all beside, I saw my Saviour's face,
 And as I gazed, He smiled on me with wondrous love and grace,
 Slowly I bowed before His throne, o'er-joyed that I at last
 Had gained the object of my hopes, that earth at length was past.
 And then in solemn tones He said, "Where is the diadem,
 That ought to sparkle on thy brow, adorned with many a gem?
 I know thou hast believed on Me, and life, through Me, is thine;
 But where are all those radiant stars that in thy crown should shine?"

"I DID NOT MEAN that thou shouldst tread the way of life alone,
 But that the clear and shining light which round thy footsteps shone
 Should guide some other weary feet to My bright home of rest,
 And thus in blessing those around, thou hadst thyself been blest."
 The vision faded from my sight; the voice no longer spake;
 A spell seemed brooding o'er my soul, which long I feared to break;
 And when at last I gazed around, in morning's glimmering light,
 My spirit fell, o'erwhelmed amid that vision's awful night.

I ROSE AND WEPT with chastened joy that yet I dwelt below,
 That yet another hour was mine, my faith by works to show,
 That yet some sinner I might tell of Jesus' dying love,
 And help to lead some weary soul to seek a home above.
 And now while on the earth I stay, my motto this shall be,
 "To live no longer to myself, but for Him who died for me."
 And graven on my inmost soul this word of truth divine,
 "They that turn many to the Lord, bright as the stars shall shine."

—Selected.



"PRACTICAL ATHEISM"

F. D. NICHOL

THE ANTIDOTE FOR APOSTASY—III

In the last two issues we have considered some of the reasons why churchmen, who are today beginning to speak of the second advent, do so in such vague language. We presented evidence to show how such hopeless vagueness is the inevitable result of false views of God and nature that have been accepted, particularly the evolution theory. The end result of all this has been a forgetfulness of God, as He is portrayed in the Scriptures, and an increasing concentration on the things of this earth.

So it has come to pass that in our dark day of tragedy, when men so desperately need to look beyond for help, their eyes, instead, are focused earthward. This earthward look of mankind is often described as materialism, though more accurately as secularism. Note these words from a recent work brought out by a great Methodist publishing house:—

"Secularism is no longer, as it was a hundred years ago, an intellectual revolt against theological domination. It has become the supporting atmosphere of our culture. To describe it is like describing the air about us. No logical knife can dissect it; it is too pervasive and fluid to be captured in the net of any system of ideas. We are so completely adjusted to it that we do not mark it, but only those salient traits of our culture for which it is the permanent foundation. It is not surprising, therefore, that the secular temper is less noteworthy for what it affirms than for what it excludes.

"Secularism is practical atheism. A classical analysis of it is found in Plato's Laws. . . .

"The more dangerous impiety, Plato recognized, is not the intellectual act which denies God, but the pattern of life which neglects Him or abuses His holiness. Secularism is our failure to let God be God in our lives. Its nature is neither to affirm nor to deny religious faith, but to live indifferently to it. Neither reverence nor blasphemy does it know. . . .

"There are many forces in contemporary life which have the effect of blunting man's sense of his dependence upon anything, whether on nature, on the community, or on God. There are also, increasingly felt, forces compelling him to a greater awareness of his dependence upon the first of these without the last. The secular spirit thus moves with little stability from self-reliance to the surrender of individual integrity, not to God, but to natural and social pressures."—Leroy E. Loemker, "The Nature of Secularism," in "The Christian Faith and Secularism," pages 11-13.

Secularism World-wide

And is this secularism, this complete forgetfulness of God, confined to the nations of the Western civilized world? Note

these further sentences from the work just cited: "Secularism, finally, marks the contemporary culture, not merely of nominally Christian lands, but of every region to which the modern emphasis upon man's ability to achieve his salvation through his own efforts has been extended."—*Id.*, page 12.

A spokesman for the Presbyterian Church, returning recently from a long overseas trip to mission stations, declared:—

"The moral disintegration so apparent in Europe and America is sweeping over Asia and Africa as a consequence of two devastating wars and the corroding effects of materialism and secularism. Widespread graft and political corruption and relaxation of moral standards are coming to be accepted as normal in many parts of Asia and Africa."—James H. Robinson in "The Christian Century," February 4, 1953.

But it would be incorrect to think of secularism as simply a negative factor, for

Look Up

ROBERT HARE

Child of the kingdom, look up, look up;
Dark scenes are all around,
And sorrow, with its weary tread,
Has trampled all the ground.

Grief walks abroad on every street,
And joy has closed its eyes;
There is no certainty of peace
Beneath the arching skies.

Contention rules the heart of man,
Its clamorous voice is heard,
And nations build their bombs of death
For struggles yet unshared.

And poisoned winds all hastily blow
Afar o'er land and sea.
While terror holds the hearts of men
In bitter slavery.

Then, child of faith, lift up your eyes;
There is a God above,
His power is mighty, and His ways
Are ever ways of love.

Fear not the angry storms that blow,
Death winds are neath His hand;
God loves the children made of clay
Who walk at His command.

Turn thoughts and eyes to heaven above;
Earth's rude enchanted ground
Is not the haven of thy rest,
Where happiness is found.

The God of love still rules on high
As on earth's common sod;
Look up and claim His power divine,
And own Him as thy God.

—*Review and Herald*, 27/8/53.

there are certain positive results that flow from this forgetfulness of God, results that further increase the sickness of modern man. The Archbishop of York recently wrote a book on the revolutionary moods of our day. In a chapter entitled "Moral Chaos" he describes the result of loss of faith, particularly a loss of faith in God and the supernatural:—

"The loss of faith has been followed by moral chaos. The agnostics of Victorian days were confident that the Christian ethic, which they revered, would remain unshaken even if the faith with which it had always been associated should be abandoned. Occasionally warning voices were heard insisting that Christian morals were the result of Christian doctrine, and that they would inevitably wither and perish if separated from the root from which they derived their life. Little attention was, however, paid to these warnings. . . .

"The great difference between our age and the past is that while the Christian teaching on right and wrong used to be accepted as the ideal to be realized, now often it is either treated with contempt as impractical, or attacked as false and mischievous.

"This falling away from the Christian ideal is due to a number of different causes. The most influential of these has been the decline of belief in the supernatural. The authority of the law of nature depended ultimately upon belief in a righteous and living God, the Sovereign of the universe, and supreme Law-giver. When God was banished to a remote corner of His creation, or treated as an unnecessary hypothesis, the natural law lost its authority and became merely a collection of man-made laws or customs. . . . The Christian way of life had depended upon the acceptance of Christ as the Lord to whom God had given all authority and power and who would come at the last day to judge mankind. When this faith went, Christian morality lost its binding character."—Cyril Garbett, in "An Age of Revolution," pages 58-61.

A Peculiar Position

Churchmen have been in a peculiar position of affirming, and with sincerity, the infinite worth of moral standards, while endorsing or succumbing to conceptions of God and the supernatural that undermine the very foundations of morality. Indeed, some of those just quoted affirm, for example, their belief in evolution as God's way of making the earth, while at the same time decrying the widespread loss of faith in God and the supernatural which they agree is the prime cause of the present lawlessness.

In the light of all these facts we may therefore conclude that religious spokesmen today are not prepared to heal the soul sickness of modern man. That sickness, we have discovered, is the result of interacting maladies, first and most dramatic, a state of fear and frustration and a dread of impending dissolution, probably via the atomic bomb; second, a strange paralysis called secularism, that fixes its

victim's eyes earthward and benumbs the control centres of the mind so that the difference between right and wrong is hopelessly blurred. What men see today as they focus their eyes earthward only increases their fears, and what they do as a result of the blurred sense of right and wrong only increases their confusion and their lack of peace of mind. Thus they are caught in a vicious downward spiral. And all the while the wisest of statesmen, scientists, educators, warn us that time is running out for this world of ours. (To be continued.)

—“Review and Herald,” 27/8/53.

Balm for Your Bitterness

R. J. ROY

A retired minister was driving along a busy highway with his wife and his two children, now grown into young manhood and womanhood, in the car with him. It was getting toward dusk, and raining. Suddenly he realized he was a little too far to the centre of the road, and that a large bus was coming toward him at full speed. He turned the steering wheel to the right, but in the effort, the back of the car skidded directly in front of the bus, and the two fine young people and his wife were killed. He was left all alone.

People who live in war areas suddenly and without warning lose everything they possess. Tragedy, sickness, losses of all kinds, frequently come without any apparent reason. Why does the God of love permit this? Many have asked this question with deepest concern and sometimes with great bitterness.

The answer is: There is relief for your sorrow. There is balm for your bitterness, but to find it, you must look a long, long way ahead. Three statements in God's Holy Book brought this comfort to me as I thought of them and compared them with teachings in the Spirit of prophecy.

The first one, found in Heb. 2:6, 7, states that man was created a little lower than the angels. The next one, 1 John 3:2, declares that when the experience of sin is past, and those who receive full redemption are safe at last, they will then be like Christ. This tells me that as a result of the entire experience of humanity with sin, mankind will be elevated to an entirely different plane. The third text, Heb. 2:10, says that Christ, the Son of God, was made perfect through suffering. No human being has ever been called upon to suffer as much as Christ did.

Lessons from “The Desire of Ages”

Our imagination is challenged, however, by the thought that after our earthly experience is all over, man will be much better off than he was in the garden of Eden. Mrs. Ellen G. White expresses the thought in her book, “The Desire of Ages,” pages 25 and 26. Let us quote these references, and briefly observe their meaning to us who live here in this vale of tears.

“By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin.”

This is in entire harmony with 1 John 3:2. Recovery would mean placing things in their original order, as they were before sin wrought its ruin. The result of Christ's work does all that, gives redeemed man all he had originally, and also something he did not have then.

“In Christ we become more closely united to God than if we had never fallen.”

How close to Christ would we be if man had never fallen? The answer is in the Biblical record of man before he sinned, in the garden of Eden. There God was close to man, for it speaks of His coming to visit with man in the cool of the evening. It was a close relationship. But man was on this earth, a very small part of God's great creation, and God was in heaven.

“The Saviour has bound Himself to humanity by a tie that is never to be broken.”

Here are two thoughts, first that Christ is bound to humanity, and second that this tie is never to be broken. Was Christ bound to humanity before sin entered the world? He did love man profoundly, as His sacrifice for him has shown. But no doubt Christ's relationship was no different from what it was to all the rest of the created beings. Now, since Christ voluntarily united Himself to man in order to overthrow sin, there is a tie there that cannot exist with any other created being.

The second thought is that this tie will never be broken. Such was not the case before sin came, as sin itself proved. There was always the possibility of something happening that would separate man from God. But now, after it is all passed, nothing in earth or heaven, now and for ever, will be able to bring a separation between God and man.

Christ One of the Human Family

“God gave His only begotten Son to become one of the human family, for ever to retain His human nature.”

Before sin came, Christ had none of our human nature. He was divine, the Son of God. But when He saw man under the curse of sin, His love was so great that He could not endure to see man here alone. He came to earth and took on Him the seed of Abraham. He grew up and faced the greatest sorrows any human being can ever be called upon to experience. He partook of our nature. The angels cannot say that He has their nature. None of the other created beings can say that. Only man has Christ as his brother in the flesh.

“God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.”

The thought presented just before this one tells us that Christ took on humanity. We naturally think of that as meaning that God came down to man. But here is a different thought. It is that God has taken man up to Him, into the highest heaven. Was this the case before sin entered? What possibility was there that man could ever have access to the highest heaven, and be so specially favoured? None whatever. But when the reign of sin is ended, and the work of Christ completed, man will be taken into the highest heaven.

“Heaven is enshrined in humanity.”

What is a shrine? It is a place of worship, either a building or a small nook where special honour is rendered to a god, often an image of some kind. What does it mean to be enshrined? The image, the god, is enshrined when it is placed in the shrine. According to this statement, humanity becomes the shrine in which God comes to dwell. Such an honour is beyond our comprehension. That once sinful, degraded, hopeless human beings, redeemed by the matchless grace of Christ, could become the shrine, the place of beauty and reverence, of which God is the centre, seems too much for us to grasp.

“Humanity is enfolded in the bosom of Infinite Love.”

Here is an expression of endearment. The mother enfolds her dear child in her bosom. The lover enfolds the one loved to his bosom. It is the place of preference. None else can share that place. It is reserved by feelings that cannot be violated, no matter what other attraction or threat may arise. How vastly different that is from the condition of man before sin came!

“The exaltation of the redeemed will be an eternal testimony to God's mercy.”

What evidence does God have of being a God of mercy besides that which is shown by His attitude toward fallen mankind? Doubtless there is other evidence, but at least all indications are that the supreme evidence is the fact that a pure and sinless God, one by whom evil is intensely abhorred, could condescend in His dealings with man completely to forgive and forget all sins. Oh, what a tragedy is sin, but what a God of wisdom, to be able out of this evil to bring so much good!

“Through Christ's redeeming work the government of God stands justified.”

There are several scriptures that would indicate that God's government has been brought into question. Isaiah 14, Ezekiel 28, and Revelation 12 all make this clear. The challenging forces of evil seemed to have enough influence to carry one-third of all the stars of heaven with them. Do His creatures who remained loyal accept the charges made against Him? All they can do is believe in God without the experience to support their belief. But not so with mankind. They can point to millions and millions of cases that prove conclusively that the way of the transgressor is hard, and that the way of life is God's way. If man had not been under the power of sin, he could never have been lifted up to see the glory of God's way. Again we exclaim, God's ways are best, even when they lead through tears.

The God of Love

“The Omnipotent One is made known as the God of love.”

It is likely that Satan would have charged God with inconsistency if Adam were not made a free moral agent. If He were a God of love, He would not let man disobey, if he chose to; and if He would not do that, He was a tyrant. God let man disobey, knowing full well the loss and sorrow his disobedience would bring. By

so doing He exposed Himself to the charge that if He knew the consequences, why did He permit man to sin? It seemed He could not prove Himself a God of love either way. But God is love, and He found a way by doing what the great enemy thought would never be done: He gave Himself, in the person of His Son, to go through worse sorrow and punishment than any human being ever can or will endure. By so doing He proved Himself a God of love.

"Satan's charges are refuted, and his character unveiled."

What else could unveil Satan's real character as well as to let him have free rein, to allow sin to bear its full fruit, to let it mature so completely and so thoroughly that never through all eternity could it ever be able to deceive again. But what a price it has cost! And how wonderfully God will recompense the redeemed!

"Rebellion can never again rise."

Why? Because it has proved itself to be so deadly, so disastrous, so ruinous, that none will ever again permit the least thought of rebellion to enter his thinking. And that will be guaranteed for eternity. It almost makes one think that the great wisdom of God saw even this when sin first showed its ugly head. Doesn't it make us feel just a little better to know that even though there is so much pain and bitterness because of sin, that is a result of what mankind must go through, by the mercy of Christ, all creation is for ever assured of eternal freedom from all that could ever cause the slightest sadness or regret?

"The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted."

In other words, when the earth is made new it will not merely be restored to its Edenic state. It will be exalted above its former state. Its beauty, its attractiveness, its pleasures, its fruits, its balmy air, its pleasant rivers—all about it will be better than before sin came to curse it.

"Our little world, under the curse of sin the one dark blot in His glorious creation, will be honoured above all other worlds in the universe of God."

We bow our heads in humble penitence as we think what God has in store for us. It would be enough just to be as it was in Eden. We do not want this soil of ours to have any preference over that of other worlds, which have never fallen. We do not deserve it. It is not because of any merit we have that such should happen. But it is true. This poor soil that has received all the tears and blood of all who have suffered, whether for their own folly or unjustly, through divine decree, will be honoured above all other worlds.

God's Throne on Earth

"Here, where the Son of God tabernacled in humanity; where the King of Glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be with men."

It was not so before. The tabernacle of God, His throne, the centre of the uni-

verse, was not this earth, even in its Edenic purity; but when sin is all over, God so decrees it, and so it shall be.

Dear heart, have sorrow and tragedy almost blotted out for ever from your consciousness that there is a God of love? Does it seem that there never can again be a moment of happiness for you? Lift up your eyes. Look beyond to that glorious day when the skies will burst in glory at the coming of Jesus, returning to fulfil all the unfulfilled longings of the human breast. It is all waiting for you. Why not just now, at this very moment, throw yourself in penitent surrender at the feet of the One who so loved you that He gave His only begotten Son to die for you? When we think of our lack of understand-



Around the CONFERENCES

A New Mission for Western Australian Aborigines

R. E. G. BLAIR

Secretary-treasurer, Trans-Commonwealth Union Conference

In September of last year, by direction of the executive committee of the Trans-Commonwealth Union Conference, a party of six brethren made an exploration trip into the Murchison district of Western Australia, to spy out the land in search of a site on which to establish a mission for the aboriginal people of that state. The party comprised Pastor E. E. White of the Australasian Inter-Union Conference, Pastor A. P. Dyason of the Trans-Commonwealth Union Conference, Pastor W. J. Richards, president of the West Australian Conference, Brother R. W. Lang, the secretary of the same conference, Brother A. D. Vaughan, one of the workers in Western Australia who traverses the northern area in the Voice of Prophecy mobile unit, and the writer. In all, we travelled two thousand miles or more, mostly in the Voice of Prophecy caravan.

We travelled early and late, camping and preparing our meals at the roadside wherever we found ourselves, and sleeping, three inside the caravan, and three outside under the stars. In this part of Australia there is no dew and very little rainfall, so the only discomfort in sleeping out was that caused by the wind which one night whipped up the red dust, covering us and our beds. One morning when Pastor Dyason put his head out of the door of the van he exclaimed that by the appearance of my hair I had been "re-tingervated"! How thankful we were that our tank could carry twenty-four gallons of water! but much more thankful when we reached a windmill and tank where we

could bathe to our hearts' (and bodies') content.

ing, our bitterness, and our ungratefulness, what deep penitence must come to us!

Do you think that such may be the lot of some fortunate ones, but not for you? In the last chapter of the Bible, among the very last divinely inspired words, is this: "Whosoever will, let him take the water of life freely." That is the greatest wonder of all. Although many will not permit God to give them these good things, the assurance is sealed by all that God can offer, that not one single soul who desires these blessings, no matter how unmeriting he may be, will ever fail to receive them. How wonderful and long-suffering is He!

—"Review and Herald," 27/8/53.

could bathe to our hearts' (and bodies') content.

During our journey we discovered a number of interesting things concerning the country and the possibilities of proceeding with the desire to establish a mission. For instance, out from Wiluna, hundreds of miles in a north-easterly direction from Perth, and where there is no river or water to be seen on the surface, there is a wonderful underground river. On one station bores had been sunk only six feet, and pumps were bringing water to the surface for irrigating some lucerne at the rate of 10,000 gallons per hour.

We travelled further west to Meekatharra, and then thirty-five miles north from there and found what might be described as a little oasis in the desert. A man from a southern European country has part of twenty acres under cultivation, which he has irrigated with water drawn from an underground river only ten feet down. You should have seen his cabbages, tomatoes, and his many other varieties of vegetables, and the fine half acre of splendidly growing wheat! You cannot use sprinklers there, for the sun's warmth would almost cause the vegetables to boil whilst they were growing!

We were all favourably impressed with this property, not only for its productivity, but because it is situated about thirty-five miles from the nearest town, far enough away from possible contaminating influences, and also about a mile from the main road through to the far north. Our union conference committee has taken steps to purchase the property, and later will apply for a further five hundred or more acres adjacent to it, for the purpose of establishing the proposed mission for the coloured people of Western Australia.

The officials in the Native Affairs Department of the Western Australian Gov-

ernment are anxious for us to open up mission work in that area. Missions conducted by other denominations would be more than 200 miles away and we could, by the establishment of a mission there, meet a great need and serve a large area where there is a fairly large number of coloured people. (The aborigines prefer to be known and spoken of as "coloured people.")

It now looks as though another mission for the aborigines is to become a reality. We expect our first consideration will be the establishment of school work for children who will be accommodated on the mission. This will necessitate school buildings, dormitories for both boys and girls, homes for the mission staff, etc. We think it wiser to commence in a small way and then grow.

All this is contemplated with only £1,000 promised to the treasury! It will take some thousands of pounds to establish such a mission. Because of the very great distance from the source of supplies of all building materials, transportation costs will be very heavy. This mission will not be like many in the island fields—surrounded by timber ready to be cut down for building purposes. Oh, no! It will need to be transported hundreds of miles by rail and by road. But we are prepared to make a start, and believe our people will rise to the occasion and supply the needed funds. Too long have we waited for an opening to be made for this work, but if the coloured people of Western Australia are ever to learn of the saving gospel message for these last days, we cannot longer delay. Already some whom Brother Vaughan has contacted in his Voice of Prophecy mobile unit are interested, and one fine couple were baptized while we were on that trip last year—the first-fruits in that part of Australia from the coloured people of that vast area. Their acceptance of Jesus as their Saviour, and the interest of others, give us cause to expect much from God if we move forward in faith. We do so with confidence that God's people will support strongly the establishment of another mission right in our own land for those who sit in darkness.

Please pray, work, and give for this new mission project.

Sydney Advent Band Visits Newcastle, N.S.W.

KEITH R. PEERS

We were glad when it was announced in our Newcastle churches that the Sydney Advent Band would visit us in September. Earlier we had welcomed the Adelaide Advent Silver Band, and now we were to hear a band from our own state.

At 2.30 on Sunday afternoon, September 13, we assembled at the Newcastle beach band rotunda to welcome the thirty band members, who arrived in cars from Sydney. They were dressed in navy uniforms with white-striped trousers and cap. Under the direction of Mr. Ian Wilmoth they rendered marches, selections

The exhibit of the Dorcas Society and the Press Department, representing the Good Samaritan.

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with special arrangements, and favourite hymn tunes.

People who chanced to stroll the beach, and others attracted by the music of the band, swelled the number of visitors and church members who appreciated the fine music. A little time was given for the visiting band members to see Newcastle itself before they met in Sedgwick Hall for their evening meal and second recital. Tables were arranged and laden with sandwiches, cakes, drinks, and ice-cream. The Newcastle Advent Youth Club, with the assistance of Pastor L. A. Dyason, young people's leader for North New South Wales, supplied the refreshments, a gesture which the band greatly appreciated.

The evening programme was indeed a varied one. Commencing with the stirring march, "Onward Christian Soldiers," the band rendered some outstanding numbers. Individual members who entertained us were Geoff Batchelor, tenor horn solo; Bert Bernoth, vocal solo, "The Holy City"; W. Irvine (band manager) played "The Lost Chord"; Mrs. C. Palmer, with graceful movements on her violin, among other items rendered the favourite "Londonderry Air." We will long remember Mr. L. Hammond, flannelgraph artist. He, with Mr. I. Wilmoth at the piano, built up before our eyes the story of the "Garden of Prayer," "Church in the Wildwood," and "White Christmas."

Before the last item, "Wonderful Words of Life," arranged by Band Master Ian Wilmoth, was rendered, Pastor L. A. Dyason thanked the band for visiting and bringing us much joy. To this Pastor S. T. Leeder, young people's leader for the Greater Sydney Conference, responded on behalf of the band, and invited the Newcastle youth to visit them sometime when they would act as hosts.

We were able to place a little story of the band in the "Newcastle Morning Herald" to let others know that Seventh-day Adventists can do things and are not dependent on worldly artists for really first-class entertainment.

National Flower Festival

R. H. POWRIE

Press Relations Secretary, West Australian Conference

The city of Perth National Flower Festival held on September 11, 1953, brought delight to many thousands of its citizens. The flower-bedecked city was thronged with sightseers.

The Silver Chain District and Bush Nursing Association, which is held in such high esteem for its free medical services to the needy, sponsors this festival as a means of securing money to finance its good work.

Attractive floral designs were displayed in the town hall. The Seventh-day Adventist Dorcas Welfare Society co-operated with the Press Department, and entered an exhibit symbolizing the Good Samaritan. The models were life-size and the beautiful floral robes were greatly admired. The Good Samaritan sympathetically knelt beside the wounded traveller. The donkey with its coat made of "pussy tails," nostrils of banksia cones, with pods of kurrajong tree for eyes, and an attractive saddle-cloth of "catpaws," was the centre of attraction. Mr. Lloyd Dunn skilfully made the framework of the donkey from cane.

The rugged Palestinian road was faithfully portrayed—gum nuts being used for gravel. Cacti and olive trees gave the landscape a realistic appearance. Floodlights enhanced the exhibit.

The drop-scene, painted by Mr. T. Tieghan, completed the story with the priest and the Levite depicted in the distance—indifferent to the need.

The exhibit was centrally situated in the Town Hall, and covered an area twenty-three feet by ten feet.

We hope that the thousands who admiringly viewed our entry caught its message written in flowers, "Go, and do thou likewise." It was awarded first prize in "The Most Original" section.

A flower stall, attractively decorated by Mrs. M. Little and her Adventist St. John

Ambulance cadets, was a centre of much activity. The group of lady workers organized by the conference Dorcas leader, Mrs. E. Thompson, sold flowers and collected money, resulting in over £150 being added to the funds of the Silver Chain.

A picture of the exhibit (6½-in. x 5-in.), together with a write up, appeared in the "West Australian," and another picture (8-in. x 5-in.) was included in the weekly "Western Mail." Altogether the exhibit was given seventy-six inches of space in the newspapers.

Degree Work at Avondale

L. H. TURNER, M.A., Dip.Ed., Ph.D.

About twenty-five years ago, after some tentative beginnings, this denomination launched out seriously on a programme of high school education in Australia and New Zealand. We began as other denominations have done before us in the face of many handicaps, and not the least of these was the lack of properly trained teachers.

From the beginning of this high school work up to the present time, our teachers have been subjected to a trying experience in the course of preparing themselves for their life work. For the most part they completed a training course in primary education, and a few years in primary school teaching, after which they transferred to high schools and set about learning the ropes there. At the same time they struggled after the necessary degrees in evening lectures. Only those who have passed through this experience know how exacting such a programme can be.

Of course, the normal procedure for high school teachers is quite different. They spend three years completing a bachelor's degree after which they spend another year in the School of Education associated with the university. Here they study the principles of education and undertake a course of practice teaching under supervision. They emerge with a Bachelor's degree and a Diploma of Education, feeling free to get on with their work.

We are happy to report that the Seventh-day Adventist denomination is now in a position to give a course of training that roughly parallels the courses offered by the state. Indeed, the year 1954 will open a new era for our educational work, for the Australasian Missionary College, acting under the wing of the Pacific Union

College, will offer the first year of our new B.A. in secondary education, which is designed to prepare high school teachers for their life work. Students who have completed a Leaving Certificate, or a denominational Secondary School Certificate are eligible to commence upon this course, which we feel will be particularly attractive to our young people.

The B.A. in secondary education is a four-year course with twenty units of work. It offers adequate work in theology, including training in the art of preaching, sufficient basic education to give a cultural background, a solid groundwork of knowledge in the three subjects that the student elects as his teaching subjects, and a core of professional training that includes practice teaching in the Avondale High School.

We believe that many young people who read this report will feel an urge to prepare themselves, at a centre of Christian education, through this course for a place in the growing high school work in this field.

South-eastern South Australia

ERIC P. WOLFE

Sabbath school commenced to the rousing strains of the hymn "They Come from the East and West." It is 11 a.m., September 26, in Naracoorte.

Arrangements for a combined Sabbath school and ordinance service with Penola (thirty-five miles distant) coincided with the visit of Pastor J. W. Kent, our president, to this part of the south-east.

We were determined to make that Sabbath a high day in our experience.

Among the sixty-one persons present were thirteen who are as yet unbaptized, but with whom Brother Reginald Parr and the writer are studying. Of this number seven men and three women partook of the Lord's supper and joined with us in the ordinance of humility, for the first time. It was a truly touching and thrilling Christian adventure for us all to see these brave people overcome their natural shyness and, led by the compelling Spirit of God, kneel down and wash each other's feet, as the Lord has commanded.

In the crowded back room of the hall where we meet, Pastor Kent told the men that if any worldlings should drop in on us at this time they would regard us as insane, but in reality our presence there indicated that God's Spirit still moves in the hearts and lives of men.

After the vesper service at sunset, the "Faith for Today" film which so graphically shows the choice of two young people for the Sabbath, was screened. It proved to be a moving drama in the lives of those who themselves were observing their first Sabbath with this people.

In the Naracoorte and Penola districts ninety per cent of the people with whom we are studying attend Sabbath school and church regularly as they look forward to baptism in the near future.

The week following the services at Naracoorte we held a Friday evening meeting in the Penola church. Again many non-Adventists attended along with those who are keenly studying the message with us.

In this section of the vineyard the work has been backward and difficult. A few years ago the Penola church was disbanded and the doors closed for lack of members. But today, God be praised, a new day dawns for these people as the Spirit of God moves and truth finds its mark, bringing new light to some, and renewed hope and courage to those who so faithfully held the fort in the lean years.

The Thirteenth Sabbath at Quirindi

G. L. STERLING

The last Sabbath of September brought to a climax a very interesting quarter's activities in the Quirindi (N.S.W.) Sabbath school. Under the live leadership of Brother Allan Probert, the Sabbath school has grown in numbers, particularly in the children's division. About ten non-Adventist children have become regular attendants during the quarter.

For the thirteenth Sabbath the church building was beautifully decorated with flowers, palms, coconuts, and island curios to simulate the mission field of Africa, to which the overflow offering of the day was assigned. Two of the local Sabbath school boys blackened themselves to represent African Negroes, and, dressed in singlet and laplap, received the collection in wooden bowls which had come from the islands.

An especially live interest in missions had been stimulated throughout the quarter, by the reading of the missionary exercise each Sabbath. Over two guineas were contributed each Sabbath of the quarter, but the surprise came on the thirteenth Sabbath when the two "black" boys received from the members of the small Quirindi Sabbath school, in offerings and investment returns, over £38.

The Sabbath school officers were reminded of the liberal giving of the Israelites when a call was made in the days of Moses for contributions for the construction of the first tabernacle. The record states that the liberality of the people had to be restrained by a proclamation. Too much had been given. In view of the great needs of our broad mission fields of today, we cannot picture a parallel situation. But our hearts are encouraged as we see a growing spirit of liberality taking possession of the hearts of God's people.

Have Faith in God

H. M. S. RICHARDS

Have faith in God—
For time is fleeting;
Have faith in God—
No step-retreating;
Have faith in God—
His name entreating.
Have faith, dear friend, in God.

Have faith in God—
Our sorrow feeling;
Have faith in God—
His love appealing;
Have faith in God—
Our way revealing,
Have faith, dear friend, in God.

Have faith in God—
His church sustaining;
Have faith in God—
In truth remaining;
Have faith in God—
Heaven's grace obtaining,
Have faith, dear friend, in God.

Home and Health Educational Service, Hobart

H. W. HAMMOND

Before an eager audience of approximately two hundred, who filled to capacity the THT radio theatre, the Home and Health Educational Service, in Hobart, presented the final demonstration of the current series of seven such lectures, featuring home treatments and healthful cooking methods. This service, which has proved most popular, has been presented by the combined efforts of the Faith for Today Crusade, directed by Pastor S. M. Uttley, and our faithful "right arm" of the message, the Sanitarium Health Food Company.

We were especially honoured on this occasion by the presence of the Minister for Health of the State of Tasmania, Dr. R. J. David Turnbull.

A stage setting of a neat kitchen scene, including tables, chairs, stoves, complete even to a view from the windows above the sideboard, gave an unusual and fitting background to the demonstrations.

Mr. C. J. Howell, manager of the Sanitarium Health Food factory, assisted by Mrs. Howell, both of whom are fully qualified nurses, and ex-missionaries, was the first on the programme. Looking the part in nurses' uniform, they submitted a patient to sundry treatments designed to give quick relief to chest and head congestion. Throughout the treatment, Mr. Howell kept up a running commentary, explaining the "whys" and "wherefores" of the different phases, and giving hints to the audience how to facilitate the home application of such therapeutic measures. During the series of lectures the audience has witnessed willing patients **boiled** and **baked** to the right shade of madder through such agencies as leg baths, arm baths, wet heat, dry heat, hot fomentations, and cold compresses as well as absorbing many litres of eucalyptus vapours, or similar inhalants. And the enthusiasm

of the onlookers has been possibly the greatest stimulant of all.

Dr. Turnbull, in addressing the audience, spoke very highly of this method of educating the public along health lines, and showed his keen interest in every detail of the demonstration. He also praised the magazine "Health" as an outstanding paper, and a most valuable contribution to this field of public welfare, and then went on to compare health and state activities along many different lines, such as dental, tuberculosis, polio, diphtheria, etc. His presence, interest, and time, given so willingly, were greatly appreciated.

Tradition tells us that the route of successful approach to the male heart is through the organ of digestion. We have found even a heterogeneous audience no exception to this rule, for, following the preparation of food, right on the stage, samples have been served to the audience, and not a single refusal has ever been reported by our band of neatly dressed waitresses. Sister Crane has done outstanding work, out of sight of the public eye, in serving, hot or cold as required, some two dozen samples to upwards of 160 persons, and if you are a housewife you will appreciate this feat when you realize the range of foods covered—roasts, entrees, patties, moulds, sweets, puddings, sponges, small cakes, sandwich fillings, packed luncheons, soups, salads, and drinks.

Four of our ladies, Sisters Bryant, Smith, Dobson, and Paine, carefully planned these cooking displays, prepared the samples, and demonstrated before the eager watchers the methods employed. Questions have been asked freely and answered promptly by these good folk, who have developed an attractive and efficient stage technique in this important science—the culinary art.

We have found that the free distribution of samples and recipes—in fact the whole nature of this home and health service, has done much to convince people of our genuine interest in their well-being, both physically and spiritually, and in turn

arouses their interest in our message. Furthermore, the sponsors of this programme have realized the tremendous possibilities in uniting the Health Food Department and aggressive evangelism, both in stimulating missionary activity within the church, and in presenting a vital and important part of our message to the community.

We strongly recommend this co-operative work to our sister conferences and health food departments. We should ever remember that the purpose of every phase of the advent message is to win souls, and such a combination challenges us to enter this field, as yet barely explored.

"The Eyes of the Lord Run To and Fro"

G. RAPPELL

ROOTED AND GROUNDED

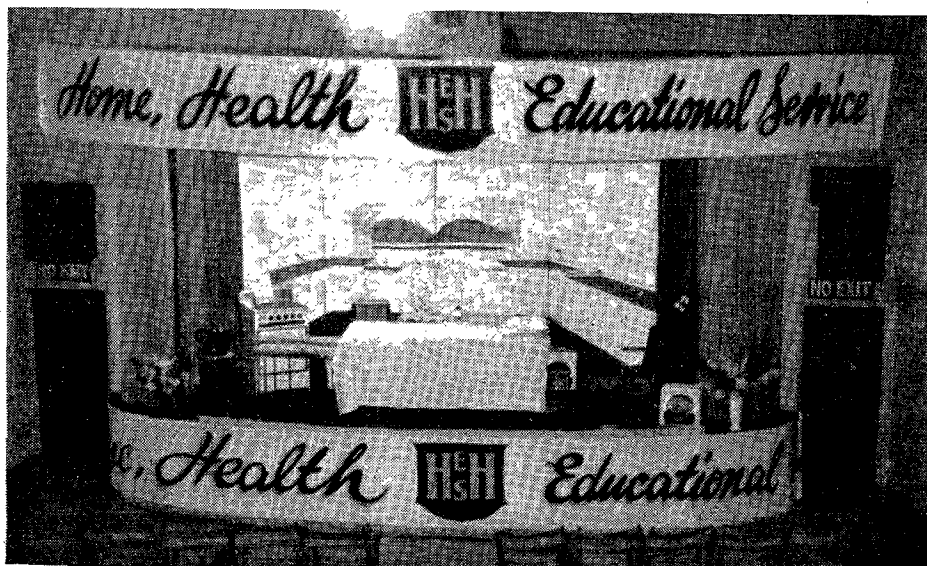
My parents were professing Christians and gave me a certain amount of Bible instruction as a child, but when I outgrew Sunday school I drifted into the world of sport.

In 1943, when I was seventeen, I joined the Navy, and aboard H.M.A.S. "Australia" saw action in the Philippines. It was generally known on the ship that in times of peril one of the engineers used to kneel down and pray for the protection of himself and all on board. This was probably appreciated by all, even though no one admitted it.

At the close of the war H.M.A.S. "Australia" made a world tour, which was very enlightening to me. However, all the thrills that some people imagine the world holds, left me with a sense of dissatisfaction and emptiness; and I came to realize more than ever that the world needed a saviour.

On returning to Melbourne I made the acquaintance of an ex-Avondale student who had drifted from the Adventist Church. One day, while we and two friends were dining in a cafe, one of the group was talking in worldly fashion, when an old school friend seated nearby, and reading his Bible, leaned over and said to me, "You're in the wrong company." Although his words were not acceptable at the time they had an effect on my thinking.

After I had been married several years, the Avondale Symphonic Choir came to Melbourne on tour, and among them my wife's parents. They suggested that we visit them at Avondale and offered us a block of land. The following Christmas we came to Avondale, liked the district, and decided to stay. Pastor Rosendahl came to my father-in-law's home to give a series of Bible studies (for my benefit I afterwards learned), and my wife and I decided we must take our stand for the Lord. I was conscious of my weaknesses, and I know that the prayers of the Avondale people helped me to overcome such habits as smoking and occasional drinking. Sometimes we attended services at the college, particularly the Friday evening meetings, which were really inspiring



The stage of the radio theatre set for the home treatments demonstration.

to me. Then one Sabbath Pastor McMahon called to take us to church. Pastor Olson occupied the pulpit during the preaching service, and my wife and I publicly acknowledged Christ as our Saviour and vowed to serve Him always.

In 1952 I took some studies at the college, and during the vacation ventured into the colporteur field. I very much enjoyed this experience. The Lord blessed me to the extent of maintaining my family and providing my fees for this year. In meeting the people I discovered that I had not sufficient grounding in the faith, so I returned to college to be strengthened doctrinally.

We thank God for His kindness in bringing us out of the world into this blessed truth, for the fellowship with Christ, and the glorious hope of eternal life. I plan to devote my life to the literature ministry and in this purpose my wife gladly supports me.

GUIDED BY THE SPIRIT INTO ALL TRUTH

GRACE MURRAY

After spending three years in other states with the W.A.A.F., I was posted to the unit in my home town, Rockhampton, Queensland, in 1944. There, when attending a mission in a church for the purpose of meeting someone, I was challenged with the claims of Christ upon my life, and surrendered to Him. Old things passed away; all things became new.

"I'd heard His call—'Come, follow'—that was all;

Earth's joys grew dim—my soul went after Him.

I turned and followed—that was all—
You would have followed had you heard His call."

Not having had previous knowledge of the Bible through Sunday school or church association, there came a determination to study the Word which I had so suddenly come to love. I desired above everything to know God's will and obey Him. As I read and prayed I became more and more aware of certain teachings which exercised my heart. Not finding such obeyed or practised by the Christians

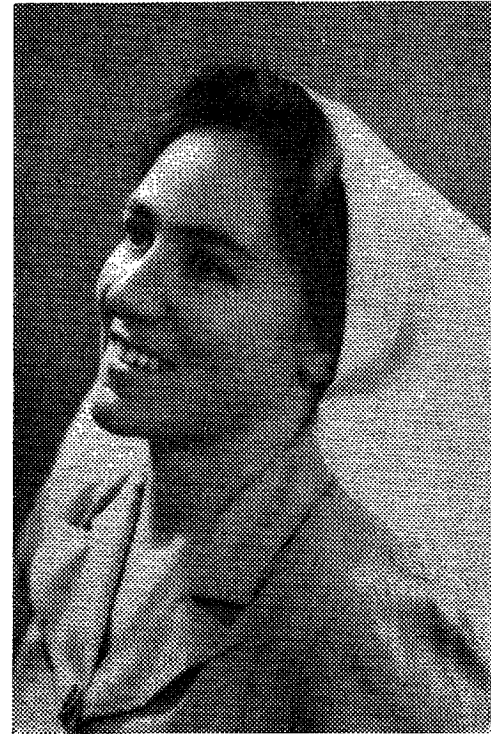
with whom I worshipped, I began to make inquiries about certain of my convictions. **Baptism** I was told was unnecessary; wasn't I christened when a baby? **Church membership:** "Just find the people whose manner of worship appeals to you, and join them. Everyone's taste is different, and it's an individual thing." **"Holiness,** without which no man shall see the Lord": "No, it doesn't mean what it says." **Healthful living:** My convictions in this regard were simply a source of ridicule very often. **The Sabbath:** "Oh, never confuse that with Sunday! That's a dreadful mistake." I felt so belittled that I decided not to ask another soul about it.

The first message of the Word to me had been, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." Preparation for service was necessary, and so in 1945, when released from the W.A.A.F., I entered an inter-denominational Bible college, where two years and three months were spent studying the Word. The time in the college was very profitable, but did not satisfy the deeper questionings of my heart.

By this time I knew I must be ready to answer the call to go to the "utmost parts of the earth." I was accepted for service among the Somalis with one of the leading inter-denominational missions, which has a total of more than a thousand workers in the field. This mission was formed in 1893 under a deep sense of the pressing need in the Sudan, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey His command to preach the gospel to every creature. The mission is evangelical, holding high ideals, and embraces members of all leading denominations of Christians of various nationalities.

I was appointed to work in Aden, Arabia, but after a year was transferred to the Ethiopian side of Somaliland. The French, British, and Italian Somalilands are still closed to the gospel, and it is my prayer that if the Lord will, we shall soon return to continue the work among these people, as they are numbered with the nations which must hear the gospel before the end shall come.

During the vacation period in Addis Ababa in February, 1952, it became necessary for me to undergo medical treatment, and as was the custom of the mission, I consulted the doctors at the Adventist hospital. The treatment prescribed necessitated my becoming a patient in the hospital. During past years, God had answered my queries one by one, and I had been blessed in obeying the light given; but the one query which remained when I was admitted to hospital was, why do people worship on the first day of the week when God made the seventh to be His Sabbath for man? I had now searched for eight years to find when and where in His Word God had directed man to set aside any other day than the seventh, or where His original Sabbath had been altered. I was curious to know why Seventh-day Adventists kept the seventh-day Sabbath.



DIANA MURRAY

Another thing that influenced me to discover what the Adventist people believed was the fact that the wife of the director of another prominent mission, who was in hospital with me, spoke of the blessing of God upon the work of the Adventists, and the fruit that their work was bearing in changed lives wherever they went. Also, though I had heard the usual rumours that they were legalists and heretics, as I observed their lives I was convinced that they revealed the fragrance of Christ. How could they have this fragrance if they did not have Christ Himself? I was moved to find out what these people believed, and why they observed the Sabbath.

I asked one of the hospital staff for a complete doctrinal statement of the beliefs of the church, and after much reluctance on their part I received it. Later I learned that the inter-denominational mission had an agreement with the hospital superintendent that their members would be sent in for medical attention on condition that doctrines were not discussed. And though the hospital staff hesitated to comply with my request, because of my insistence they felt responsible to supply the information.

First, I examined their belief concerning Christ and the atonement. To my surprise, this doctrine was supported by the same texts and phraseology as had been given us in the Bible college. I turned to the Sabbath question only to find that the evidence which I had accumulated from the Bible, and that alone, was the foundation for their Sabbath keeping.

I had no excuse now for not obeying this light, for I had found that others who followed Christ kept the Sabbath. Upon further investigation of Adventist teachings, I found that here was the church which believed, taught, and practised what



GRACE MURRAY

the Bible taught, and possibly I could be united in happy fellowship with them, because their convictions were in harmony with my own, and they had only one text-book, the Bible.

From this time I was entirely cast upon God, and could only trust Him to give assurance of His leading as to when I should make my convictions known. I realized the seriousness of the situation, and something of what the future consequences would be. One thing I knew, that I must continue to investigate the Adventist movement; otherwise I could not be satisfied.

As folk learned of my stand for the Sabbath, and during the year that followed, I must have received a copy of every piece of anti-Adventist literature ever printed, there being even four copies of the rare work of Mr. Norman Deck, entitled "Sunday or the Sabbath?" Every piece was studied with the thought: "If I am wrong, maybe the Lord will use this to show me." But instead, every article, pamphlet, and book I read only confirmed my convictions, and strengthened my stand for the truth of God's Word as it is taught by Adventists.

Soon the leaders of the mission learned of my observance of the Sabbath and it was deemed necessary for me to return home. Upon arrival in Sydney, I was met by my sister, Diana, who, in her concern for me, had been studying into all the anti-Adventist "evidence." However, when she asked about the matters on which Adventists are falsely accused, I was able to open the Word to her. She soon accepted the truth, and we were able to join the church together. For the last six months she has been a member of the nursing staff at the Sydney Sanitarium.

Soon after this, my friend, Miss Edna Luke, returned on furlough from the Ethiopian field, and God wonderfully led her also into the great truth of His Sabbath, so that she, too, is rejoicing in the fellowship and blessing of the remnant church.

God's blessing has made us rich and He "addeth no sorrow with it." The privilege



EDNA LUKE

of having this fullness of light and truth has brought added responsibility, and we give ourselves unreservedly to Him that He may fulfil His purpose in our lives.

Miss Luke and I are enjoying very much the privilege of study at the Australasian Missionary College. It has brought blessing exceeding abundantly above all we could have asked or thought, and will, we are sure, result in more effective service for our Master.

PROVIDENTIALLY LED

MARGARET HADDOW

When I was in Scotland, I used to go to Sunday school and church occasionally, but I was not really interested: I just went to pass the time with my friends, and I always received a prize at the end of the year.

Then my father decided to come to Australia, because there were more opportunities here. He came first as an engineer on a new boat and landed in Melbourne. For three months he searched for a house, but

*"From crimson rose to pansy's purple breast
God sews the velvet on the inner fold,
And makes the lining fairer than the rest."*

without success. Then he advertised in a newspaper and received an offer from Warburton, which he accepted.

Six months later, mother and I came to join father, and we thought Warburton was quite a nice place. Strangely, everyone we met seemed to be a Seventh-day Adventist. I thought they were peculiar attending church on Saturday. However, one of the girls took me along to church, and I also attended the young people's meetings, and finally commenced going to Sabbath school.

One day I listened to a programme by the Voice of Prophecy, being interested to find out whether the speaker agreed with what I had learned in the Presbyterian Church, and what he might say about the Sabbath. I enrolled for the Bible Correspondence Course, and a week afterwards discovered that the Voice of Prophecy was an Adventist programme! I finished the course, and was baptized last November.

My mother and father thought I should continue my education, but I did not know just how to go about this. A friend was planning to go to the Australasian Missionary College, and we prayed that the Lord would guide me also. The way opened for me to accompany her, and so I am here, taking the secretarial course.

The feature that I appreciate most is the prayer band. Before coming to Avondale I was never able to pray in public, but being with a group of girls whom I knew, gave me courage to begin. Also, I enjoy the association of all the different types of young people from many countries. We are all one in Christ.

I have found, too, that there are many other students who are standing alone in

the advent faith, their parents not being with them, and this has given me encouragement.

I do not know what the future holds, but I do know that the Lord will guide me wherever I go.

Evangelism in Quirindi

DESMOND FORD

In March of this year, the little town of Quirindi, on the north-west slopes of New South Wales, was stirred into the realization that something unusual was happening.

Firstly there was a great six-foot square sign "Hear Ford," etc., hanging from a giant tree, by the entrance to the show-grounds, seen by hundreds who attended the Quirindi show at that time. Later it was noticed that smaller reproductions of the same sign adorned many of the trees on the various highways leading to and from the town. Even some rocks shouted their painted message, while at each end of the main street was a huge sign. In the newspaper, a little before this, had appeared the resume of a sermon given in one of the local churches by a visiting evangelist. Now appeared a letter to the editor, requesting the prayers of all for the Christian crusade about to be carried out by the Ford-Probert evangelistic team. Further newspaper and handbill advertising, plus over thirty window cards, wall posters, and letters of invitation, augmented by radio "spot" advertisements, completed the preliminary announcements for the Quirindi effort. A public address system used from Mr. Probert's car was for weeks a prominent feature of the advertising, while the resident pastor, Brother G. Sterling, gave untiringly of his artistic skill.

Ministers warned their flocks in churches, in homes, and by printed matter, but some were curious to see those concerning whom they had been warned. The result was a consistent but not a large attendance. Over twenty newspaper columns in the months following gave resumes of many of the meetings, including "£1,000 for One Text." That one evoked ministerial wrath in some quarters, and for a little while the threat of war was in the air. However, within a matter of weeks homes were being studied in daily, and in some cases three studies in a day.

On October 3 the first-fruits of the effort were harvested. After over fifty public meetings, eleven souls confessed Christ before men and were buried in baptism by Pastor Sibley at Tamworth church. The baptism was the climax also to Tamworth's youth week of prayer, and an overflowing church, including Armidale and Quirindi members, and some non-Adventists, witnessed the ordinance. Two from Armidale, and one each from Tamworth and Narrabri, joined Quirindi's baptismal group, making a total of fifteen persons. Pray that other souls in these areas may yield to the sweet promptings of the Spirit of God, and take their stand on the Lord's side.

The Greater Sydney Conference Camp-meeting and Session

A. H. E. MILLER, Secretary

The Blacktown camp site very quickly became covered with family tents as our superintendent, Pastor D. I. Jenkins, and his associates, had the work of erection completed well within the allotted three weeks. God's blessing was evidenced by the weather's being fine and dry, which was an important factor in the preparatory work and the good camp that followed.

Pastor L. A. Butler gave the opening address. He called for an earnest preparation for the coming of the Lord, and appealed for a manifestation of practical religion in this hour of crisis.

The Home Missions secretary, Pastor I. White, gave an excellent Appeal for Missions report for 1952. The total amounted to £7,623. From returns coming in, 1953 figures should be even better.

Pastor E. W. Hon reported the progress made by the Social Service Centre. The Sabbath School Department has made steady progress, but we have not yet reached our aim of every member of the church enrolled in the Sabbath school. The Publishing Department report was a most encouraging one. Year by year large quantities of our truth-filled books are being placed in the homes of the people. Other departments presenting encouraging reports were the Radio and Press Bureau. These departments are entering new fields in reaching the multitudes living in the closely settled areas of our conference. The MV Department conducted a most successful youth congress in Sydney recently. The Educational meeting was attended by Pastor Kranz of the Australasian Missionary College and all the teachers of the conference. Special reference was made at this meeting to the new high school at Strathfield, which was opened at the beginning of the year.

The delegates were very appreciative of the meeting conducted by the Sanitarium Health Food Company. The Lord is blessing our health food work in a marked way, and the profits made by the company are very materially helping the work in the islands as well as our educational activities in the homeland.

Those present received much help from the ministry of the delegates from the Australasian Inter-Union Conference and Trans-Tasman Union Conference. Pastors E. J. Johanson, R. E. Hare, E. R. Gane, and L. C. Naden represented the Inter-Union, and Pastors W. E. Battye and C. Head the Trans-Tasman Union. Pastor G. Burnside also conducted some most helpful meetings.

At the conference session Pastor Butler, in a letter read to the delegates, expressed the desire that his name be not submitted for re-nomination as president. Pastor Butler stated that he felt he should retire from active service after a period of over forty years in the work. The delegation passed a motion expressing their apprecia-

tion of his faithful services to the conference.

In harmony with a recommendation from the nominating committee, a call was made for the services of Pastor H. J. Halliday of the North Queensland Mission in order that he might take up the duties of president of the Greater Sydney Conference. Other appointments made by the conference were as follows:—

President, Educational, and Religious Liberty secretary, H. J. Halliday; Secretary-treasurer, A. H. E. Miller; Book and Bible House secretary, I. C. B. Godber; Assistant Educational secretary, R. H. Parr; Home Missions and Sabbath School secretary, I. W. White; Assistant Home

Missions secretary, E. W. Hon; MV and Temperance secretary, S. T. Leeder; Press Relations, Assistant MV and Temperance secretary, E. H. J. Steed; Publishing Department secretary, H. A. L. Freeman; Assistant Publishing Department secretaries, H. C. Barritt, H. A. Treveltham, F. C. Flemming; Radio secretary, W. A. Stewart.

Executive Committee: H. J. Halliday (chairman), A. H. E. Miller, G. Peacock, H. J. Meyers, S. T. Leeder, L. Petherbridge, F. Craig, H. Schofield, A. T. Payne.

We believe the members of our conference received many blessings at the camp-meeting, and we are looking forward to a really prosperous year in the Lord's service in this part of the vineyard.

The WORLD VISION



The Light Shines in Ethiopia

E. E. COSSENTINE

Ethiopia, famous in history and tradition, is proud of her heritage. The Ethiopians trace their Christianity back to the time when the queen of Sheba visited Solomon. They recall the conversion of the eunuch by Philip at the time of his visit to Palestine. Now known as the Coptic Church, Ethiopian Christianity is today buried in much tradition and formalism.

The Ethiopians have strong, nationalistic desires. This is typical of many nations today. We find them reaching out for better things, particularly for education. With these awakenings and with these backgrounds, though the going is difficult, there are great opportunities for our work in Ethiopia. We find a willingness and a desire on the part of the people in general to listen to our message. The parable of the mustard seed, which is the least of all seeds, yet springs up and fills the whole earth, is the story of our work in Ethiopia, which began small, but today is growing like the mustard seed.

Sometimes, as we look over the world field, we think that the seed is wasted, but how do we know? At times we feel discouraged because of the hardness of the way, but I want to bring you a few experiences that will encourage you. We little know how much growth there often is in seed that, when sown, looks ineffectual and seems wasted.

First, I want to tell you the story of Atomose Daba. Atomose was a student in the second grade in our Gimbie training school. He was in the mission school about two months, when, apparently discouraged, he went home. Those at the mission thought the time and money spent on him were completely wasted, but like the mustard seed, that was not true. When he went back to his village he re-

membered what he had heard, and realizing the needy condition of his people, he began to teach them the way of God. His people were heathen, and under the control of the witch doctor, but as he taught them the better way, continuing in this work for two years, results began to appear.

A short time ago H. W. Palm, the director of our mission station at Gimbie, received a letter requesting baptism that was signed by twelve men from the village of Atomose. Our brother journeyed six hours by foot in response to the plea, and when he called a meeting there, forty came, including the witch doctor of the village. They pleaded with Brother Palm to open the work there and build a church. They offered to provide a place for the church, and in Ethiopia this means a great deal, because land is very scarce. They went even further, for they offered trees with which to build the church.

Brother Palm examined these twelve men, and found that two were ready for baptism, and he proceeded to baptize them. The young man is now back in school, but he still goes home every other week-end to teach the people. Though he has one or two more years of school in order to prepare his life for greater service, he continues his work for his people. All this has been done through his self-supporting efforts. He is a farmer by occupation, but his heart is on fire for the work of God.

We are told that a little child shall lead them. This is often true. To a branch Sabbath school conducted near Gimbie by the young people from our training school there came a young lad of about eight. One would not think that our message would touch the heart of this lad, but some time later our native worker was called to his home by the father, and was informed that the lad was acting strangely, refusing to eat bread baked on

the Sabbath—or to drink water that was carried on the Sabbath from the river some distance away. The family asked the pastor what he had done to bewitch the boy. Then the pastor explained our message to the family. Now all are in the baptismal class, happily keeping the Sabbath. We little know what these young people who are growing up in our midst will do for God, nor how great will be their witnessing for this message.

While in Ethiopia, I visited the Danakil people. This is a large tribe of between twenty and fifty thousand people. No one really knows how many there are because they have never been counted. They are fine specimens of native people. In that entire tribe there is not a single school, and they are reaching out, longing for some education. They realize their need, but do not know how to overcome their great handicap. Some of these people, comprehending somewhat the need of their youth, and with a great desire in their hearts, decided to see what could be done. They had heard of our people in Addis Ababa, and so a group of them came on foot—more than 450 miles—to one of our Adventist believers there to plead with him for a school. They had travelled through hostile, desert country, but so anxious were they for a Christian school that the dangers were forgotten in their great desire for an education for their boys and girls.

When the government discovered what the Danakils wanted, they planned a building for the school. When I was there, it was nearly completed, as was also the teacher's home. Then the government asked us whether we would take over the educational work for the Danakil people.

In another mission the people decided to open educational work among the Danakils immediately. The leader of this mission was a personal friend of the emperor's, and begged: "Give us the Danakil people. We are ready. We have teachers who can take over immediately."

The emperor said, "No, I have given them to the Seventh-day Adventists, and I will not change." There the school plant stands. There the teacher's home stands. The hands of the Danakils are outstretched to us in a silent plea, "Send us teachers." Perhaps you can better realize what that plea means when I tell you that I travelled for over two hundred miles, and in that distance there was not a single school.

Can we say No to their plea? We cannot wait too long, or their very need will cause the emperor to turn to someone else to do the work. Their need is our opportunity.

When I was up in Debra Tabor I heard a story that really thrilled my heart, the story of Zacharias. Many years ago Zacharias, as he pondered the way of life, had a vision in which he was told to read the Bible. He got hold of a copy, taught himself the language, and began to read. He found it was the true Book. Through visions, or by reading the Bible, he saw many of our truths, such as the second coming of Christ, the Sabbath, baptism, the state of the dead, tithing, clean meats,

and other truths. He recognized that to change the people he must establish schools, so he founded a large number of schools, which were supported through the tithing system. As he got older, he had another vision. In this vision he saw that a missionary was to come, and he told his followers they were to accept him. He said that he was the moon and the missionary was the sun. They would recognize the missionary because he would speak three languages. Chief Zacharias died in 1925. He never saw the missionary.

His disciples—and he had a number, following the pattern of Christ—decided to set out and find the missionary. They went to Asmara, which is in Eritrea, and there they came to a certain mission. They spent a number of days studying with the missionaries, but it was foreign to what they knew to be truth and to what Chief Zacharias had said they would find. Then, too, the missionaries tried to get them to eat pork. They did not keep the Sabbath. The men protested strongly against this, and finally the missionaries said, "Get out of here, you do not belong to this mission. You are Seventh-day Adventists."

Then they found G. Gudmundsen, our missionary in Asmara. Fortunately he spoke three languages, as the vision had shown. After many days (for this time they were very doubtful and hesitant about accepting things because of their experience at the other mission) they invited Brother Gudmundsen and one other to go to Debra Tabor.

The work had just begun when the war came, and our missionaries were forced to leave the country. During the war many of the members were killed. The work was largely destroyed because these people lived among the Mohammedans, who took

come out from Mohammedanism, moved to the top of a mountain where they thought they would be free from persecution. However, even there they were attacked, and on one occasion two of our members were killed and all the cattle of the village were stolen. Before they became Adventists, the people of this village were well-to-do, but now they are very poor because of the persecution they have gone through. In spite of that, all have remained true to God, and when I visited that village it was inspiring to see the devotion of the people to the cause we all love.

Our leaders in the field told me that our best workers and young people come from this area, where they have gone through so much persecution. Surely it was inspiring to meet with a large number of these people in a camp-meeting, to see how careful they are in their Sabbath observance, and to catch the spirit of their earnestness as they, with the great body of Adventist people, look forward to the coming of our Lord and Saviour. There was wonderful inspiration in that camp-meeting, especially when I knew that some of them had walked for five days in order to be present, and of course must walk another five days on their return trip to their homes after the meetings were over. This, through rough country, where they have to carry their food with them.

As I visited among the people with local workers, many of them with tears in their eyes begged us to come back and talk to them some more. They assured us they would be faithful and prepare to meet us in the earth made new, if not again on this earth.

I want to take you down among the Shankellas. These people live some distance away from all highways. We had to go by muleback and then afoot. In many places the road was too rough or too steep for the mules to carry us. It took us about two days to get to them. Many times it looked as though the track was impassable, but our little mules seemed to find their way up and down the steep trails, even though at times we feared they would fall off.

What a joy when we got to our destination! There we found the people anxious to hear our message. They are entirely untouched by any religious experience whatsoever. One story will illustrate this. We had spent the time allotted, and were on our way back. We stopped at a little village and found there a woman with a badly cut foot. It was infected and very swollen. Brother Palm and some of us treated her, cleaned the wound, and bound it up. Since we were on our way up the mountain and were in a hurry to get back, we finished and prepared to go. A number of natives had gathered around us while we were there working, and as we appeared about to leave, one of them spoke up and said, "Won't you read from your Bible and pray for us before you go? We want to hear you read those words and pray." We did not think these people knew anything about the gospel, and we were amazed to hear their call. Yet it was with pleading voices that they asked

Dark Ways

*The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew!*

—J. G. Whittier.

every opportunity to make life difficult. After the war, however, the work was opened again, and today we have about 350 baptized members. Many others are attending baptismal classes and preparing to join the church. A number of the disciples of Zacharias are now workers. His wife is also baptized and a member of the church.

For years, as I have said, there was much persecution of the church by the Mohammedans, and a number of our members were killed. One whole village, Guoda, in which the members had all

us to read and pray. It was a great joy, down there in the heat, in the midst of the dirt of that village, with the natives crowded about us, to read from the book of God and lift our hearts in prayer that God would come near to those people and help them to find their way to the Saviour.

You little know, brethren and sisters, how much and in how many places heathen people are looking to us with hands outstretched, longing for us to read from the Bible and pray for them. If anything has ever touched my heart, it is the picture of those people pleading, "Do not leave us until you have given us some words of life."

H. E. Davis, our missionary who is now in Asmara, was the one who pioneered the work among the Shankellas. He told me the story of how he went down there and found these people in a primitive state, and day after day taught them a better way. A witch doctor became a very good friend of Pastor Davis. (While we were there we found that he had obtained a Bible, which he was studying in an attempt to learn our message.) Pastor Davis was called to go to Asmara, and he paid a farewell visit to the Shankella people. On the morning he was to leave for the long trip back to the Gimbie mission, he arose before daybreak in order to get back in one day and to get over the highest mountains before the sun became too hot.

As they were walking together, the witch doctor, with his arm around Pastor Davis, knew it was the last time that he would see him. The tears were running down his old face, and when they came to the parting of the ways, he said, "Who will be a father to us now? Who will show us the way after you have left? Who will teach us the way to God?"

Friends, this is the cry to be heard in many lands today. What is our answer as we face this great challenge? We know the way. Can we refuse to show it to others? —"Review and Herald," 6/8/53.

What Does "Mau Mau" Mean to Seventh-day Adventists?

R. J. WEILAND
President, Central Kenya Mission Field,
East Africa

In Malaya, they are called bandits. In Burma, insurgents. In Iran, fanatics. In Indo-China, rebels. In Kenya, they take the fearful name of "Mau-Mau." In Asia, in Africa, a kindred unclean spirit seems to be fermenting in the hearts of millions.

Whether or not actual military operations close the door against our work, Seventh-day Adventists can see that hearts once open to hear our message are now closed. The smouldering fires of suspicion and distrust between men are now being fanned into white-hot flames of hatred and violence. In Kenya, where Christian literature was once warmly welcomed by the people, today bitter men and women will throw it to the ground with foul oaths, and stamp upon it. If we wish to sell our missionary periodical, "Sikiliza," to the Kikuyu people, we are advised to

delete all titles or pictures that have reference to the Bible or Christ.

What do these "signs of the times" mean to us? Like the ominous rumblings of a volcano about to erupt, these developments warn us of fearful struggles soon to seize all nations. (See Dan. 12:1; Jer. 25:31-33; Isa. 24:1-8; Joel 1:15-18.) They warn us that we must work "while it is day: the night cometh, when no man can work." When angels cease to restrain the "four winds" of strife, it will be too late to take to the millions the everlasting gospel now entrusted to us for them.

From 1793 to 1798, unclean spirits convulsed France with a terror similar to that which grips populations in Asia and Africa today. People feared that England would suffer the same tragic fate. But a man in England had caught a vision of the soul-thrilling truths of Paul's teaching of justification by faith. Sacrificing everything earthly in his life-consuming zeal, he plodded persistently up and down England, labouring in poverty, enduring scorn and reproach. Thousands believed his heart-gripping message. John Wesley and his humble fellow workers had saved England from the horrible fate of France.

He was the "salt of the earth" of his day. Much more than we realize, the guardians of God's truth today are likewise the "salt of the earth." We may bear as little relation in numbers to the mass of population which we serve, as does salt to the food it salts. Human wisdom may overlook our contribution to the world's peace. But if we have the "savour," we will do for Africa today what Wesley did for England in his day.

"Anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defence of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—"Education," page 228.

What can Seventh-day Adventists do in a time like this? They have the only true and effective message the world needs. How thankful to God we should be that in His mercy He has provided us with the means for giving to the multitudes the message they so much need—our truth-filled books and periodicals! Through a divinely inspired plan, consecrated men and women are enabled to give expression to their faith and devotion to the Saviour who did so much for them. They can consecrate their lives to colporteur-evangelism, a work equal in dignity and importance to that of the gospel ministry.

Have you heard the call of God in this crisis hour, "Whom shall I send, and who will go for us?" Isa. 6:8. We hear it in words that call us to a breadth of consecrated enterprise almost beyond our present imagination: "From the light given me I know that where there is one canvasser in the field, there should be one hundred."—"Colporteur Evangelist," page 7.

Why do not the ninety-nine respond to Heaven's call? It may be that some, like Baruch in Jeremiah's day, need to gain a new conception of the worthlessness of earthly "security" and treasure, for which so many who profess to believe in the nearness of the end will consecrate their precious time. "And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord." Jer. 45:5.

Now, voices even in worldly magazines seek to arouse us. In "Life" of June 15, 1953, a picture is given us of the possible shape of things to come in Africa, land of the world's interest now. A bitterness such as that which exploded in the French Revolution "may yet blow all hopes for Africa sky-high," says this popular magazine. "There is still time to avert this, but not too much time."

The same issue of "Life" informs us that "Mau Mau means 'do it quickly.'" You and I have only one life to give to Christ's service. Soon it will be too late to give even that. Shall we respond to Heaven's gracious call to service now, today?

—"South African Union Lantern,"
1/9/53.

Churches Re-opened in Italy and Sicily

ALVIN W. JOHNSON,
Secretary, Religious Liberty Department,
General Conference

Good news has just been received from W. R. Beach, president of the Southern European Division, who writes that our churches in Lentini and Carlintini, Sicily, at long last have been opened. "This," he says, "is a resounding victory, and we thank God for it. It goes to show . . . that we have been working along the right lines as regards our religious liberty programme."

This marks the re-opening of the last of our churches that were closed a number of months ago by the Italian Government. Our Seventh-day Adventist church at Monzone has been open for some time, growing out of a recent court decision decided in our favour. Many non-Catholic churches of various denominations have been closed by order of the Italian Government over a period of months. Among these have been churches of the Baptist, Waldensian, Assemblies of God, and Seventh-day Adventist persuasions.

The technicalities under which these churches were closed resulted from laws adopted in 1929 and subsequent thereto, requiring that any church, before it can come into existence, must have a permit authorizing its existence. One of the ironies of this requirement is that even where requests have been made for such permits by various churches, none have ever been granted. Legally speaking, therefore, any church that has come into existence since 1929 is an illegal body.

Some months ago the Seventh-day Adventists went to court in connection with the closing of our church in Monzone, Italy, challenging the constitutionality of

the aforementioned laws, and desiring to determine whether or not the courts would apply the provisions of the newly adopted Italian constitution as taking precedence over the laws passed by the Italian parliament in former years. The Ministry of the Interior of the Italian government has ruled that the guarantees of religious liberty provided in Italy's postwar constitution do not apply to non-Catholic religious services that are open to the public. The same interpretation was applied to services held even in a private home, as was demonstrated in connection with the arrest of a Waldensian pastor holding a religious service in a private home near Rome.

The Seventh-day Adventist church in Monzone was fortunate in having the services of Professor Calamandrei, who is a member of parliament, and recognized as one of the leading lawyers in Rome, as their attorney, along with local attorneys in the prosecution of the case. It is significant that though the Baptists, Waldenses, and the Assemblies of God had gone to court long before the Monzone case was initiated, the Seventh-day Adventists were the first to receive a favourable court decision in this matter. It is believed that the blessings of the Lord and the influence of Professor Calamandrei were largely responsible in securing this decision. —"Review and Herald," 6/8/53.

The Church in the House of Sister Pak

CLINTON W. LEE

Sister Pak is just a humble lay member in a country village in Korea. In her home a company of some forty believers meet from Sabbath to Sabbath for Sabbath school and worship. This little company is one of perhaps a hundred such companies that meet in Korean homes for worship each Sabbath. The Korean church is not wealthy, and in many places our believers are unable to build churches. This has not hindered the spread of the message; rather, there is a spirit manifest such as was evident in the church of the apostles. The fact that the apostolic church seems to have relied wholly upon homes as centres of worship is a source of encouragement to the Korean churches.

The church in Sister Pak's house was organized several years ago by a Brother Pok, who moved to this area from another place, where he had heard and accepted the message. He is also a layman, just an ordinary farmer, but one who tells others about his faith. He told his neighbours of the truth, and those that accepted joined with him in worship. His own home is too small for them, and so they meet in Sister Pak's house. Sister Pak is a widow, perhaps thirty-five years old. She has four children, the oldest one a boy about thirteen. They are trying to make their living by working on a farm.

In Korean homes it is the custom to sit on the floor. This increases the seating capacity. While I was meeting with them late in May, 1953, we all sat on the floor, including the speaker. The older boy was

sitting in front of me. I asked about his father, and big tears fell from his eyes to the floor. Then we were told that he had been a policeman and was killed while defending the people of that place during the terrible summer of 1950.

This little company of believers had received their portion of the clothing and the food that have been sent from our churches in America. They divided what they received with the people of the village. All appreciated the love of the church in America, and voted to express their gratitude to you and also to extend to you their greetings. They appreciate the one-family spirit of the Adventist movement, and look forward to the day when they may meet you in the kingdom of heaven and entertain you in their homes in the new earth.

—"Review and Herald," 13/6/53.

First Missionary Visit to Greenland

H. MUDERSPACH
President, East Denmark Conference

Tuesday, June 16, 1953, our first regular missionary went to Greenland from Copenhagen on board the S.S. "Dronning Alexandrine."

For years our faithful Seventh-day Adventist fishermen from the Faeroes have taken Danish literature with them on their summer tours to Greenland, and have tried to distribute it among the Eskimo inhabitants. The work has been appreciated, and last year Andreas Nielsen, in charge of our work on the Faeroes, began writing to two Eskimos, Amon and Emil Berthelsen, from a place called Holsteinsborg in Greenland.

From one of the letters I quote the following: "Now I shall try to answer your letter. It shall not be of any length, but with these lines I want only to show my thankfulness and love to the church of Jesus. Through you I want to send my dearest and most heartfelt greeting to your church in the Adventist denomination and ask God's blessing over you. The book 'Light and Truth' ought to be read by all, for it is good for children, grown-ups, and old people. Through this book we experience again that Jesus Himself is the truth. It, however, would be far better if the book was translated into Greenlandic. . . . I hope that we by correspondence may learn to know each other better and better. . . . My dear brother in Jesus Christ, I pray, kindly read Heb. 10: 10-25."

Since we here in the East Denmark Conference hoped that Greenland might be opened for visitors this summer, we, in counsel with the division, had the pamphlet by C. B. Haynes, "Survival Through Faith," translated into Greenlandic and printed. At the same time we asked Pastor Nielsen to prepare to take a trip to this new mission field.

Our hopes were fulfilled, and Pastor Nielsen was able and ready to go. He took along one thousand Eskimo pamphlets and five thousand kroner's worth of Danish literature to be sold to people who can read this language.

Word from Pastor Nielsen

Word has now been received from Pastor Nielsen after arriving in Greenland. He writes:—

"Now I have practically finished the distribution of the Greenlandic tract here in Holsteinborg. It is a town of about one thousand inhabitants. The people appreciate this tract very much. Some Greenlanders have come personally and asked whether they could have a copy. I have spent one week and a half in this place (written July 8) and used forty-two hours for visits in the homes. In this time I have sold and delivered literature to a value of over eight hundred kroner. When we remember that only so few are able to read Danish, I am astonished that I have had these results. Last Thursday I had my first public meeting, with an attendance of about 250. I had a translator.

"Our friends Amon and Emil Berthelsen seem to understand the present truth quite well. They have now made the good resolve that they will observe the Sabbath. I am hoping that the whole family will join our church, but it will take some time before they ought to be baptized. Last Sabbath ten children were gathered in the home of Amon Berthelsen. I conducted a Sabbath school class with them and studied the lesson 'Jesus Shall Return' with them. Amon translated. On Friday I plan to travel on a small boat to Sukkertoppen (next place south), and then I hope in the latter part of the month to visit Godthaab."

—"Review and Herald," 27/8/53.

A Publishing Work Is Born

W. H. BRANSON
President, General Conference

"You must begin to print." It was these words, spoken to James White by his wife, Ellen G. White, back in 1848 at Dorchester, Massachusetts, that set in motion the publishing work of the Seventh-day Adventist denomination. Sister White had just been given a vision of the proclamation of the sealing message and the duty of the brethren to make known present truth. She laid on her husband the burden of printing a little paper. "Let it be small at first," she said, assuring him that as the people read, funds would come in. Success would attend the work, and from a small beginning there would be "streams of light" shining "clear round the world."

It was eight months before the first issue of "Present Truth" appeared. The Whites were in Connecticut then. Penniless and perplexed, feeling that he lacked the support of fellow believers, Pastor White had given way to discouragement and planned to seek employment in the hayfield. But again a message of assurance came to him. He began to write, and in July, 1849, the papers came from the printer, were folded, wrapped, and mailed out with earnest prayers and tears.

That was the beginning. No organization, no staff, no press, no office, no money. Nothing but a vision of what needed to be done, and absolute faith and devotion to that cause. For some time the publishing

work continued to have no certain dwelling-place, existing as best it could in attics and rented rooms, with hired printers.

After eleven issues, "Present Truth" was succeeded by the "Review and Herald," first published in Paris, Maine. The second volume came from Saratoga Springs, New York. Early in 1852 there was a move to Rochester, New York, where a printing press was actually purchased and a publishing office established, so that we could do all our own work. It was in Rochester that the "Youth's Instructor" first came into being, as a paper for the children costing about three cents a month. In 1855 came the move to Battle Creek where a two-storey frame building, twenty by thirty feet, was erected. This served until 1861 when the large brick building was ready, and the publishing work of Seventh-day Adventists was at last on a secure and permanent footing in North America.

Similar stories could be told of small beginnings in other lands. The word to James White in 1848 was, "streams of light that went clear around the world." So it has been. The vision has not failed. In spite of poverty and weakness the printed page has come to life across the sea, speaking to every man in his own tongue the wonderful works of God. The pattern has been largely the same everywhere. A devoted missionary with a language teacher, the laborious translation of a tract or two, a hired printer, the first precious sheets distributed with prayer and tears and faith. Ask the pioneer missionaries, and they will tell you of such a start in many places. Consult the current reports and you will learn of the miraculous progress through the years until now the hum of the Adventist press around the world is never silent. Today in dark Africa, pagan India, Buddhist China, forbidden Lhasa, Catholic Philippines, Moslem Malaya and Indonesia, neglected South America, the printed word is sounding the keynote of our glorious message, the thrilling news that the return of Christ to this earth will not be long delayed.

John Motely, author of the "Rise of the Dutch Republic," says that when Laurence Coster, that obscure citizen of Harlem, succeeded in printing a little grammar from movable types he had forged a weapon more potent in the great struggle for freedom than any which the wit or hand of man has ever devised or wielded. Doctor Bowering describes the press as "the mightiest of the mighty means on which the arm of progress leans." Seventh-day Adventists rejoice in the assurance that the publishing work will be, to a large degree, the means in God's hands to accomplish the work of that angel of Revelation 18 who comes down from heaven with great power so that the earth is lightened with his glory.

May the Lord continue to bless and prosper our publishing work in field and office in every land, giving it favour with men and governments, speeding on its holy task to an early and glorious triumph.

A Game that Paid Off

JANET T. VAN OSDEL

Susan Foster and her children—John, who was eight, Ellen, seven, and Cathy, not quite five—delighted in making up and playing unusual, active games. A particular favourite was the one that began with the question, "What would you do if —?" A different condition was supplied, of course, to follow the "if" each time the game was used. The players, one by one, always had to act out their own idea of the best solution.

When John propounded the question, "What would you do if you were lost in the bush?" the thought was frightening to Cathy, and she answered quickly, "I'd run home to mother, as fast as I could go!"

"But if you were lost you wouldn't know where mother was!" Ellen pointed out.

"I could never not know where mother is!" answered Cathy, beginning to cry.

Mrs. Foster, comforting Cathy, advised trying another "if."

"It's a good question, mum," said John, "Cathy should learn to think what she would do; each of us ought to take that question seriously."

"Well, then, you and Ellen show us what you would do," said mother. "Cathy doesn't need to play this time."

John, proudly cub-scout-wise, demonstrated leaving markers along his trail.

"But you're not lost if your trail is marked!" corrected Ellen.

"Okey!" agreed John. "Forget the markers; my compass would direct me! I always carry it."

"If you were really lost you wouldn't know which way home was!" objected Ellen again. "A compass shows only directions."

"Right you are!" agreed John. "Now suppose you let us see your own answer!"

"When I knew I was lost I'd stop right there," said Ellen. "Why? Because the farther I went the more lost I'd be."

She turned over two chairs so that their straight backs were horizontal, explaining, "These are pretend bushes, and the backs are for branches to make a roof of a house. This crumpled paper I'm putting under them is for pretend branches with thick leaves for bed covers. For food, I'd eat berries that I was sure were not poison. I'd play keep-house and other games. At night I'd say my prayers and go to sleep."

Cathy, her fright forgotten, went and sat on a hassock beside her sister. "Wouldn't you be scared?" she asked.

"Maybe—a little—but that wouldn't help! I'd ask God to take care of me and show mother and father where I was. Then I'd just wait for them to come."

"I am playing this game!" announced Cathy. "I'd do just like Ellen."

"Copy-cat!" teased John. "You should work out your own way!"

"Like Ellen does is my way!" insisted Cathy.

On a hot Sunday, several weeks later, the family took a picnic dinner to the mountain. Even there, despite deep shade and cold spring-water streams, it seemed

too warm to breathe. After eating they stretched out on the pine needles and slept. A clap of thunder aroused them. Gathering his family quickly into the car, father discovered that Cathy and her doll, Ragged Annie, were not there! The rain stopped in about ten minutes, and they all began an anxious search for the missing child.

When Cathy was Found

It was the second day before she was found. But there she was! fast asleep in a hollow that was almost hidden by trailing raspberry runners. She was hugging Ragged Annie very close. Cathy's blue eyes opened at her father's kiss.

"Hello, daddy," she said, "Kiss Ragged Annie, too! God did show you where I am. It took you a long time to get here, but I suppose you were busy."

When asked why she had run away, Cathy replied, "I wouldn't run away, not ever! Ragged Annie wanted to chase a squirrel, so I went with her. Then you were all lost and I couldn't find you! So I did like Ellen said. There was this little house all made with a cover, and we lived in it. Some squirrels and rabbits came to see us. A snake came, too, but I asked him please to go away, and he did. We washed our faces at a spring, and I washed all Ragged Annie's clothes two times. At night we said our prayers and asked God please to tell you where we were, and He did!"—National Kindergarten Association.

—"Review and Herald," 27/8/53.

WEDDINGS



CONLEY-STRANG.—A pretty wedding was celebrated on October 11, 1953, in the Avondale village church before a large company of relatives and friends, when Edward George Conley and Valerie Dawn Strang were united in matrimony. The bridegroom is a minister in the Greater Sydney Conference, and the bride was, until recently, a student at Avondale. We wish the couple much of God's blessing as they continue in His service and together establish a Christian home.

E. E. White.

JACKSON-DEVILLE.—On Monday, October 5, Brother George Jackson of the Sydney cafe staff, and Sister Mary De Ville, one of the faithful colporteurs of the Greater Sydney Conference, met to exchange marriage vows in the Concord church, N.S.W. It was a touching moment in the service when Pastor K. De Ville, brother of the bride, invoked the divine blessing upon the young couple, and prayed that God might cause the influence of this new Christian home to witness helpfully for the Master. We join their many friends in wishing Brother and Sister Jackson Heaven's richest blessing in their married estate. L. C. Naden.



UNTIL THE DAY BREAK

MEE.—Albert Theodore Mee passed peacefully to his rest on the morning of August 13, at the age of seventy-seven years. Our late brother was baptized by Pastor Bradley in 1936, and was a very faithful member of the Adelaide city church. Those left to mourn their loss are, our well-known Sister O. A. Farrant (sister) and Sister Pearl Farrant who has carried responsibility in our conference office for many years. He was laid to rest in the Northern cemetery there to await the call of his Lord. We mourn with those near and dear, because we had learned to love our brother for his faithfulness in his service for Christ.

W. N. Lock.

ANNESBURY.—Reginald John Annesbury met his death on August 10, 1953, suddenly, when he caught hold of an electric wire while doing some repair work on his own house. His funeral was attended by a large number of relatives and friends, showing the high esteem in which this family was held. He was the only son of Mr. and Mrs. W. C. Annesbury. His wife, Mavis, is a daughter of our much esteemed Brother and Sister Murdock of Salisbury. Assisted by Brother Ray Martin words of comfort were spoken to those mourning the loss of a loved one, as we laid him to rest in the Port Pirie (S.A.) cemetery.

W. N. Lock.

SHREEVE.—Raymond Victor Shreeve passed away September 26, 1953, at the age of seventy-five. While not a member of our faith Mr. Shreeve was kindly disposed to it and throughout his life practised the principles of the Master in the spirit of true altruism. In the presence of relatives, church members, and friends his body was committed by the writer to the elements at the Woronora crematorium, Sydney, in the knowledge that the great God will do that which is right. We commit a devoted and sorrowing wife, the five sons, three married daughters, and all other relatives to the care of the Man of Sorrows.

J. W. Harvey.

ROBB.—On September 12, 1953, at the age of fifty-seven, Annie Elizabeth Robb passed suddenly to her rest at her home, 19 Cridland Street, Kaiapoi, New Zealand. Sister Robb, together with her husband, accepted the Adventist faith sixteen years ago. She witnessed faithfully for the Master over the years and had a deep burden to see her family accept fully the message she loved so much. To her husband, five sons, and five daughters who mourn their loss, we would convey our deepest sympathy. We laid our dear sister to rest in the Kaiapoi cemetery on Monday, September 14. Brother E. C. Rosen-dahl assisted the writer in the last funeral rites.

W. W. Petrie.

CLARK.—On August 10, 1953, at the age of seventy years, Mrs. Minnie Clark of Flowerdale, Victoria, passed suddenly to her rest after a very brief illness, and was laid to rest in the Coburg cemetery, Victoria. To her sorrowing husband and family we extend our deepest sympathy in this hour of their bereavement.

S. C. Winter.

COCKLE.—On August 20, 1953, Graham John Cockle, infant son of Mr. and Mrs. Cockle of Hanmer, New Zealand, passed to rest at the tender age of fifteen days. We laid the wee lad to rest in the Linwood (Christchurch) cemetery, until Jesus comes. Words of comfort were spoken at the brief service at the graveside by Pastor W. A. Townend and the writer. To the sorrowing parents and their many relatives in the Sydenham church we extend our deepest sympathy.

Maxwell G. Townend.

BOSCENCE.—Brother C. A. Boscence passed to his rest on September 28, 1953, after a long illness. Brother Boscence, with his wife, accepted this message under the labours of Pastor T. J. Bradley a number of years ago. He leaves his wife and two daughters, Mrs. Boyle and Mrs. Head, to mourn the loss of a husband and father. We laid him to rest in the Brighton North cemetery (S.A.), there to await the call of the Life-giver on the resurrection morning. May the God of all comfort be very near to those left behind to mourn.

W. N. Lock.

WADHAM.—On September 30, 1953, at the age of seventy-seven, Frederick George Wadham passed quietly to his rest at the home in Brighton, Melbourne. Sister Wadham and her late husband were among the charter members of the Mildura church, and having lived in the Mildura district for many years, it seemed fitting that Sister Wadham should lay her loved one to rest in the Mildura cemetery. A large number of friends and relatives were present at the service in the church and at the graveside. Tenderly we laid our brother to rest, confident that a loving heavenly Father knoweth what is best. To Sister Wadham and her daughter, Sister Runnalls, we extend our sincere sympathy.

H. Baird.

BEVERIDGE.—On September 20, 1953, William James Beveridge of Gippsland, Victoria, passed peacefully to rest in the Bairnsdale hospital, after a brief illness, at the age of seventy-five. The faithfulness of our brother can still be seen in the lives of his six daughters and two sons who survive him: Gladys and Wilma of Melbourne, Effie, wife of Pastor E. Reye, Queensland; Sybil, nursing sister at Kambubu; Rhoda, Mrs. Allen Smith of Tasmania; Ethel, Mrs. Golightly of Mildura; Jim of Gippsland, and Frank of the Benalla church. We were able to bring hope and comfort to the sorrowing loved ones through the Word of God which points us all to the day when there shall be no more death, neither sorrow nor crying.

Claude D. Judd.

PARKER.—Tragedy came to the home of Brother and Sister Lindsay Parker of Darlington, S.A., in the afternoon of September 22, when their beautiful little daughter, Elaine Elizabeth, two years and nine months old, accidentally fell into the Sturt River and was drowned. A very large number of relatives and friends gathered around the grave at the North Brighton cemetery, as we laid little Elaine in her last resting place, there to await the call of the Life-giver. The hearts of all present went out in a very real way to the broken-hearted parents who were mourning the loss of this dear little girl. Pastor Tucker assisted the writer as we endeavoured to point the sorrowing ones to the Man of Sorrows who was acquainted with grief.

W. N. Lock.

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.

FOR SALE.—Land 80-ft. x 100-ft., Kellyville (N.S.W.), with weatherboard building 40-ft. x 20-ft. Permission to build home granted. £475 or offer. Phone UW 4022. (Sydney.)

WANTED.—Housekeeper, preferably pensioner, vegetarian, live in, light duties, no laundry; near church. Pastor and Mrs. A. M. Cott, 10 Florence Street, Moonah, Hobart, Tasmania.

WANTED by the New Norfolk Sabbath school, to complete their picture roll set, a roll containing pictures of Joseph and his brethren, also Jacob's ladder. Please state price to Miss Elma Eizele, New Norfolk, Tasmania.

URGENTLY NEEDED.—Clothing for Aboriginal settlement. Men's, women's, and children's garments in constant demand. Please help the Coff's Harbour church widen its missionary effort by sending parcels of surplus clothes to Pastor Ogg, care Railway Station, Coff's Harbour, N.S.W. We will pay freight. Address letters to Box 180, Coff's Harbour, N.S.W.

NOTICE

The thirty-eighth annual camp-meeting and conference session of the South New Zealand Conference will be held at the Addington showgrounds, Christchurch, January 20-30, 1954. The reports of the president, secretary-treasurer, and departmental secretaries will be presented at this session. All other regular business will also be conducted at this meeting. Under the present constitution all church members in good and regular standing are delegates to this session, and a cordial invitation is extended to you to be in attendance.

W. W. Petrie, Secretary.

BREVITIES

Sister O. Y. Pearce of the Hanseniid colony, New Guinea, returned to Australia mid-October, and has proceeded to Auckland, New Zealand, to visit her people. Thus Sister Pearce is enjoying her first furlough from the mission field, where her work among those unfortunate people is so much appreciated.

A recent message from Pastor W. L. Pascoe, who is visiting in the Coral Sea and Bismarck-Solomons Union Missions, reported that during his visit in the Papan field there were 121 souls baptized at a meeting at Bisiatabu, and 221 a week later in the Vailala district where a thousand people attended the services.

In a brief message from Pastor J. E. Cormack, president of the Tonga Mission, he reports that at their recent annual meeting thirty more souls were baptized. That means that in Tonga our membership has been doubled since the challenge made by the president of the General Conference three years ago.

The largest class in the history of the Sydney Sanitarium and Hospital will be graduated this year when twenty-six nurses expect to receive their diplomas. The graduation week-end is set for December 4-6. It is expected that Pastor H. M. S. Richards will preach the Baccalaureate address on Sabbath morning, December 5.

In a letter to the editor, Pastor Walter Ferris of the East Fiji Mission writes: "We have just had a wonderful bese [camp-meeting], and folk have gone home greatly blessed. There were six ministers ordained, forty-three people baptized, a wedding, and two babies dedicated! The visiting men from the General Conference, the Australasian Inter-Union Conference, and the Central Pacific Union Mission, all presented inspiring messages. During the bese, a disastrous fire swept through the village of Dreketi on Qamea and destroyed fourteen homes. The fire leapt over the houses of our people who were attending bese, and not a thing was burnt, apart from a small wood shed. Angels surely protected their property as they went to camp-meeting."

Graduation, 1953

The closing exercises of the 1953 school year at Avondale will be held on the college campus during the week-end November 13-15, as follows:—

- Friday, 7.00 p.m.—Consecration service.
Sabbath morning 11 o'clock.—Baccalaureate address.
Sabbath afternoon 3.30.—Graduates' young people's meeting.
Saturday evening 7.30.—"Messiah."
Sunday evening 7.00.—Graduation service.

If You Must Earn Your Own Fees

MARGARET FITZCLARENCE

I came to the Australasian Missionary College in 1952, from Bega, New South Wales. I enjoyed the year so much that I decided to return in 1953 and graduate from the Home Science course.

However, on returning home for the vacation I was unable to find suitable employment with the Sabbath free, so I went stripping wattle bark from the trees, with my father and brothers. They objected to my doing this because it is hard physical labour, entailing climbing and cutting. But there appeared no other way to earn my fees, and my mother encouraged me to go, so I spent the whole vacation in this work. While it was difficult and tiring, it was profitable, and enabled me to return to college.

I can say to any other young people who have to earn their own fees that Avondale is worth all the effort you may put forth to get here. Next year I want to help one of my brothers to come to college.

A Golden Opportunity

Glance at the programme set out below and see if there are not some attractive features that you have long been wanting. An opportunity to attend Avondale has perhaps not yet come your way, or maybe you wish to refresh old times spent there.

In either case, here is concentrated the pick of our classes in doctrines, church history, Christian evidences, and prophecy, together with live discussions on current church problems and organization.

The time of this short week's course will be from January 3-9, and from January 24-30, and depending on the demand and inquiries received, we shall offer these attractive courses on either or both these dates.

Send now for a folder and further information to the Principal, Australasian Missionary College, Cooranbong, N.S.W.

For study, for relaxation, for fellowship, you can spend a profitable and pleasant week or part of week with us.

Daily Programme

Lectures:

- 7.30-8.30 a.m.—Fundamental Doctrines
8.30-9.30 a.m.—Christian Evidences
10.00-11.00 a.m.—Prophecy and Current Events
11.00 a.m. to 12 noon.—Church History
4.30-5.30 p.m.—Question Hour
7.30-8.30 p.m.—Trade Unionism, Military Service, Church Standards, Youth Problems, Parent Guidance.

January 3-9 and/or January 24-30, 1954

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN INTER-UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Editor - - - - - A. G. Stewart
Associate Editor - - - - - Mary M. Campbell
Single Subscriptions, in Australia 15s., New Zealand 12s. 3d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Island, Fiji and Western Samoa) 10s. extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wahroonga, N.S.W.

Appearing regularly in the Australasian Record are articles from the Review and Herald, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the Conference by the Signs Publishing Co., Warburton, Victoria.

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New Tamil Bible Correspondence School in India

A. E. RAWSON

On March 26, 1953, the Tamil branch of the Voice of Prophecy Bible Correspondence School was launched in Bangalore, South India. There are thirty million Tamil-speaking people from whom we may secure enrollees. S. Thomas is the director of the Tamil branch school.

On the day the school was opened there were ten thousand names handed in to be enrolled! These had been gathered previously by our colporteurs.

Typical of the interest in this course is the Hindu gentleman who, on the opening day, pleaded to be provided with two hundred enrolment cards. He said: "I am a student of the English Voice of Prophecy Bible Correspondence School. I can never repay the school for what it has done for me. Please give me two hundred cards, so I can enrol my Tamilian relatives and friends, for I want them to learn about Christianity, so that it can do for them what it has done for me."

Please pray that the stream of light reaching out to this whole division through the new Tamil course will win many precious souls to Christ.

—"Review and Herald," 3/9/53.