



# Simplicity

## THE KEYNOTE

H. MILLIST

A Sermon Preached at the Australasian  
Missionary College

Acts 17: 18-34 and 1 Corinthians 2: 1-8

**T**HIS MORNING I would have you stand with the great apostle on Mars Hill, among the learned and cultured of earth. Never had the gospel a more illustrious audience. There were the philosophers, lawyers, orators, and poets of a highly cultured race. They were surrounded by art and statuary more perfect and true to life than man has ever since created. Paul stood near the Parthenon, one of the seven wonders of the ancient world, perfect in its architecture.

Rising to the occasion, he matched learning with learning, oratory with oratory, philosophy with philosophy,

and classic with classic. He had preached with zeal and fervour before, but never had he reached such heights in his earnest appeals. No doubt the Spirit of God was there in full measure to impress hearts. The result, however, was most disappointing. Paul was met with procrastination, cynicism, and the self-satisfaction and self-righteousness of so-called intellectualism.

Travel with me down the narrow Corinthian isthmus of the Peloponnese, from Athens to Corinth. Paul is again preaching. The oratory of Athens, its classicism and its learning, are left behind. His zeal is just as great. His message and earnest desire to win souls is still as fervent. But what a difference! We read it in 1 Cor. 2: 3, 4. "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Here we have a humble approach to a humbler people. Here Paul is no longer the learned scholar, the deep philosopher, but the labourer with his hands, the tent maker, the personal door-to-door evangelist, the persecuted one. The result, however, is most gratifying.

The lesson we must learn from these experiences is drawn by contrast. We see here the need for simplicity in the preaching of the gospel. In Athens we have the Paul of the cap and gown and the occasional Dionysius and Damaris, while in Corinth we have Paul of the tent-maker's needle and the "much people" who were converted. Are we today following the Corinthian or the Athenian method?

Christ Himself, in His work and ministry, was the personification of simplicity. All His activities were carried on in the simplest way. We do not find Him dependent upon the facilities of the temple, with its fine buildings, its elaborate system of sacrifices, and me-

ticulous ceremonial. Instead, we find Him in surroundings much more suited to His purpose. He used theatres and auditoriums far better than any constructed by human hands. We read of Him in the garden, by the well, on the mountain-side, beside the lake. He had no need of any high cathedral, surpliced choir, uniformed retinue, or disciplined bodyguard.

The teachings of our Lord were simple. We think of His parables—the sower, the good shepherd, the vine, the ten virgins. They are all plain, simple stories easily understood by a childish mentality. They dealt with the scenes of everyday life known to all His hearers. Yet because of their delightful simplicity and direct moral teaching they have become immortal and will live as long as history. The world has had its great teachers, its writers, and outstanding orators, but today their influence has gone, their writings are known only to students, their oratory spent and forgotten; but the simple teachings of Jesus live on, as impressive today as when they fell warm from His lips.

Our Saviour was simple in His choice of illustrations. At one time the disciples were asking who should be the greatest in the kingdom of heaven. He most appropriately answered them by placing a little child in their midst and telling them that "Except ye be con-



verted, and become as little children, ye shall not enter into the kingdom of heaven." He required of His followers the simple trust, unquestioning obedience, and complete absence of guile, policy, or sophistication of a little child. The illustration was most fitting. Christian greatness does not consist in having an exalted position or high office. It is not in receiving the adulation, congratulations, or plaudits of the people. It consists primarily of plain, homely obedience, of implicit trust in divine power, and daily faithfulness.

The miracles of our Lord were simple. In what is regarded as His greatest miracle—the raising of Lazarus—a simple command produced amazing results. The preceding prayer was equally unadorned. There was no elaborate ceremonial, nor highly emotional or ecstatic prayer season. Instead, in response to the plain imperial command: "Lazarus, come forth!" the ear of the dead heard, there was a movement within the tomb, and to the wonder and amazement of the people, Lazarus stood before them. The greatest enemy of the race was conquered. The bands of death were broken.

We, too, are urged to be simple in all things. Our Christian experience and worship should ever partake of this quality. There is no need of a complicated routine or involved ceremonial to conduct an acceptable religious service. We need no special buildings or equipment. Whether it be the singing of hymns, the offering of prayer, or the study of the Scriptures, we have simple acts which any devout soul can perform. "The pure religion of Jesus requires of its followers the simplicity of natural beauty, and the polish of natural refinement and elevated purity, rather than the artificial and false."—"Testimonies," Vol. III, page 375.

In our living we need to be simple. When Israel of old lived simply the nation was greatest. It was then that under Joshua they went forward from victory to victory, conquering heathen confederacies or idolatrous nations wherever directed. The decline, however, began under the voluptuous living of Solomon's reign, when under the spell of commercial prosperity the nation gave itself to luxury and idolatry that prepared the way for the disaster under Rehoboam. Rome was great when growing under the vigorous simplicity of its early moral code. It is well recognized that the decline of the empire was due to its departure from those early principles to idleness, luxury, eating and drinking to excess, and general dissipation. "When those who profess to be reformers, those in humble life, ape the customs and fashions of the worldly wealthy, it is a reproach to our faith."—"Testimonies," Vol. IV., page 515.

Simplicity is urged upon us in our dress. "A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanour, will go far toward surrounding a young woman with that

atmosphere of sacred reserve which will be to her a shield from a thousand perils." ("Education," page 248.) We have all felt the nauseating effect of the overdressed individual, displaying all the embellishments of the ultra-modern in fashion. It is most pleasing, on the other hand, to meet with Christian people, and to see them most cleanly, simply, and tastefully attired. Their clear skins and fresh complexions show a health of body and a calmness of mind that require no adorning.

We are admonished to be simple in our food. "He [God] wants those who labour in His cause to be men of keen feeling and quick perception. They should be temperate in eating; rich and luxurious food should find no place upon their tables; and when the brain is constantly taxed, and there is a lack of physical exercise, they should eat sparingly, even of plain food. Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in great degree to the plainness of his diet, in connection with his life of prayer."—"Testimonies," Vol. IV, pages 515, 516.

"Let the student be taught the value of a simple, healthful diet in preventing the desire for unnatural stimulants."—"Education," page 203.

Daniel is a classic example of one who chose a simple diet. His choice, "Give us pulse to eat and water to drink," still comes echoing in our ears. We live in times of indulgence of every kind, of perverted appetites and consequent physical debasement. There is no need for me to speak of the rich, stimulating modern diet, its condiments, tea, coffee, alcohol, confectionary, flesh foods, tobacco, etc. Mankind is no longer content with the simple, unsophisticated natural foods that would maintain him in full health. They must be heated, chilled, frozen, sieved, refined, desiccated, adulterated, concentrated, sweetened, flavoured, devitalized. In short, treated in every possible way to get away from the simple original and thereby making them incapable of supporting life.

Our work is to be carried forward in the simplicity of true godliness. We are urged to crush the inclination to vanity and told that our success is founded on simplicity. "He [Elijah] also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mould of heaven, and go forth to work in the ways of the Lord."—"Prophecy and Kings," page 225.

"Simplicity, meekness, lowliness, are of great value in the work of God."—"Testimonies," Vol. IX, pages 218, 219.

Our message and its doctrines are basically simple and straightforward. Its power lies in the simple presentation of the gospel. Problems arise when we depart from this principle. When in the early days of the movement the publishing work was being centred in one big institution in Battle Creek, our leaders were warned that it would be destroyed by fire unless it was decentralized. When this warning was ignored the whole plant was burned out. This same lesson can be

learned from the history of other denominational institutions. At the same time we must realize that modern facilities have their place, and should be used in proclaiming the gospel.

In the history of Israel there came a time when they tired of their simple form of government and asked for a king, "that we also may be like all the nations." In other words, they wanted to be in the fashion. "Attracted by the pomp and display of heathen monarchs, they tired of their own simplicity."—"Patriarchs and Prophets," page 603.

The theocracy was a simple form of government. There were no extravagant courts nor any needless display. The judges were simple men. Samuel was the personification of integrity, devotion, purity, and simplicity. Israel no longer wanted this. They desired to be fashionable, to have the luxury, display, military show, and extravagance of the heathen. What is our desire? Do we want "to be like the nations?" Is it our wish to imitate the worldly customs and fashions that we see around us? Let us take warning from the fate of the nation of Israel. Let us take the road from Athens to Corinth, not that from Corinth to Athens.

## Parents, What About Your Children?

J. L. McELHANY

We were travelling on an eastbound train from Los Angeles to Chicago. Toward evening the train stopped for a few minutes at an intermediate station. Most of the passengers got off the train to exercise on the platform. After the train was well on its way again we noticed a woman, who was travelling in our car, hurriedly passing back and forth hunting for someone she could not find. Very soon every passenger on that train knew that that woman's young daughter had been left behind at that station.

### A Frantic Mother

That mother was frantic and could not be consoled. The train conductor assured her he would wire back to the railway officials at the station to send the child on by the next train. But that did not comfort the mother. It was her child who had been left. Not only that, she was personally responsible for the child's having become separated from her. The child was lost through her carelessness. Her anguish was pitiful to behold.

Soon all the passengers except that mother retired to their berths for the night. She could not rest or sleep for thinking of her child. During the hours of the night she paced up and down the aisle of that car. Toward morning the train stopped, and she got off and took a westbound train to go back to look for her lost child.

Finding it difficult to sleep that night, we thought of the scores of children and young people who are dropping off at wayside stations on the journey toward the kingdom of God. We wondered how

many of these are dropping off because of parental indifference or neglect. We thought of a revival service in which we had had a part not long before. One teenage girl was under deep conviction. We appealed to the girl's mother to encourage the child to make a surrender to the Lord, for it was a crucial hour in her life. That mother curtly informed us that it was the girl's business, not hers, as to whether she surrendered her life to the Lord. None of her business, indeed! None of her concern whether her child was encouraged to take her stand for Christ, and be saved in the kingdom of God! Faithful counsel has been given to parents regarding their responsibility to their children:

#### "Let the Candle Be Lighted"

"If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the Word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property.

"There are fathers and mothers who long to labour in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to the Saviour and His love. The work of winning their children for Christ many parents trust to the minister or the Sabbath school teacher; but in doing this they are neglecting their own God-given responsibility. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labour, a lifelong, diligent, and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God."—"Christ's Object Lessons," page 195.

Parents, what about your children? Are any of them being left behind at wayside stations? Do you have as much concern for their eternal salvation as the mother on the train had for the physical safety and welfare of her daughter?

—"Review and Herald," 18/2/54.

### The "Advent" Storm

A. S. MAXWELL

The editors of "The Christian Century" are becoming increasingly worried about the general assembly of the World Council of Churches to be held at Evanston, U.S.A., in August. Instead of anticipating a meeting of peace and harmony—as one might expect of such champions of ecumenicity—they are freely predicting a storm of conflict.

About what? Nothing else than the second advent of our Lord. They are frankly concerned lest discussion of the main theme of the assembly—"Christ—the Hope of the World"—will turn into a de-

bate about eschatology, or the "last things."

"Of course," they say, "it is impossible at this time to forecast the course which the Evanston consideration of this central theme will follow. But it is certain that it will be largely concerned with eschatological questions. Already we have seen enough comment on this central topic of this year's assembly to know that discussion of 'the Christian hope' may turn out to be so eschatological in tone that, to the rank-and-file membership of the American churches, news reports from Evanston will sound like reports from a convention of millennialists. We do not predict that this is going to happen, but we know that it easily could."

After warning of the "damage" which might be inflicted on the churches by a revival of "rampant millennialism," and remarking that individuals who preach about the imminent personal return of Christ "clutter the church scene," these modernist brethren go on to say:—

"We are not suggesting that Evanston should evade or soft-pedal the eschatological issue. Under its central theme as adopted, it could not if it would—and it should not. But every pastor should be aware of the dangers to his congregation which the Evanston consideration of the Christian hope may leave for him to face. If the Evanston formulation of the World

Council's message takes a verbal form which plays into the hands of millennial evangelists—something that will be hard to avoid—it will not be long before the shock is felt in the local congregation. The time for the pastor to perceive this danger, and start preparing against it, is now."

So this is the storm they fear!

But it is coming anyway. And let it come! Let its thunders roll on to the ends of the earth. In our opinion its coming is in the providence of God. For if our Lord's return is indeed at hand, as all the signs of the times most surely indicate, how reasonable that He should seek, by every possible means, to lead men and women everywhere to discuss the subject! And what better way could have been devised to bring this vital matter to the attention of all Christian people than to throw it into the midst of the general assembly of the World Council of Churches?

We can be sure that the modernist element in the council would never have agreed to "Christ—the Hope of the World," being chosen as the theme of the assembly if they had the slightest idea that matters would have taken the turn they have. Indeed, some of them have openly stated they wish the theme could be changed, even at this late hour.

But they cannot change it. The World Council is committed. It cannot back-track without raising more discussion than is certain to take place anyhow. It must proceed with the debate. And powerful theologians are coming to Evanston determined to present their conviction that Jesus is coming again personally, gloriously, and soon.

So the storm is on the way. Nobody can stop it. Not even the editors of "The Christian Century." And when it comes, millions of people all over the world will be led to think of Christ's second advent as they have never thought of it before. They will be faced with the challenge of their personal duty in the light of the tremendous truth that the Lord of heaven is soon to return in judgment to this earth.

Surely this is the Lord's doing "and it is marvellous in our eyes."—Taken from "The Bible and Our Times."

**Footnote:** Our headquarters' conference library subscribes to the well-known American journal, "The Christian Century," and we were thrilled to read in the issue of February 10 a most masterly article by F. D. Nichol, editor of the "Review and Herald," entitled, "The Return of Christ." "The Christian Century" has been running a series of articles on the main theme of the coming Evanston Assembly of the World Council of Churches, of which you have just read in Pastor Maxwell's article. Pastor Nichol's contribution was accepted by them with the significant comment: "... it seemed illogical not to include an article from a recognized spokesman for one of that considerable group of churches which place so much emphasis on the eschatological aspects of their teaching."

### Hand in Hand with God

CLYDE R. BRADLEY

*It's such a pleasant thing to know  
That through life's busy day  
From childhood to the crowning years,  
That we may tread the way  
Hand in hand with God.*

*The sorrows that beset us here,  
To hinder and to mar,  
Will lose their sharp and keen-edged barbs  
If constantly we are  
Hand in hand with God.*

*While anxious cares around us fly  
On all the winds that blow,  
Within our hearts a calm will reign,  
If we will always go  
Hand in hand with God.*

*And when it seems the path leads through  
The valley of despair,  
We'll find a fork toward hills of hope,  
If we go with a prayer  
Hand in hand with God.*

*Yes, joys are mixed with trials  
And clouds obscure our day,  
But we will reach our promised home  
If we will learn to stay  
Hand in hand with God*

—"Review and Herald," 18/2/54.



## Around the CONFERENCES

### What I Saw in Wagga Wagga, N.S.W.

REGINALD KEITH BROWN

Wagga, a delightful city with a population of 16,000, is situated halfway between the great capitals, Sydney and Melbourne, and enjoys the prosperity of a thriving pastoral industry.

Wagga has much that recommends it to people seeking material advancement and comfortable living. To the Adventist family it has special significance in spiritual values. In this place hard battles have been fought, great victories won, and modern-day miracles taken place in the hearts of ordinary men and women. The story commences about five years ago, when the country section of the old South New South Wales Conference was detached, and began to function as a separate conference. Lack of funds, and few workers marked the beginning of the story, but the conference was blessed with a president, committee, and a handful of ministers who had great faith and tremendous courage.

Approaching the conference estate at 75 Coleman Street, one is astonished at the development taking place on this large block of land. What was at one time a middle-class style of brick building, is now our commodious conference headquarters. The first office is that of the president, Pastor W. M. Rhodes Scragg, rarely occupied by him because of his burning desire to be with his constituency on the farm, in the home, at business, or wherever men are winning bread, and facing the daily problems of life.

The next office is that of hard-working secretary, Pastor F. J. Butler, well appointed and spacious. Opposite lives our genial MV leader, Pastor L. Coombe. Upon entering, one is immediately greeted by a friendly smile from behind the desk, for here is seated the dynamo of the Youth Department. In speaking with Brother Coombe, one is impressed with the earnest burden he carries for the youth of this church and their friends who could be brought to a knowledge of God's truth.

Further on are the offices of the Home Missions secretary, L. W. Davies; the Publishing Department secretary, Harry G. Bone, and in the general office, accountant Ronald Eager, Barbara Tutty, Lynda Gordon, and Wendy Henworth, all of whom are busily engaged.

From the rear of the office one has a clear view of the landscape and its buildings. Alongside the office is the church, to the rear of the church the school, the playground, and at the bottom the church pastor's home and the secretary's close by.

Visiting the church on Sabbath morning, one notices the neatness of this house of worship, recently moved from the flood area, remodelled, repainted, and with a red brick front which makes it very attractive. Inside it is cosy and convenient, its chaste beauty and simple dignity combine to represent rightly the greatest cause on earth. Pastor Eric H. Clark is now welcoming his congregation to worship. The pastor has recently taken over his Wagga charge and brings with him some years of pastoral experience, which will be invaluable in this important centre. Glancing over the sea of faces, one sees the intense interest in the subject of the hour, Pastor Clark is speaking on the prophecies of Christ's death.

In mixing with the worshippers outside one is impressed with the large number of new people now attending service. They were brought to a knowledge of God's saving message through the untiring labour of the Cooke mission. What lovely people, whole-hearted, enthusiastic for the onward progress of the message.

Towards the rear of the church is located the new school, gleaming in its bright coat of pastel blue paint. After mounting the brick stairway a ring at the door brought the teacher, Mr. Raymond Wilkinson, with the invitation, "Come inside and have a look over." The school consists of three large teaching rooms and two staff offices, designed on modern lines, and to the requirements of the state. It is both convenient and attractive. The building programme was launched to-

ward the close of 1953, through the energetic drive of the Education secretary, Pastor W. M. R. Scragg. The response was shown in liberal gifts, self-sacrifice, hard work by the laity, and today another Christian school has opened its doors. Brother Wilkinson is assisted by Miss M. Butler.

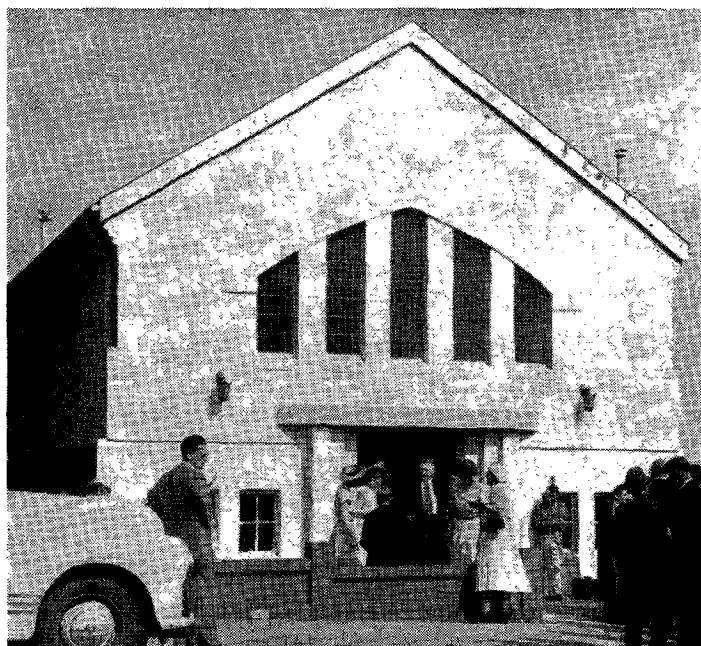
And now it is farewell to the garden city of the south. May the light of truth continue to shine from the hearts of God's people in this place.

### The Story of Jimmy Low Chee Gin

[The story of the conversion of this young man in Singapore was related by PASTOR A. G. STEWART upon his return from the Far Eastern Division.]

"It was over a year ago I first saw a copy of the 'Signs of the Times.' At that time I did not understand much about Christianity except that Christ was one of those 'great teachers' of different doctrines, and that Christians go to church every Sunday and celebrate in singing carols at Christmas. This first copy of the 'Signs' that came into my hands did not catch my attention, and when I took it from the doorstep of my neighbour's house, it found a new dwelling place in my cupboard. Months passed by as I removed more copies of 'Signs' from the doorstep. When April vacation came I had about half a dozen copies of the 'Signs' in my cupboard, and for the first time I began to read the articles and examine their contents. They were so interesting and expressed the reality of this troubled world so much and so well that I could not forget what I had read, and I then began to seek salvation. Soon I found myself accepting Christ.

"I determined to read the Bible for myself to know more about God and His perfect plan of redemption for man. I



The new Drummoyne church, the dedication of which was reported in the "Record" of April 26.

bought a small Bible from a book store, the smallest and the cheapest in stock, at a cost of a dollar and thirty cents. Since then it has become the most treasured book in my possession, for it gave me the costliest and the richest thing possible—eternal life in God's everlasting kingdom. I began to face life more calmly and with a new hope. There grew in my heart a strange confidence and peace that I had never experienced before. I began to see the reality and truth about death and that eternal life for the sinner is through Christ. I had been walking confidently, although blindfolded, along life's pathway, and when the blindfold was removed from my eyes, I found as if I were standing on the edge of a great chasm, and one step more would mean eternal destruction. I read the Bible from cover to cover but could not find much light out of it although I learned much more than I had known before. I began to seek ways and means of understanding the Bible more completely.

"One day while I was turning the pages of the 'Signs' idly, I came across a small rubber stamp printed thus: Enrol now in our free Bible Correspondence Course. For particulars write to 'Voice of Prophecy,' P.O. Box 1200. I was overjoyed at the sight of it, and sat down at once to write an application for enrolment. One week later, the first two lessons of the 20th Century Bible Course arrived. That was in May.

"I studied my lessons zealously, and when I was half way through the course, I wrote a letter to the Voice of Prophecy, requesting to join the church which organized this course, but somehow the letter never reached its destination.

"On September 23 I attended a Voice of Prophecy Rally. When I came home I found a feeling strongly compelling me to come back to the church again. I knew that by doing that and joining in fellowship with its members new difficulties would arise, but somehow these difficulties seemed trivial to what was lying ahead of me. I knew that if I were to join the church I would have to give up worldly pleasures and certain privileges in my family and even risk bitter outbreaks by my mum and dad. But I was reaching out. I wanted to walk with God. I wanted to meet Jesus when He comes. Then with a strong determination I made a resolution to follow God wherever He led me, and to give up everything that would not be in harmony with Him.

"This was not easy at first, for the pull of the world was strong. One by one, I began to break my ties with worldly pleasures. The Lord led me into the church on September 26 at 9 a.m., and I introduced myself to Pastor Pogue. That was a memorable day for me.

"I came every Sabbath and have never missed one of them. Each day of my experience after that I had a stronger faith in God with a much firmer determination to do His will. One Sabbath, about a month and a half ago, I took my stand with Mrs. Kessel, while Brother Wang sang, 'I Shall Not Have to Cross Jordan Alone.'

"When I went home, I told my parents for the first time that I had been going to church every Sabbath, and had taken my stand to be baptized. They were shocked for they never expected that I could have done such a thing for such a length of time without their knowledge, and my determination frightened them. They loved me, but they did not want me to turn away from them to the Christian faith. They were staunch Buddhists and had at one time in their life's experience been harrassed by Christians. They hated Christians, and now their son was going to be a Christian. They pleaded with me, they scolded me, and they ridiculed me, and my mother went so far as to tear some of my Biblical literature. Their love turned to hatred, but I did not hate them, but pitied them and loved them more.

"Pastor Daniel Liem, Pastor Ho, and Mrs. Amy Tan paid a visit to my parents, who were encouraged by their friendliness and their sincerity, and the Lord touched their hearts, and my father yielded a great deal, but my mother was still doubting.

"Meanwhile, they still wanted me to turn away, by using all sorts of discouragements, but I never gave up. I hid in a dark corner in our house to pray, and prayed frequently. After each prayer I rose with new courage and confidence in God that He cared for me, although my parents had not shown the same care and love for me as they had done before. I did my work faithfully, and still loved them.

"On December 20, when Pastor Nerness read his report on the Malayan Union Mission, he announced that I was to be baptized the next Sabbath. I was taken aback, for I had not received my parents' consent on the matter, and at the same time was afraid to ask them after the trouble I had already had. When I went home that night I knelt down beside my bed and prayed to the Lord that if it was His will that I should be baptized next Sabbath, I might have the full consent of my parents while working on them, and help me to win their hearts and love again, for I did not want to leave them. I knew it was a hard task and practically impossible for man to do, but I knew with the power of God it was possible, even in such a short period of time. Knowing that God helps only those who help themselves, I determined to draw up a plan.

"During the week I had lessons with Pastor Pogue. Mrs. Tan and Mrs. Dyer visited with my parents and pleaded with them for a long time for their consent. My father finally yielded, but not my mother. On Christmas Eve when I met Pastor Pogue again, I told him that ultimate victory was in sight for I now had only my mother to work with, and I was sure that the Lord would lend a great helping hand.

"It was Christmas night and Sabbath eve. I went to church to hear the choir programme. When I came home I was feeling nervous for the hour was drawing near. I lay in my bed wide awake, and one by one the members of my family went off to sleep.

"Minutes and hours dragged slowly by, and finally I rose from my bed and walked towards my mother's bed. I looked at the clock on the table and found the time to be ten minutes past twelve. Breathing a silent prayer, I sat down beside my mother and woke her up. This is what I said: 'Mother, I can't sleep. I have something on my mind which I am going to tell you now. Mother, I love you. I thank you and appreciate what you have done for me. I am so sorry for the wrongs I have done in the past and now beg you for forgiveness. Tomorrow I am going forth in a new path of my life's journey. I am going to be good, and remain good. I will make you happy. Please don't stop me, please.' She pulled me into her arms and we embraced each other, remaining like that for a long time in a strange silence.

"Finally she released her hold and told me to go back to sleep. When I was lying on my bed I thanked God for His big help in this plan. For some time there was silence in the house, except the sound of my father's snoring. Then I found my mother kneeling beside my bed. She laid her head on mine and tears trickled down her cheeks. Then she said, 'Son, what time tomorrow?' At once I knew that she had yielded in full submission to the Lord's Spirit. I clasped my hands around her neck.

"On Sabbath morning I came to church with a cheerful smile on my face. My mother was present at the baptism. I could imagine the happiness of the angelic host in heaven as they would see my mother also walking down the baptismal pool sometime in the future. I thank God for leading me out of darkness to this bright celestial light, and will become a faithful worker for Him. On September 26, 1953, at 9 a.m. for the first time, on a Sabbath morning, the Lord led me into His church. On December 26, 1953, at 12.30 p.m. I left the house of God, a new creature, a man of Christ, and a son of God through Christ.

## *Adventist Volumes Presented to Mitchell Library, Sydney*

ERNEST H. J. STEED

Director, Press Relations Bureau, Greater Sydney Conference

Thirteen volumes representing the literature of Seventh-day Adventists for the studious-minded, were presented to the Mitchell Library trustees, just before Easter.

This was the result of an action taken at the Greater Sydney Conference camp-meeting, requesting the Press Bureau to arrange for our literature to be brought before the reading public in this way.

The volumes, consisting of the Conflict of the Ages series, the three volumes of "Prophetic Faith of Our Fathers," "Ministry of Healing," "The Midnight Cry," "Drama of the Ages," and "Evolution, Creation, and Science," by Marsh, were all in the best binding, each engraved with the words, "Presented by the Greater

Sydney Conference of Seventh-day Adventists."

Mr. John Metcalfe, principal librarian, in his letter to the Press Bureau, said: "With reference to your offer of a gift of books to the Library. Permit me to thank you on behalf of my trustees for the gift which we are pleased to accept."

We do trust that those inquiring after Seventh-day Adventist literature may be blessed as they have access to these volumes.

Other libraries in the country towns, suburban areas, or cities of our land may not possess our books. Could we suggest that someone be appointed from your church to check on such libraries, and, where needed, see that this important approach is made to the public. Through our publications will come, in a large degree, the awakening for the loud cry. Let us do all we can to bring this about quickly.

## Leading the Leadership in Western Solomons

H. A. DICKINS

As the mission ship "Vari Vato" sailed into the rising sun towards the district station of Ruruvai, the tall and rugged outline of the island of Choiseul slowly emerged from the morning mists. For the last three weeks the Sabbath schools, Young People's societies, and Home Missions departments of the Western Solomon Islands Mission have been receiving concentrated doses of promotion material while the teachers have been introduced to the new school programme for both village and district schools.

It has been an extensive but enjoyable itinerary and much has been accomplished. When we finish here at Choiseul, we will have inspected each of the six district schools of this mission, and given careful instruction to almost all of the more than fifty school teachers. We have visited Batuna in the Marovo Lagoon, Kukundu on Vellalavella, Buruku in Rendova, Vori on Ranonga Island, Boro in the Dovele district and soon Ruruvai on Choiseul. The people of the districts have gathered for meetings and instruction in conducting their Sabbath schools and Home Missions programmes, how to keep accurate reports, promote daily study, and increase their offerings. Pastor Seijama is the Home Missions and Sabbath School secretary of the mission, and is an enthusiastic leader of the department.

While Pastor Rangoso, the president, is away in America, the quiet, dignified, Pastor Itulu is caring for the work as a whole, and it has been interesting to note the rapt attention the people give him when he conducts a meeting. He is right behind our departmental programme, and his counsel has been much appreciated. Our national leaders are indeed proving that they can carry the load as long as we adjust it to their shoulders and help balance it.

The Educational superintendent and MV leader is a bright young fellow, named

Apusae. Did I say young? Well, he looks young, but has a growing family of ten children! Now that he understands the school syllabus and programmes and how to use the new arithmetic aids the mission has prepared for all its teachers, he is proving his worth, and is most diligent to see that the teachers know their work. There is a very bright future for the educational work of this large field. The district schools are full of bright, eager boys and girls and young people anxious to learn all they can, but taxing the limited knowledge of many of the teachers who have not had the privilege of higher education at the central school or college.

At the moment the schools are sadly lacking in essential equipment such as blackboards, desks, and textbooks. In one school I visited, and many I heard about, the only books they had were their Bibles, and the children were learning to read from them. We have laid plans to have this situation rectified, and in the near future much material will be coming to hand. The people, the leaders, and the pupils are all keen to see their schools go ahead, and we will watch developments with interest.

At Dovele, Nathan Rore joined the ship, and now begins his duties as assistant Educational and MV secretary with me in the union. He will spend the next three



## The Blacksmith's Anvil

*Last eve I paused before a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor  
Old hammers, worn with beating years of  
time.*

*"How many anvils have you had," said I,  
"To wear and batter all these hammers  
so?"*

*"Just one," he answered; then, with twinkling eye—*

*"The anvil wears the hammers out, you know."*

*And so, I thought, the anvil of God's Word  
For ages sceptic blows have beat upon;  
Yet, though the noise of falling blows was heard,*

*The anvil is unworn—the hammers gone.*

*Apprentice blows of ignorance, forsooth—  
May awe with sound and blinding sparks  
death-whirled—*

*But still the Master stands, and holds the  
iron—His truth!*

*And turns it as He will to bless the world!*

—Sunday School Times.

months visiting and assisting in the schools of the Western and Eastern Solomons and Malaita Missions before coming to Rabaul with his wife and child. With his assistance in the department, we will be able to cover more of this large field, and give the guidance necessary to our small army of native teachers and missionaries.

The prospects for the future of the Western Solomons Mission are bright. The hearts of the people are in God's work. There are hundreds of strong, keen young people anxious to train for a part in the work and to finish it in this part of the vineyard. Let us remember them in our prayers and with our means so that their ideals may be reached.

## God's Way to Victory

L. K. DICKSON

The Seventh-day Adventist Church has for more than a century occupied a unique position among the forces of Christianity. Born in the heart of New England under circumstances of poverty and obscurity unduplicated since apostolic times, she has nonetheless grown until today her emissaries carry the truth to the very ends of the earth.

To this remnant church the "field is the world." Her mission to preach the gospel to the whole creation came not from man's devisings, but from the Master Himself. She makes no specialty of particular classes, races, or nationalities. Her field is the world, for Christ commanded, "Go ye into all the world, and preach the gospel to every creature."

If the remnant church is to enjoy God's favour, she must ever hold that high sense of responsibility that requires that she carry the gospel of the kingdom to all the world in the shortest possible time. Our vision must be limited by no horizon until the whole world is reached.

We need now to be conscious more than ever before that the church is facing the greatest opportunity in its history. And the opportunity is increasing. The Lord, our great Leader, is moving out beyond us, opening many doors. We must follow hard after Him, for He has opened no door into which we cannot enter with His help. And shall it be that we who are facing these opportunities shall fail to recognize their vast possibilities?

The consideration of opportunities in the world field calls for an inventory of our resources in money and in young men and women to take up the tasks. We need also to think seriously about tapping the resources open to us through His mighty promises. Said Christ, "Lo, I am with you always, even unto the end of the world."

God's power is promised only to those who are using well the power that they possess, whether it be money, lands, talents, or whatever it may be. Though money is not the most important, still the silver and gold are the Lord's, and when He has placed them in the hands of His people He means that they shall represent power in advancing His kingdom.

The days when the church could plead poverty are past. Our tithe for a single year amounts now to upward of thirty-five million dollars. Our people control amounts of material wealth larger than those in our possession at any other period in the history of our church. The remnant church, instead of being poor, has sufficient wealth among her people to meet all necessary demands of this fast-growing and expanding work of God.

If we were thoroughly in earnest in the work of the Lord, hundreds of our believers in other parts of the world would not need to worship on the Sabbath with no shelter over their heads. We could build a church every day in the year and gladden the missions and missionaries by generous support that would make these church buildings possible.

There are also hidden resources at the command of God, which He would open before us in answer to our united and importunate prayer of faith. All the wealth the cause of Christ needs today is available through faith and through prayer. There needs to come upon every one of us a great awakening to the power of prayer and faith.

We have vantage ground now, around the world, that is soon to slip from under our feet. This is the hour for action. What are we waiting for? The task yet to be accomplished is very great. From the human viewpoint it is impossible of completion. Everything God has put within our grasp by which His work can be finished must now be utilized.

The early Christians who went into Antioch, that wicked and luxurious city, and built a church, knew by the success they enjoyed that they could achieve the seeming impossible. They were heartened for new mission expansions and certain they could overcome all difficulties.

"An incident which will become immortal took place at Messina, Italy, two days after the recent earthquake," according to a recent report. "The captain and crew of a Welsh steamboat were passing along the ruined streets of the town when they saw two children upon the balcony of a house, the front wall of which only remained. The captain of the boat pointed to the children, and turning to his men, said, 'Now, Smith!' In a moment Smith was clambering up the tottering pile. But he found the task too great for him. 'Now, Reid!' said the captain and without a moment's hesitation another man was climbing the ruins."

Our Captain points to the great task of bringing the gospel to the lost in this time of emergency and says, "Now, Smith! Now, Brown!" **And what is our answer?** Is it ready obedience? The only difference between our Captain and the captain of the Welsh vessel is that the latter said, "Now, Smith! Now, Reid!" while our Captain says, "Come on, Smith! Come on, Reid!" He is already on the tottering pile before us ready to help us rescue the lost.

What a tottering pile is this old world today! How precarious is the position of every individual before the onrushing and fast-changing events of our times! We have no time to lose.

There are three things we must not forget in this serious hour. First, to bring Christ's ministry for this lost world to a triumphant close is the responsibility of the remnant church.

Second, to do this requires unusual sacrifice and zeal. To finish the work of God will require unselfish men and women who are willing to walk away from sinful pleasure to obey God.

The work is great and our time is short. Whatever we do must be done soon! The harvest is ripe, but the labourers are few. In the ruins of Pompeii a little crippled child was found with nothing around him but the arm of a woman. The crippled child could not escape the fires of Vesuvius, so a woman picked up the little one under her arm, but both were overtaken, and the fires consumed all of the woman but the saving arm around the child. **The saving arm remained to testify to her love and zeal.** Oh, let us be found saving others! God give us power for these final days of conquest for Christ!

May we now be seized by a mighty conviction from God, that in the white heat of that spirit, wrongs in our churches may be righted; that all injustice among us may be corrected, while truth and the love of Christ are enthroned; then the church will move upward as well as onward. Let us go to our knees and in agony of spirit supplicate day and night that we may come into a higher and holier experience.

Let us pray that we may be lifted out of our indifference and sordidness, that we might for Christ's sake counteract the slow poison of unbelief and discouragement in our midst, and that we may be rescued from those earthy things that hinder our faith. Let us get up into the high mountain and lift up our voices with strength, to bring glad tidings to every man everywhere, and do this quickly.

Let us cast out the black demon of selfishness and Pharisaism, and final healing for all our divisions by bathing our souls anew in the blood of our selfless Saviour as we hasten to answer the prayer of our Lord that "they all may be one." Let this be our battle cry—let it be sounded in every life, and we will see a new day dawn—the great day of the Lord. This is God's way to victory.

—"Review and Herald," 18/3/54.

## WEDDINGS



**HAWKINS-ANDREWARTHA.**—A large number of friends and relatives gathered in the Stanmore church, N.S.W., on the evening of April 13, 1954, to witness the wedding of Allan Leslie Hawkins, son of Brother and Sister Allan Hawkins, senior, of Marrickville, and his bride, Shirley Florence Andrewartha, daughter of Brother and Sister Leonard Andrewartha of Rockdale. As this young couple set up their new home we pray that the Lord's blessing will constantly be theirs. Ken. R. Low.



## UNTIL THE DAY BREAK

**GLASSICK.**—On Thursday, April 15, 1954, at 35 Palace Street, Ashfield, Sydney, Alice Maude May Glassick fell asleep to await the coming of the One in whom she had placed her full love and confidence. She was seventy-three years of age, and at her death a real loss was felt by her husband, six sons, and one daughter. Of her it could truly be said, she has fought a good fight, she has finished her course.

Ken R. Low.

**WEEKES.**—On April 30, 1954, Sister Eliza Weekes quietly fell asleep in Jesus. Her long life of ninety-two years was mostly spent in the Manning district, N.S.W. Many of her descendants and friends were present at the graveside to say "Good night, we will see you in the morning." Pastor Steed baptized our sister in 1936, and we laid her to rest beside her husband in the Tinonee cemetery on the 1st day of May, to await the happy reunion.

C. A. J. Ogg.

### ADVERTISERS PLEASE NOTE

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

First 25 words . . . . . 3s. 6d.  
Each additional 6 words . . . . . 9d.

Remittance must accompany copy.

**FOR SALE.**—Cleaned and graded soy beans. Bushel lots only. £6 per bushel on rail. Cash with orders. N. M. Mearns, Proston, Queensland.

**WANTED.**—Accommodation for young Adventist couple, in quiet Melbourne suburb, reasonably close to city, from September 7-16. House, flat, or room and use of conveniences would be suitable. Please reply 33 Drummoyne Avenue, Drummoyne, N.S.W.

**WANTED.**—Aged Adventist lady requires the services of middle-aged woman as companion-help. Ideal conditions and surroundings. Rural area, North New South Wales. For particulars contact Matron E. Mitchell, Sanitarium and Hospital, Warburton, Victoria.

### NOTICE

**CLOTHING.**—Pastor Ogg, late of Coff's Harbour, wishes to thank all who responded so generously to the appeal for clothing for Dorcas use in the local aboriginal settlement. The sale and gifts of these articles have been greatly appreciated by the coloured people. Please address all future communications to Pastor Martin, Box 180, Coff's Harbour, N.S.W.

# BREVITIES

## Sydney Sanitarium and Hospital

### NURSES' ENTRANCE EXAMINATION

In a recent communication from Pastor F. A. Mote, president of the Australasian Division, he spoke of a number of large gatherings of people in California being addressed by some of the Australasian delegates to the General Conference, including Pastor Kata Rangoso. These meetings were extending north as far as Canada.

The division delegates who recently returned from the Queensland camp-meeting report that the conference is growing numerically, and that it is in a good financial position. The results of the city mission held there for the past two years are reflected in the larger attendance at the camp and the prosperity of the conference generally.

Several of the Australian delegates now in California have met personally the former film actress Penny Edwards, who recently accepted the message, with her husband Ralph Winters and baby Deborah. They are described as very nice people, who were particularly pleased to meet Pastor Kata Rangoso with other members of the delegation.

We learn with deep regret that Pastor H. M. S. Richards has been in poor health since his return from his visit to this field, which concluded early in January. Our readers will wish to pray earnestly for the early recovery of Pastor Richards' health, that he may continue his far-reaching ministry by means of his radio addresses for the Voice of Prophecy.

Word has just been received from Pastor M. M. Stewart of the Queensland Conference that our people have purchased a church building from the Methodist fraternity in Nambour, and that it has now been removed intact and complete to our own site near the centre of the town. We congratulate the workers and church members of Nambour on their enterprise.

On Monday, May 3, Pastor J. M. Ner-ness, president of the Malayan Union Mission, reached Sydney on his way to the General Conference. Pastor Ner-ness remained in Sydney until the following forenoon when he departed for San Francisco, after consulting with some of our health food brethren concerning the possibilities of extending our health food business in that division.

In the "Review and Herald," dated May 6, Pastor W. H. Branson, and also the editor, Pastor F. D. Nichol, set forth the importance of the General Conference Session commencing on the night of May 24. They urge upon us the necessity of earnest prayer on behalf of this important meeting, especially in view of the serious situation confronting the world in these days. Let us individually and collectively heed their earnest appeal.

To those Seventh-day Adventist young men and women in New South Wales, Victoria, Tasmania, South Australia, and Western Australia, who are desirous of joining the 1955 nurses' training class at the Sydney Sanitarium and Hospital, we would recommend that unless you have already secured the Intermediate certificate or its equivalent, you make immediate plans to sit for the next nurses' entrance examination to be held in your state. Might we suggest that you contact the Registrar, State Nurses' Registration Board, to secure an application form in order that you may make arrangements to sit for the nurses' examination. The Registrar of the Nurses' Registration Board will furnish all particulars necessary for this examination whether you live in the city or in the country. We should mention that your application will need to be lodged with the Nurses' Registration Board on the first day of the month previous to the month in which the examination is held. No state examinations are held in Queensland or New Zealand.

Notices re applications for the 1955 nurses' training class will appear in later issues of this paper.

Board of Management,  
Sydney Sanitarium & Hospital.  
A. H. Forbes, Secretary.

# AUSTRALASIAN RECORD

## and Advent World Survey

Official Organ of the

AUSTRALASIAN INTER-UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Editor - - - - - A. G. Stewart  
Associate Editor - - - - - Mary M. Campbell

Single Subscriptions, in Australia 15s., New Zealand 12s. 3d. per year (post paid).

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

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

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

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

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

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## APPEAL FOR MISSIONS REPORT — April 22, 1954

CONFERENCES	Goal	Raised 1953	Raised to date	Per Capita	Minute-man Members	Minute-man Churches	Minute-man Conf's
<b>TRANS-COMMONWEALTH</b>							
Western Australia	£5,859	£5,999	£3,378	£1 14 9	78	3	—
South Australia	6,406	8,704	2,872	1 16 5	52	—	—
Victoria	18,669	17,009	11,250	3 5 3	122	—	—
Tasmania	4,737	4,567	3,458	3 14 6	41	3	—
South N.S.W.	6,300	6,453	4,431	4 6 2	86	1	—
<b>TOTAL</b>	<b>£41,971</b>	<b>£42,732</b>	<b>£25,389</b>	<b>£2 16 10</b>	<b>379</b>	<b>7</b>	<b>—</b>
<b>TRANS-TASMAN</b>							
North New Zealand	£18,586	£16,756	£17,360	£5 5 9	431	7	—
South New Zealand	8,371	8,439	—	—	—	—	—
North Queensland	2,902	2,631	—	—	—	—	—
Queensland	8,433	9,361	—	—	—	—	—
North N.S.W.	9,313	8,467	8,360	2 10 2	189	—	—
Greater Sydney	9,223	8,847	—	—	—	—	—
Norfolk Island	75	62	—	—	—	—	—
Exchange	£56,903	£54,563	£25,720	—	—	—	—
	£6,738	£6,299	£4,340	—	—	—	—
<b>TOTAL</b>	<b>£63,641</b>	<b>£60,862</b>	<b>£30,060</b>	<b>£1 16 0</b>	<b>620</b>	<b>7</b>	<b>—</b>
Coral Sea Union	£315	£284	—	—	—	—	—
Central P.U.C.	1,400	1,329	—	—	—	—	—
B.S.U.C.	250	229	—	—	—	—	—
<b>A.I.U.C. TOTAL</b>	<b>£110,000</b>	<b>£105,437</b>	<b>£55,449</b>	<b>£1 9 7</b>	<b>999</b>	<b>14</b>	<b>—</b>