

The Point of **NO RETURN**



M. L. Rice

WE HAD BEEN FLYING most of the night over the Atlantic Ocean. Hour after hour the four giant motors had been propelling our plane through the darkness at a speed of three hundred miles per hour. No music was ever written that sounds sweeter than the steady purr of those great motors as hour after hour they bite their way through the thin air at an elevation of 18,000 feet.

Then came the dawn of a new day. The golden glow on the eastern horizon; little streaks of light from the rising sun were announcing the arrival of a new day. A sunrise as seen from about three and one-half miles above the earth is most brilliant and beautiful. Just as day began to break we passed the "Point of no return." By this we mean that so much of the fuel in our plane had been used during our flight, that we could not turn around and go back to the place from which we started. The only thing left for us to do was to keep on going on. Whether the flying conditions ahead were good or bad, our only hope was to keep going on. To stop or go back would be disastrous.

In the journey of life upon which Christians have embarked there are no stopping places. There are no places where we can in safety turn around and go back to the ways of the world. Every day is to be a battle with sin, and a march forward. There is no point at which we can with safety forsake our journey and go back to the place from which we started. But, if for some reason, those who have started should stumble and fall, God's plan of salvation is so broad and deep that man can make a new start. God offers all who fall a second chance. He says that "him that cometh to Me I will in no wise cast out."

While God is longsuffering and anxious to see all saved, yet it is possible for man to grieve away the Spirit of God and thereby reach a point where his probation is closed and he is forever lost.

Christ promised His disciples that upon His return to heaven He would send the Comforter, or the Holy Spirit, to be with them. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. There are very definite things that the Holy Spirit does when He comes into a man's life. One of His works is to point out sin. The Holy Spirit shows a man his sinful condition, and the need of salvation. As long as

the Holy Spirit pleads with man there is hope for his salvation. But if the Holy Spirit is grieved away, then the only agency God has given to point out sin is gone. The one who grieves away the Spirit of God has committed the sin for which there is no forgiveness. The Holy Spirit has reached the point of no return.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. This text warns us against turning a deaf ear to the pleadings of the Holy Spirit. If men fail to heed the Spirit of God, the time will come when the Holy Spirit will make His departure, never to return again. This leaves man in a lost condition.

People sometimes take the position that they can live as they please, and God, who is merciful, will forgive them when they decide to give their hearts to Him. Those who take this attitude make a great mistake. To live in sin with the intention of some day calling upon God for forgiveness is a step in the direction of the unpardonable sin. To presume upon God's mercy to forgive sin, to take deliberately a course that we know is wrong, grieves the Spirit of God from us. "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall

be innocent from the great transgression." Ps. 19: 13.

"But My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Ps. 81: 11, 12.

When God's people in ancient times, "would not hearken to My voice," when they were determined to walk "in their own counsels," the Spirit of God withdrew and "gave them up unto their own hearts' lust." When people today turn a deaf ear to the repeated pleadings of the Lord; when they like ancient Israel would have "none of Me," there is nothing more God can do but withdraw His Spirit from them.

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—"Testimonies," Vol. IX, page 11.

Prophets, True and False

J. L. McELHANY

In recent years many writers and speakers have assumed the prophetic role, and have ventured to predict world conditions that would prevail in the future. As World War I drew to a close, great emphasis was put upon the claim that the world was on the verge of a utopian existence when peace and plenty would prevail. Technology and science would make great advances in all fields of knowledge, as a result of which the level of human existence would be raised for all people.

Abruptly all this was changed, and this class of utopian prophet was displaced by another group who were stirred into action by the sudden arrival of the atomic age. This latter group are raising their voices and using their pens in giving utterance to lamentations of despair and gloom. They proclaim the fall of civilization and point out the increase of international hate and rivalry, and the prevailing spirit of strife and war. They tell of the stockpiling of atomic bombs and the experimentation with hydrogen bombs that will lay cities and countries in ruins, wipe out whole populations, and threaten the annihilation of the human race. The picture they paint of present world conditions is indeed a dark and forbidding one. It is enough to strike terror to the heart.

Unwittingly these modern prophets describe the conditions in the world much as

they were spoken of by the prophets of God and as they have been written down in the Bible. Forcefully and unerringly these things were foretold centuries ago as "holy men of God spake as they were moved by the Holy Ghost." There is, however, one vital and outstanding difference between the predictions of these modern prophets and the prophecies of the writers inspired of God. The former,



The Lord Will Keep His Word with You

BESSIE BRENT WINSTON

The ways of life are crooked and strange.
They baffle, mislead, and fool;
And we go our way from day to day,
And we're used by fate as a tool.
Yet be assured, as each hard blow falls,
And you face your enemy grim,
That the Lord will keep His word with you
If you keep your word with Him.

There are trying hours to fight alone
In the garden that fate has made,
When James and Peter and John forsake,
And never a friend will aid.
Yet there are angels to comfort and cheer,
Though your eyes be tearful and dim,
For the Lord will keep His word with you
If you keep your word with Him.

There never has been a Gethsemane
But there was an Olivet, too,
And in all the years we've known of God
His mercies were ever new.
You need not fear, though dark the day,
And your chances seem poor and slim,
For the Lord will keep His word with you
If you keep your word with Him.

As sure as the everlasting hills
Is the promise of the Lord,
If you hang from your window the sign of
faith,
Like Rahab's scarlet cord.
And when the walls of Jericho
Shall shake with terror grim,
The Lord will keep His word with you
If you keep your word with Him.

He's close as a mother to her child,
Close as your fondest friend,
And close to every trusting heart.
When shades of death descend,
You'll need no light of sun or moon,
Though the valley be dark and dim,
For the Lord will keep His word with you
If you've kept your word with Him.

with hearts failing for fear as they look at the things that are coming on the earth, can do nothing more than point out the seeming debacle of the human race.

Precious Rays of Hope

Not so with the prophets of God. These have with great exactness and by divine inspiration pointed out the world situation as we now see it and know it to exist. But they have done more than that. They have told the meaning of all these things. Through the gross darkness of this world they have pointed out the coming of a better day. Rays of light, hope, cheer, and courage penetrate the darkness of fear and doubt now surrounding this old world. In the very conditions now prevailing in the world the student of God's Word sees the signs of the coming of the Lord Jesus and the setting up of His everlasting kingdom of righteousness.

Dear soul, if your heart is stricken with fear, if you are bowed down with sorrow and discouragement, if the cares and perplexities of life trouble you, look to Jesus. Place your hope and confidence in your divine Master and Saviour. Remember the words He spoke to those with troubled hearts:—

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Instead of being overwhelmed by the troubles of this world, we should rejoice over the prospect held out to us in the following words:—

"We are homeward bound. He who loved us so much as to die for us hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. It will not be long till we shall see Him in whom our hopes of eternal life are centred. And in His presence, all the trials and sufferings of this life will be as nothingness. . . . Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8."—"Testimonies," Vol. IX, pages 287, 288.

—"Review and Herald," 24/9/53.



Around the CONFERENCES

In Memory of Our Pioneers

C. H. PRETYMAN

The recent death of our beloved Pastor Robert Hare ended the line of pioneer-ministers of the Seventh-day Adventist Church in Australasia. One by one, these men of God who "turned the first sod" and proceeded to erect in Australasia the edifice of present truth, have been laid to rest. The names of many of these preachers of the nineteenth century are unknown to the present generation of Adventists, and little is known of the work which they accomplished. Would that their noble example of faith, self-sacrifice, devotion, and simplicity might be emulated by us today!

Names which I can recall, arranged in alphabetical order, are as follows: Wm. Arnold, W. L. H. Baker, J. O. Corliss, W. D. Curtis, A. G. Daniels, E. W. Farnsworth, J. E. Fulton, E. H. Gates, Robert Hare, S. N. Haskell, G. A. Irwin, M. C. Israel, O. A. Olsen, E. R. Palmer, W. W. Prescott, A. T. Robinson, W. D. Salisbury, G. B. Starr, G. C. Tenny, W. C. White, G. T. Wilson, and as pioneers in the South Pacific were such men as S. Belden, E. S. Butz, J. B. Cady, J. M. Cole, Dr. M. G. Kellogg, C. H. Parker, A. J. Read, and John I. Tay.

These men formed a succession of veterans whom God used in a very remarkable way. They were intensely watchful to discover consecrated talent in the mature men who accepted present truth in those early days, and, too, they made personal contact with the young people who attended their meetings, encouraging them to "look on the field" of missionary service.

By this twofold means; such men as A. W. Anderson, A. Ballingall, John Bell, T. H. Craddock, E. R. Caro, N. D. Faulkhead, G. S. Fisher, G. Hubbard, J. M. Johanson, D. Lacey, F. E. Lyndon, F. Masters, C. P. Michaels, W. H. B. Miller, C. Paap, F. W. Paap, A. H. Piper, C. H. Pretyman, F. W. Reekie, P. B. Rudge, A. W. Semmens, F. L. Sharp, C. Steele, J. E. Steed, G. Teasdale, and J. H. Woods, were called into service under their direction.

Mrs. E. G. White was in Australia from 1891-1901 and gave direction to the work in general. C. B. Hughes, J. H. Paap, L. Rousseau, with Mrs. C. Boyd, Miss Hattie Andre, and Mrs. Faulkhead led out in our educational work. Miss E. M. Graham and Miss A. L. Ingles (afterwards Mrs. A. L. Hindson) trained our young ladies aspiring to become secretaries of our Sabbath school departments, our tract societies, and our young people's departments, which were then all coming into being.

Sisters E. M. Shannan and Semmens undertook the training of our nurses at Summer Hill, N.S.W.

As far as I am aware, there are five of the above now living: E. S. Butz, E. R. Caro, A. H. Piper, G. Teasdale, and myself.

The succeeding period of our work began with the opening of the twentieth century. Our school for the training of workers, which had been established at St. Kilda Road, Melbourne, had successfully fulfilled its functions, and its work was transferred to Cooranbong, where The Avondale School for Christian Workers had been opened under the guidance of Sister White. It was enlarging year by year, and those desiring to fit themselves for service were flocking to its halls. Professor C. W. Irwin became its principal.

The original order of service for the sons of Levi—the Kohathites, Gershonites, and Merarites, directed that they should begin at thirty years of age, and should cease at the age of fifty (Num. 4:3, 23, 30), a period of twenty years.

Upon their retirement, they were instructed as follows: "And from the age of fifty years they shall return from the warfare of service, and shall serve no more: but shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service." Num. 8:25, 26, margin. Thus they did not become idle, but still assisted by instruction, counsel, and the relation of their past experiences.

These memoirs of our early work are grouped in periods based on this Levitical precedent.

Many of our workers, both male and female, who took on the armour during the first twenty years of the present century, are now on the "retired" list; and others are approaching the age of retirement.

We shall all find it helpful to meditate upon the following:—

Messages of Good Cheer

We still have a work to do, "showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done . . . that the generation to come might know them . . . that they might set their hope in God, and not forget the works of God, but keep His commandments." Ps. 78:4-7.

Forgetfulness is our greatest danger today. "We have nothing to fear for the future except as we shall forget the way the Lord has led us."

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Ps. 34:15.

"He withdraweth not His eyes from the righteous." Job 36:7. We should never

think, as we retire from the "fighting line," that there is no more for us to do for Him; for "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be full of sap and richness to declare that the Lord is upright." Ps. 92:13-16, Jewish Version, 1917.

From the same version we read in Isa. 46:4, "Even to old age I am the same, and even to hoar hairs will I carry you. I have made, and I will bear; yea I will carry and deliver."

"For He said: Surely they are My people . . . in all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity, He redeemed them, and He bare them, and carried them all the days of old." Isa. 63:8, 9, Jewish Version.

Like David, we may at times feel unworthy and incapable. He prayed, "Cast me not off in the time of old age; forsake me not when my strength faileth." But he had more to do for God, and prayed again, "Even to old age and hoary hairs O God, forsake me not until I have declared Thy strength to the next generation." Ps. 71:18.

There is a beautiful climax to the foregoing messages of encouragement, which God has given to us. It is found in Psalm 103: "Who satisfieth thine old age with good things: so that thy youth is renewed like the eagle." Ps. 103:5, J.V. This rendering harmonizes with the words and experience of Paul the aged, who wrote in 2 Cor. 4:16: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

Thus, by the grace of God, Paul finished his course, and won his crown. (2 Tim. 4:6-8.)

May his example and his counsel help us all to "run with patience [endurance] the race that is set before us, looking unto Jesus the author and the finisher of our faith."

Another Landmark

MRS. H. R. CHRISTIAN

Through the Derwent Valley, past the picturesque farmlands, dotted with pink and white daisies, on to the beautifully kept hop fields, then the blossoming orchards, viewing a little of the beauty and grandeur of the delightful scenery, we follow the willowed banks of the swiftly flowing Derwent River, right into the town of New Norfolk, Tasmania.

Not a large township, but with a strong representation of opposing forces of the truth of God; not, however, without a monument to the truth which shall stand the test of time and eternity. Yes, a Seventh-day Adventist church is well established in this little spot. But what of a church if there are no children, and what of the children if there is nothing of interest? Happy indeed are our members to have earnest Christian teachers who conduct a Sabbath school to which the children love to come. They've loved

it so much they have brought their friends, and so the numbers have grown and grown until the little 16 x 13 room at the back of the church became quite inadequate to meet their needs. At the September, 1952, business meeting the problem of fitting thirty-six children and teachers into such a confined space was made known and the members decided there and then to build an extra hall. The menfolk busied themselves with plans for the building, and the ladies planned for street stalls to buy the materials. We took up a special offering to start the project, and then we went to work.

Seasonal picking of hops and berry fruits, followed by camp-meeting cut into our time somewhat, but with those over we went on with the work once again.

Our church elders, Brethren A. Hasty and T. Eiszele, with our enthusiastic leader, Pastor Christian, threw their might behind the project. Other brethren, too, gave all the time they could possibly spare. Even some of the boys and girls sacrificed time and money so that they might have a share in it. Little wonder that on Friday, May 29, as the sun was hanging low in the sky, excited little hands and eager feet moved impatiently about waiting for the last window to be cleaned and the final sweepings cleared away, that they might have the happy privilege of transferring the small tables, chairs, etc., to their new Sabbath school hall.

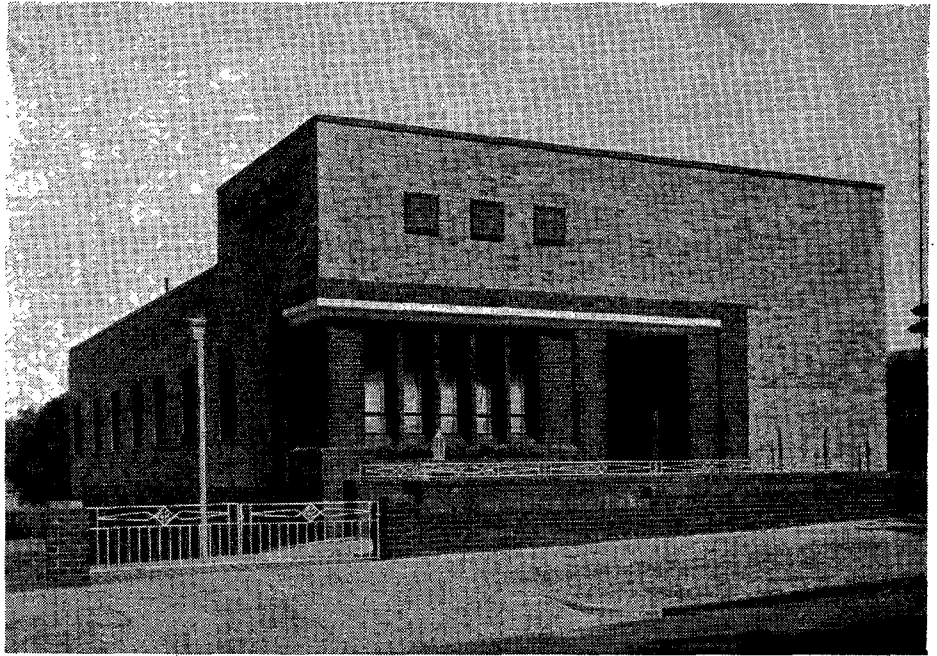
What joy the members shared next morning as thirty-six pairs of little feet marched triumphantly into Sabbath school! But it wasn't finished yet! There was still that last coat of paint and other finishing touches, which at times are so exasperating when we are anxious to see a job done. Besides the actual work, "free of debt" was our aim, so with unrelinquished efforts we pressed forward once more to the grand day when our hall was to be dedicated officially.

On Sabbath, June 27, exactly nine months from the day plans were laid to build, an eager group of members gathered in the new hall, and behind tastefully arranged bowls of roses, Pastors Hollingsworth and Christian, and Brethren Hasty and Eiszele took their places to conduct the service which was to be the culmination of our efforts.

After the introduction, during which Pastor Christian read a Bible example of just such an occasion, and thanked all for the part they had played in making this service possible, Brother G. Eiszele sang "Bless This House," and our president, Pastor Hollingsworth, then gave the dedicatory address.

Happy indeed were we to re-dedicate our lives to the saving of our children, as we dedicated the hall to God for the saving of the youth.

This building has already proved a wonderful blessing, and we thank and praise God for strength and the means He gave us with which to build.



Opening and Dedication of New Office Building in Western Australia

W. J. RICHARDS

President, West Australian Conference

Sunday, October 25, 1953, was a red-letter day in the experience of the West Australian Conference. For many years we have looked forward to the time when we would have our administrative offices centrally located, and conveniently arranged, but this did not seem possible until a few months ago, when a large block of land was placed on the market, and we were fortunate in being able to secure it at a reasonable price, and reserve sufficient of this valuable allotment for the erection of an office building, and a future central church.

Plans were immediately prepared for the first stage of the project, and on the first day of May, 1953, excavation for the basement began. Within a few hours there was a yawning chasm, and at the rear of the proposed building a great mound of sand and soil which in no way gave promise of a neat well-constructed administrative block. But as the weeks went by, and the thousands of bricks stacked on the property found their way into the rapidly growing edifice, it became apparent that the dreams and the planings of several months were taking shape. Soon that which heretofore had been only a beautifully drawn perspective plan, was to be a reality.

At 2 o'clock on that Sunday in October, a large number of church members and interested well-wishers began to arrive, and for an hour before the official opening listened attentively to the music provided by the Perth Advent Band.

We were happy to have Pastor F. A. Mote, president of the Australasian Division, with us, and he gave a very interesting and inspirational dedicatory

address. Pastor R. Reye offered the dedicatory prayer.

The official opening of the building was conducted by the Right Hon. the Lord Mayor (Sir Joseph Totterdell), and Mr. Mr. S. Heal, M.L.A., was also present.

During the afternoon, Brother R. W. Lang, the secretary-treasurer of the conference, gave some very interesting facts concerning the development of our work through the years. He pointed out that it was in 1896 that Pastor J. O. Corliss visited Western Australia from America, and at that time there were but twenty Adventists in the state. By 1901 the membership had grown to 150, with three organized churches and four companies. Organization of the conference took place on March 10, 1902, with Pastor J. Pallant as the first conference president, and Miss Susie Gurner (Mrs. S. Gardiner) as secretary. The office was then situated at 201 Newcastle Street, Perth, but since that time there have been many changes, but the various premises were more or less temporary.

In 1904 it was moved to 246 William Street, Perth; three years later to 103 William Street; eight years later to Warwick House, St. George's Terrace. In 1918 to 46 Hay Street, Subiaco; in 1921 to Barker Road, Subiaco. Three months later to 47 Hay Street, Subiaco, and then in April, 1944 to 62 Clotilde Street Mount Lawley.

This latest move to a well-built, convenient office at 48 Havelock Street, Perth, will, we believe, give character to our work, and being within one mile of the centre of Perth, will be of easy access to our own membership. The building is of brick, neat and commodious. There are thirteen individual offices, with Book and Bible House display, duplicating room, worship room, kitchen, and ladies' and gentlemen's retiring rooms on the ground floor. And in the basement an assembly room that will conveniently seat fifty

people, a storage and Dorcas room, a book supply room, and a double garage.

We believe the Lord has guided us to this excellent position, and has given wisdom in planning for this beautiful and convenient structure. As it takes its place in witnessing for the truth of God may it be used in preparing men and women for His kingdom.

Lost . . . and Found

C. H. REICKMANN

It was about two years ago, near that old historical city of Lubeck, on the beautiful shores of the Baltic Sea, when a mother took courage and agreed to accompany her son to far-away Australia. As a young girl she had been baptized into the Adventist Church. However, her mind became fixed upon the pleasures of this world. . . . But let this mother herself continue the story, as she told it in a letter to an old and faithful sister at home:—

"I became antagonistic to the church. However, while I continued in the ways of this world, there was a longing in my heart to know the right way. This desire became stronger and stronger, and I prayed, 'Lord, if not here, then let me find in Australia what my heart is longing for.'

"Only four days after we arrived in Australia, the Adventist minister came to visit us. But from the beginning, I saw to it that he would not approach me with admonitions from the Bible. Because of my past experiences I was afraid to be influenced by any person. But when alone I often prayed that God might show me the right way.

"Again, one day I had been praying most earnestly for God's guidance. On that day, when we were absent from our house, the minister came again to visit us, and when I returned, I found near the door, on a window shelf, a book, 'Der Weg zu Christo' ('Steps to Christ'). My first thought was, 'This is from the Lord,' and I said, 'Lord, lead me on!' I then devoured the contents of this book, as one about to die from starvation. I read it again and again.

"Nothing happened for quite a time. I began to think that, after all, there might not have been any special providence in finding that book at my door, which really had increased my unrest. I determined to return it at the first opportunity, and began to feel that all my wrestling with God was of no avail, and that He was not giving me the good I desired. I also decided not to pray any more.

"But it was easier to decide on this than to do it. I was not able to go to sleep without prayer. And more and more my prayers turned into wrestling with God. On awakening one morning, I heard a voice within myself saying, 'Matt. 11: 12; Luke 11: 11, 12.' I was surprised, but also very eager to know the contents of these texts, and so, for the first time, I dug out our Bible from a trunk where it lay. I read the first text, and there, I, who was about to give up wrestling and crying to God, received the instruction, 'the violent take it by force.' Then I turned to the se-

cond text, 'If a son shall ask bread of any of you that is a father, will he give him a stone?' I had already considered that God would not answer me, nor give me the desire of my heart, but here I was reassured. I was very much impressed and took courage.

"I continued to plead with God. Having been approached by different denominations, I was undecided, which way to turn. At the same time I felt an intense longing to meet the servant who would bring me the true message. It was on a Thursday or Friday. I was perplexed and full of anxiety. I cried to God, 'O Lord, do not delay, but have mercy upon me; relieve me of this burden, send me Thy servant who will lead me to Thee. If Thou dost not hear me now, I am lost; I have no more strength.' Then I opened my Bible, and my eyes fell on the text in Jer. 23: 4: 'And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.' Having read this, I was on my knees again, saying, 'Yes, Lord, do this, send me a shepherd who will feed me, according to Thy promise, that I may be satisfied.' I felt that this text was an answer to my prayer.

"Only one or two days later, God fulfilled His promise. It was on a Sabbath day. My thoughts turned to God and His Word, and I prayed, 'Dear Lord, if this day is really Thy holy Sabbath, and if the advent people are Thy people, then, to remove the last doubt within me, send me this day Pastor R. with his wife and her mother.' And on that very Sabbath afternoon they came, all three together. My joy was beyond description when they came. I am sure they felt it, but I did not tell them clearly, even then. I certainly had reason to rejoice, because now my wrestling of years had come to an end, and I had gained the victory.

"Now I desired that Pastor R. would study the Bible with us, but I did not make a request. I wanted the Lord to guide in everything, for fear that I would make a mistake. Three days later, on Tuesday night, the pastor returned, and though he found another antagonistic visitor in our home, yet he opened his Bible and we had our first blessed study of the Word of God together.

"I now believe that whosoever earnestly fights the good fight of faith, need not fear for the final victory. Now I can plainly see the way before me. I have found the way back to my Saviour, who wipes away our tears, and takes from us our grief. I cannot yet fully comprehend that it shall be also my happy lot to enter into all the joys of eternity. Sometimes I listen into myself, to discover if there is still any doubt, which might cause me to waver once more. But I cannot discover anything that will cause me again to give up the way of truth, found once more after so long and hard a struggle. Now I am completely and wholly convinced of God's truth. God willing, I shall soon be united again with His church, which in my blindness I had deserted. Dear Mrs. X, please tell the church in Lubeck, that I am so sorry to have disappointed them,

but tell them also of my happy experience.

"I could say much more about my experiences. My heart is full, and 'out of the abundance of the heart the mouth speaketh.' I have never been as happy as I am now. . . ."

This experience of our new-found sister reminds us of the message in "Testimonies," Vol. VIII, pages 34, 35, "The message must be given to the thousands of foreigners living in these cities in the home field. . . . Among these are the representatives of many nations, many of whom are prepared to receive the message."

The story of this article proves that these words are true. That is encouraging. Let us then be very friendly to the newcomers. Let us bring them the good tidings. It is evident that the Lord is with us in this work. He will help us to find others, whom He has sent to these shores for this very purpose.

A Little Bit of Heaven on Earth—Why Not Now?

E. B. IBBOTT

I have in mind a thought-provoking statement from the pen of the Lord's messenger in these words, "The atmosphere of heaven is the melody of praise." What a challenge! If "the atmosphere of heaven is the melody of praise," then it certainly can refer to the possibilities of our congregational singing. Is it possible to translate our present type of singing into a new and heavenly language? And if so, what will be the reward? In other words, is it worth while?

Suppose we ask ourselves still another question. When we are assembled together and bow in silent prayer, who is it that we invite to come and dwell amongst us? Is it not the Holy Spirit, the Comforter? Then, pray tell me, how do you think we should sing our opening hymn? As a mere form? or should it not come from hearts welling over with gratitude and praise to God?

The real purpose of the opening hymn is to give the congregation an opportunity for soul-expression to God, after which His blessing is solicited.

During the singing of the second hymn, an opportunity is afforded for prayerful singing and preparation of heart for the receiving of the bread of heaven which is to follow. Naturally enough the second hymn differs from the opening one inasmuch as it expresses the soul's need.

After the ordained servant of God has fed the people, the host of Israel again thank God in the fortissimal praise of the closing hymn.

It is in such a meeting, and with just such congregational worship, that this mundane sphere is translated into the "atmosphere of heaven" which we can really enjoy now.

From "Testimonies," Vol. IV, page 143, I quote: "The evil of formal worship can not be too strongly depicted. . . . When

human beings sing with the Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance.

"Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory."

Why not try this suggestion next Sabbath, dear friend? Surely this is God's appointed antidote for doubt, and a tonic for all soul-weary pilgrims. During these few remaining days of probationary time God's saints need to take a new look at the old promises. To all who enjoy the melody of praise, each Sabbath will become the "atmosphere of heaven."

Dedication of the New Avon Valley Church in Northam, Western Australia

R. H. ABBOTT

Sabbath, August 22, marked the opening and dedication of the new Seventh-day Adventist church in Northam. Blessed with a perfect Western Australian spring day, a large number of brethren and sisters from many centres gathered to share the joy of the opening. The church, which has a seating capacity of approximately one hundred, was crowded to the doors, with twice that number present.

We were honoured by the presence of the premier of Western Australia, the Hon. Mr. A. R. G. Hawke, who officially opened the church. The Mayor of Northam was also with us.

About five years ago a tent mission was held in Northam, and as a result five small baptisms were conducted, and a church company began to meet regularly in Northam for Sabbath worship.

Many years before, on September 9, 1904, Pastor Pallant had organized a

church at Jumperding, about twenty-seven miles distant down the Avon Valley. For nearly fifty years the members of this little church bore a faithful witness for the truth; but as the years passed, some of the older members were laid to rest, and others moved elsewhere. Several years ago it was found to be of mutual benefit for the members of the Jumperding church to meet with those comprising the Northam company. Finally by vote of the church the name of the Jumperding church was changed to that of the Avon Valley Seventh-day Adventist church, and the whole membership from Northam and Toodyay and other localities of the Avon Valley was transferred to the Avon Valley church roll. Thus the traditions of the early church are inherited by the new church in Northam, and the new members are strengthened by fellowship with those of longer standing.

Building operations commenced in 1949 with the manufacturing, by voluntary labour, of cement bricks in the back yard of the pastor's home. By means of a small hand-operated brick mould, some nine thousand large cement bricks were made. The cement for these was obtained by the members as "sweepings" from the cement works in Perth.

The Avon Valley church is a neat structure, situated in a good central location. Its members are of good courage in the Lord, and are determined that not only this building, but they themselves will stand as an holy temple of the Lord, for a witness in this large and prosperous district. This dedication of living members, as well as brick and mortar, was fittingly represented in the service by the dedication of a babe, the infant daughter of Brother and Sister Henry Harders.

The writer well recalls an article which he wrote for the local newspaper at the time when he and Brother Ken Bullock opened the tent mission. It was stated that the Voice of Prophecy Evangelical Campaign had come to Northam to stay, and today the graceful new Avon Valley church stands as an evidence of the stability of God's work.

Is Your Child Considerate?

ALICE BREHM WILIAMSON

Recently I read an interesting article about Emily Post, and in it she was quoted as stating, in effect, that good manners consist of a thoughtful consideration for the welfare of others; and that such consideration becomes natural only as children form the habit at an early age.

It is said that during his first six years a child learns more than he does in all the rest of his life put together. This, surely, is no exaggeration, for during those first years he learns to control all the basic functions and to fit himself into a society in which some things are right and some are wrong.

Susan is five; she is always welcome in any home. At an early age she was taught to have respect for the feelings and property of others. She was told that to share her toys was being a "good sport," but that if some other child did not wish her to touch his toys, his wishes should be respected, and it was "hands off" for her. She was given positive directions, not negative, for her mother knew that "don't" can be a tiresome word and many unfavourable suggestions are contributed by "don't" instructions. "Please" and "thank you"—simple but impressive words—very early found a place in her vocabulary. Of course, she had to be reminded often, but they now come naturally.

Susan has been taught the golden rule of doing unto others as she would have others do unto her. Yet she is not a timid or thwarted child; she knows how to take care of herself. On her first day at a new nursery school, she met with some opposition on the part of a four-year-old boy. Finally, he hit Susan. She went to the teacher and said, "Miss Keene, Jackie hit me. I know it's wrong to hit, but sometimes people have to be shown how it feels. May I hit him—not hard—but just to show him?" Miss Keene said, "Yes."

I think respect for older persons is an attractive and rare characteristic in this day in which freedom in work and play is emphasized in our educational set-up. This idea of freedom is misunderstood by many parents. They should know and teach their children that freedom, liberty, gives to each of us a chance to express his thoughts, to make choices, and to carry out his own plans, but that these privileges must be shared equally, or they will disappear.

Juvenile delinquency develops only when children have not been properly taught. It is due to the fact that parents and others have neglected to fulfil their obligations to the children, to the community, and to themselves. The penitentiaries and asylums are full of people who easily might have been assets instead of liabilities to society. These people, who could have been helped to find pleasure in taking the right paths at the beginning of their lives, chose the wrong ones, made serious mistakes, and were punished; or meeting opposition for which they were unprepared, slipped into lives of unreality.

A child is happiest when he learns to fit himself acceptably into a society.





Our ISLAND FIELDS

Kambubu College

[Quite a number of the students of the Kambubu Missionary College have written short appreciations of the educational facilities afforded them, and Pastor Lock has passed them to us for use in the "Record" as we think fit. We are glad to share some of these with our readers.]

"Our native college of the Bismarck-Solomons Union is situated on the north part of this large island called New Britain. We have a piece of ground nearly 5,000 acres for our college, and a little creek with nice cool water flowing through it. We boys and girls enjoy washing there every day.

"There are good grounds where we plant our native foods and there are some coconut palms growing. Since 1951 we have been erecting some buildings for dormitories and other big buildings. Today we have a dormitory for the boys and a dormitory for the girls. We have about 150 boys and girls in college as students. Pastor L. N. Lock is our principal, Mr. I. R. Harvey is our school master, and Miss I. Chapman is a teacher. We have Sister Beveridge as our helpful nurse, who looks after our sick people. They are all helping us, as do five native teachers in our school. We hope soon to have young people called out of our college to work for God in the field.

"I would like to say thank you very much for those who are praying for us, and giving us an offering for our college.
Daniel Haru, Papua."

"It is very good to tell you about this college. In 1951 we began our new college at Kambubu. We had a happy time that day. Many of us came from the different islands. Some of us came from the Solomons, Buka, Rabaul, Manus, Mussau, and Papua.

"We come to this college and we are like one family, but language is not the same. There are about twenty or more languages, but we come to the college and we all learn to speak the English language. When we take worship or in school or in our house or in the garden where we are working, we speak English. I am glad our European teachers have taught us to speak English. We are very grateful to them because they help us so much.

"The last two years we had no girls in our college, but this year, 1953, we have girls, and we are very happy. Our work is still going ahead. Our new administration building is nearly finished, and at the end of this year we will dedicate it. We are glad, too, because God blessed us in all our work.

"I think back to the time of the prophet Samuel, for he organized a school of the prophets. All the children came from the different parts and learned how to be teachers, and so we come to this college to learn to love Jesus and to be His workers to win souls for God. I desire that you will pray for us so that we may be able to prepare our lives for God and win souls for Him.

"When the call comes to us we want to say, 'Here am I, Lord, send me.'

Reuben Koebule,
Vella La Vella, Solomons."

"This morning I am thinking of you folk, and I want to tell you about our college, and also our work in this place.

"In 1951 when we were all together in one big union which was called Coral Sea Union Mission, we had a big committee meeting in January. The workers all around the Coral Sea Union, both white and black, also some from the Australasian Inter-Union Conference and some from General Conference, met together and made a plan to set up a college for the people of these islands around the Coral Sea Union Mission.

"This was the first college to be started here. At first we were in one union, but later on we were separated into two unions, the Bismarck-Solomons Union Mission and the Coral Sea Union Mission. So now we have two colleges. The Adventist Union College which is here at Kambubu is for the Bismarck-Solomons Union, and that is where this story comes from for you folk to read. We want to tell you about some of the things which we enjoy.

"We have a sound film projector. We always enjoy seeing the films of the Voice of Prophecy, and also some from the government in Port Moresby.

"This year, 1953, we are building a big building that is to be our new college.

"When I was at home, I did not know what to do, but when my father told me to go to school, I said, 'Oh, I am not able to go because I do not know how to write.' Then after that I said to him, 'Well, my father, I had better go and try.' So I went to the intermediate school, and spent a year there. About that time I had done my best and began to enjoy school, so when our minister asked some volunteers to come to the college, I accepted that call, although I had not been in a training school.

"So now I have entered this college and have learned many new things, and thank God for them.

"We are looking forward to your help in the offerings for this last quarter of

1953, for there are many things we need, to help the young people prepare for God's service.

A. Daniel, Emira Island."

"Here are two brief stories that I want to tell you about. The story of how God has protected from accidents that have happened here. The people could easily have been killed. But there is a text which says: 'The eye of the Lord is upon them that fear Him.' (Read Ps. 33:18-22.) 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' Ps. 34:7. So I believe that God heard our prayers and sent His angels to protect us.

"On April 24, 1952, some boys were chosen to break down the old kunai house. While they were doing this our principal, Pastor Lock, visited them, and suddenly the house fell down and they were all underneath it. All were unhurt except Pastor Lock and one of the students, named Daniel. One of the bones in Pastor Lock's ankle was broken, and he had to spend some time in hospital, but now his leg is all right.

"The second story is like the first. In 1953 while at work one afternoon, four boys were chosen to go logging. When they came to cut one crooked tree it suddenly fell on top of them. But there was a buttress in this tree and in the hollow it formed they all lay down, and not one of them was hurt.

"There is a great work all around us, but we believe that God will help us so that we may be able to finish His work.

Lawrence Pule Pada,
New Georgia, B.S.I."

Joy of Returning

L. N. LOCK
Principal, Adventist Union Missionary College,
Kambubu

Furlough is a time of refreshment, but it is also refreshing to return from furlough and find a purposeful programme moving along steadily. That has been our pleasure in the past fortnight.

The 1953 school year of the Adventist Union College, which is situated on the island of New Britain, thirty miles down the coast from Rabaul, began with an enrolment of 140 students, and in the first few weeks of the school year this grew to 153. It is most encouraging to be within seven weeks of closing exercises and find that the enrolment is still over 140, even though some students have been called out to fill urgent vacancies.

One pleasing feature of our enrolment this year is that it includes twenty-four girls: This is the first year that we have had girls enrolled, and the college thus becomes one of the few boarding schools in the union to provide for their education.

As a gardener looks for growth in his plants, so a Christian teacher looks for growth in the students under his charge. Growth is perhaps the more noticeable

after a period of absence, and is very gratifying.

Spiritual growth is the most satisfying, but it is also pleasing to see development in other phases. When we went on furlough our administration building had but the foundations laid. It is good to return and find a group of eager boys busy on finishing work. We all look forward to the day when this building can be dedicated. Credit must be given to the technical instructor who has been responsible for this fine effort.

We are very conscious that your prayers account in a measure for the success manifest, and we trust that you will continue to support the hands of the men in the field. We also look forward to your help in the coming overflow offering of the thirteenth Sabbath for this quarter.

The whole union field waits hungrily for graduates from this college. The challenge of the work was never greater. The Master awaits the harvest day.

Needs in the Sepik Mission

ROBERT SALAU

I think that many people are not familiar with the Sepik Mission, but there is no doubt that you will see on your maps where the Sepik is. It is on the north-west part of New Guinea from the Dutch border to Wewak coast. It is a very wide area. Its population is about 500,000. Our work started in 1950, surveyed by Pastor S. H. Gander on our mission vessel the M.V. "Lelaman."

We have three districts—Western Islands, the Schouten Islands, and Wewak coast. We have thirty missionaries, and 2,000 membership. We baptized 100 this year in the Sepik Mission, but there are still thousands who have never heard about the second coming of Jesus. Right here where we live hundreds of people are still heathen and calling us to tell them about our mission. The Sepik River goes up hundreds of miles inland. Some parts, not very far from Ambunti, where Brother and Sister Raethel were, are still uncontrolled. The people are savages and

have big war canoes. They fight with their oars and spears, bows, and arrows. They fight with their canoes when their enemies attack them. Our great need is to reach these people when we have a boat.

One of the worst enemies in these places is the multitude of mosquitoes. It is the biggest mosquito area in the territory, and there are lots of fevers. Our missionaries are really sacrificing their lives in the work of God in these difficult places, to tell the people of the Sepik the way of salvation. This country is Catholic, and one of our teachers was badly beaten by a Catholic priest, not long ago.

So the Sepik Mission needs your prayers and your help to save more souls for Christ. Not the Sepik only but in the wide Maprik country on the north of the Sepik River. There we have no mission work. It is a very big country, very good climate and more cool. This is the day of opportunity in the Sepik area. Will you not give liberally of your means, and pray most earnestly that the work of the Sepik Mission may go forward?

In the Bible we find: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

So, friends, do not forget the Sepik in your prayer meetings, and in family worship, that the work of God may be finished in this area. When the work is done on this earth and Jesus comes again, may we meet each other in the kingdom of heaven, is my prayer.

Clever "Marys"

H. A. DICKENS

At the Pisik school, in Manus, Sister Lloyd Tonkin conducts a sewing class for the young girls. Besides teaching them a variety of stitches for needlework she shows them how to make their own clothes. Some of the older girls shown in the accompanying picture are wearing the dresses they have cut out and made themselves.

We have noticed that in many places the useful native arts and crafts are not

being learned by the younger generation, and as a consequence are dying out. This is a pity in some respects. However, this dress-making class demonstrates the practical approach that we are endeavouring to make to the education of the native peoples of these islands. A well-dressed clean native, with a bright smile, gives a very good impression of what the mission does for her.

Facts We Ought to Face

D. A. DELAFIELD

The wisest of men once said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9.

We should be glad this text is in the Bible. It gives us the word that God has created all of His rational creatures as free moral agents. They may make their own decisions and choose their own course of action. They are at liberty to walk in the ways of their heart and in the sight of their eyes. They are to rejoice in life and to experience happiness. God wants them to live. He does not compel them to do anything they do not want to do, but He warns them "that for all these things" God will bring them "into judgment."

This text does not give man freedom of choice without the prospect of judgment. This solemn word from God puts a governor on the speed with which we travel through life. In His mercy God would have man recall that we are accountable for the use that we make of our time and what we do with our lives. Thus we are able to regulate life and to control not only the speed at which we travel but the way we travel, the places to which we travel, and with whom.

Two Important Facts to Remember

There are two important things to remember about the judgment of God. First, there is a judgment **now in progress**. This is the judgment of inquiry—the investigative judgment. Second, there is the **judgment coming**. This is the judgment of sentences and decrees—the executive judgment when God gives rewards to His saints and punishes the wicked.

How solemn is the thought that eternal life and immortality are at stake in the solemn work of investigation now going on! Sins of every hue—from off white to black as midnight—are accurately registered in heaven's record. If it were not that Christ stood in our defence, how hopeless would be the outlook! Mrs. White wrote:—

"I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn mo-



Girls of Mrs. Tonkin's sewing class, wearing dresses they have cut and made themselves.

ment! the angels of God standing with scales, weighing the thoughts of His professed children—those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: 'Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish.'

"A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble."—"Testimonies," Vol. I, pages 124, 125.

A living experience with Jesus Christ takes the terror out of the judgment. Paul comforted the church with the assurance that "some men's sins are open beforehand, going before to judgment" (1 Tim. 5: 24). By this he meant that for purposes of investigation our lives are reviewed, so that when the judgment of decrees and sentences begins the record may be clear and the sinner exonerated from the wrath to come.

It is at this point that Christ intervenes. Those whose sins have been transferred to Christ through faith, and who by confession and repentance obtain forgiveness, have pardon written after their names in heaven. When the judgment of execution comes, God has no judgment to visit upon them, because the judgments of God have already fallen upon Christ for them. They need not be punished for their sins, because Christ suffered for their sins on the cross and they have accepted Christ as their Saviour. His blood washes their sins away, and covered with the garments of His righteousness, they stand innocent before the Judge of all the earth.

The Overcomers Are the Saved Ones

And those who accept Christ by faith may live by faith in Christ as a personal Saviour. They may be overcomers in the battle of life. They gain the victory over every wrong word and thought and action. They are sealed with the seal of God's approval and prepared for immortality. Christ is prepared to ask for them the gift of an immortal life. Said John, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3: 5.

It is the overcomers who are the wise virgins described by Jesus in His parable. They have oil in their vessels with their lamps. This oil signifies a sanctified experience with the Spirit of God as sanctifier. Clad in the pure white robes of Christ's righteousness and with their lamps trimmed and burning, they are pre-

pared to enter in to the marriage feast of the Lamb. God the Father looks at them through Christ Jesus, while they approach God through His Son. Thus both God and man meet in the Saviour.

In the last analysis of every life God will ask one great question: "Has this soul received Christ as Saviour?" He will look to see whether we have chosen Christ as our leader. That is what counts in the judgment. As God looks at a sinner He knows the poor soul does not have a chance. God looks for His Son Jesus. Has

the sinner accepted Christ as Lord? Has he overcome sin through faith in Jesus? If so, he may stand in the judgment because Christ is his advocate to plead his case. In Christ he has the victory, but only in Christ.

We are living in a solemn time, brethren and sisters. We do not know just when probation will close. These are facts we ought to face, and face now. Are we prepared, and are we helping to prepare others?

—"Review and Herald," 8/10/53.

The WORLD VISION



Viewers Respond to Adventist Telecast on NBC Network

FAITH FOR TODAY

On Sunday, July 5, after rehearsing all morning and then giving their regular programme from 12.30 to 1 p.m. in the ABC-TV studios on 66th St., New York City, the Faith for Today telecasters quickly got into their cars and sped down to the Manhattan Seventh-day Adventist church on 11th Street in time to put on the 1.30 p.m. Frontiers of Faith nationwide telecast.

This half hour was given free to Seventh-day Adventists by the National Broadcasting Company, the first time our denomination has been accorded such consideration by this popular network. Actually, the National Council of Churches made the arrangements, inviting us to use one of the TV network periods apportioned to them.

Pastor Paul Wickman sent announcements of this special programme to denominational papers, and "Tele-Notes," the Faith for Today news monthly, printed an advance notice so all correspondents could watch.

In planning for the service, Pastor W. A. Fagal, the speaker, was tempted to fall into Hezekiah's error and use the sermon time to tell of our wonderful organization, our schools and hospitals, our amazing financial records in tithes and offerings. But then, after considering the millions who would be seeing and hearing an Adventist minister for the first time, he decided to give a spiritual sermon, introduced by a fervent prayer that all would be ready for the coming of the Lord.

Responses have been coming to this office, to the New York City evangelistic centre, and to the National Council of Churches' TV headquarters, all asking for a copy of the sermon.

A Michigan viewer wrote: "We had hoped for some time that some day you would appear on this programme because

the sermon would be longer. We enjoyed every minute of it." From Washington, D.C., came this request: "Could you furnish me a copy of the sermon? I did not see this programme but my unbelieving sister repeated it nearly word for word. She said, 'If I could hear more sermons like that I would be a different person.'" Out in Illinois a viewer wrote this fine comment on the impression made by the attentive congregation: "It would have done your heart good, Pastor Fagal, to see the earnest looks of the people in that fine church. The camera would travel here and there and those people were intent, listening to your sermon."

Thank God that divine truths can be presented to a heart-sick world by this new medium. Thank God, too, that the silent witness of His faithful, attentive people was so impressive that the moving TV camera could transmit its influence into viewing homes across the nation. Let us pray that soon every knee may bow and every tongue confess the Lord Jesus Christ.

—"Canadian Union Messenger," 12/8/53.

Relief Aid for Korea Appreciated

C. W. LEE
President, Korean Union

Since the autumn of 1951 four large shipments of relief clothing, two large shipments of fruit and other supplies, a shipment of rice, hundreds of CARE packages, and numerous other packages have been sent to help us here in Korea. No doubt you would like to know how these supplies have been used.

The first shipments of clothing were largely used by our own believers. After we had obtained some measure of relief for our own believers, we then began to think of others. One-third of the last shipment has been dedicated to help those not of our own church. One-third of the food supplies sent has been set apart to

help the children and youth of our Adventist homes who are attending our schools, to make it possible for them to have more and better nourishment with less expense to their parents. The food is being issued in small quantities to extend over a year. Upon a recent visit to one of our churches that meets in a private home in a certain village, we learned that they had shared their goods with everybody in the village. Formerly the unbelievers in this village had been very hostile, but now they have become friendly, and many of them come out to the meetings on Sabbath. No doubt similar stories could be told from numerous places.

The Korean Seventh-day Adventists are very grateful for the relief goods that have been sent to them during the past two years and more.

In spite of the war that has been going on and all the confusion caused by the war, either directly or indirectly, the work of the church is going forward, perhaps stronger than ever before, because there is a strong feeling throughout the church that now is the time to finish our work in Korea. Our Korean church has not used all that has been sent for church members. Our churches have divided with their neighbours regardless of their religious faith. We hope to be able to continue this good work in the future. And we want to thank our churches in America for their help.

To carry on this relief work, the Korean Union Mission has set up what is called the Central Relief Committee, with the union Home Missions Department secretary as chairman of this committee. All departments of the work are represented on this committee, and it apportions the relief goods and funds and directs the over-all plan of all the relief work.

Unless intended for the direct use of some individual missionary, it is requested that all relief packages be sent to Korean Union Mission of S.D.A., P.O. Box 43, Seoul, Korea. Although personal mail for our missionaries may be sent APO, anything intended for the use of Koreans should be sent through international post. Freight packages should also be sent to Korean Union Mission of S.D.A. rather than to individuals.

—“Review and Herald,” 3/9/53.

Interview with Sudanese Official

NEAL C. WILSON
President, Nile Union Mission

Special, divinely appointed agencies have been promised and given to God's remnant church. God has designed that these agencies should aid His messengers in the last great proclamation of the good news of deliverance that is to be sounded to every nation, kindred, tongue, and people. The verity of this fact has been most emphatically impressed upon us during recent weeks as we have seen the outworking of these promises in the establishment of our work in the Sudan, a hitherto closed country. Several of these

agencies were used by our faithful workers in this new project, and God has wrought what we feel to be a signal victory. These “entering wedges” were put into operation some months before we finally opened our work in Khartoum during the early part of 1953.

In June, 1952, Hilmy Barbawy, our union Publishing and Home Missions secretary, made an initial survey trip to the Sudan. While there he sold many books and took a large number of subscriptions for our Arabic magazine, “Hope.” Besides this splendid work, which won many friends for him and for the message, he enrolled some six hundred new students in the Voice of Prophecy Bible Correspondence Course. He also visited the few Voice of Prophecy students we had at that time in the Sudan. Many of these now form the nucleus of a very promising work. During his stay he made many excellent contacts with officials and professional men and these people have been most helpful to us.

At the time of my recent trip to Khartoum, the capital city of the Sudan, it was a great lesson to me to observe how the Lord consistently led to the right people and the right places at precisely the right times. It was my privilege to have a personal and confidential visit with His Excellency Sir El Sayed Abdul Rahman el Mahdi Pasha, the leading figure in the Sudan.

From the Grand Hotel where I was staying, one could look across to where the Blue Nile and the White Nile join. This is near the old capital of the Sudan, Omdurman, which is still an important business and residential city, although almost completely inhabited by Sudanese. There is but one structure that arrests the eye—the glittering, silver dome of the arabesque-style mausoleum and shrine where the father of the present Mahdi is buried. Situated in the same picturesque garden is the beautiful new rest house of His Excellency. As I drove up to the entrance I found a tall, fine-appearing Sudanese waiting for me. I later learned that this impressive-looking gentleman was an aide-de-camp to His Excellency. I was ushered into a magnificent audience chamber some 50 by 30 feet in size, which was beautifully carpeted, although otherwise simply furnished. After waiting a few moments His Excellency calmly and unceremoniously entered.

During the course of the fifty-minute visit, I had the opportunity to tell him something of our world-wide work. I placed particular emphasis upon our temperance and character-building work, and introduced the magazines of the International Temperance Association to him. He was most pleased and expressed his great satisfaction at such a vallant work. I also told him of our medical and educational endeavours as well as our radio work, and to all this he was most receptive. He expressed his wish that we might do something along these lines in the Sudan. He further assured me of his fullest support. Throughout our whole visit he was most cordial, and his keen

perception of problems and ideas was amazing. He was dressed in his neatly tailored, long-flowing garments, and wore the large, characteristic white Sudanese turban on his head. His beard was beginning to turn grey, but his mind was exceedingly sharp. His eyes sparkled as he spoke, and his even, white teeth were in delightful contrast to his dark and noble face. From every indication he is a man of character, and neither uses narcotics nor drinks any type of alcoholic beverages. He insisted that I give him advance notice the next time I came to the Sudan, so that he could plan for a longer visit and also so that he could arrange to entertain me. Surely God had prepared his heart, and he may well prove to be a real help to this great cause. Such experiences wonderfully strengthen one's faith in this movement!

—“Review and Herald,” 17/9/53.

Harris Pine Mills Open New Plant

CECIL COFFEY

Seventh-day Adventist public relations at its best was demonstrated at the recent opening of the new Harris Pine Mills plant in Cleburne, Texas. Through careful planning by the plant manager, G. E. Gaver, and Charles J. Nagele, assistant manager of Harris Pine Mills, Inc., of Pendleton, Oregon, the opening was marked with a banquet, an all-day open-house programme, and hundreds of expressions of goodwill by leading business men of the Dallas-Fort Worth-Cleburne area.

The Chamber of Commerce, which had smoothed the way for securing a choice plant site on the main line of the Santa Fe Railroad, was host at a banquet in honour of the new furniture plant. Attending were all leading business men of Cleburne, many guests from Dallas and Fort Worth, and a dozen officials of the Santa Fe Railroad, including a vice-president.

The story of the faith Clyde Harris has lived by for many years and his subsequent giving of his multi-million-dollar business to the Seventh-day Adventist church was told to these business men. An invitation was given all to attend the open house at the plant the following day.

The next day hundreds of persons were conducted through the plant. They saw the first car of finished furniture being loaded; they saw students from Southwestern Junior College assembling the furniture; and they also saw enough cut materials on hand to make more than 18,000 pieces of furniture. Refreshments were served the visitors as they completed their tours, and all were given brochures illustrating Harris Pine Mills products.

In the meantime the Santa Fe Railroad had sent a special delegation from Fort Worth to present a huge framed painting of the Grand Canyon to the Cleburne plant as a decorative piece for the main office. Also, a dozen or more beautiful

floral offerings were received from well-wishing business firms of the area.

Representatives of the Adventist Church were told by civic and municipal leaders of Cleburne that the coming of this new industry to Cleburne was not the only reason for so warm a welcome.

"South-western Junior College," they said, "has long been one of the best assets this section has. President Peters, the faculty, and the students have gone out of their way to assume their community responsibility. We're happy to have another organization here that is motivated by the same religious principles."

The newspapers of the area, as well as radio stations, went "all out" to publicize the event. Daily stories appeared for a week, and at least two newspapers published special supplements. The daily Cleburne "Times-Review" published a special Sunday supplement of six pages, all devoted to Harris Pine Mills and South-western Junior College. After recounting early experiences of the Harris brothers, the writer of the lead story said: "Today Cleburne and Keene pay homage to these brothers, who kept the faith when the going was rough and proved their faith by donating the prosperous industry to the Seventh-day Adventist Church."

The Cleburne plant, fourth assembly plant in the Harris Pine Mills chain, has a capacity to produce one carload of assembled furniture a day. In the main, South-western Junior College students will make up the factory personnel.

This latest plant of the denomination's newest business stands to contribute much to the education of students in the South-western Union Conference as well as to create goodwill for Seventh-day Adventists in many areas.

—"Columbia Union Visitor," 27/8/53.

One Ray of Light

EDWARD A. TRUMPER
President, Barotseland Mission Field

Today as I sat at my desk, gazing in meditation out over the Barotse Plain, one of our African pastors told me an interesting story of faithfulness.

Sikopo, still in the bloom of youth, was baptized many years ago at Sitoti, about a hundred miles down the Zambezi River from Mongu.

In those days one European worker, assisted by a few African evangelists and teachers, was covering all of Barotseland.

Sikopo received the message alone. She attempted to live it faithfully among the surrounding heathen. It was not easy. She was driven from her home by her husband soon after her baptism, and became something of an outcast. But, like the early Christians who were driven from Jerusalem by persecution, Sikopo carried the message with her.

Sikopo found refuge in a village near Lealui, the village of the paramount chief, seven miles from Mongu. Again she was alone in her belief, but she was a ray of light in that important centre.

The community soon recognized Sikopo as a very interesting woman. She was

different. She did not live like the non-Christians around her. Her ways were not those of the adherents of the missions then working in the area. She was different, but she soon demonstrated that she was not queer. Rather, she commanded the respect of the whole community.

One of the missions, recognizing her worth, tried to bring her into its fold. She sometimes attended the meetings in order to worship with others, but was never inclined to become one of them. Their habits as Christians were not what she had been taught a Christian's habits should be.

She became a part of the life of the community, entering into their functions as far as these were consistent with her faith as a Seventh-day Adventist. She has lived in this community for a long time.

After many years the headquarters of Barotseland Mission Field were established at Mongu. Sikopo now walks the seven

miles from her home to the headquarters Sabbath school and church. She tries to bring someone else with her each week.

Typical of her work through the years is a recent visit she made on her way home from the Sabbath services. It was not a missionary visit in the sense of design. It was merely the love of a Christian woman who was interested in others. That day she had with her a friend who was a heathen. The women they visited were considered to be staunch members of another mission.

Sikopo and her friend were well received. Their friends brought out cassava meal porridge for their guests. With the porridge was a relish of barbel fish. Barbel fish is unclean. Sikopo politely declined to eat it. Her hostesses were surprised, but found something that she could eat for relish.

After the meal, which had been eaten in the warm sunshine, Sikopo and her friend



Prayer for a Home

MARTHA SNELL NICHOLSON

Walk through the rooms of this house, dear Lord,

Making them fair and sweet.

May every wall know the touch of Thy hand,
Each floor the print of Thy feet.

Help us to look through Thine eyes, dear Lord,

To stand at our windows and see
Not commonplace people who walk the streets,
But souls who have need of Thee.

Kindle a fire on our hearth, dear Lord,
Warming all who might come.
Build Thou an altar where prayer shall arise,
For prayer is the heart of the home.

Sit at our table with us, dear Lord,
Making each meal a feast,
Breaking the bread, and pouring the wine,
Our Host and our Guest and our Priest.

Dwell in the rooms of our house, dear Lord,
Making it sweet and fair,
Till even the people passing will say,
"The blessed Lord Jesus lives there!"

were invited into the hut. Here, native beer was offered. Sikopo refused it. Then the women were really surprised, for such a refusal is a rare thing in Barotseland.

"What Is a Seventh-day Adventist?"

The heathen woman accompanying Sikopo that day tried to answer the surprised expressions by saying that Sikopo was a Seventh-day Adventist.

The women asked, "What is a Seventh-day Adventist?"

It is amazing how many folks living practically on the doorstep of a church can know so little of what the church teaches.

Briefly Sikopo told them something of her beliefs.

These Christian women said that they were to have the Lord's supper at their church the following morning, yet they were eating what they liked and taking beer. They were not taking as much beer as usual, for they were not supposed to take communion if they had recently had much beer.

They said their former minister would quietly pass them by with the communion if they shook their heads signifying that they had recently taken much beer, but the new minister was more strict. Because of this, they were taking only a little beer, but were saving a large pot of it to drink after they returned to their home from the communion service. In that way the new minister would not know.

Sikopo asked them whether they were honouring the minister or honouring God. They might hide their beer from their minister; but, try as they might, they could not hide it from God.

This quite effectively concluded the discussion of beer drinking.

Sikopo said she got no pay from her mission. Yet—yes—she did get something from the mission. She got the knowledge of the Lord Jesus Christ. He cared for her. He was all she needed.

What a fine testimony!

The life and the testimony are bearing fruit. The heathen woman who was making the visit with Sikopo, and one of the others, are now members of the hearers' class.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

—*"Review and Herald,"* 17/9/53.

Canvassing in the Mau Mau Country

F. UNGER

Secretary, Publishing Department, Southern African Division

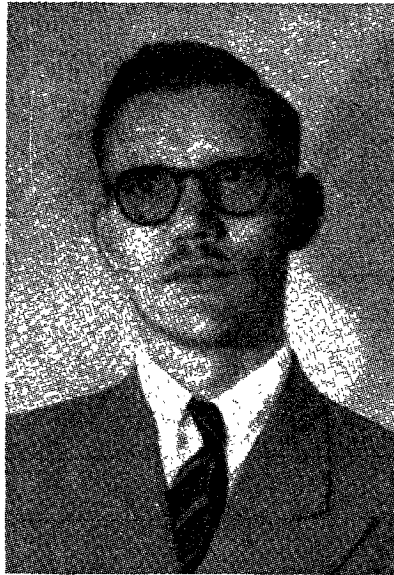
H. S. du Plessis is one of our hard-working, consecrated colporteurs in the Southern African Division. He is a foreign missionary in that he moved from his home—South Africa—to Kenya, East Africa, where the Mau Mau uprising is bringing death to hundreds.

Recently our brother had a very narrow escape when a Mau Mau gang attempted to take his life. He was driving home after

a visit with some people he had interested in the truth. He writes:—

"My family and I ascended the escarpment about thirty-five miles from Nairobi, leaving the Great Rift Valley depression behind us. It was just dark enough so that very little could be seen outside the glare of our headlights. I realized the danger of travelling through this country, but said little on the subject lest my family become alarmed.

"For a moment I dismissed the thought of danger from my mind and drove along peacefully in the darkness. I noticed that my wife was silent as she was looking out into the night, when suddenly there was a terrific, deafening report. My wife shrieked, and I called out to her, 'What was that, a blown-out tyre?' I had one



H. S. du Plessis

thought in my mind, and that was to stop the car. With the screeching of tyres I attempted to bring the car to a stop.

"But while gazing out into the darkness just a few seconds before, my wife had apparently seen more than I had, and it was this that was instrumental in saving us from further disaster. She cried, 'Don't stop! It is not a flat tyre! Go on, go on!' I did not notice as I pushed on the accelerator that the car held steady to the road—an indication that no tyre was deflated. We were experiencing what had taken place just a few weeks prior to this when a man was fired on and barely escaped while he was travelling in his car along the same stretch of road at night.

Car Struck by Concrete Slab

"An examination later revealed that a piece of concrete weighing two or three pounds had been violently hurled, and it struck the car about four inches from my head. It had fortunately struck the door frame of the car, shattering the plate-glass window. Had this stone struck me, I would no doubt have been severely hurt, if not killed, and no doubt would have lost

control of the car, bringing disaster to my family. I reported the incident to the police immediately upon my arrival in Nairobi, and a patrol went out to the scene, but no Mau Maus were to be found. A large number of regular reserve police searched the area with bloodhounds, but rain hampered the operation, and attempts to catch the guilty ones were abandoned.

"Satan was trying to destroy us, but the angel of the Lord thwarted the spoiler's purpose. Surely the love of God is great, and that love never fails."

In spite of danger and opposition, this faithful soldier of the cross delivered about nine thousand dollars' worth of truth-filled literature in 1952. With every order delivered one large religious book and a subscription to the "Signs of the Times," at least, are included. Surely out of this mountain of literature that is going into the homes there will be many who will find their way into the kingdom.

—*"Review and Herald,"* 15/10/53.

Advance in the South Philippine Union

V. T. ARMSTRONG

President, Far Eastern Division

There is a sound of advance in the four missions of the South Philippine Union. The headquarters for the union are situated in Cebu. In a good section of the city a beautiful union office building has been erected.

Four local missions with a total membership of 23,561 make up the territory of this union. Twenty-seven new churches were organized during the past two years, and 5,478 were added to the membership by baptism. Tithe receipts amounted to \$376,161, U.S.

The three senior academies have been crowded with earnest youth who are desirous of a Christian education. The academy at Manticao has been especially crowded since two years of college work have been offered there as an extension school of the Philippine Union College in Manila.

June 15, 1953, Mountain View College, about fifteen miles from the town of Malaybalay in the Bukidnon Province, opened its first school year. Here on twenty-five hundred acres of land purchased from the Philippine Government, a new college is being established. It will serve our Seventh-day Adventist youth, many of whom could not be accepted at Philippine Union College because the institution is filled to overflowing.

Courageously and enthusiastically the workers in the South Philippine Union and the staff at the college are meeting the many problems that come with the building of the college. For a year the sawmill has been cutting timber from the trees granted by the government lease. Much has been sold to the timber dealers in Mindanao aside from needed material for school buildings. Several hundred acres of land have been put under cultivation. Peanuts, corn, rice, beans, and vegetables have been produced for sale

and school needs. God has blessed in this new college project, and the future is bright with promise.

During the past year students and teachers have visited homes and villages in the neighbourhood of the school, holding meetings, conducting branch Sabbath schools, and preaching the message. Already a number have been baptized.

The medical work begun at Dansalan among the Moros has been growing in patronage and influence. A new clinic has recently been built on the outskirts of the city of Iligan. Another clinic is to be built in Cebu as soon as funds are available. During the past year destructive fires in Cebu and damage in many parts of the field by typhoons have affected seriously the financial resources of the country. This has been reflected in the tithes and offerings of our members and in Appeal for Missions and other offerings.

Notwithstanding hindering causes, the work is advancing. The workers are of good courage. Colporteurs are taking literature to every corner of the field. The lay members are faithfully passing on the message to their neighbours. Evangelistic meetings are being conducted in many cities and villages. The faithful labours of the constituency of the South Philippine Union will certainly be blessed of God in the finishing of the work.

—“Review and Herald,” 8/10/53.

How a TV Set Led to a Baptismal Font

“Your telecast is positively the most wonderful on television,” writes a New York viewer, echoing the expressed sentiments of thousands of Faith for Today friends. But this New York viewer supports her statement with evidence from her own experience. She says:—

“I had always yearned for a religion that talked down to earth and from which one could draw strength for everyday life. Quite by accident I turned to your TV programme and found it to be the answer to my unexpressed prayer. Your local minister called each week and helped us with our home Bible lessons, and before we knew it my husband and I discovered that we loved the truth with all our hearts. August 1 we were baptized, and we hope to help others find the wonderful blessings the Bible offers.”

But notice how the witness of these new believers is already influencing others. The letter continues, “My mother and dad are having Bible studies each week and hope to be baptized soon. My nephew came over to our home just once to hear the marvellous message before he moved to Austin, Texas. The one contact which he had here has influenced him greatly.”

Another letter telling the rest of the story reached us during the same week—a letter from Pastor R. G. Wearner, of Austin, Texas. He says, “I thought that you would be glad to know that I baptized a young man last Sabbath who took the Faith for Today Bible Course. His name is Robert Miller, age sixteen. He took his

stand without the encouragement of his parents. He saw the telecast in New York and began to take the lessons. When his step-father, connected with the air force, was transferred to Texas, Bob continued the lessons. In due time I visited him and after several visits he was ready for baptism. He wants to become a minister.

“His aunt, of Poughkeepsic, N.Y., was recently baptized as a result of Faith for Today, I have been told. We appreciate the use of your kinescopes in my evangelistic campaign. May the Lord bless you in your work.”

Truly, this experience of the television ministry is a literal fulfilment of the promise, “My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

—Faith for Today.

Welfare Work in Syracuse, New York

CLIFFORD R. ANDERSON, M.D.

Nothing breaks down prejudice and wins so many friends for the cause of God as helping people in time of need. It is practical religion that proves the sincerity of the faith we hold.

Many of our conferences have opened welfare centres, which are proving of great value to the church today. We should be doing this type of work everywhere, all over the world. Not long ago the minister of a large Methodist church told his parishioners to give liberally to the Adventists, because the Adventist welfare centre in that city was helping the poor, including some of the members of their own congregation!

One of our newest welfare units was recently opened in Syracuse, New York. Years ago several valuable properties were secured in one of the fine residential areas of that city. One of these now houses the conference office and the Book and Bible House. Another spacious building has been remodelled to serve as a church. A church school is carried on in an adjacent building.

Behind the church stands a substantial two-storey building, which once served as a coach house. This has now been transformed into a welfare centre. Special rooms have been arranged for Dorcas workers and for the storage of supplies and clothing. The city officials have shown considerable interest in this new project, and sent special representatives to the official opening, as did also the American Red Cross and the Civil Defence organizations. The Atlantic Union Conference was represented by L. E. Esteb; the New York Conference, by V. A. La Grone and R. G. Burchfield; and the medical work, by the writer.

An indication of the city-wide interest stirred up by this welfare unit may be gleaned from the extensive newspaper comments and pictures featuring the work of Adventists in general. The religious editor of the Syracuse “Post-Standard” wrote a three-column article describing

the people he met and the remarkable way in which they supported the church. The following portions are quoted from his article:—

“Seventh-day Adventists Contribute \$1,000 Week to Church Maintenance

“Churchgoing took me on Saturday into one of the byways of the religious life of our city. No one could believe, unless it were a fact, that a little group of 200 to 300 hard-working people would contribute more than \$1,000 a week to the maintenance of a church devoted to missionary enterprise. But that is what Seventh-day Adventists, meeting at the north-east corner of James and Oak Streets, are doing.

“The first thing you note on meeting members of the congregation is that they have the indefinable quality of ‘git.’ They know what they want; they know what God wants of them; and they are out to do it.”

The writer quotes extensively from an editorial in “These Times,” clearly stating the Adventist position on the doctrine of the second advent and the significance of the threat of atomic war bringing doom to the world.

He then follows this with a description of a vivid dramatization by ten young churchwomen, each taking up her cross, and of the beautiful musical background provided in the service. He lists the names of those taking part, and adds an interesting comment on the closing of the meeting and the “clearer spiritual vision” of Adventists.

There is no question but that the writer was most favourably impressed with his visit. After a further description of the Sabbath school and also the church school, he closes his fine article with these paragraphs:—

“Welfare Important

“Welfare has a big place in Seventh-day Adventist enterprise. Pastor Skadsheim took me around the spacious stables of the old Gray mansion, in the process of being made over for the storage and packing of clothing and other supplies.

“And in case anybody should think my story of Adventist thought is something ‘out of this world,’ it is well to remember how often their Pacific and Oriental missions came into the story of the world war. Wherever GI’s went, Adventist missions gave them just the sort of welcome they wanted.

“Two young fellows were given a send-off to the army yesterday. It was understood that their service will be non-combatant. Pastor Skadsheim thanked God they live in a country where such a choice of service is possible.”

What a privilege it is to have this “clearer spiritual vision” in these uncertain times—a vision that clothes the destitute, feeds the hungry, and carries the bread of life to every people under heaven. It is this vision that sends forth the flower of our youth amid bombs and bullets, armed with nothing but the Sword of the Spirit. May God keep us all true to our trust. —“Review and Herald,” 3/9/53.

Your Feelings and Complexes

HAROLD SHRYOCK, M.D.

The brain is the seat of consciousness. It is by means of the brain and its connections with the special sense organs that one becomes aware of what goes on about him. It is the brain that enables one to decide what he is going to do. Also, it is the brain that controls the other organs and parts of the body.

If you were to ask a twelve-year-old child, "What is the function of the brain?" he would quickly reply, "The function of the brain is to think." Actually, this answer is only half correct, for the brain has two functions—to **think** and to **feel**. In terms of one's adjustment to living, feeling is just as important as thinking. In fact, a great deal of our conduct depends more upon feeling than it does upon thinking.

Feeling, when used in the present sense, refers to that background of consciousness which makes thinking colourful and vivid. The feelings provide the stage setting for the processes of conscious thought.

By way of illustration, let us take simple thought and determine how it is related to the capacity for feeling. Consider the word **moon**. The word stands as a symbol for one of the heavenly bodies. We usually think of the moon in contrast to the sun. The sun is responsible for daylight, whereas the moon, by reflecting the light of the sun, provides a dim lumination on certain nights of each month. Such symbols as the word **moon** are the tools with which we think. Our brief discussion of the moon, thus far, serves to illustrate the process of thought.

Having illustrated a simple thought, let us next clothe this thought with feeling. The particular feeling which is associated with the symbol **moon** will naturally vary in individual cases. Even a child will find his thoughts of the moon clothed with certain tangible feelings. The memories of pleasant experiences he has had in the moonlight will provide a background for his thinking. Probably he has already learned to appreciate the moonlight in contrast to absolute darkness. There have been times when the moonlight was sufficient to enable him to play hide-and-seek with his playmates. There have been times when he has looked at the moon and tried to make out the face of the "man in the moon." He may have memories of hiking in the moonlight, of skating or going sleigh riding. The child's thought of **moon** is therefore clothed with pleasant feelings.

An adult's feeling reaction toward the symbol **moon** is probably more complex than that of a child. In the experience of the average adult, memories of romantic circumstances are added to the simple pleasures of childhood which were enjoyed in the moonlight. Perhaps there is a memory of canoeing on the lake in the moonlight. Perhaps a proposal of marriage was made in the quiet of a moonlight evening. Therefore when the moon is mentioned, thoughts and feelings are mingled, the thoughts being modified and

interpreted in harmony with the feelings which this thought generates.

But not all feelings are pleasant. Some feelings represent carry-overs from disappointments or humiliating experiences. When feelings of this type are associated with thoughts, they tend to make the thoughts repulsive.

I know a young woman who has a dimple in her chin. One time when this young woman was visiting in our home I made a casual remark about her dimple, thinking to compliment her. As soon as I had made the remark, it was apparent that she was ill at ease. My wife, sensing her embarrassment, explained to me that the apparent dimple was actually the result of a previous injury which had left a scar. Something in the young woman's past experience had caused her to develop a dread of being disfigured. She had developed an unpleasant complex as a result of which she was sensitive to any notice of the dimple in her chin.

And now that we have introduced the term **complex**, it is proper to define it as being composed of a given, thought together with its related feelings. Your individual complex of **moon** consists of what you know about the moon (thought) plus your accumulated feelings about it. If in your experience the moon and moonlight have always been associated with pleasant things, your complex of **moon** will always be pleasant. But if in your experience this thought has been linked with an unpleasant feeling (as the memory of some tragedy witnessed by moonlight), your complex may almost haunt you because of its unpleasant connotations.

In some people's minds, the thought of short stature has become associated with a feeling of disgrace. This complex may be easily traced back to some time when a thoughtless friend made fun of this individual's being a "runt" or nicknamed him "shorty." This kind of complex in a person's makeup may prompt him to do strange things. He may become so sensitive to being short of stature that he reasons to himself: "Maybe I am just a runt in stature, but I will show people that I am a giant in influence!" Prompted by such a complex, a person of short stature may demand recognition beyond what he has really earned.

Perhaps it is the **inferiority complex** that has attracted the most attention. There is really nothing mysterious about the inferiority complex. It is the result of former experiences in which the individual became aware of his own shortcomings and began to suppose that he was inferior

to other people. Perhaps it was in school that he missed a problem in arithmetic and the other children in his class laughed at his mistake. Perhaps it was on the playground that he fumbled the ball and caused his side to lose a game. Perhaps your complex dates back to some experience in which you made an unfortunate business venture and thereafter lost confidence in your business ability. Perhaps things went wrong in the kitchen one day when company was expected. Perhaps someone made an unkind remark about the food, and you developed a complex about your skill as a cook.

Complexes exist even in the realm of religion. Many religious prejudices are nothing more than complexes which date back to some previous, unpleasant experience. For instance, it is so human to judge a church by one of its members. If this one member provokes a feeling of dislike, it is so easy to broaden this feeling to include all that this person stands for in his religious connections. Or perhaps a person overhears some pointed criticism or ridicule directed toward a religious group. Rather than risk such ridicule directed toward himself, he will develop a complex which prevents his making further inquiry or engaging in study of the religious subject under discussion.

Complexes are simply habits of thinking and feeling. Being habits, they can be controlled and modified just as other habits can be brought into line with one's wishes.

The first step in controlling a complex is to recognize it as such. When you find yourself unduly sensitive to the mention of a given subject or unusually fearful of possible consequences, just stop and ask yourself the question, "Is this a complex?" If it is, you will doubtless be able to trace it back to its beginnings. If you have become prejudiced against wearing blue clothes just because some catty acquaintance once ridiculed you for wearing a blue suit, try buying blue the next time you make a purchase just to demonstrate that you are no longer a victim of this complex.

If you have developed an inferiority complex because of some unsuccessful business venture, give study to the background of this experience and find out the reason for your failure. Having made a careful analysis, make sure that in your next venture you avoid your former mistakes. By exercising sound judgment and proper precaution in your next undertaking, you will doubtless succeed. You will then be in a position to build increasing confidence. If you have developed a complex in matters of religion, just remember that religion involves a personal relationship between you and God. Inasmuch as you are a free moral agent, you are personally responsible for developing your own religious philosophy. God has revealed His will in the Scriptures. It is your responsibility, therefore, to make your own study of the Good Book as a means of clarifying and determining your personal relation to God.

Many complexes interfere with the fun of living because they cause us to do foolish things, and to harbour unfounded



Each one of us has complexes and or another. And each one is needed in successful living so far as complexes dominate his behaviour. If you feel that you are not handicapped by complexes, it is because you have not made an adequate search. Your secret of more abundant living is to examine your reaction to each day's events until you identify the complexes that are handicapping you. Having identified your complexes, your next effort should be to base your conduct on your total understanding of life's meanings rather than on the whims of your accumulated feelings.

The Christian philosophy provides your only safe guide to conduct. Once you have really adopted the broad principles of Christian living, your complexes will fade into their proper position of insignificance, and you will find your life dominated, rather, by a desire to live for the good of others.

WEDDINGS



WEBBER-LANGLEY.—On September 7, 1953, Olive Edna Langley was united in the sacred bonds of matrimony to William George Webber, in the New Plymouth church, New Zealand. The church was beautifully decorated with plain and tinted arum lilies, while sprays of boronia tied with white bows adorned the pews. It is our sincere wish that the richest blessing of our Lord may rest upon these dear ones as they set up their home in Hamilton, N.Z. E. J. Brownie.

WOOLF-BARKER.—In the Waitara church, Sydney, on November 5, Mr. Russell Woolf, the dietitian of the Sydney Sanitarium, and Miss Muriel Barker of Christchurch, New Zealand, met to exchange marriage vows. In addition to the relatives present, a large group of young people from the Sydney Sanitarium gathered to witness the happy event, and to wish their fellow labourers from that institution all the best for their future happiness. We pray that God will richly bless this young couple in their united witness for Him. L. C. Naden.

FORD-CORNELL.—On Tuesday, September 29, 1953, Ronald Herbert Ford and Elizabeth Joan Isobella Cornell met at the Kingaroy church (Queensland) to exchange their marriage vows. Ron, who has followed the plough for many years has, like Elisha of old, answered the call to the service of God, and is now giving his full time to the colporteur work in the Kingaroy district. Joan had just successfully completed her final examinations in the nursing course at the Kingaroy Hospital. Our sincere prayer is that God will greatly bless them both in His service and use them for the spreading of this glorious message. A. D. Pietz.



UNTIL THE DAY BREAK

**"I've stood beside the grave,
I weep with those that weep;
For I have felt death's chilling wave,
And crossed its waters deep."**

PAXTON.—Another of God's servants of long-standing faithfulness has gone to her rest. Lydia Paxton passed away peacefully on October 31, 1953, at the age of seventy-seven years. She came into the message under the labours of Pastor E. B. Rudge more than thirty-five years ago. Although deprived of eyesight in late years, the inner light of the Spirit of God never dimmed, nor did the intensity of her love for the Word of God diminish. In the little cemetery of Mt. Tamborine, Queensland, she awaits the coming of the Master, and "the adoption, to wit, the redemption of our body." Two sons mourn the loss of a devoted mother—James and George Paxton—together with two daughters, Mrs. Bertha Wilson and Mrs. Violet Morgan. To these particularly we extend our heartfelt sympathy. B. H. Swartzkopf.

JOHNSTON.—After many months of suffering, Sister Esther Johnston, of the North Fitzroy church, Victoria, fell asleep in Jesus, on October 2, 1953, aged fifty-six years. About twenty-seven years ago Sister Johnston and her mother Sister Byrne accepted present truth, under the preaching of Pastor G. E. Marriot. From the time of her baptism in 1927 till her death, she was a faithful member of the church, always present at its services and doing her part in spreading its holy teachings. To mourn her passing, she leaves her husband, Brother James Johnston, her son Charles, and a number of brothers and sisters. To these relatives and the friends from the church we presented the glorious truth of the blessed hope, as we laid her to rest in the Heidelberg cemetery. May the day of reunion hasten on apace. H. S. Streeter.

NORRIS.—Brother William Norris of St. George's River Road, Enfield, N.S.W., passed from this life on October 23, 1953, at the age of sixty-eight years. Brother Norris accepted the message some eighteen years ago, chiefly as a result of being directed to the Sabbath question by his sister-in-law, Mrs. McKay. Gifted with unusual musical talent, he for five years occupied the position of organist in the Ashfield church. During his last illness it was the privilege of the writer to minister at his bedside, and often heard from our brother's lips the note of confidence and trust in his Maker. Brother Norris leaves a widow, one son, Alex, a daughter, Neta (Mrs. Cullen), and other relatives to mourn his passing. Words of comfort were spoken to the sorrowing ones at the funeral parlours and later at the graveside in Rookwood cemetery. H. J. Meyers.

STACE.—On October 22, 1953, Glen Stace, the eight-year-old son of Brother Lisle Stace of Yarrowitch, N.S.W., was accidentally killed. The funeral service was conducted by the writer in the Presbyterian church, Walcha, which was kindly lent for the sad occasion. To the parents and relatives, one of whom is Brother L. J. Stace, auditor for the Australasian Division, we extend our deepest sympathy. D. H. Watson.

WALCH.—Sister Annie Maud Walch of the North Fitzroy church, Victoria, passed to her rest on October 25 in her sixty-eighth year. She had been a member of the Adventist Church for some fifteen years, and came from Tasmania a few years ago. By the members of her local church she was highly respected for her constant spirit. Though having indifferent health and a full share of life's trials, she was patient and uncomplaining. We laid Sister Walch to rest in the Melbourne cemetery. To her husband, five sons, and two daughters we extend our sincere sympathy. B. E. Hadfield.

IFIELD.—Mrs. Lily Blanch Ifield closed the chapter of her earthly life in the early hours of October 4, 1953, in her seventy-second year. Mrs. Ifield lived a life of service for others. Her kindly interest in the neighbourhood where for thirty-four years she conducted a business, won for her many friends. After a service at the funeral parlours, Gladesville, N.S.W., we laid this trusting child of God in earth's dusty bed to await the call of the Life-giver. To her two daughters and their families, Mrs. Wiggins of Fivedock and Mrs. Harbourne of Ryde, and a sister, Mrs. Jones, words of comfort from the Word of God were spoken. For a husband at sea at the time, and a surviving brother in England, we would pray Heaven's comfort. Till the dawn of God's better day we sorrow not as those without hope.

ADVERTISERS PLEASE NOTE

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

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Remittance must accompany copy.

WANTED.—An organ. The newly formed Zillmere church is urgently in need of an organ for their Sabbath worship. Anyone having an organ to sell or donate, please contact the Secretary, Queensland Conference, 19 Eagle Terrace, Brisbane.

FOR SALE.—Leica 3C camera, speeds 1 second to 1/1000, time, and bulb; with Summarit F2 coated lens and E.R. case. Condition as new. A snap at £90. R. E. Hare, 148 Fox Valley Road, Wahroonga, N.S.W.

HOLIDAYS.—Spend them in the MacPherson Ranges. Tropical fruits, homemade bread, cream and milk. P and G. Anderson, 352 Numinbah, via Murwillumbah, N.S.W.

AUSTRALASIAN RECORD

and Advent World Survey

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BREVITIES

Will our readers please note that the magazine "People" for December 16 will feature Marion Taylor of the A.I.U.C. Sabbath School Department on the subject of Child Evangelism. A picture will accompany the write-up.

After seventeen years as matron of the Sydney Sanitarium and Hospital, Miss Mary Burnside has tendered her resignation to the board. Her many friends and patients would wish us to express their congratulations to her on so many years of faithful and helpful service, and to wish her much of Heaven's blessing in her plans for the future.

In a recent letter from Pastor A. C. Thomson of the New Hebrides to Pastor R. E. Hare, he writes: "Things are going well so far as baptisms are concerned this year. We have baptized thirty-eight and hope to have three more baptisms to bring the total to nearly seventy. Pastor McCutcheon told me when I was last on Aore that they had baptized twenty-seven at a new station on Santo. This is probably the largest number in one year in the New Hebrides."

Sister Rita Rowe, who has been on the Sydney Sanitarium and Hospital staff for many years, and who has also served on the staff of the Warburton Sanitarium, has been appointed matron of the Sydney Sanitarium and Hospital, following the retirement of Matron Burnside.

Among the delegates to the North New South Wales camp-meeting being held at Lake Eraring, December 3-13, will be Pastor and Mrs. Cyril Pascoe on furlough from Bougainville who will be accompanied by Pastor Piriranu, a national ordained minister, also of Bougainville. This will be the first of several camp-meetings to be attended by this group of missionaries.

Our readers will be anxious for further details of the disquieting news in the daily papers and over the air on November 12, telling of the murder of two of our national workers in North Malekula, New Hebrides. A brief radio message from Pastor O. D. F. McCutcheon, president of that field, states: "Definite Philip, church member, murdered. Isaiah, teacher, reported shot."

After twenty-eight years of service in the island mission field, Pastor and Mrs. A. J. Campbell arrived in Sydney, November 6, on a well-earned furlough. They are happy to be with their children again for a while. Their daughter Heather, who is a qualified nurse, has been at the Australasian Missionary College this year, while their twin boys have been staying with their aunt, Mrs. C. W. Tinworth, and attending the Wairoa school.

The Book that Lives

ERNEST LLOYD

Most books die within five years. A few live on awhile longer. Those that are translated into several languages must contain material of more or less universal value. The works of Homer have been translated into a score of languages, the works of Tolstoy into about thirty, and those of Shakespeare into thirty-five. Bunyan's great book, "The Pilgrim's Progress," has been translated into more than forty languages. "Steps to Christ," by Mrs. E. G. White, leads them all with seventy-one languages.

And what of the Bible? Its record is amazing, the most amazing thing in all publishing history. The "Bible Society Record" recently issued the statement that the Bible, or some whole book of the Bible, has now been translated into 1,059 languages! I well remember when it was enthusiastically announced in my college chapel that the Bible had been translated into 300 languages. That was considered an astounding achievement fifty years ago. And it was!

This new total of 1,059 languages represents the languages in which at least a whole book of the Bible has been translated and published. The breakdown of the list is as follows:—

Languages in which the whole Bible has been published 197

Languages in which a complete Testament has been published
 Languages in which a whole book of the Bible has been published
 Total languages in which some part of the Bible has been published 1,059

This is man's greatest publishing achievement, accompanied of course with the aid of divine power and wisdom. The Bible is God's revelation to man of the great principles of truth and life. Man feels that he must have the truth regarding the things that concern his nature and destiny. God has placed that desire within the human heart. Man can never be fully satisfied until he possesses the truth. And so he searches for it. Truth is the expression of the divine mind. He who said, "I am the way, the truth, and the life," is the source and centre of truth. His wonderful teachings are in the Bible. They fit the needs of all men. Their universal adaptation is one of the many proofs of their divine inspiration.

How thankful we should be that we still have access to the Book which brought hope, assurance, and strength to our fathers and mothers in other days! It is the same Book. It is the Book that lives! Its central figure, our blessed Lord, is "alive for evermore." Its messages fit into your needs and mine. Like the pillar of fire that led the children of Israel by night, the Bible is designed to be our guiding light through life.

If the Bible is to do its appointed work for us, we must see to it that we act upon the truths which it teaches. No book can take the place of the Bible in preparing us for the future. Let us allow nothing to keep us from spending at least a little time each day with this amazing Book.

—"Signs of the Times," American, 15/9/53.

"Under the Southern Cross"

E. B. HARE

This is the title of a new forty-minute colour sound motion picture of our work in the South Pacific Islands. The Radio Department of the General Conference can take orders for this film. This picture seems providentially timed to fit the project of our thirteenth Sabbath overflow for the fourth quarter of 1953. The work at headquarters in Australia is beautifully represented. Following are pictures of dark New Guinea, where the members of one tribe eat their dead, and a heathen sing-sing is shown. The film reveals what our missions are doing in the islands of the Pacific, and pictures our leper hospital at Mount Hagen, a "ten ten" (tithe) house on the Sepik River, the brass band at Kambubu, converted Big Nambus in the New Hebrides, and many other interesting, beautiful, and fascinating things.

Be sure to see it when your conference Sabbath school secretary announces its showing in your church.

—"Review and Herald," 17/9/53.