



# DEATH Stalks Malekulan Members

C. T. PARKINSON, New Hebrides

**T**HE HOLLOW TONE of the tomtom echoed somewhat mournfully along the north-west coast of Malekula. It was time for Sabbath school to begin and church members from Tonmiel and Matanavat moved into their seats. Silent prayer and welcome were given and the first hymn begun.

OUTSIDE, Kenneth, a young lad of twelve, was hurrying from Tonmiel to Matanavat. He had to come two miles, and this morning he was late. When he heard the tomtom he quickened his steps. He was two hundred yards from the church and could hear the words of the first hymn being sung.

Two men had intentions of killing someone that morning and they were hiding in the bush with their 20-gauge shot-guns trained on the church. The sudden appearance of Kenneth surprised them, and they swung around and fired at him. The shot found its mark, shattering his right arm, tearing across his chest and entering his left arm. Kenneth fell to the ground and his assailants fled.

In the church the first hymn for Sabbath school ended abruptly as everyone raced outside. They looked in the direction from where the shot had come, and there they saw Kenneth making his way to meet them. Blood was flowing freely from his gaping wounds. He fell down, got up laboriously and struggled on, to collapse and die at their feet.

Murdered! Yes, murdered—and for no apparent reason. As to who killed this innocent lad no one knows, and perhaps never will know. These church people need the protection of our prayers. This is the third time in a little over twelve months that killings have taken place on the north coast of Malekula.

Along this coastline we have seven companies which form the North-West Malekula Church. Four of these are in the "country" of the Little Nambas people, while the remaining three are in the "country" of the Big Nambas people. Except for our villages along this coastal fringe, the people are heathen and classified by the government as "not under control of government authority." Our work amongst them has now continued for a long time and we have made but small inroads against the bulwarks of heathenism and devilism.

Enmity still exists between the Little and the Big Nambas tribes and the slightest provocation can and has caused the death of people. In the eyes of the bush people it is immaterial whether the



person killed is a Christian or a heathen. All that matters is that he is either Little or Big Nambas.

When you kneel to pray do remember these church folk of the North-west coast of Malekula, and that the power of God might rest upon His workers so that the back of heathenism will be broken in these uncontrolled areas.

# Chiefs Are Begging --

## WE HAVE NO FUNDS

F. G. CLIFFORD  
President, Australasian Division

The advent cause is committed to a heavy mission programme, that of heralding the gospel to the whole world ere Jesus comes. In the carrying forward of this programme, more favoured, prosperous home bases, with long established churches, are called upon to bear a burden to open up the work in undeveloped and heathen lands. In such lands where church members do not exist, or where their financial resources are meagre, the work can only be carried on by a regular stream of gifts from the homeland, so that mission personnel can be supported on a proper basis. In this endeavour our Sabbath school offerings play the largest part.

Under the blessing of God our people have given regularly and faithfully through the Sabbath school for the support of the mission cause. So that our Sabbath school members might appreciate the value of their gifts, we quote from a recent letter received from Pastor J. B. Keith, the President of the Coral Sea Union Mission.

"Dear Pastor Clifford:

"I have just returned from a trip through the Highlands of New Guinea, and also had the opportunity of visiting the new area just opened at Tari.

"Regarding the new territory in the Hindenburg Ranges and the Star Mountains, I have a Government letter on my desk giving full details of the patrol that has just passed through that area, the nature of the country, and a very fine description of the natives and their customs, etc. Yes, we are interested, and we desire to move in early into such an opening, but, unfortunately, I am brought face to face with certain problems in the territory already occupied, and must reluctantly turn away from any further thought of pressing on into unentered fields until our already occupied bases are fully established.

"A statement or two on entering the Tari Valley will perhaps be of interest to you. After our committee meetings in the Western Highlands Mission, we chartered a plane to take Pastors Mäberly, Greive, Martin, and myself, with goods, to choose a site within the compass of a two-mile limit imposed by the Government officer. We planned to leave Wednesday morning, and that would have given me until Friday to visit and explore the possibilities of a good site. At the scheduled time the plane arrived, and away we flew over very interesting valleys and mountain ranges. We reached within eight minutes landing of Tari when heavy clouds came down over the last range. Of course we were forced back to where we took off from. One hundred pounds spent without even sighting the valley. That is

the way money is spent in the highlands. The country over which we flew was wild and rugged, many miles of heavy bush on the plains as well as the hills.

"It was Friday morning before we ultimately got through and landed. The Tari Valley is very thickly populated, and the natives are homesteaders. They do not group together in villages. The Government officials gave us a warm welcome, and really went out of their way to help us. Hundreds of natives crowded around. They appeared to be very friendly. Our men were surprised to learn that the Motuan language was spoken by some. Within a few minutes of landing Brother Martin was conversing with one of the men who understood Motuan. Unfortunately, I had to fly out the same afternoon to attend committee meetings in the Eastern Highlands. I am now waiting anxiously for further word from Brother Mäberly, also some pictures which were taken. When I receive these I shall pass them on to you.

### Turning Point

INEZ CLARK THORSON

*There may be near us one whose heart  
Is sunk in deep despair.  
A thoughtful deed, a gentle word  
Will prove we really care.*

*And it may be the turning point;  
Dark clouds may lift, and then  
The heart that had no hope at all  
May find its song again!*

"Already four other mission bodies are well established in the Tari Valley.

"Beside the budget for Pastor Greive, the missionary going in, £850 was made available to open the work. Pastor Clifford, this is not enough. It will take at least £2,000.

"And now this brings me to some of our pressing major needs in this union. I am profoundly convinced that unless the Highlands of New Guinea, and the new fields opening, are regarded as the No. 1 priority mission field, then we are not in the race to evangelize these great multitudes of people who are waiting to hear the everlasting gospel message.

"I shall give you one instance of the competition we face. At Wabag, just bordering on the area of the Tari Valley, our mission opened the work in this area in the midst of 200,000 people. Today there are sixty European missionaries belonging to other societies operating there. The society which has the largest number of

missionaries is forging ahead in all areas in bold aggressive methods to take over the whole of New Guinea. Seven carpenters in the Wabag area have just recently gone in to build up their stations while the missionaries press on with their patrols among the people. In the Morobe Mission, eleven of our teachers were driven out of the district, and taken over by another mission body. I sent Pastors Gander and Nolan in to see if they could do anything, but it was too late. In another district in the Eastern Highlands Mission the district director reports a 50 per cent loss in membership and adherents.

"Brother Clifford, our lines are thinly held, in many instances with untrained teachers, just volunteers. Brother Lemke, writing from the Sepik, says that out of forty-one teachers he has only ten trained. Our European district leaders, unfortunately, are tied up with trying to make ends meet by growing peanuts, box making, etc., and when they do set out on a patrol they have no guarantee that they will reach their destination owing to old worn-out jeeps. With untrained teachers, worn-out jeeps, and the district leaders called upon to bolster up their funds by farming and doing other work, is it any wonder that we are not able to hold the lines already so thinly held?

"I feel, Brother Clifford, I want to know where we are going in some of these things. Our lines are bending for lack of trained teachers and the essentials for our men to get around their districts. Will the line break? I am not discouraged or pessimistic. We must face the challenge, study it carefully, and then move forward, trusting in the Lord and in the power of His might.

"What a wonderful blessing would come to the work if all of God's people heeded the counsel from the servant of the Lord as found in Vol. VI, page 450: 'If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for foreign missions. Our resources would be multiplied, a thousand doors to usefulness would be opened, and we would be invited to enter. Had the purpose of God been carried out by His people in giving to the world His message of mercy, Christ would ere this have come to the earth, and the saints would have received their welcome into the city of God.'

"Yes, hundreds of doors are opening to us. Native chiefs are begging us to go in, but we have no funds."

This impressive plea penned by Pastor Keith greatly stirred my heart. Would it not be pleasing to God for us as Sabbath school members to plan to give just a little more, perhaps threepence or sixpence each week in addition to what we are already giving, so that the cause of God in the mission field could be more fully sustained? In this hour of opportunity a little extra each week would scarcely be missed as far as our personal financial resources are concerned, but it would mean so much to enable our workers to press into these providential openings.



Palaso (left)  
and the aged  
villager who  
pleaded for  
his return.

## Cannibal Didn't Want to Lose Palaso

E. A. RAETHEL

District Director, Ambunti

In the past the natives along the Sepik River in New Guinea have been a rather wild people. As with most native tribes in their natural state, fighting and killing their enemies was the order of the day. Today, through government and mission influence, conditions have changed.

Our first Seventh-day Adventist teacher was placed in the lower Sepik area in 1949. Palaso by name, this fine boy pioneered our work in that swampy, mosquito-infested district. He finally settled in the relatively large and important village of Mindimbit.

Here he and his sweet-natured wife worked faithfully, each day conducting morning and evening worship. Palaso gathered the children together and conducted school for them several hours daily. He built a neat home of native materials and encouraged the village people to do the same. The Sabbath school membership grew steadily, and all the time the people were assimilating the truths from God's Word. The village became noticeably cleaner and this fact was commented upon by visiting government officers and other Europeans.

As some of the village people showed a desire to follow God's truth a baptismal class was formed and they were instructed in the fundamental doctrines of our message. So far two baptisms have been held in Mindimbit and we now have a church membership of approximately forty there.

It is now past time for Palaso to return to his home island of Manus for furlough. The last time Pastor Lemke and I visited Mindimbit we were approached by an old, old man of the village. He could not speak pidgin English so he spoke in his own language and this was later translated to us. As he spoke I noticed the earnest expression on his face and the trace of tears in his eyes.

The burden of his message was this: "We have heard that Palaso is to return to his home. That is good. He has worked hard and it is right that he should go

home and visit his people. But when his holiday is finished we want you to be sure to bring him back here to us. I am a very old man. In my lifetime I have killed plenty of men. Palaso has come and shown us a much better way—the way of life—and we don't want to lose him."

Friends, that was a wonderful tribute to the faithful ministry of Palaso. It shows the high regard and great love these people develop for their teacher. These native teachers really carry the responsibility of mission enterprise. It is they who live in the villages and win the souls to Christ. And they are really foreign missionaries. Far from their homelands, in a strange language area, often having to live on foods to which they are unaccustomed, they make tremendous sacrifices to carry the gospel to their less fortunate brothers.

Please remember these loyal workers in your prayers, that their faith may be strong, and their strength increased to finish God's work.

## New Appliance Speeds the Gospel

The entertaining gramophone, suiting its programme to its audience, has been suddenly enlisted in evangelism on the frontiers of civilization. So long it was before anyone fully discerned its soul-saving possibilities.

In the last few years, however, a thoughtful missionary conceived the idea of manufacturing records in the languages of illiterate native people to facilitate their acceptance of the gospel. A band of our Adventist laymen in America, eager to support our own missionaries, formed International Education Recordings, for the purpose of producing and supplying gramophones and records free to them. Just to what extent they are able to do this yet we are not able to say, but at least two of our missionaries in New Guinea have been supplied with a few records.

The director of this new organization is Brother J. E. Ford of California, and Brother Frank Knight (brother of Pastor

A. W. Knight of Wahroonga) is the president of the corporation. We quote from a letter written by Brother Ford to Pastor S. Stocken:—

"Be of good courage and press forward. Our hearts are knit with yours in the bond of Christian love. Your burden for those people has become our burden too. May God help us to help you finish the work. We remember you daily in our prayers.

"Our task of providing these records, and we hope also to provide the machines, is a work of faith. Everybody connected with the organization gives his time free of charge. This is a real missionary enterprise on the part of those connected with the making of the records and machines. We pray that you will be able to find competent translators for the various languages needed. We believe that through this method we can quickly and inexpensively bring the gospel to the millions who have never heard."

Explaining his delight in co-operating with International Education Recordings, Pastor Stocken writes:—

"It seems more than coincidental that my wife and I should have made the big effort to get such a luxury as a tape recorder to help in our work. Village evangelism has been my one work in island service, and I know well the difficulties of getting the message over to the people. On this score we decided to obtain the machine for our village evangelistic work (not a luxury in the home). I am finding keen pleasure in the work and will have my time fully occupied in preparing the full sets of lessons in the six languages of my immediate area before furlough in September. With the preparation of the lessons through an interpreter sandwiched in with other mission work I find that a series in just one language consumes the best part of a month.

"I have been thrilled with the response from the natives when they hear their own language, and to see them getting the truth. It is like a great reward after nearly ten years of hard grinding in the islands. Whereas I should have fifty teachers I have only twelve. The records will be an immeasurable blessing.

"My teachers are waiting for the first consignment to arrive from America. It will be grand for them to have such aids. Usually it is the 'master' who has the gadgets that attract and hold the people. The days of just a picture roll are fast passing even in New Guinea. True, we cannot depend on a multiplicity of such facilities, but the Lord is surely using such as the Voice of Prophecy and Faith for Today to finish the work."

The development of gospel recordings is of startling significance. How quickly may the third angel's message be carried to the most primitive people and be understood by them when they hear it in their own language!

Missionaries who are interested in obtaining records, or later on, the small gramophones, may apply to the Secretary, A.I.U. Conference, Wahroonga.



## Around the CONFERENCES

### Power of God Among Original Australians

CLIFF HARRIS

Come with me and I will introduce to you a very interesting Australian aboriginal family, Mr. and Mrs. Curley and their fourteen children. It was my pleasure to become very well acquainted with them while spending a month at Karalundi, Western Australia.

Mrs. Curley told me a remarkable story of her own experience, which she said she had not related so fully to anyone before.

The Curley family were first found by Brother Dudley Vaughan when he went out in his big Voice of Prophecy van into the outback of Western Australia. They were then all living in the natural state of the aboriginals. In the absence of warm clothing they smeared their bodies with pig's fat which soon became rancid, and their hair was tangled and matted. But today what a difference! Beautiful white teeth, shining skins, and clean, glossy, wavy hair, neatly trimmed!

In early life Mrs. Curley had had a little education and could speak good English. She was very timid, but soon Brother Vaughan won her confidence and was invited to visit the home, show pictures with his projector, hang up his charts, and give Bible studies. Mrs. Curley gladly accepted this beautiful message and gave her heart again to Christ.

Life was hard for Mrs. Curley, as her husband was a drunkard and gave her no help whatever in the care and support of the family of fourteen children. She was the only bread-winner of the home. The children had very little clothing and nothing to eat except what their mother provided or taught them to find in the bush. But their mother now began to teach them to pray to Jesus and to love and trust God. Every day she prayed with them for God's protection and she taught them that if anything went wrong Jesus would always help them.

The Australian natives have their own herbal remedies for many complaints. Toothache, bronchitis, and snakebite are cured by the leaves of certain plants and the roots of certain trees. But there is one kind of snakebite in Western Australia so deadly that no cure has ever been found for it.

One day when their mother was out gathering food she was bitten by this most deadly of all snakes. Before she could get home she was very weak. Calling the children to her, she told them: "Mummy has been bitten by a snake. You are going to lose your mummy; she will die." Then she added, "There is only one who can save your mummy, and that is Jesus." The

fourteen children said, "Mummy, we will pray for you."

The children knelt and prayed: "Dear Jesus, our mummy has been bitten by a snake. If you take her away we will have no one to care for us. Our daddy drinks beer; he will not bring us food. Please, Jesus, come this day and save our mummy and bless her."

While they were praying Jesus was working a miracle for their mother. She was coming back to life again and gaining strength. Mrs. Curley is a well woman to this day.

### A Drunkard Reclaimed

A second miracle happened that day. When their father came home in the evening, drunk as usual, his wife told him she had been bitten by this deadly snake. The shock of this news sobered him. She recounted how she had been healed by the prayers of their children. Mr. Curley gave his heart to God there and then and has never drunk alcoholic liquor from that day. They say that this victory, too, was gained through the children's prayers. Now both husband and wife are baptized members of the Adventist church in Western Australia.

Mrs. Curley told me this story herself recently. I know the children and I know Mr. Curley; and I am happy to tell you he is today one of the finest Christians anybody could meet. Instead of the children running to hide when their father comes home they run to meet him, they climb on his back, and he carries them on his shoulders or leads them by the hand.

Mr. Curley now has a good position on the railways as a fettler. They have bought furniture for their home in Meekatharra and are as happy as any couple could be. Mrs. Curley is just overflowing with enthusiasm for this glorious message

of salvation and is eager to learn more. She has gathered in others to her home to listen to Brother Vaughan give a Bible study. She pleaded for a mission station for the aborigines who do not know Jesus, and word is now spreading through all that great region that some mission buildings are up.

Truly the little aboriginal children are just as precious in the eyes of God as are the white children. We should remember also that Australia belonged to the aborigines before the white man came here.

### Youth with God in the Grampians

A PARTICIPANT

Over the week-end of March 11-14 the youth of the Horsham church, Victoria, held a camp at a beautiful spot in the Grampians, about 150 miles north-west from Melbourne.

A small organ was taken along to provide music as an accompaniment to the singing, and as the last rays of the sun vanished from our view on Friday evening we paused to reflect on the beauty surrounding us and welcome in the hours of the Sabbath.

On Sabbath morning, Sabbath school was held some distance from the tents, under stately pines, beside a sparkling stream. Even the birds (kookaburras and magpies) joined in our songs of praise. The hour passed quickly, each person taking some active part. In the service which followed, the lives of some of the outstanding Bible characters were discussed, to determine the reason for their success. In each case it was found that success came not by their own works but through following unselfishly the footsteps of the Master.

The Grampians are well known for the abundance of native flowers and wild life. On the Sunday morning kangaroos were seen feeding on the flats near the stream. As many as twenty varieties of birds were identified in the surrounding bush.

A hike up the creek to McKenzie Falls began about 10.30. Lunch at Lake Warook, under the trees, was greatly enjoyed.



Mr. and Mrs.  
Curley (front)  
with Mr. R. W.  
Lang, D. Vaughan,  
and Pastor W.  
Richards.

This beautiful lake is one of the water storages of the Grampians. A trout hatchery is situated on its shore.

Monday morning found an enthusiastic group ready to explore the beauty and grandeur of "Wonderland," one of the renowned scenic attractions of the Grampians.

The morning passed rapidly and soon all were back at camp, packing up after a very pleasant and memorable week-end, especially memorable for the party whose car broke down and as a result had an evening out under the Milky Way while hitch-hiking nearly eighty miles to enjoy the fellowship of other Adventist youth.

As the last vehicle left the camping spot amid God's handiwork, twenty people felt refreshed after having spent such a week-end in fellowship with God and nature.

## Happy and Doing Well in Australia

CHARLES L. KELLY

A little over two years ago I arrived in this country from England with my wife and daughter, to continue my work as a literature-evangelist in which I had been engaged for thirty years.

Now I am able to look back over my Australian experience and see how wonderfully the Lord has blessed and helped me to adapt myself to Australian customs and mannerisms.

Shall I ever forget the feeling of nervousness and fear with which I started out on my first day's canvassing in an Australian town, with an Australian prospectus, to sell to Australian prospects? How would they react to an Englishman? Could I say the same things in Australia that I said in England? All these thoughts and many more came into my mind. After very earnest prayer with my wife I put the matter to the test. The result was and still is, to me, startling. My first week's orders "down under" produced higher sales than any previous week in the thirty years of work in England; and still the good experience goes on. Surely our heavenly Father's blessing is with me in the venture to which I committed my wife and daughter when I made the decision to come here.

The welcome with which the Australian housewife invites me into her home, the keen interest displayed as I show the beauty of the book, and the appreciation of the fact that I like Australia—all these factors convince me that my move from the north to the south was wise and one which I might have made in earlier years.

I had wondered whether the Australian mother and housewife would have different problems to cope with in her relationship to her family, but no. I found that the response to my statements and "selling talk" was just the same as from her counterpart in Britain—the same concern for loved ones, the same difficulties to deal with, the same fears for the future; in fact, so very much in common with the English prospect that I was able to use exactly the same method of



### Rev. 3:18

MRS. C. L. KELLY

Someone knocked at a door in the morning;

The housewife was tired and cross.  
"You can't come in now!" was her warning.

Jesus turned away. What was her loss?

Someone knocked at a door at eleven—  
"Big business" was holding its sway.  
"We've no time here to talk about heaven!"

Jesus heard as He went on His way.

Someone knocked at a door after noontide  
At a mansion imposing and grand.  
"Send Him off!" said a voice from the fireside.

Jesus went—such as He must be banned.

Someone knocked at a door after midnight,  
The young men were drinking and gay.  
They did not hear or see the bright light  
Jesus made as the dawn turned to grey.

Someone knocked at a door in the dawn-ing,

It was opened—flung open wide.  
His love made a glory of morning  
And shone on the handle inside.

"Come in, Lord! Tho' poor is my dwelling.  
Come in, oh! stay and abide.  
My heart with such love is swelling,  
It feels like the rush of the tide.

"Stay, Lord—I pray never leave me;  
Never, I pray, let me roam.  
Only, my Lord, take me with Thee  
On the day you return to Your home!"

approach and demonstration as I used in England.

One experience stands out in my memory as something that never came my way in England. The prospect told me, when I asked if she belonged to any church, "No, Mr. Kelly, not now. I was once a Seventh-day Adventist." This statement really staggered me. This was something I had never met before. "But surely you belong to some church," I exclaimed. "Oh, no," was her reply. "Once you have been an Adventist you don't join any other church." I thought of the goodness of God in bringing this wonderful truth to me and I prayed that the books

delivered to this one-time Adventist might do their part in bringing back a lost sheep.

Then there were the Dutch parents who feared to order from me in case the books were "false teaching." "One has to be careful of the Jehovah's Witnesses and Seventh-day Adventists, you know, Mr. Kelly," they said, giving their order rather doubtfully. Later, in conversation with someone who happened to be a friend of mine, these people stated they were using a Seventh-day Adventist book recently purchased from an Englishman, and how very much it was appreciated.

Again, receiving an order from a husband and wife, the former, in handing me a cheque in payment, observed: "This is Seventh-day Adventist literature, isn't it?" Then he added, "You can always tell Adventist publications—such good paper and print."

All this and much more, if space permitted my telling it, makes me feel very proud of the fact that I am a literature-evangelist enjoying a very happy fellowship with my Australian brother literature-evangelists, who have made me feel very much at home in this sunny Australia.

## £1,000 in Four Days

From a letter written by Pastor G. W. Maywald, Home Missionary secretary for Western Australia, we learn that the West Australian Missionary College, faculty and students, collected £1,000 for the Appeal for Missions in four days! Three country teams brought in more than £460, and the remainder was gathered in the metropolitan area.

Pastor Maywald comments:—

"I wish you all could have attended the praise service held last Friday night in the college chapel. The stories were thrilling, giving evidence that the students took every opportunity to do missionary work.

"In speaking with the principal (Pastor R. Reye) he told me of this experience: In one home, while he was talking to a lady, another woman came from an upstairs room, under the influence of drink. She listened to our pastor, then suggested he go upstairs to see her aunt. (This was really an excuse to get him on his own.) Pastor Reye said he had never seen anybody sober up so quickly as this woman did. She told him her troubles. Her two boys were both in mental hospitals as a result of the war, and she was trying to drown her sorrows in drink. Pastor Reye directed her mind to God and she asked him to pray for her, which he did. When he finished she remarked, 'I should pray now but I don't know how to.' Our pastor suggested they say the Lord's prayer together; so they did. The woman then went downstairs to her sister, and as Pastor Reye came down he heard this statement: 'Judith, we have had a man of God here today.' We feel sure that God will bless this visit of Pastor Reye and pray that this harassed woman will be led to give her life into God's hands."



## Queensland Camp Makes News

ERNEST H. J. STEED

Director of Public Relations, Greater Sydney Conference

The newspaper can be a force for telling the Adventist story to millions.

With a growing appreciation of this fact, the Queensland Conference invited me to attend the recent conference meeting for the Easter week-end.

It was my privilege to address the delegates on the purpose and value of Public Relations. The interest was most evident, and many told of newspaper editors even asking our people for news; but some were at a loss to know what to supply.

With an endeavour to assist in this need ideas were given for a better press coverage. Pastor Hankinson, the youth leader, was also appointed Public Relations Secretary, and plans to give a real lift in this activity. Several pictures and a story appeared in the city papers and news was given over the State A.B.C. news service relative to the camp.

Pastor R. Greive, the retiring president, gave good evidence of his leadership in the select layout of the camp and its development. Everyone seemed to find real satisfaction in the spiritual discourses by Pastor E. E. Roenfelt and Pastor Hyde of the Australasian Missionary College.

The camp seemed to be alive with juniors and youth. One could not meet a happier band of young people. A youth tea was the highlight on the Sunday night—real evidence of the fellowship experienced by these northern youth.

Pastor D. Sibley, the newly elected president, has an enthusiastic staff and people to support his leadership. Queensland is still on top and looks to be moving higher.

## Publishing Department Council

N. H. J. SMITH

Publishing and Public Relations Secretary, Victorian Conference

"Behind every successful movement there is a directive mind. Behind the Seventh-day Adventist movement there is God. In His infinite providence He has ordained that man shall be saved, and in accomplishing this objective He extends His hand of mercy to a lost world through the agency of the printed page."

These words from Pastor G. A. Huse, the widely experienced General Conference Publishing leader epitomized the purpose of this valuable and constructive publishing council which just concluded in beautiful Warburton.

Right from the outset the fifty-three delegates gathered from every conference in the Australasian Division had this thought kept before them—how may we more fully and more quickly "accomplish this objective" in expanding production and distribution of gospel literature in this division?

Pastor Clifford, the division president, admonished and inspired the entire publishing fraternity in his opening address. He stated that the publishing organiza-



At the Queensland camp-meeting Pastor E. E. Roenfelt looks at Sabbath school devices and aids with an appreciative group of JMV's.

tion is the complete answer to the Christless materialism of our times. In his worship hour on Wednesday Pastor Clifford exhorted the brethren from Romans 12 to be surrendered men, transformed, self-effacing, intelligent, co-operative, sincere "and kindly men," in honour preferring one another.

Pastor Huse brought the inspiration of the world field into our meetings. The difficulties facing our publishing houses and literature-evangelists in other parts of the world were laid before us with the admonition, "we have no time to lose." In many countries our publishing houses are already closed up. The blanket of night is settling down upon this old world. Now is the time when we in Australia ought to be doubling our efforts to distribute our publications as fast as possible.

Pastor C. F. L. Ulrich, manager of the Signs Publishing Company, extended a most cordial welcome to the sales promotion team of the publishing house. Pastor Ulrich and Pastor Huse had just returned from an itinerary of the union mission fields in order to study the development in literacy among natives.

The hospitality of our church members at Warburton was most commendable, and accommodation arrangements were attended to by the house. In this way, many old acquaintances were renewed with workers from far and near. The meal service at the delightfully situated Warburton Sanitarium was indeed a tonic to all.

The meetings were under the exhilarating chairmanship of Pastor E. R. Gane, the division Publishing Department leader, and the heavy and important agenda was kept moving solidly for the three full days.

In order to give study to the Publishing Department policies, a sub-committee was set up under the experienced chairmanship of Pastor E. J. Johanson, the A.I.U.C. treasurer, and included Pastor R. E. G. Blair, Pastor H. J. Halliday, Pastor F. T. Webb, and Brother D. Elliot. The sub-committee brought forward several amendments which were recommended to the A.I.U.C. committee by the council.

Among the specialized talks and papers presented was one dealing with the introduction in Australia of the pay-by-mail plan. This plan is most successfully operating among many conferences in America and has resulted in far more books being placed in the homes of the people, and thus many more souls being won. Pastor Huse stimulated keen interest in this new method of literature evangelism, and at the same time advised caution in setting up its operation.

Gratitude to the General Conference was expressed for the privilege of having the seasoned counsel of Pastor Huse with us at this time. Pastor Huse has been responsible for building up, since the war, our publishing houses in China and Hungary. In his closing address, quoting from "Life Sketches," page 446, he said, "If our bookmen do their part faithfully, I know that the truth will be doubled and trebled."

The greetings of the Council were sent to Pastor J. W. Nixon of the Southern Asia Division, to Sister H. G. Moulds, and to Pastor D. A. McAdams of the General Conference Publishing Department.

In summing up the intensive work of the session the chairman stated that "to fail to prepare is to prepare to fail." We must make more careful, more prayerful,

and more positive plans in order to more quickly accomplish our great objective—"the extension of the boundaries of God's kingdom in the hearts of men and women."

## South Australia Makes Gains

C. D. MORGAN, Secretary

Excellent weather from February 23 to March 7, together with a well-grassed camp-ground at Watson Avenue, Netley, combined to provide pleasant conditions for the 53rd conference session in South Australia.

Every available tent was pressed into service and an extraordinarily large number of caravans filled the site appointed for their use.

To further add to the pleasure and spiritual profit of this occasion, we were favoured with a strong delegation comprising Pastor E. E. Roenfelt from the General Conference, Pastors F. G. Clifford, R. E. Hare, and R. A. Vince from the division, Pastors T. C. Lawson, F. L. Taylor, R. N. Price, A. P. Dyason, and W. J. Gilson from the Trans-Commonwealth Union, with Pastor R. P. Brown from the Signs Publishing Company. The services of Dr. H. E. McMahon were welcomed and were much in demand.

With the newly arrived evangelistic team, headed by Pastor S. M. Uttley, and our own ministerial brethren, a real spiritual feast of good things was provided. That the ministration of these brethren was appreciated was demonstrated by the good attendances and keen interest displayed in the meetings.

The President, Pastor J. W. Kent, brought to the delegation and visitors an encouraging report of spiritual and financial growth during the past two years. The tithe for the last year reached an all-time record of more than £40,000, and the membership has now reached a total of 1,620. Two new churches—Port Lincoln and Whyalla—were received into the sisterhood of churches.

From day to day reports were brought to us from our various departmental leaders and these all indicated steady growth.

On the first Sabbath afternoon of the camp the teachers of Prospect and Mill-cent church schools, with their pupils, provided an intensely interesting and profitable hour in the consideration of the importance of our educational work in this conference. All were deeply impressed by the importance of providing a Christian education for our children.

On the last Sabbath afternoon of the camp the appeal for foreign missions was made and we were glad to learn that the response to this appeal was £986. Pastor Clifford conducted an ordination service at which Brother Eric Wolfe was set aside to the solemn and responsible work of the ministry.

The following officers and departmental secretaries were elected: President, Religious Liberty, and Educational secretary, J. W. Kent; Secretary and Treasurer, C. D. Morgan; Book and Bible House manager, Miss P. Farrant; Missionary Volun-

teer secretary, W. E. Rudge; Home Missions and Radio secretary, H. M. Kent; Sabbath School secretary, Mrs. G. Giles; Publishing Department secretary, J. T. Young.

Executive committee: J. W. Kent, W. E. Rudge, A. McGowan, K. Murdoch, G. Nelson, N. Green, and C. D. Morgan.

### Staff Posting

Adelaide City Mission: S. M. Uttley, H. W. Hammond, K. J. Bullock, E. R. Tucker, W. J. Watson, and W. Marr; Bordertown and district, A. W. Macaulay; Murray Bridge Mission, C. R. Stanley, R. Cobbin; New Australian Mission, C. H. Rieckmann; Adelaide City Pastor, W. N. Lock; Adelaide Hills district, R. Bullas; Port Pirie-Whyalla, W. H. Stevens; West Coast, E. P. Wolfe; Mount Gambier, R. Martin; Nuri-ootpa - Angaston, A. R. Barrett; Yorke Peninsula, S. C. Butler, A. McGowan.

## A Gracious Forewarning

F. G. CLIFFORD

President, Australasian Division

The "Sydney Morning Herald" of May 4, 1955, contained a front-page article and an illustration describing the devastation and loss of life that would come to a large city like Sydney should it be subjected to an attack in which an atom bomb would be dropped on its centre.

As I read of the conjectured unparalleled damage, devastation, and loss of life that would ensue, my mind turned to the counsel given so many years ago by the Spirit of prophecy, advising those of our people who found such a course possible,

to move out from the cities. Of course additional reasons apart from the destruction which might come were given by the Spirit of prophecy for making our homes outside of the cities. Yet this modern peril, which faces all major cities in the world, only serves to highlight the wisdom of the counsel given so many years ago by the messenger of the Lord.

As time goes by and conditions change with the passing years, we are led to the conclusion that God has been indeed gracious to give this people the guidance and counsel of the Spirit of prophecy. We should study and cherish this counsel as it applies to all aspects of life and service.

## Change Is a Stimulant

The North New South Wales Conference announces these moves for their evangelists and pastors:—

Pastor C. A. J. Ogg to Cessnock; Brother J. B. Trim to Muswellbrook; Brother Mow-day to assist Brother Trim; Brother D. Ford and Brother A. Moir to Inverell; Pastor B. E. Bobin to Greater Sydney Conference; Pastor R. B. Mitchell to Gosford; Pastor W. J. Hawken to Newcastle, where he is now conducting a mission in the City Hall; Brother D. Martin to assist with the Newcastle City Mission; Brother A. E. Annesley to assist in the Cessnock-Kurri Kurri area; Pastor T. R. Kent to Casino and Kyogle churches; Pastor C. Sommerfeld to Lismore; Pastor A. L. Pascoe, to care for the Avondale church; Pastor K. J. Wooller to the city parish at Hamilton.

## He Finds Literature-evangelism a Satisfying Career

Brother Henry Thompson of North New Zealand, a literature-evangelist of twenty-one-years' standing, recently reported to the bi-monthly departmental journal, "Literature Evangelism":—

"I have taken roughly about 17,000 orders. . . . God has constantly blessed my

work. One little book called 'What Is Coming?' brought in about forty souls, but not without the help of other workers. The first man read the book and just came to church.

"I once sold a book to an Australian employed in New Zealand by an international airline. The book was 'Bible Readings.' His next-door neighbour saw it and also wanted one, which I sold to her. She subsequently bought all our subscription books. About a year ago the former was killed in an air crash in U.S.A., and his successor in New Zealand, who came and occupied the same house, sent for me, through the lady next door. As soon as I saw the man my heart was touched by his expression. There had been trouble in his life. I gave him Bible studies and he accepted the truth with his lovely wife and two little boys. He had to leave his job, although the company offered him £300 per year more, with the Sabbath free except for a few times a year. This man was baptized in Sydney."

Comments Pastor E. R. Gane, Division Publishing Department secretary: "One hundred and fifty souls is a modest estimate of the number of those influenced for the advent message through Brother Thompson's work."



H. Thompson



A corner of the nurses' lounge room in the nurses' home. In the picture are Nurses Eileen Hartley of Christchurch, South New Zealand, and Correne Todd of Charters Towers, North Queensland.

## HEALTH and HOLINESS

ALFRED S. JORGENSEN  
W.A. Missionary College Faculty

The correlation of health and holiness is not only an intimate one; it is a relationship so close, so vital, so substantial, that in the absence of the one the other suffers. In other words, when a person is 'below par' physically his spiritual experience feels the strain; and contrariwise, when the soul is ill-at-ease the body tends to be depressed.

Now it is true that there have been saintly dyspeptics. It is also true that there have been atheists and villains who have sparkled with energy and vitality. But it cannot be denied that in neither case were they whole personalities. This is the message I want to emphasize in this paper—that redemption envisages the salvation of the whole personality, the whole man, body, soul, and spirit. Isn't this what the Apostle Paul teaches in 1 Thess. 5: 23?—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

As human beings we have been endowed with a threefold nature. We are "Spirit"; we have the capacity to reach out of ourselves, to feel after and appreciate, to realize and enjoy fellowship with the Spirit of the living God. We are "soul"—an intricate mechanism of emotions, of feelings, of deep stirrings and urges that well up within us. And we are "body"—a frame of bones and flesh, muscle and sinew, vitalized by the life-stream of the blood, and sustained by food. So that every man may truly exclaim, "I am fearfully and wonderfully made." Ps. 139: 14.

It must be clear to us, therefore, that the whole man, the whole personality, embraces, not only the physical side of our nature, but the emotional and spiritual sides as well. Consequently, our religion—and by our religion we mean our faith as it affects our manner of living—if it is going to save the whole man—must project a programme that will infuse life and

### *The Sydney Sanitarium and Hospital*

#### NURSES' ENTRANCE EXAMINATIONS

In later issues of the "Record" notices will be inserted calling for applications from Seventh-day Adventist young men and women who are desirous of joining the 1956 Nurses' Training Class at the Sydney Sanitarium and Hospital.

The New South Wales Nurses' Registration Board is prepared to accept the New South Wales Intermediate or Leaving Certificate or your State equivalent as an acceptable certificate to commence training, otherwise it would be necessary for the applicants to gain the Nurses' Entrance Certificate. May we suggest therefore that all applicants from Australia and Tasmania contact the Registrar of your State Nurses Registration Board, and he will make arrangements for you to sit for this examination in your local state. No such examinations are held in New Zealand.

A. H. Forbes, Secretary.

vitality, vigour and well-being, in each of these areas.

Now this is precisely what the health emphasis of the advent message embraces—a programme of healthful living for the expression of a robust spiritual life. What a tragedy it is that so many people have such a wrong conception of what health reform is and what it is intended to accomplish! After all, abstaining from meat and tea, tobacco and alcoholic stimulants is not necessarily health reform. Indeed, there is a sense in which these prohibitions are only a part of the essential health message, which, in the plan of God is a programme of integrated wholesome living designed to restore in man the image of his Creator.

To recognize the close, vital, intimate integral relation between health and holiness will help us to appreciate the fact that there are not two different cultures in the Christian experience. Too many people, unfortunately, think of health reform as having to do with one department of life, and religious exercises, as concerning quite another. Thus the impression is gained that Bible study, and prayer, and communion with God, and corporate worship, are necessary for the promotion of the spiritual life, while a correct regimen of eating and drinking and dressing and working is necessary to maintain the physical life. And all the while the truth is overlooked that Bible study, and prayer, and communion with God, and corporate worship have as profound an influence upon the physical well-being as a correct regimen of eating and drinking and dressing and working has in advancing the life of the soul.

Observe how this has been emphasized by the messenger of the Lord: "Between the mind and the body there is a mysterious and wonderful relation. They react upon each other." ("Counsels on Health," page 122.) Consequently, "Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement." ("Youth's Instructor," May 31, 1894.) Similarly, "Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings."—"Patriarchs and Prophets," page 600.

These statements certainly emphasize that health and holiness constitute an inter-acting unity; that they are twin disciplines in the preparation of the whole man, not only for this life, but also for the life to come; and they are entirely in accord with what the Scriptures teach; "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. May this great conviction always remain with us, that man does not live "by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4), and that he cannot appreciate the Word of God unless his mind is clear, his faculties perceptive, and his body sound. Even the ancients held it as a maxim that the ideal life is "mens sana corpore sano"—a healthy mind in a healthy body. How much more ought we who have divine revelation to guide us!



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It must be evident to us, therefore, that health reform ought not to be regarded as a fad, or a burden, or the preserve of cranks and fools, but, as in fact it most surely is, a superlative blessing. It is the right arm of the advent movement, for it prepares the way for the reception of the truth. (See "Counsels on Health," page 22.) And once we have received the truth, it enables us "to secure the highest development of body and mind and soul." ("Ministry of Healing," page 146.) When we realize that "there are men of excellent natural ability whose labour does not accomplish half what it might if they were temperate in all things" ("Testimonies," Vol. III, page 491), it helps us to appreciate the fact that it is the duty of all to become intelligent concerning the physiology and functioning of the body. (See "Ministry of Healing," page 239.) To use Sister White's own words, health reform ought to be "the first study of our life."—"Counsels on Health," page 122.

May God grant us all the wisdom to pursue as arduously and assiduously as we can the cultivation of one of the most potent means of grace—the promotion of health, "the richest possession mortals can have."—Id., page 186.

## The Gregorian Calendar Still in Favour in Australia

REUBEN E. HARE  
Division Secretary, Religious Liberty  
Department

A recent Gallup poll was taken after it was announced that India would ask the United Nations to discuss calendar reform this year.

The Sydney "Sun-Herald" reports that Australians are two to one against rearranging the months.

People were asked if they had heard of the plan for a new calendar, with the twelve months rearranged, so that all events, such as Christmas and birthdays, would always fall on the same day.

Six out of ten people said they had heard of that plan.

### Twenty-one per cent Undecided

Those interviewed were then asked if they would like all countries to use the new calendar, or keep to the present calendar.

This is how they replied:—

Present calendar .....	53 per cent
New calendar .....	26 per cent
Undecided .....	21 per cent

Most of the opposition came from people who had not previously heard of the plan for calendar reform.

Those who knew of it were about 50-50 in their opinions.

Most opposition was based on satisfaction with the present calendar, or fear that the World Calendar would be confusing. Some said it would be monotonous.

Those in favour of the World Calendar said standardization would simplify things and aid memory.

Very few thought of how it would aid industry.

# I Beheld His Glory

L. H. ENGELBRECHT

To the Apostle John was accorded, perhaps, a fuller understanding of the Messiah's mission than the other disciples received. While to Matthew it was given to write of His kingship, Mark of His qualities as a servant, Luke of His character as a man amongst men, to John it was given to show forth His divinity. This we gather from his opening remarks, which culminate in the expression: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

In the first Sabbath school lesson of this quarter we were reminded that the Greek word translated "glory" does not necessarily mean brilliance, or effulgence, but that it could denote qualities of character (John 2:11). To reveal God's character was why Jesus came to this world ("Ministry of Healing," page 419). On the last night before His crucifixion, in talking to the disciples, Jesus said He had finished His work and had glorified the Father's name. (John 17:4, 6.) This, then, was the work of Christ—to reveal His Father's character and in so doing glorify His Father's name, which in all its variants, portrays His character.

### The Lord Will Provide

At the end of the first lesson, which centred around the wedding feast at Cana, we read: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory"—or His character. What aspect was demonstrated here? It was His ability to provide in any emergency, and not only His ability to provide, but the particular provision was ample and of the highest quality.

This quality provision materialized at a word from Him who "spake, and it was," who "commanded, and it stood fast." This experience aptly reminds us of the experience under which one of the earliest Jehovah titles was given, namely, Jehovah-Jireh—the Lord will provide. (Gen. 22:14.)

We are told "our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honour of God supreme, will find perplexities vanish, and a plain path before their feet."—"Desire of Ages," pages 330.

### Thou God Seest Me

The next lesson is one where a Jewish nobleman and a Roman centurion, a Jew and a Gentile, see the glory revealed. That attribute of the Father's character as portrayed in the name El-Roi—"Thou God seest me" (Gen. 16:13), was revealed by Jesus to the nobleman when He read the man's mind and said: "Except ye see signs and wonders, ye will not believe," a sufficient revelation to cause the nobleman to acknowledge the divinity of the Master

and exclaim: "Sir, come down ere my child die!"

### The Lord of Hosts

Concerning the centurion we read: "As the light which lighteth every man that cometh into the world" had shone upon him, he had, though afar off, discerned the glory of the Son of God." We recall his utterance which was in effect: "As I represent the power of Rome, and my soldiers recognize my authority as supreme, so dost Thou represent the power of the Infinite God, and all created things obey Thy word." ("Desire of Ages," pages 317, 316.) He had discerned that part of Christ's character revealed in the title, Jehovah Sabaoth—the Lord of hosts. (Amos 5:27; 3:13.)

### The Lord Send Peace

A full Sabbath day at Capernaum is covered by the third lesson. If ever the character of God was demonstrated it surely was on that day—and all by a word. The demonstration began with that powerful sermon in the synagogue, followed by the release of the madman from the power of Satan, and the healing of Peter's wife's mother of her fever, and finishing with the healing of the sick of that city. "Never before had Capernaum witnessed a day like this!" "Thus were spent the days in the earthly life of Jesus. . . . All day He toiled, teaching the ignorant, healing the sick, giving sight to the blind, feeding the multitude; and at the eventide or in the early morning, He went away to the sanctuary of the mountains for communion with His Father."—"Desire of Ages," pages 259, 260.

In marked contrast was His life to that of the Pharisees, who sought distinction "by their scrupulous ceremonialism and the ostentation of their worship and charities." In the life of Jesus "no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed, and their homage to be given."—Id., page 261.

God's character—God's name—was demonstrated a number of times that day. Perhaps we could choose that aspect which was demonstrated in the encounter with Satan when the madman rushed into the meeting causing confusion and alarm. Jesus said "Hold thy peace," and peace there was, revealing that aspect of the title of the Infinite—Jehovah Shalom, "the Lord send peace." (Judges 6:24.)

### The Lord Our Righteousness

In the fourth lesson we have the man whose great burden was the weight of his sin. We read: "In words that fell like music on the sufferer's ear, the Saviour said, 'Son, be of good cheer, thy sins be

forgiven thee. The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit and shines out upon his countenance. His physical pain is gone, and his whole being is transformed. The helpless paralytic is healed! the guilty sinner is pardoned! In simple faith he accepted the words of Jesus as the boon of new life. He urged no further request, but lay in blissful silence, too happy for words. The light of heaven irradiated his countenance, and the people looked with awe upon the scene."—"Desire of Ages," page 268.

Here was a revelation of the Father's character as contained in the words Jehovah Tzidkenu—the Lord our Righteousness. (Jer. 23:6.) Little wonder then that "the effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured passed through the multitude, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-stricken faces gazed upon him, whispering softly among themselves, 'We have seen strange things to-day.'"—Id., page 270.

#### I Am the God That Healeth Thee

Then we have in lesson five another revelation when Jesus healed the crippled man at the pool of Bethesda. It is interesting to note in this instance that Jesus sought the sick man, the whole chapter portraying in a wonderful way God's love for man, and revealing the title, Jehovah Rapha—I am the God that healeth thee. (Ex. 15:26.)

This healing was the cause of Jesus

being brought before the Sanhedrin where He was charged with profaning the Sabbath and with blasphemy. But against the weak and vapid "customs and traditions" which alone the Pharisees could cite, "His words were unanswerable." "He denied the right of the priests and rabbis to question Him, or to interfere with His work. They were invested with no such authority. . . . Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became the accuser."—"Desire of Ages," page 211.

In this connection we also read: "The humble Nazarene asserts His real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the Honoured of the angels, the Son of God, One with the Creator of the universe. His hearers are spellbound. No man has ever spoken words like His or borne himself with such a kingly majesty."—Id., page 210.

With Job we would say, "These are parts of His ways." There are other wonderful revelations of His name and character in past lessons, and more yet to appear before us as we continue this interesting course of study.

May we ask, Why these miracles? Why this revelation? The answer is twofold: first, that we may know Him whom to know is life eternal, whom to know is to receive power to become sons of God; whom to know is but to put our trust in Him. And secondly, that we may be instruments of and to His glory. The demonstration was not to cease with His ascension, for in John 17:22 we read: "And the glory which Thou gavest Me I have given them."

What a challenge! What a responsibility!

"You are writing a gospel, a chapter each day,

By deeds that you do, by words that you say.

Men read what you write, whether faithless or true;

Say, what is the gospel according to you?"

May we ponder these thoughts as we move forward to the climax of the quarter's lessons.

### *This I Have Seen*

J. W. NIXON

Publishing Department Secretary, Southern Asia Division

As for the first time our eyes fell on the moving, disorganized colourful scene of Oriental life, its impact on our mentality was indelible.

That first street scene—a confusion of people in saris and dhoties. Bullock carts, waggons, drays, rickshas, handcarts, old and new motor-cars, with every horn honking. The strange, unintelligible chatter of swarms of people on the foot-paths and all over the streets and byways; dirty and unkempt beggars—professional and mischievous children, with the occasional leper or deformed person; the disreputable shops; and as if that wasn't enough impact on our constitutions, every peddler within eyeshot hastened to display his wares under our very noses, their persistency worthy a better cause. "No" is unknown to their vocabulary. They almost herded us into shops to escape their high pressure methods. We were promising prospects they thought!

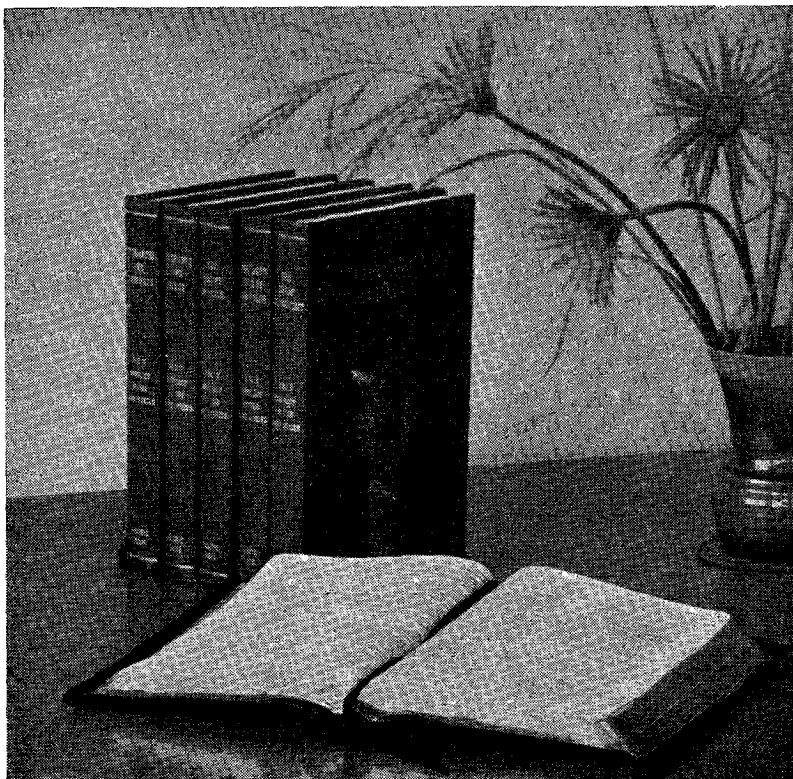
In desperation we hired a car to get away from upturned hands and peddlers of trash and worthless goods.

As we slowly dodged around through the bullock carts, rickshas, bicycles, people, and cars, we were subjected to the almost continuous and simultaneous honking of passing motorists; and often there issued from the amused group within our old Buick tourer the one word, "Quiet!"

At the Buddhist temple we walked on shoeless feet around the great and colourful Buddha, and wondered at the foolishness of the stories we were told of his prowess by the apparently sincere and believing guide. Then we suffered a villainous overcharge by the attendants at the porch, for removing and replacing our shoes! Lack of experience—know better next time!

This, too, we saw at the zoo. Real elephants doing delightfully clever tricks. One swung the trainer in mid-air by holding his head in her mouth; another played a mouth organ, and yet another stood on its head. Many other strange animals that never roam the fair forest of Australia came within our sight.

This, too, we experienced: purchasing bottles of soft drink at a cafe and then being expected to tip the man who brought the change! In this country for every little thing a tip is expected; it's like a plague.



When I took the exact change which the waiter returned on a tray, he still stood there holding out the tray. Puzzled, I asked, "Isn't that right?" With a very injured expression he feebly said, "Tip." Still smarting from the last take-down, I laughed and rudely walked away. But it seems I should have given him a little. It's the thing to do here, don't you know?

When we returned with the hired car another battle for "backsheesh"—tips—ensued and ended with our losing prestige and the driver missing rupees!

We experienced for the first time hunger and thirst with food and water all around us, yet mortally afraid to eat or drink, till it felt fine to sit down to a ship's spotless linen and clean food and water.

This, too, I have seen: a great and wide land with countless numbers of its millions of inhabitants underfed and hungry, and its resources worked with the methods of Abraham's day! its vast fields of untapped productivity languishing under the hand of a farming people who have never lifted their eyes above their own farmyards to see the great possibilities beyond in this day of knowledge, invention, and science. This I have seen, and wondered at the slowness of human intelligence.

I have seen the stolid oxen driven round and round over the bundles of wheat until their uncomplaining feet have trampled the golden grain from its shell in the dust of the threshing floor. Then slowly the straw, chaff, and dust have been winnowed from the precious grain by the patient workman. And many times the straw, all trampled and crushed, is carefully swept up and packed in huge baskets and placed on the backs of donkeys and carried away to be sold for cattle feed. No wonder the buffalo cows give little "doodh"—milk.

I have seen the plots of waving grain dotted with men and women toiling in the blazing sun, with little hand sickles reaping the harvest, so slowly, so laboriously. No header-harvesters here, no spacious grain sheds, no haulage trucks; only the bullock carts, donkeys, and women to do the hauling.

I have seen a land where romance and love is stifled, and womanhood dragged in the dust, till my soul has been dried up with this dreary, dull, hopeless existence; and I have wondered if man, under such conditions, could ever be brought to know the Divine. I have seen a nation, the majority of whose people know not the meaning of "character."

So long has the devil held undisputed sway through their heathen religions that he has hedged them around with every device of his cunning craft until only an earthquake of God's grace could shake them free from his clutches. This, too, I have seen, as I have met and talked with the dear souls who have been made free through the truth, and take courage and joy in the assurance that His grace is able to change, wonderfully change the heart that is crushed by the tempter, until "chords that were broken will vibrate once more."

# Our Message and Work Today

FREDERICK LEE

Ours is a message of comfort and hope for a world in distress and fear. Are we presenting such a message in our preaching and in our lives? Or are we giving to the world the impression that ours is merely a message of God's judgment and doom? The world will interpret that message by the way in which we preach it, by our attitude toward those who may reject it, and by the lives that we live.

Jesus said that He had come to reveal the Father, and He revealed Him as a God of mercy, comfort, and love. Before He left this world He declared concerning His disciples: "As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18. Thus it is our work even as it was Christ's to give a proper representation of God and His message to the world. It is well that we review our work and our lives in the light of this fact.

## The Emphasis in Our Message

What are we emphasizing in our preaching?

When we preach about the second coming of Christ, do we picture the dark side of that event more than its joyous one?

When we present the Sabbath truth, do we seek to impress upon the minds of those who listen the inescapable duty of all to keep it, rather than the wonderful blessings that await those who enter into the physical and spiritual rest it offers?

When we talk about the law in general, do we press home the fearful results of breaking it, or the happiness that comes to one who through the grace of Christ seeks to keep it?

Do we make it appear that our message is one of horns and hoofs, of fearful sights and sounds, of disaster and crime, of parental and juvenile delinquency, of religious apostasy and moral decline, of the A-bomb, the H-bomb, and the C-bomb and the fearful consequences of their use?

These, of course, must be presented as we unfold prophecies concerning the last days, but should not the love and sovereignty of God, the forgiving grace of His dear Son, the ministry of His holy angels, the comfort of His special representative, the Holy Spirit, find their places in the forefront of our message?

Then too, as we speak of the coming new world wherein dwelleth righteousness and joy and peace for evermore, should we not think of the joy of ministering to those in need in this present world? All about us are those who are crying in pain, who are suffering from malnutrition, who are living in hopeless poverty, afflicted by disease, tormented by mental conflicts. These too must have some of our time and attention.

While living in this world we cannot escape its responsibilities and its privileges. We are to occupy ourselves in blessed good-Samaritan ministry while we wait the coming of the new world. So may

we not make it appear that we are so wholly absorbed in the world to come that we overlook our responsibilities in the life that now is. In fact only as we go about doing good as Christ did, besides preaching the Word, will we ever have a part in that blessed new world that He is to usher in.

As Christ was in this world representing the character of the Father, so must we, the advent believers represent the mercy, the goodness, the patience, the long-suffering, the love of the Holy Father in our lives and in our ministry.

Says He to us: "Comfort ye, comfort ye My people." That means every creature for whom Christ died and whom He longs to save, and not some particular race of men, nor some particular household that claims His special favour. As Jesus started out in His brief years of labour, He read from Isaiah a description of the work He had come to do in these words:—

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

Here is mingled a physical and spiritual ministry, so closely intertwined that they cannot be separated. It was so in Christ's work, and it should be so in ours. Our zeal for saving the souls of men should not run ahead of our sympathies for their physical needs. In fact when we demonstrate a sincere love for men and all their needs, we have a better chance to reach the deep recesses of their hearts with a message of help and healing for their souls.

May God make us more truly to be His representatives in this troubled world.

—"Review and Herald," 12/8/54.

## Do We Embarrass God?

MRS. A. P. PETERSON

Feeling the great need of the church for expressing more reverence toward God, for demonstrating true respect for His sanctuary, and for inspiring each member with the spirit of honouring their Creator with Christian courtesy, Pastor A. K. Phillips, pastor of the Battle Creek Tabernacle, prepared a special sermon one Sabbath, entitled, "Do We Embarrass God?"

As the members entered the vestibule of the Tabernacle they were confronted with a striking poster bearing these words, "The Master Is Here!" Before each entrance into the sanctuary stood this impressive placard, "God's House Is the Gate to Heaven." Pondering these thoughts the members stepped inside the auditorium to behold an unusual sight. Letters of black forming the words, "Reverence My Sanctu-

ary," arrested their attention at the altar. Above the entrance to the minister's room was this solemn warning, "Be Still, and Know that I Am God;" over an exit, "Thou God Seest Me," and by the newly decorated baptistry was noted, "The Lord Is in His Holy Temple." Another poster admonished all to "Be Silent, A Whisper Is Heard!" The primary, junior, and youth divisions also displayed these silent reminders, and the hallways and stairs were posted with cards requesting each one to "Tread Softly."

After the congregation quietly took their seats and opened the bulletin for the day, these words from the pen of Ellen White demanded rapt attention: "When we enter the house of the Lord it should be with hearts that are softened and subdued by thoughts as these, 'God is here. This is His house. I must have no pride, envy,

jealousy, evil surmising, hatred, or deception in my heart; for I am coming into the presence of the Holy God. This is the place where God meets with and blesses His people. The High and Holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."

Following the choral anthem, "Be Still, and Know that I Am God," the pastor read Ps. 90:1-7, and Habakkuk 2:20, as the texts for his sermon, "Do We Embarrass God?" Pastor Phillips stated that reverence is a feeling of profound respect often mingled with awe and affection, and that true reverence for God is "inspired by a sense of His infinite greatness and a realization of His presence."

At the close of this impressive service all left an unusually quiet church.

—*"Lake Union Herald."*

## THEIR WORKS DO FOLLOW

### *She Was a Cheerful Giver*

BY ANOTHER MISSIONARY

Chrissie was a daughter of the pioneering Lowe family who made their home on the Atherton Tablelands of North Queensland. Pioneering experience in childhood and youth no doubt prepared her for mission service later on. Father and Mother Lowe were sincere Christians and reared their children in the "nurture and admonition of the Lord." They became acquainted with the advent message by reading the Bible, and Pastor H. E. Piper was the first Seventh-day Adventist they met. Later, all the six children attended the Australasian Missionary College.

After graduating from the business course at Avondale, Chrissie was appointed to the Australasian Union Conference office in Wahroonga, where she gave efficient and faithful service until her marriage with Brother Walter Ferris in 1929. He was then a literature-evangelist in Victoria, and because of the depression they experienced many difficulties, but they overcame them together.

In 1932 they gladly accepted an invitation to service in Fiji, but first came the sadness of laying their first-born, Shirley, to rest. A friend, Sister Love, promised to care for the little mound while Shirley's mother was in the mission field. And ever since she has regularly placed flowers there in honour of her promise.

On arrival in Fiji, the new recruits were appointed to the Lau Group, the most easterly group of the Fiji Islands. Pastor G. Branster transported them on the mission ketch "Loloma," to the village of Mualevu. Then the mission ship steamed away and they were left in isolation, not knowing a word of the language.

In those earlier days of our mission work, little English was spoken, and mis-

sionaries endeavoured to master the vernacular as speedily as possible. The church school teacher at Mualevu had a smattering of English and he helped our missionaries to learn the Fijian language.

Four years they spent in this place. There was no other white woman on the island all that time, but once a year Chrissie made the voyage to Suva. Travelling on small mission boats on the high seas, in all kinds of weather is neither fun nor pleasure—no, not even once a year. It is more often a terrifying experience.

While her husband was away on his itineraries around the group, Chrissie was well occupied at home. She kept the mission books, paid the native teachers' wages, checked their reports and mission moneys, paid accounts, stretching the meagre mission budget to its limit. Fortunately indeed is the missionary whose wife has had a training which enables her to be such a helpmeet!

Then there was medical work to do, the school teacher to advise and help, as well as the supervising of the church services. The first of the week-end series was the Friday evening vespers, then worship at 6 o'clock Sabbath morning, Sabbath school at 9 o'clock, followed by the church service. In the late afternoon was the young people's meeting and closing of the Sabbath. All these meetings Chrissie faithfully attended, walking a considerable distance in the heat from her home to the church.

Chrissie endeared herself to the women-folk of the Lau Group. She taught them sewing and the cooking of European dishes. She encouraged them to take part in the young people's meetings. Some of the Bible stories were dramatized, and this they enjoyed immensely. One of their favourite stories was Queen Esther, and they still talk of it. Some of these girls are today the wives of native leaders

throughout Fiji. The lessons learned in their youth are being lived by them still.

One of the girls, Kesiti, became Chrissie's bosom friend and later married Joni (Johnnie) Volau, the Ferris' house-boy. Joni now holds a sea captain's ticket and is captain of the mission boat "Viking Ahoy." He has accompanied Walter on his trips round Fiji, Tonga, Honolulu, and Tahiti. While the menfolk travelled, Kesiti was always Chrissie's companion in her loneliness.

Let it be remembered that on some of these trips, lasting several weeks, there was no possible means of communication. The anxiety of the watcher at home when the weather endangered shipping or there was delay in returning can well be imagined. On one occasion Pastor Ferris intended to be gone a week; but it was six weeks before he returned, and he was not able to send one word of explanation or assurance to his wife. When at last he appeared on the horizon someone was keeping vigil on the hilltop.

As time went on the church at Mualevu became too small, so it was decided to replace it with a larger one. But how? Money there was none. But "necessity is the mother of invention," and Brother Ferris is more than a handy man. A little car was purchased for ten shillings, the engine used to operate the saw and the body turned into a bench. Chrissie became the driver of the control engine while her husband sawed the timber which had been brought from another island, pit sawn on the beach, and rolled up to the building site. And so the church visualized began to materialize.

After two years a building forty-two by twenty-two feet was completed, and accommodated 300 native worshippers. The cost? Many months of hard work under a tropical sun, with meagre facilities, and £20 for petrol. The builder's only previous experience in carpentry had been in the making of fowl houses! But a fowl house has more than once been the beginning of great things in history. For instance, it is said that the American Negro slave boy, Booker T. Washington, who became a leading educator of his race, began his Tuskegee College in a hen house. So the building of fowl houses in the homeland led to the erection of a church in the mission field.

Once, after a hurricane, an upturned canoe was swept near the beach in front of the mission. Pastor Ferris and Joni rescued the six adults and children clinging to it and ministered to them in their need. They had lost their clothing, so the Ferrises, Joni, and Kesiti took what they could from their wardrobes to clothe these people.

Soon after this it was necessary for Chrissie to go to Suva, some 200 miles distant, for medical attention. Arrangements had been made to travel in their little mission boat "Talai." The day before the proposed voyage was to commence, the boat's crew asked and were granted permission to take the craft to a neighbouring island nine miles away. While the boys were on the island the "Talai" was caught by a whirlwind, spun round



and round, and the anchor chain became entangled in the reef. When the tide rose the chain snapped and the "Talai" drifted round the coast. Consternation seized the crew when the ship was nowhere to be seen. And their fears were not much allayed when they saw after a search, a foot of the mast showing above the sea where the boat had sunk.

How could it be raised? Ingenuity devised a plan. Repeatedly they dived under the ship carrying bamboos, until they had scores of them on each side of the submerged craft, which gradually rose to the surface. But it required some repairs and how could they get it on to the beach? They prayed and in faith went to breakfast. On returning they found the ship above the high water mark. This could have happened only by a miracle and Pastor Ferris believes that angels moved that ship into the right position.

The boys made what repairs they could and sailed back to Mualevu. There it was discovered that salt water had so affected the engine that it was impossible to use it on the Suva trip. Here was a dilemma of the first magnitude, for Chrissie's departure was urgent. Further repairs were made to the hull, the ship was provisioned, and the luggage placed aboard, ready to sail for Suva—depending upon the wind.

And then, suddenly, one of those eight-day blows started (the natives call it "the birth of a trade wind"), and the mission party dared not face the sea until it abated. Eight anxious days they waited. Then out into the night they sailed—our missionaries, three Fijian men, and one Fijian woman.

Everything went pleasantly for about six hours. Then an out-of-season hurricane blew down on the little ship. The main sail and the jib had to be adjusted and the stay-sail only used. One of the boys was asked to release a rope—a dangerous task. Before climbing the mast he shook hands with Pastor Ferris and his mates, saying, "Farewell; I shall not see you again." Pastor Ferris prayed with him and God preserved his life. He came down safely.

The ship tossed violently in the storm, the luggage and the lady passengers being thrown from one side of the ship to the other. This continued for about one hundred miles. When daylight came the voyagers were terrified to see a reef right in their path. By careful and expeditious handling of the ship the danger was averted. Finally the storm abated and they sailed into quiet waters at Buresala, on the island of Ovalau, where our training school was then situated.

Pastor C. S. Palmer was the principal of the school, and he took Chrissie and her husband to Suva, a distance of fifty miles, in the school launch "Cina" (Thina). Chrissie went to hospital, but the child was still-born and was buried in the little cemetery at Suva Vou, the headquarters. Two years later, in 1935, another little Ferris baby was brought to the same spot who might have been saved by proper medical care. Just one word, "Waiting," at the head of the grave reveals the confidence of the bereaved pa-

rents. How expressive! How full of meaning is that one word, "Waiting." Each passing day shortens the waiting time. (Three other children of missionaries, all under eight years, are also waiting for the glorious resurrection morning.)

Without complaint or questioning Chrissie returned to the Lau group and continued absorbed in her ministry. Unconsciously she lived the true Christian philosophy of life unwittingly expressed by one of our Fijian school boys (as reported by Miss J. Mitchell): "Master, we have no whine." A whining Christian is a contradiction. There was no whine in the

## Retrospect

PEARL C. B. ELLISON

Memories of loved ones gone away,  
Dreams that had vanished on that day  
They fell asleep—rebellion's spirit mine!  
O God, 'twas hard to take that plan of  
Thine!

The secret sin and every broken vow,  
The thorned crown of guilt that pressed  
the brow.  
O soul of mine, those many chequered  
years  
Are ever lost in penitential tears.

## Present

Mellowing life: no longer do we weep  
For loved ones resting in a dreamless  
sleep.  
Gone all rebellion—forgotten bitter tears  
That gossamer'd those retrospective  
years.

Pressing on—forgetting all behind,  
Forbidding Satan to dismay the mind;  
Living on the promise that I really know  
Once my sins were scarlet; now they're  
white as snow.

## Prospective

O soul of mine, what rapture! It bears  
me far away  
To visioned glory on resurrection day.  
Graves will not be able to hold the loved  
ones then—  
Eternal spring pulsates with life and  
bears immortal men.

O the supernal splendour—immortal we  
shall be  
In those glorious mansions, up there  
eternally.  
Blind eyes will be open, no one will grow  
old,  
No one lame and no one deaf will walk  
the streets of gold.

If God failed on this promise of that  
home afar,  
The suns would lose their splendour, and  
dimmed would be each star.  
Forgot will be all memories belonging  
to this sod,  
When in that radiant gloryland we walk  
along with God.

dedicated spirit of Sister Chrissie Ferris. "God loveth a cheerful giver" in things other and more precious than money.

Then came the transfer to the mainland of Vanua Levu, Fiji's second largest island, and for eight years they lived at Vatu-vonu, where we have a strong intermediate school. There Chrissie had the company of other European missionaries when her husband was away. All through World War II no furloughs were taken.

After a brief period at the hill station of Nadarivatu on Viti Levu, Fiji's largest and main island, where these two missionaries were benefited by the mountain air, they were transferred to the Kingdom of Tonga, to take charge of the mission there. Nearly five years were spent in this group. Here again Chrissie took a special interest in the welfare and training of the native women. Kesiti, her Fijian companion, continued by her side and became her interpreter, for Kesiti knew the local language. (The people of Lau, Fiji, are of Tongan descent.)

While Brother Ferris inspected churches and schools (he preached in every village in the group) his wife cared entirely for the mission office and supervised her son Elwyn's correspondence school lessons.

The Ferris family were friendly with Queen Salote of Tonga, and her family, also with government officials. At the request of the government, our mission superintendent would take Prince Tungi, the Minister for Education, also the Director of Education and the principal of the government college, aboard the "Endeavour" and at their expense visit every village. While they attended to their official business the missionary party preached and distributed literature. Queen Salote takes a personal interest in any work that benefits her people, and this includes our Beulah Missionary College.

Six years ago Pastor Ferris was asked to take the superintendency of the East Fiji Mission, and his wife acted as treasurer, and in a more official capacity she was appointed cashier, which gave her the privilege of signing her name on receipts, which she had not done before.

While home on furlough last January this intrepid soul entered the Sydney Sanitarium for surgery. Within a few days, quite unexpectedly, her noble spirit returned to God who gave it. Her words of farewell to her overwhelmed husband were the natural and worthy climax to such a life: "We have been very happy together—I'll see you in the morning."

Chrissie's home and mission duties are done. No more will loneliness, fear, or sorrow molest her. But her influence lives on. She will be sadly missed and her island friends mourn her passing. Expressions of love and sympathy for the bereaved husband and son have been received by the score.

Pastor Ferris and Elwyn, a youth of eighteen years, have returned to Fiji. Shall not our earnest and fervent prayers ascend for them, that they shall be sustained by the comfort which Heaven alone can bestow, as they continue to serve without the care and presence of their loved one?

## A Brief Biography of Pastor M. H. Whittaker

A. G. STEWART

Mervyn Herbert Whittaker was born near Blaney, New South Wales, December 9, 1884, and quietly passed away in the Sydney Sanitarium and Hospital, April 24, 1955, in his seventy-first year.

Mervyn was the eldest in a family of eight, four boys and four girls; the other seven survive him.

As a young man Mervyn qualified as a blacksmith and engineer, and with younger members of the family followed these occupations until he felt called upon by the Lord Jesus to forsake the forge and follow Him. In the year 1907 he was united in marriage to Elizabeth Jane Osborne of Spring Hill, N.S.W. Their three children—Grace Rita, the wife of Dr. E. G. McDowell, Ivan Eric, of the Sanitarium Health Food Company, Brisbane, and Noel Mervyn of Port Macquarie, N.S.W., survive their esteemed and loved father.

In the year 1912 an evangelistic mission was held at Quirindi, conducted by the late Pastor C. Paap assisted by Pastor R. A. Salton. At that mission Mrs. Whittaker, senior, who had been a devout adherent of, and an ardent worker in, the Church of England, was profoundly convinced of the truth as taught by Seventh-day Adventists, and urged her family to study the message from the Word of God. The late Brother Mervyn and his brother, George, also subsequently ordained to the ministry, and other members of the family accepted present truth.

That same year our late brother Mervyn, with his wife and young family, moved to Avondale, where he spent almost four years in qualifying himself for evangelistic work. This preparation was supplemented in the "university of hard knocks," better known among Adventists as literature-evangelism, when conference funds were so low as to necessitate that several of the younger workers with families support themselves in this way. Our late Brother Whittaker was in North New South Wales at the time of the organization of that conference, in which he laboured for thirteen years, being ordained to the gospel ministry in 1921 at the Maitland camp-meeting.

All through his ministry, Pastor Mervyn Whittaker was ably supported by his devoted wife. They also served in the Queensland, South New South Wales, and Greater Sydney Conferences. The Lord blessed their work and there are many staunch Adventists in these areas who will sincerely lament the passing of this faithful shepherd of the flock.

Pastor Whittaker's recent years were in part-time service, but he visited much and contributed articles to our church papers which were read with interest and profit. To him the farewell words of the Apostle Paul might well apply: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous judge, shall give me at that day."

Pastor Whittaker's cheerful and courageous spirit, his loyalty to the advent message, and devotion to his ministry leave us all a worthy example.

To his bereaved life companion and family we especially extend our sympathy, and also to other relatives who mourn their loss; and proffer to them the assurance found in Jer. 31:16: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

The interment took place in "God's own acre" inside the A.M. College gates following a service in the Avondale church, in which Pastors E. R. Whitehead, A. H. Piper, N. C. Burns, and the writer assisted. Miss Anita Mills very feelingly sang the solo, "When the Shadows Flee Away."

Brother G. F. Bohringer, with his usual decorum and consideration, took care of the last rites, bidding his sleeping comrade a loving and last farewell.

**"Blest are the dead, for ever blest,  
Who from henceforth in Jesus rest."**

## WEDDINGS



**ELLIOT-ROULSTONE.**—In the evening of April 11, 1955, at the Ballina church, N.S.W., Merton Elliot and Eileen Roulstone exchanged marriage vows. As they establish another Christian home at Kensington, Sydney, we wish them every happiness and the blessing of God.

C. H. Raphael.

**ADDERTON - MASON.**—On April 16, 1955, in the Hobart church, David Adderton and Constance Mary Mason met in the presence of many friends to exchange their marriage vows. The bridegroom is the youngest son of Brother and Sister Adderton of Hobart, while the bride's parents reside at Parramatta, N.S.W. As they establish their home at Glenorchy, Tasmania, they take with them the good wishes of all their friends.

H. G. Bryant.

**KNIGHT - WESLAKE.**—In the evening of April 17, 1955, in the Waitara church, Sydney, relatives and friends assembled to witness the marriage of Dr. John F. Knight, youngest son of Pastor and Mrs. A. W. Knight of Wahroonga, to Nurse Noreen Weslake, second daughter of Pastor and Mrs. G. Weslake of Queensland. As this young couple continue in their medical service at The Fiveways, Eastwood, Sydney, we wish them God's richest blessings and pray that their influence will be the means of saving many souls in the kingdom of God.

A. W. Knight.

## THE AUSTRALASIAN RECORD

**SMITH - WILLIAMS.**—On March 17, 1955, in the lovely little Whakatane church, Brother Donald Graeme Smith and Sister Kathleen Mary Williams exchanged marriage vows. These two young people are very active members of the Whakatane company where they have been used of God in the services of the church. We wish them Heaven's richest blessing as together they walk life's pathway, continuing to bring radiance and joy into the lives of those with whom they meet.

K. E. Satchell.

**HARKER-HALL.**—On April 26, 1955, at the Hobart church, Tasmania, two well-known and highly respected Adventist families were represented in a marriage ceremony. Valda Doreen, daughter of Mr. and Mrs. Hall of Hobart, and John Maxwell, son of Pastor and Mrs. H. C. Harker, of New South Wales, met to exchange marital vows. The prayers and best wishes of a large circle of relatives and friends go with them as they set up their home in Sydney.

L. H. Hay.

**FAIRBURN - POSSELT.**—The Perth church was very beautifully decorated on Wednesday, April 20, 1955, for that was the wedding day of John Morton Allen Fairburn to Coral Dawn Posselt, both of Western Australia. These young people have a wide circle of friends, and a great interest was taken in their marriage. After the solemnization, sincere expressions of goodwill were offered at a most bountiful reception. May the rich, full blessing of Heaven rest upon this union, as John and Coral journey together through life.

John H. Wade.

**ARTHUR-McKINLAY.**—The evening of April 27, 1955, saw the Wallsend, N.S.W. church tastefully decorated and well filled with relatives and friends gathered to witness the marriage of Edward James, son of Mr. and Mrs. J. E. Arthur of Kotara, N.S.W., and Thora Joyce, daughter of Mr. and Mrs. R. T. McKinlay of Peterborough, S.A. These young people are earnest members of the Wallsend church and they have the good wishes and prayers of all who know them, that God will richly bless them as they journey through life together.

E. J. Johanson.

**LOWE - HAYSOM.**—While happiness does not depend upon the weather, everyone was glad when the long spell of dull, wet days was broken by bright sunshine for the union of this good-looking bride and groom. The large number of relatives and friends gathered in the Avondale (N.S.W.) church on March 29, 1955, for the wedding, and in the S.H.F. dining-room for the breakfast, testified to the popularity of Joan Marilyn Haysom and Ian Henry Lowe. The bridegroom's work has made him a welcome figure in almost every home in the district and Joan has made many friends in the factory, the Avondale choir, and the church. The sincere desire of this couple is to live in true Christian unity under the guidance of our Father in heaven.

William T. Hyde.

**HODGES-DAVIS.**—On April 21, 1955, in the Kempsey Church, N.S.W., Neville Stanley Hodges of Armidale and Merle E. Davis of Kempsey were joined in holy matrimony. Neville and Merle are highly respected members of the church, and as they make another Christian home in Armidale their many friends and relatives wish them much of God's blessing.

D. H. Wyborn.

**THOMPSON-BORGAS.**—A wedding of interest to a wide circle of friends was celebrated in the village church, Cooranbong, on Thursday afternoon, May 5, 1955, when Alleyne Thompson and Beryl Borgas were united in the holy bonds of matrimony. The bridegroom is a son of Mr. and Mrs. H. Thompson of Brunswick Heads and late of Sydney. The bride's parents, Pastor and Mrs. L. A. Borgas, now living in retirement at Cooranbong, are well known for their missionary service over a period of years. The bride has also served this cause as a sister on the staff of the Sydney Sanitarium and Hospital. The best wishes and prayers of their many friends go with this young couple as they establish their home in the Mullumbimby district of North New South Wales.

R. C. Piper.



## UNTIL THE DAY BREAK

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

**DENHAM.**—On April 11, 1955, at the Royal Hobart Hospital, Tasmania, Sister Florence Isabel Denham passed peacefully to rest at the age of seventy-four years. The advent message brought a great joy into her life and was the inspiration that urged her to speak to all who visited her about the soon-coming of Jesus. We laid her to rest in the Cornelian Bay cemetery to await the call of her Saviour.

H. W. Hollingsworth.

**STRANG.**—After attending the morning services and joining in happy association with others of like faith on Sabbath, April 9, 1955, Sister Cristina Strang of Christchurch, New Zealand, passed peacefully to rest in the afternoon. Sister Strang was eighty-one years of age and a faithful member of the Papanui church who is greatly missed. She leaves a husband and two daughters to mourn their loss but not to sorrow as others who have no hope. We laid her to rest in the Ruru Lawn cemetery in the full assurance that she will rise again in the resurrection of life when Jesus comes. Brother L. A. Piper was associated with the writer in expressing words of comfort to the sorrowing relatives.

Alfred C. Ball.

**AUGUST.**—Margaret August passed to her rest on March 11, 1955, at the age of sixty-seven years. Our late sister was a very active worker for Dorcas and other church activities. Wherever there was need for work to be done this good sister was ever ready to step in and do it. About two years ago she met with a simple accident which eventually caused her death. While her earthly life has ended, the influence of that life will continue to inspire those who had the privilege of knowing her. We laid her to rest in the West Terrace cemetery, confident that she will come forth on the resurrection morning.

W. N. Lock.

**NYMAN.**—Early in the morning of April 14, 1955, Nathalia Nyman passed into peaceful sleep at the age of ninety-four years. Mrs. Nyman came to Australia from Finland fifty-four years ago, and resided in Yandina, Queensland, for almost fifty of those years. Mrs. Ellen Rainsanen, a loyal member of our Yandina church, is the only surviving daughter of the family. Pastors A. R. Mitchell and G. M. Masters were associated with us in conducting the service, both in the church and at the graveside, where a group of friends rendered in Finnish a fitting musical item. Our sister rests in the blessed hope.

M. M. Stewart.

**EYRE.**—Annie Elizabeth Eyre passed quietly away at her home in Hobart on Sabbath morning, April 30, 1955. Converted to Christ in childhood, she accepted present truth about the turn of the century, and was baptized by Pastor Hilliard in 1903. A zealous and devoted worker, Sister Eyre sold over 300 copies of "Christ's Object Lessons" in the special campaign on behalf of the Avondale College. She was also a keen advocate of temperance and other worthy projects. We commend to God's love her husband, two sons, Jim and Cecil, and a daughter, Edna (Mrs. Rockcliffe). After a service in the Hobart church she was laid to rest in the Cornelian Bay cemetery.

H. G. Bryant.

**CERNIK.**—Frank Cernik was born in Bohemia on July 28, 1878, and passed to his rest on April 24, 1955, at the age of seventy-six. He came to Australia in 1914 and under the ministry of Pastor Frank Knight accepted the advent message and was baptized in the Wahroonga church in 1919. For thirty-five years he took a keen interest in the work of the church at Parramatta, where he was elder for a number of years. His passing removes one whose presence and influence will be greatly missed. Brother Cernik leaves to sorrow his widow, two sons, and a daughter: Pastor J. Cernik in the Cook Islands, Brother J. Cernik at the Signs Publishing Company, Warburton, and Mrs. H. D. Brown, wife of our ardent literature-evangelist, Brother Brown of Parramatta district. At the funeral service the writer was assisted by Pastors Boulting and Jenkins in presenting the assurance of the blessed hope.

E. R. Whitehead.

**MCDONALD.**—On April 19, 1955, a sad father and close relatives gathered at the Penrith general cemetery (N.S.W.) to lay to rest his infant daughter only one day old. Born on April 15, this little life passed away on Sabbath morning. Mr. and Mrs. McDonald of Knox Road, Doonside, N.S.W., fondly await the resurrection day to greet their second daughter, Anne.

D. I. Jenkins.

**COLLINS.**—Daniel Collins was born in Warwickshire, England. He came to New Zealand about the year 1913 and accepted the advent message under the labours of Pastor G. G. Stewart in Ponsonby about the year 1916. Brother Collins was a man in whom the Spirit dwelt. He delighted in witnessing for his Master. He died March 14, 1955, in his ninety-first year, leaving two sons and four daughters to mourn their loss, among them being Mrs. Mabel Flynn, who shared her father's devoted spirit and looks forward to the happy reunion. The funeral services were conducted by the writer, assisted by Pastor P. Glockler.

## THANKS

Mrs. D. C. Rosendahl and family wish to express their heartfelt thanks to all kind friends for their many prayers and expressions of sympathy and love in their recent loss of a loving husband and father. "Beyond the sunset—O glad reunion!" Will all kindly accept this as a personal message of gratitude.

Mrs. C. L. Kelly, 14 Clyde Street, Dee Why, N.S.W., would be glad to receive copies of "Records" No. 31 (Aug. 2), 1954; and No. 34 (Aug. 23), 1954.

**FOR SALE.**—Cooranbong, deceased estate, 5-room home, 17 acres cleared, 11 acres timber land. Well situated, near schools, bus, and shops. Suitable for poultry. For further particulars apply J. Taylor, Barber's Road, Cooranbong, N.S.W.

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# AUSTRALASIAN RECORD

## and Advent World Survey

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Editor - L. C. NADEN

Associate Editor - C. M. GREIVE

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## BREVITIES

Pastor O. D. F. McCutcheon, president of the New Hebrides Mission, has come to the Sydney Sanitarium for surgery. We wish him a speedy recovery.

Suffering exhaustion from her work at the Amyes Memorial Hospital in the Solomon Islands, and the tropical conditions, Sister D. Harris returned to Sydney on April 29 with her three children. As we go to press, she and two of the children are patients in the Sydney Sanitarium, but we hope they will soon respond to the treatment.

We are pleased to see Pastor C. H. Watson occasionally, when he calls at the division office in Wairoonga. On account of their delicate state of health Pastor and Mrs. Watson have lived quietly in an adjoining suburb for a number of years. Because of this fact, many of our young people may not know of his wise and spiritual leadership in this territory in the past, and that he was one of the two General Conference presidents who were not American-born. Here where he is best known he will always be most honoured.

On Sunday, June 12, the West Fiji Mission plans to dedicate the new church in Suva, and Pastor L. C. Naden has been invited to preach the sermon on this occasion. The beautiful edifice has been erected under the supervision of Pastor A. J. Gathercole, who, prior to entering the ministry, was a master builder.

While visiting in South Australia, Brother D. A. Caldwell (first Adventist literature-evangelist in the Philippines and now no longer young) participated in the Appeal for Missions. He writes: "My strong pull was Sister Eleanor Scarfe's story in the 'Record.' I gathered my first £100 so easily, and I attribute this success to her experience." While still confined to a wheel-chair, Sister Scarfe may derive comfort from this assurance that indirectly she is still working for missions.

Last year, Brother Cliff Harris of Melbourne generously went to the assistance of the West Australians who were building the Karalundi Mission. After his return home, Miss V. M. Rogers heard him telling in the Sabbath school the personal experiences of some of the aborigines now connected with the mission which he learned while in association with them. Miss Rogers kindly took these stories down in shorthand for the benefit of our readers, and the first of the three appears in this issue. We understand that Brother Harris is now residing in Western Australia.

Each year when the Appeal for Missions trumpet blows, down from his retirement in the Blue Mountains comes a veteran campaigner, Pastor A. H. White. This is the twenty-third successive year that he has solicited certain business firms in Sydney and Newcastle, and he expects his total this year to exceed all previous collections and to be well over £600. When he first began, this territory was yielding £60. One firm which gave £5 twenty-three years ago has gradually increased its contribution until now it is £100. One man, who was the accountant in a large flour mill when Pastor White first met him, is now the manager there. He said recently: "Pastor White, I have not smoked since the time you explained to me the injurious effect of tobacco on me and my family." He asked for Pastor White's assistance in persuading the present accountant to discontinue the unhealthful habit.

### Australasian Adventist Pioneers

Since last year we have been endeavouring to collect a series of short biographies of our pioneers in Australasia. Because we are all such busy people we have so far been able to accumulate only a few of these; but we hope as they begin to appear that some who read them will be stimulated to add to the series.

Perhaps you know of a family in your church or conference who has an outstanding record of service to the denom-

ination which should be included in the "Record" at this time. If so, we should be pleased to have you arrange to send the story to us or advise us of the people concerned so that we may try to obtain it.

We want to know what our pioneers and their families have contributed to the upbuilding of the advent movement in this territory—whether they gave service, finance, the use of their homes and property, or their children and grandchildren—and their distinctive qualities. Some have been reluctant to divulge financial support given to the church, but this information is necessary to a true picture of our beginnings, when there was no organization such as the Australasian Conference Association, and members with means, like Nicodemus in the early days of Christianity, "sustained the infant church."

The Spirit of prophecy says: "We have among us more than an average of men of ability." The stories we have so far received show the truth of this statement, and we honour those who renounced the plaudits and wealth offered by the world and devoted their talents to a new and unpopular movement, which could give them small remuneration.

The first of our series will appear in next week's issue.

### Temperance Society Progress Report

R. E. HARE, Secretary

As a church we are 100 per cent abstainers from the use of alcoholic liquor and this naturally gives rise to the feeling that as far as we are concerned we do not need to do anything about it. This, however, does not discharge our responsibility to do all we possibly can both as a church and as individuals to make the evils of the drink traffic known. Education is the only successful way that this evil can be combatted. We can never make a man sober by legislation. Our monthly magazine "Alert" is already recognized as the best Temperance magazine published in Australia and the more we publish the better we can make it. Our subscription list from the various conferences at April 28, 1955 is not yet anywhere near what it must be to enable us to carry on successfully. See what you can do to put your Conference where it ought to be.

Greater Sydney Conference	28
North N.S.W. Conference	7
Queensland Conference	4
North Queensland Conference	2
North New Zealand	1
South New Zealand	—
South N.S.W. Conference	84
Victorian Conference	84
Tasmanian Conference	109
South Australian Conference	105
West Australian Conference	125

We need to publish 5,000 copies of "Alert" monthly for it to pay its way.