



## The Man for the Hour

**I**T was May, 1947, when the *Fetu Ao* first arrived at the island of Abemama in the Gilbert group, approximately 1,500 miles north of Fiji, the purpose of this visit being to explore the possibilities of establishing mission work among the 36,000 people of the Gilbert group.

History records that in the first 300 years of the Christian era a swarming from the East Indian islands of Celebes, Gilolo, and Ceram brought big, copper-skinned men who mixed with the small black Melanesian type of the Gilbert and Ellice Islands, producing a hybrid type. Some swept down into Samoa, where they remained for a thousand years. In the thirteenth century they were thrown out of Samoa by the descendants of the original fair-skinned inhabitants, or Polynesians, and some of them went back along the old track to the Gilbert and Ellice Archipelago, where they fought for new homes with the descendants of their own race, whom they had left there many centuries before.

Until the sixteenth century the Ellice population was identical with the Gilbertese. Then there came up from Samoa an invasion of the original Samoans and drove the Ellice Island hybrid people further north into the Gilberts and took possession; and they have been in occupation of the Ellice group ever since.

### TOBENABENA

One of the first natives of Abemama, in the Gilbert group, to be introduced to Pastor John Howse, the first appointed missionary, was Tobenabena. For some years Tobenabena had served as government magistrate at Abemama and had just retired from this position at the time of meeting Pastor Howse.



**E. W. HOWSE**

Secretary-treasurer, Central Pacific Union Mission

In recognition of his faithful service, and particularly his assistance to the American forces during the war in the Pacific, he was decorated by King George VI of England with the M.B.E. (Member of the British Empire), and is justly proud of this decoration. Because of his experience as interpreter for the American forces during the last war he was found to be very efficient, and his help was greatly appreciated.

Pastor Howse had made negotiations to lease land in Abemama, as the prospects for a mission here were very promising. And from other aspects this island seemed ideal for the establishment of the mission headquarters. However, just as the ship was about to leave for the return trip to Suva, our

missionary was advised that the lease arrangement had fallen through, due to pressure being brought to bear on the lessor by another mission body. Tobenabena heard of this difficulty and immediately came to the mission ship to offer portion of his land on which to erect the missionary's cottage and chapel. This land was inspected and found suitable, once again revealing God's leading hand.

In October of the same year the *Fetu Ao* once again arrived in the Abemama lagoon; and if you could have paddled out in a canoe you would have observed that the missionary had come to stay. There was building material of every description, a crate of fowls suspended over the stern of the ship, four-gallon drums in which were growing all types of tropical plants, and into the small cabin were crowded Pastor and Mrs. Howse and their five children.

The building of the mission home was promptly commenced and it was not long before the family were comfortably settled in a semi-native house. The Adventist message soon began to sound around the island, with Tobenabena as voluntary part-time interpreter and translator. For months he continued his service but had no desire to accept the doctrines of this new church. However, being a man trained in law, he was quietly weighing the evidence for and against, and at the end of twelve months he announced his verdict for the truth.

The question may arise in your mind: How faithful are these natives when they take their stand for God? Tobenabena's adherence to the mission notwithstanding other tempting offers is our answer. He has had three posi-

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## Statistician, Musician, and Poet

BESSIE C. TURNER



Brother Harry Stockton, versatile and beloved son of the first Australian Adventist.

"Father, there are some Yanks at the door and they want to see you."

Never was a visit more inopportune! Father Stockton was a coachbuilder, and on this Saturday afternoon he was busy shaping a panel for a dashboard. He had it curved perfectly and was subjecting it to the necessary heat. Just too much or too long and it would crack and be ruined.

With the fervent hope that the callers would not keep him long, Mr. Stockton, still wearing his leather apron, went to the door.

The Americans introduced themselves—Pastors Corliss and Haskell and Brethren Arnold and Scott. They presented a letter of introduction from another Stockton in America with whom our friend had corresponded for some time. They talked for a time and then the visitors left, after inviting Mr. Stockton to visit them at their home in Highett Street, Richmond.

"Father was coachbuilder to the Governor of Victoria," his son wrote years afterwards, "and all his work was of a high standard. When the interview was over, the panel was ruined. I remember well the rueful look on his face as he and mother stared at the charred timber. But what he received was worth much more than many panels."

Mr. Stockton was a staunch member of the Church of England, teaching a class of young men and keeping Sunday as strictly as he was soon to keep the Sabbath.

All through the week his thoughts kept turning to his visitors. Their brief conversation had aroused his interest, and on Friday afternoon he removed his apron and said to his wife, "I can't work any longer. I must go and see those Americans."

Next day, with his two small children, Harry and Minnie, father Stockton went to Sabbath school.

So history was made. The first two Australian children had attended Sabbath school, and later their father became the first ordained elder of the North Fitzroy

church. Mother was not long in joining them in Sabbath observance.

The results were inevitable. Mr. Stockton was told that he must either give up his new ideas or his class of young men. His relatives and friends told him he was crazy, and kept a sharp watch on all his doings. They used to follow the family down the street on Saturday nights, which were busy shopping nights at that time, just to see if he would "break the Sabbath."

Depression struck the country. The banks foreclosed on Mr. Stockton and his business failed, compelling him to close his shop and carry on his business at home. Heavy though the blow seemed at the time it proved to be a blessing in the end.

The family attended the historic Brighton camp, and there Minnie, with others, was baptized in the sea. Minnie and Harry Stockton were two of the first students to attend the Bible School in St. Kilda Road.

Funds were urgently needed to establish the Bible Echo Publishing House. Shares were sold at £1 each and an appeal was made for jewellery and other treasures to raise money. Mr. Stockton removed the heavy gold chain he was wearing, and like Israel of old, he and others laid their treasures before the Lord.

Soon father Stockton heard the call to distribute our books, and amid the tears of his family he sailed for Western Australia—seeming so very far away in those days of slow transport.

Minnie became forewoman in the publishing house, and besides this, she used

to stand on the street corners giving out hundreds of pieces of literature.

Harry was also carrying responsibility in the organization and studying to extend his usefulness. He took a secretarial course and his outstanding mental ability lifted him to the pinnacle of success. A Melbourne newspaper carried the caption: "Harry Stockton—Our Honour Man," and the college proudly proclaimed that he had secured the highest marks in their examinations for the whole of Australia.

Harry Stockton's gifts were varied and outstanding. He was a qualified accountant and auditor, a member of the Association of Secretaries, a poet, and a musician. He had an amazing fund of general knowledge and his familiarity with the things of nature made him a wonderful companion for his family and friends on the bush rambles which he loved. His remarkable ability to add up four columns of figures simultaneously left his associates gasping, just as his whimsical sense of humour and cheery spirit of helpfulness charmed them.

Many offers of employment in the business world were made to Brother Stockton, offers which would have brought great worldly gain; but their love for the advent cause made only one decision possible for Brother Stockton and his wife.

Many and varied were the positions Brother Stockton filled in his busy lifetime. He spent some years in the publishing work in Warburton, was connected with the Health Food Company, and was secretary to Pastor C. H. Watson when he was president of the Australasian Union Conference. He had been statistician for



### A WINTER MEMORY

H. STOCKTON

One azure afternoon ('twas winter late),  
Alone into the bush I tramped abroad;  
The low'ring sun, through aisles of gum  
trees great,  
Shed fretted golden glory on the sward.

The sarsaparilla's purple trails made friends

With wattle bloom, and orchids mauve  
peeped hushed  
From 'mid the grass; as if to make amends  
For haste, the gay boronia deeply  
blushed.

And other flow'rs were there. Deep in the dale

Rambled a tiny brook, and piled rocks  
lay  
Confused. Remote, half-hid in smoky  
vell,  
The city stood: and strife seemed far  
away.

Then peace, deep and serene, came to me  
there,

That comes when for my friend I breathe  
a prayer.



Father Stockton, who was the first to embrace the Adventist faith in Australia.

time before her death in May she was a frail little lady living in Warburton. Her heart was still full of love for the truth and her face lighted up as she looked back across the years to the days when the Americans came to the Stockton home with news of the blessed hope.

## Signs of the Times

### Lift, Brother, Lift

C. C. WEIS

A.I.U.C. Home Missionary Secretary

We have reached a crisis hour in earth's history. God has a message for this crisis hour just as surely as He had a message for the antediluvian world in the days of Noah. No other prophet was chosen by God to be used as His instrument in communicating the message of salvation to those about him.

Even so today every Adventist has a very definite responsibility in acquainting his neighbours and friends with the message of a soon-coming Saviour. How we all love to sing that beautiful hymn, "Lift up the trumpet, and loud let it ring—Jesus is coming again!" The trumpet at times may seem heavy, but when all hands lift, the burden becomes lighter.

The hour has come when the ministers and laity must join hands in lifting the trumpet of warning so that all may hear the clarion call that "Jesus is coming again." If all who are still in darkness could hear this trumpet, what a great day of rejoicing that would be! How can we send this great trumpet-call of warning across Australasia from coast to coast? The answer is by sending the "Signs of the Times" to every non-Adventist home in our communities.

One hundred pounds will send God's warning message to 235 homes in our neighbourhood each week for fifty weeks in the year. Each issue of the "Signs" contains an average of three sermons. If you could send three ministers to visit 235 homes in your neighbourhood once each week for a whole year, wouldn't you be willing to give one hundred pounds? Let the "Signs" do this for you. Fifty pounds will serve 117 homes, and so on.

An extensive "Signs" campaign will be launched during the month of August. Our pastors and church elders are putting all their energy into this campaign, and we feel confident that our church members will respond in a large way, by opening their hearts and their purses, to send "Signs" to thousands of homes.

Our division goal for this campaign is 47,500 subscriptions to 47,500 non-Adventist homes.

Realizing the importance of this part of our soul-winning programme the brethren assembled in conference during the Quadrennial Session, held in Cooranbong, passed the following action:—

"WHEREAS, We are living in the most solemn hour of history when the final signs of Christ's second coming are in

process of fulfilment, and when multitudes are filled with foreboding concerning the future, and

"WHEREAS, Present world conditions confront us with a mighty challenge to advance in every phase of evangelistic endeavour, and

"WHEREAS, A recent Inter-Union Committee action designated the 'Signs of the Times' as our missionary publication for which an annual campaign should be conducted among our churches,

"VOTED: 1. That we urge upon our people the desirability of greatly expanding the ministry of the 'Signs of the Times.'

"2. That we seek by God's help to increase the 'Signs' circulation by not less than ten per cent during 1955.

"3. That we encourage our people to use the 'Signs' as a means of following up the interests created through our various missionary activities."

The trumpet is heavy. We urge all hands to lift so that the trumpet call will ring loud and clear—"Jesus is coming again."

### "Signs" Wins Jamaican Prisoner and Others

H. K. CHRISTMAN

"Thou art found guilty of death, and thou shalt be hanged by thy neck until thou art dead, and may the Lord have mercy on thy soul." On the occasion of my recent visit to Jamaica, in a personal conversation with the young man on whom the death decree had been pronounced some years ago, I heard one of the most thrilling "Signs" stories of recent years.

The story had its beginning a little more than ten years ago when Aston Samuels became involved in a defensive altercation with a drunkard who had attacked him. The drunkard died as a result of the struggle, and Aston was dragged into a Jamaican court and pronounced guilty of murder in the first degree. Some of his friends interceded in his behalf, however, and as a result he was granted a retrial. Abundant evidence was produced to prove that he was not guilty of premeditated murder in the first degree and his sentence was finally commuted to fifteen years in the Jamaican penitentiary.

Pastor E. H. Schneider, Home Missionary secretary of the British West Indies Union, in a recent letter to my desk presents the thrilling story of subsequent developments through the intervening years in the following message:—

Brother Samuels was committed to the state prison, which is the General Penitentiary in Kingston. He was there eleven months and then was transferred to the Richmond Farm prison at Richmond in the Parish of St. Mary.

While there on the prison farm a Seventh-day Adventist passing by threw a "Signs of the Times" over the fence, and it landed near Samuels' feet. He picked it up and read with great interest of the

the union for some time prior to his tragic death.

Such a summary does not begin to tell of the hours beyond all reason which Brother Stockton gave to assist others. It was nothing for him to arrive in Sydney in the early hours of the morning. There he would board the pilot's launch and go down the harbour to greet a returning missionary or minister. Many tell of the lift to the spirit at the sight of his friendly face. Gone was the dread of long delay going through Customs. A word of recommendation from Harry Stockton, a few chalk-marks on the unopened cases, and it was all over.

Some charming poems and delightful melodies which deserve to be more widely known remain as a witness to his love for God and the great out-of-doors. "He was a composer of sacred music according to the best standards," is the opinion of one qualified to judge. In some instances the music was beautifully adapted to the words in each verse. Male quartette arrangements were often provided by Brother Stockton on request and three invocations for which he composed the music are regularly used in the Wahroonga church. At the close of his life he was composing a cantata on the second coming of Christ.

Mrs. Stockton, who was most appreciative of her husband's rare gifts, still lives in Wahroonga. She continues her interest in several choirs in which she and her husband sang together for many years.

Although none of the Stockton children are at present in denominational service, they are playing their part in church activities. Three who are well known are Esmond, at Wahroonga, Noel of Parramatta, and Merle (Mrs. Jack Ross) in Victoria. A niece, Sister Dickins, has spent a number of years with her husband, Pastor H. A. Dickins, in both Central Pacific and Bismarck-Solomons unions.

And Minnie? When I visited her some

return of the Lord. He noted in that "Signs" that a free correspondence course was offered to the readers of the "Signs." He immediately wrote to California asking that he be enrolled. His name was returned to the British West Indies Bible School, who sent out the course to Samuels, and he pursued it from beginning to end in the most diligent manner.

During the course of his study he was contacted by a number of our ministers and Bible school workers, and a real friendship developed. He was anxious to enrol the other inmates of the General Penitentiary to which he had been returned after a brief stay on the prison farm. He enrolled 180 of these, including a number of the warders, one of whom accepted the third angel's message and is now a member of our North Street, Kingston, church.

After serving ten years as a model prisoner his case was reviewed and he was released from prison in April, 1954. He immediately contacted the church and told them that he had been keeping the Sabbath for about seven years. He has applied for baptism and will soon be a baptized brother, journeying toward the kingdom of heaven.

Immediately upon his release he contacted more than 300 members of the family of the deceased asking their pardon in the offence that had been committed ten years before. He enrolled many of them in the British West Indies Bible School, and is now doing all he can to hasten the day when the Lord will come.

Thus the "Signs" continues its glorious ministry of bringing light and conviction and salvation to human hearts everywhere. Shall we not during 1955 make a larger dedication in behalf of those we love and who are on our prayer lists, and provide for them during the coming year the weekly ministry of our great "silent evangelist"?

—"Atlantic Union Gleaner."

## The "Signs" Does Save Souls

One of the most potent mediums for the spreading of the gospel message for these last days is the truth-filled paper known as the "Signs of the Times." Its regular visitation and its varied presentation of the truth hold an appeal that is hard to surpass. It is brief. It is topical. It is persistent. It prepares the way for the evangelist, and also confirms the message of the evangelist while he is speaking and after he has left the district. It endorses the message contained in our books, and it creates a demand for our books. It helps to solve the problem of the lay worker who feels unequal to the task of giving a Bible study. It adds weight to the work of those of our laity who are able to give Bible studies. This weekly paper has proved its worth.

Through the years the name "Signs of the Times" has come to mean a timely up-to-date periodical that is issued by the Adventist Church in many lands, and the "Signs" does save souls. While attending



a camp-meeting early this year I fell into conversation with one of our brethren who told me the following story:—

A number of years ago one of our members in South Africa posted regularly several copies of the weekly truth-filled periodical published in that land. These were sent to an old people's home in Bendigo. The mother of our brother was working in this old people's home, and regularly brought a copy of the paper home with her.

As our brother read this truth-filled magazine he began to realize that God re-

quired that His children keep the Sabbath holy. He began to put this into practice by keeping Sunday much more strictly than he had been accustomed to do. As he continued to read the paper, however, he came to the conclusion that Saturday was the day that God had sanctified, and not Sunday. He stepped out and began to keep the Sabbath. He also found his way into many other truths believed by us as a people. It was not until several years later than he came into actual contact with Seventh-day Adventists, but the magazine had done its work. Unknown to the person in South Africa who sent it, God had used the regular visits of the paper to save our brother's soul. He is rejoicing in the truth, and since his connection with the church has been a great blessing to many other people.

Such stories could be duplicated many times. The results of the "Signs" which you are circulating may never be known to you, but your faithfulness in sowing the good seed will be recorded in the books above. Why not make the most of the privilege afforded us in this coming campaign by greatly increasing the circulation of this magazine so ready to our hand.



## Around the CONFERENCES

### First-fruits of the Burnside Mission

MELVIN A. SKINNER  
Artist for the Burnside Mission

"And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan." Mark 1: 9.

Following the example of their blessed Lord, twenty-one dear souls who have been attending the Burnside Mission in Sydney stepped down into the water and were baptized into the name of the Father, and of the Son, and of the Holy Ghost.

This happy and blessed ordinance was conducted in the Stanmore church on Sabbath afternoon, May 21, by Evangelist George Burnside after Pastor Ralph Tudor had counselled the candidates on the importance and privilege of the step they were taking. These dear folk, along with others already baptized by Greater Sydney evangelists as a result of this mission, are the first-fruits of the city effort in Sydney.

At present the three angel's messages are being boldly proclaimed in Petersham, one of Sydney's closer suburbs, and every Sunday night, despite cold and rain, an attentive, deeply interested audience hears the truth of God for these last days. Another earnest group are already preparing

for baptism, and following customary procedure, baptisms will be conducted every few weeks during the mission period.

What an honour it is to unite with the true church, to share in the blessings and responsibilities of the household of God, to become brothers and sisters in Christ!

Remember this mission in your petitions to the throne of grace.

### Making Learning a Delight for the Juniors

Forty leaders of youth are enthusiastic about the convention held June 10-12 at the Eraring camp on Lake Macquarie for the elders and MV officers of the Avondale, Dora Creek, and College churches, also Hamilton, Wallsend, Toronto, Maitland, and Cessnock.

Pastor A. White, the Trans-Tasman Union Conference MV leader, stressed the importance of building up a programme library in each society, and introduced several new and helpful books. He also pointed out the value of regular MV executive committee meetings.

The discussion on recreation was led by Pastor L. A. Dyason, the North N.S.W. Conference MV secretary, who enumerated sound principles and gave the leaders a

number of new games for both indoor and outdoor gatherings.

Miss V. M. Flanigan, the assistant MV secretary, showed a number of original teaching aids for making MV "honour" subjects both clear and interesting to the juniors. For instance, a magical robot had been adapted for teaching facts of denominational history and other subjects. A moving wheel of double layers of coloured cellophane beautifully illustrated colour mixing for painting. It was shown that collections of rocks and minerals, also shells form a good permanent exhibition when mounted in plaster of paris. A fine array of timber, bark, leaves, and nuts all from one tree were grouped together on each different chart for tree study. Pet birds and mounted samples of the food suitable for each, working charts for stars, models of fungi, etc., make learning a delight to the youngsters.

It is hoped that more of these get-together conventions can be held.

## Diamond Jubilee Trumpets— Norfolk Island

OLIVE COATES

Ship ahoy!

The year is 1891, and a trim white-sailed schooner drops anchor at Kingston, Norfolk Island. Whence does she come, and who are on board? Curious eyes search for the answer and they do not have to wait long.

It is the missionary ship "Pitcairn" which has been sent by the Sabbath schools of America. Those on board have faithfully carried the advent message to Pitcairn and other islands of the Pacific; and now Pastor E. H. Gates and Brother A. J. Read and their wives step ashore on beautiful pine-clad Norfolk Island.

They visit the homes, pray with these lovable people, and leave literature. A cottage meeting is arranged, and so the third angel's message begins to sound on Norfolk. The islanders are much steeped in tradition, but a few hear the message gladly, and courageously face the bitter persecution which follows. Among these are Alfred Nobbs, the school teacher, and his wife, and Joseph Quintal.

After a few weeks the "Pitcairn" sails and Alfred Nobbs becomes the leader of the little flock. Faithfully the truth is delivered to those who will hear, and slowly the company grows till four years later, under the ministry of Pastor Cole, there is a membership of twenty-four and the Norfolk Island church is organized.

And now in 1955 sixty years have slipped by and we celebrate the diamond jubilee of that memorable occasion. With us is one lone charter member, Sister Elizabeth McCoy, daughter of Alfred Nobbs, who was later ordained to the gospel ministry and laboured so patiently on Norfolk Island.

"How long since you accepted the advent faith, Aunt Liz?" (as Sister McCoy is affectionately known to all) asked my husband in an interview during Sabbath school.

"I was only a young girl of sixteen when the 'Pitcairn' sailed into Norfolk, and I have loved the truth dearly since I first heard it back in those days."

"When were you baptized?" was the next query.

"Over sixty years ago."

"Were there others baptized that day?"

"No. I was baptized in the evening. My husband objected strongly, and went to get his uncle to help stop the baptism, but he was too late. We had gone down to the sea and when he found us it was all over." Sister McCoy added her testimony: "This message will triumph and I pray God that I will triumph with it."

A quiet reverence pervaded the sanctuary as the ladies' trio rendered "Precious Hiding Place" to commence the divine service.

Some congratulatory cables were read and also a letter from our veteran Brother A. H. Ferris recalling the building of the present church and the many ways in which the community as a whole assisted. The first stone was laid the day war was declared in 1914, and the last shingle nailed on the roof as the bells rang out the good news of peace in 1918.

The Norfolk church felt highly privileged in having Pastor W. E. Battye, the president of the Trans-Tasman Union Conference, to deliver the jubilee address. He said: "The Seventh-day Adventist Church is built on a sure foundation. This church is not just another denomination; but a movement based on prophecy."

The service concluded with the singing of the inspiring and majestic Pitcairn anthem, "Come Ye Blessed of My Father."

Highlights of the General Conference Quadrennial Session were related in the afternoon by Pastor Battye, and the

hearts of God's people on this small island were greatly encouraged to hear of the progress of the everlasting gospel.

On the following Wednesday, the 24th of May, the church members and a number of friends joined together in a fellowship tea, thus bringing to a conclusion our jubilee celebrations. May our heavenly Father keep us all steadfast so that we may be participants in the grand day of jubilee so soon to dawn.

## In the Heart of the Australian Bush

PATRICIA HANSFORD

It was an unforgettable experience for the young people who spent a week-end in late summer with two isolated families living in the heart of a great State forest of superb beauty in northern New South Wales.

To the call of a silver bell thirty-two young people assembled reverently around a big friendly fire for the vesper service on Friday evening. This happy gathering of Friends, Companions, Guides, and Master Guides from the Port Macquarie church had chosen to spend a week-end with the Everett and Patrick families, whose hospitable homes are surrounded by the stately beauty of the mighty Brill Forest in the mountains around the Hastings Valley.

A very enjoyable meal was provided by our hostess, Miss Eva Everett. In our opening meeting the leader, Sister J. D. Anderson, and her assistants, Mr. Robert Trood and Miss Elaine Tutty, directed our minds to the necessity of ridding our hearts of every stain of sin and making room for the indwelling presence of the Saviour. All responded to the call for consecration and entered heartily into the singing of the theme choruses.

After this good meeting we retired with thoughts of happy times ahead on the planned bush walks, studying the handiwork of God in nature, which is wonderfully exhibited in this virgin forest. There would be no shortage in the collection of named varieties of trees, flowers, and poisonous plants, and the observation of bird life.

At 6 a.m. all were astir. Morning watch and silent devotion, then worship and prayer bands, and finally a satisfying breakfast provided by Deers, Kangaroos, Koalas, or Wallabies, as the bands were named.

The little Koalas packed our Sabbath dinner, and we set off on a three-mile walk to the beautiful valley surrounded by towering mountains. Here the rippling accompaniment of the mountain stream was most audible as we knelt in silent prayer to open Sabbath school.

The singing of hymns and the music of cornet and flute resounded sweetly in both Sabbath school and the divine service conducted by Brother Trood.

After lunch we set out on a lovely ramble through the forest, among the ferns and palms and forest giants of a truly Australian bush. At the waterfall

## Norfolk Island Pine Trees

MRS. N. HORAN

*O Norfolk Island pine trees,  
So stately and grand,  
How picturesque and beautifully  
You adorn the land.  
On promenade and coastline  
Or hill tops of green;  
Your avenues magnificently  
Embellish the scene.*

*Friendly and fascinating,  
Charming and warm,  
Norfolk Island pine trees  
I see you at dawn  
Through my window by the sea,  
While your merry sweet song  
Interprets soft music the  
Whole day long.*

*Norfolk Island pine trees,  
Lithe and tall,  
With celestial blue skies  
Expanded over all,  
You are goodwill gifts  
From the great God above,  
Kindly given to earth as  
His gesture of love.*

—"Manly-Warringah News."

we worshipped again our great Creator for the many wonderful things we had seen. Here we set our course to follow the stream homeward.

Many were the "hitch-hikers" that attached themselves to us and caused exclamations from the fearful ones as the leeches introduced themselves by clinging persistently to us. Some of the party misjudged their footholds, but the hikers wondered if they were expected to follow the example of their leader as she gracefully disappeared into the refreshing icy water of this mountain stream. Home was reached by lantern light by those who chose to study stars, while the rest of the party went on and had hot soup and roast corn ready for tea.

Sunday morning all were again astir early, and the Kangaroos prepared two huge boilers of stew to be cooked by the river ten miles upstream. All the members of the resident families joined us, and in seven car and truck loads we made our way to the river.

After a good swim and a grand lunch of hot Kangaroo stew (purely vegetarian), with abundance of other good things, we assembled for semaphore drill, spelling out messages with flags, then a young people's forum, where the questions were enjoyed and the answers agreed upon unanimously.

On the way home some of the party reached the Look-out, climbed forty-five feet to the glassed enclosure and admired the magnificent view over eleven different mountain ranges out beyond Kempsey, even to the seashore about fifty miles away.

Around the camp-fire we gathered and thoroughly enjoyed listening to stories of God's guidance in the mission field, and of His answer to the prayer of Brother and Sister Trood and John Bunker that day. Songs, recitations, and stories, with musical items, made the evening pass all too quickly.

Monday morning found us all on the way to our respective homes.

### *Diamond Wedding*

In the evening of June 11, a diamond wedding celebration was held at the home of the honoured guests—Brother and Sister J. A. Powrie, of Balgowlah, Sydney.

They were married in Gisborne, New Zealand, on June 12, 1895, and the family roll call is now three sons, three daughters, eighteen grandchildren, and sixteen great-grandchildren. A number of these were present on this happy occasion. Members of the family best known are Pastor R. H. Powrie of Western Australia, and Sister Perry, who served with her husband, Pastor J. C. H. Perry, in the New Hebrides for a number of years and is now stationed in Perth.

Brother and Sister Powrie were recipients of many congratulatory telegrams and cards, also bouquets, baskets of flowers, and gifts. They were specially honoured in receiving telegrams of congratulation from Her Majesty Queen Elizabeth, His Excellency the Governor

General, Sir William Slim, and the State Governor and his wife, Lord and Lady Northcote.

Sister Powrie accepted the advent faith with her parents in 1890, at the age of sixteen years, under the instruction of the late Pastor Robert Hare, who was conducting a mission in Gisborne at that time. She has clear recollections of association with Sister E. G. White while staying in the same home. She heard Sister White address open air and church meetings. Pastor and Mrs. A. G. Daniells were also well known to Sister Powrie. Brother Powrie was baptized in 1899.

Looking back over the long road they have travelled together, Brother and Sister Powrie praise the Lord for His goodness and His personal care of them and their family.

The Adventist believers in Australasia congratulate Brother and Sister Powrie on their long and happy association together, and their fellowship with the advent band. On behalf of our readers we extend best wishes for such remaining years as God shall grant to them.

### *Aloha*

L. HAWORTH

Press Bureau Secretary, Wagga Wagga Church

Sabbath, June 11, was a day long to be remembered by all who attended the Wagga church. The morning sun streamed down as worshippers arrived for Sabbath school, and late comers had to search for seats as we had visitors from many centres, including Bega, Goulburn, Albury, and Temora. It was the last Sabbath that Pastor and Mrs. L. C. Coombe would be spending with us before their departure for Western Australia.

Brother R. Wilkinson reviewed our previous Sabbath school lesson and Brother F. Schowe took us step by step through the lesson. One could not help contemplating what a joy and blessing it would be if every church member was also a Sabbath school member.

When the hands of the clock had moved round to 11 a.m. and it was time for the commencement of divine service, not a vacant seat could be found in the church. Extra seats and forms proved most inadequate, and many people sat in cars or stood at the open windows to hear Pastor Coombe, the conference MV secretary, give his address. Very appropriately he chose as the text of his sermon 1 Sam. 7: 12: "Hitherto hath the Lord helped us."

It was fitting that on this day an investiture of JMV's should be held, and a number of children received their Friend badges and two were invested as Companions.

At 3 p.m. the church was once again filled to overflowing for the baptismal service, when four young people from Tumut received this solemn and sacred ordinance. Pastor Coombe again officiated at this beautiful ceremony.

In the evening a social was held to farewell Pastor and Mrs. Coombe and their

two boys. A happy family atmosphere prevailed and the high esteem in which these dear people are held was evident once again by the huge crowd which attended in spite of the coldness of the night, and also by the warmth and sincerity of the remarks made by the various speakers. Among these were Pastor W. M. R. Scragg, president of the conference, Pastor F. J. Butler, conference secretary-treasurer, and Pastor E. H. Clark, minister of our church here in Wagga.

On behalf of those present, Brother J. Keyes presented a wallet of notes to the guests and suitable gifts to Raymond and Graham.

This dear brother and sister carry with them the prayers and heartfelt good wishes of countless friends as they leave Wagga to further the cause of God in Western Australia.

### *We Learned to Pray*

EVAN McLAY

Remembering that men of power are men of prayer, we, the students of the New Zealand Missionary College, learned to pray during the Week of Prayer.

We were very privileged to have as our leader and counsellor, Pastor K. Satchell, MV secretary for the North New Zealand Conference. Throughout the many inspiring meetings that he conducted could be sensed his genuine desire for a revival of prayer.

The opening meeting on Friday night was a plea for the students to be God's men and women. Quoting Adam, Enoch, Esther, Jesus, and others as examples of persons who pleased God, Pastor Satchell urged us to open our hearts and thus receive a true blessing.

Sabbath divine service saw the principal, Pastor A. F. J. Kranz, in the pulpit warning us of the deadly danger of drifting away from salvation. The currents which caused Peter to drift were: sleeping when he should have been praying; following afar off; hiding his identity with worldlings; and denying Christ. Similarly, there are currents which may and do cause us to drift away. They are: formal religion, worldliness, too much activity, so that Jesus is shut out, and ease with regard to spiritual things.

Sunday night was the best of the whole week. Quoting the days of Pentecost, Pastor Satchell showed how all must be of one accord before God can be expected to bless the college. All present were deeply moved, and after the meeting a reverent spirit pervaded the halls as students could be seen asking forgiveness of each other, writing letters to persons wronged, or offering silent prayer and meditation to their Saviour.

From then on the college body showed a new spirit; actions showed lives being transformed.

Each morning during chapel period Pastor Satchell directed our thoughts on prayer. "Prayer," he stated, "is a science to be mastered." We must experiment with prayer and to do this we must learn



to pray. We could do no better than to follow the example of Abraham, Eliezer, Jacob, Hezekiah, Moses, and Jesus. These all prayed and received answers. Some private prayers God cannot answer, especially those which come from a heart in which there is still unconfessed sin or selfish motives. But God must answer the petition of one who asks for power to overcome sin, for holiness, or for the infilling of the Holy Spirit. We all failed, the speaker said, in not pausing at the end of public prayer; and so since that time all public prayer at Longburn has been marked at the close with a reverent pause, to give time for God to answer us. This prayer life will also bring forth fruit in the way we dress, speak, care for our body, and choose our associates.

Each evening meetings were conducted by various members of the faculty. Such subjects as the Pearl of Great Price, Nathanael, The Experience of Peter in Escaping from Prison, and The More Excellent Way, were presented.

The last Friday night the chapel was filled to capacity as Pastor R. A. Anderson from the General Conference encouraged us in the Christian life. He told us that the Christian life is full of joy although the world around us is beset with fear and frustration. The Christian life is also a life of victory and we should sing only hymns of victory. He then went on to inspire us to service for our Master, quoting the example of a Mr. James in Texas who bought the new doctrine-teaching films, hired a hall in which to screen them, and won many people to Christ.

Although we were all reluctant to see the Week of Prayer close we were thrilled as at the Sabbath service on the last day Pastor Satchell drew our attention to that wonderful city above that is beyond all human imagination. As on this earth we feel the joy of service for our Master and King, even so in heaven we will have our reward—the crown of life. After the singing of "Yes, We'll Gather at the River," many remained standing to give their personal testimony to God.

## Claiming the Power of the Holy Spirit

R. A. SALTON

On Sunday and Monday, June 12 and 13, revival meetings were held in the Stanmore church, Sydney, to seek for the spiritual refreshing to which God has been calling His people for more than sixty years.

A number of church members from various surrounding churches came along and some spent the whole of each day with us. Suitable messages from God's Holy Word were delivered by Pastor Weis, the elder, Brother E. Hosken, and myself.

Wonderful testimonies were borne to the power of God in healing the sick. One brother spoke of the recovery of a man who had lost ten ribs. Another testified that a sufferer with cancer had been healed. Other experiences were related which demonstrated clearly the operation

of the Holy Spirit in those who go out to do missionary work. One brother told us he had been delivered from the "tongues movement." He used to speak in tongues, but has since learned that he was controlled by an evil spirit and not by the Holy Spirit. He is rejoicing in the third angel's message.

Some who had been keeping the Sabbath for only a few weeks and had been rejoicing in the advent truth as far as they knew it, entered into an experience of power through the Holy Spirit.

On the last afternoon, an elderly gentleman, seeing the church door open, came right in and recognized by the happy faces of the worshippers that they were Christians. He himself is a Christian and a singer. He sang a solo that thrilled the listeners. A Bible instructor present invited him to attend Pastor Burnside's mission at Petersham.

One good sister, a new Sabbath-keeper who, with others, had prayed for one of her sons, had the joy after she went home of having this son embrace her and say that he intended to observe God's holy day. Her husband, who had been in the faith only a few weeks, is entering into a new life. He is already working for the Lord and testified of a change having come into the home through the entrance of the truth into their lives.

Prayer meetings were conducted, souls were revitalized, old and new members went away from the meetings knowing that the power of God had been manifested to them in a new wine of life experience. Some wanted to know when there would be another revival series.

In these revival meetings there was a

## Sonnet

H. STOCKTON

To Thee, great Lord of hosts, for help we cry

In hour of earth's deep need for latter rain.

Search deep our hearts; cleanse us from every stain;

Then, Spirit-filled, in faith we shall draw nigh.

Souls die in darkness; help, Lord! lest we deny

To weary hearts the Word that heals sin's pain;

Fresh courage send, that ere Thou com'st to reign

Earth's farthest isle shall learn of Thee on high.

The years rush by; vast fields unentered call

That men go forth in haste to spread full wide

The tidings glad. Fill now our hearts with love

For Thee, and we shall give ourselves, our all;

Then soon, with work complete, at Jesus' side.

We all shall gather in our home above.

holy joy and happiness, an uplifting power, and the deep movings of the Spirit of God. Hearts and souls were revived. Refreshing is already on the way. May we eagerly share in this outpouring by having our hearts prepared.

## Ordinance or Communion Bread

On request we publish this recipe, kindly supplied by Sister W. Schowe, senior deaconess at the Australasian Missionary College church:—

Speaking of the Passover feast, Ex. 12: 15 mentions that unleavened bread is used. In Ex. 29: 40, this bread is referred to as made with one-tenth deal of flour mingled with a quarter part of a hin of beaten oil.

In Lev. 2: 4, 5, the unleavened cakes are of fine flour mingled with oil. The fine flour was the only flour used in those days—wheatmeal. White flour came in at a much later date. The oil used in those days was the oil of the olive, so common at that time.

In Ex. 29: 40, beaten oil is referred to.

To three tablespoonfuls of oil, add 1 level teaspoon of salt. Olive oil is not liked by many, so a vegetable oil could be used—maize, peanut, Chefol, or soy-bean oil. If none of these is available a vegetable shortening could be used.

Add five tablespoonfuls of cold water, beating the oil in slowly with a fork or beater; add one cup of sifted wholemeal. Mix to a medium dough, knead for a few minutes.

Roll out to a thin sheet, mark into squares of a half to a three-quarter inch, and cut into blocks about four inches square—so they may be more easily lifted with a spatula and placed on a baking slide. Prick with a fork. Bake in a medium oven to a light shade of brown. They will brown easily. The marking with a knife helps to break the bread easily.

## Buy the Truth and Sell It Not

When the late Pastor G. F. Jones was a missionary in Singapore many years ago, he reported this incident:—

"A few days ago in this city, at a leading auction room, there was some lively bidding over a book. It started at 50 cents. As it was examined by several people it was noticed that some, as soon as they saw the title, dropped it as though they feared a serpent would bite them. They were members of a prominent church here.

"Several others, who are wealthy merchants here, carefully examined the book. It was faded and old and seemed of very little value; but the bidding continued, and rising hotly at the rate of 50 cents a bid, was knocked down finally on the sixteenth bid, to one of Singapore's wealthiest young merchants. The book was 'Daniel and the Revelation,' cloth cover."

# The WORLD VISION



## Preaching Our Message of Hope in Taipei, Formosa

MILTON LEE

For the last four months an evangelistic effort has been conducted in the city of Taipei, Formosa. God has greatly blessed these meetings. Thousands of Chinese have listened to the gospel messages of hope that have been preached to them in their own tongue. Many government officials have attended. A large interest has been created, which now is being followed up by personal work and Bible classes. A goodly number are preparing for the first baptism, to be held in May.

Last autumn when plans were being laid to hold a mission in Taipei, the big problem was to secure a suitable meeting-place. Naturally, our thoughts went first to the City Hall, a beautiful structure with over two thousand cushioned seats. But this was the hall used by the National Assembly, the Legislative Yuan, and all important government departments. In this hall the president, the premier, and other leaders frequently address the people. Could we secure the City Hall for an Adventist-sponsored series of Bible lectures? We had been denied the privilege two years previous. But we decided to try again.

We went to General J. L. Huang, head of the Combined Services of Supply for the Chinese military forces. He happened to be the newly chosen chairman of the City Hall management. This outstanding military leader was well acquainted with our medical work, and we had petitioned God to make him receptive. Our visit proved fruitful beyond all expectations. Within twenty-four hours a letter came guaranteeing us twenty nights to preach the gospel in a hall dedicated to the memory of the late Dr. Sun Yat-sen, China's national hero.

Since that time another distinguished official, the manager of the hall, has exclaimed repeatedly, "Never before has any organization, religious or political, been permitted to engage this hall over such an extended period of time."

The opening night, November 28, 1954, found the auditorium crowded with a capacity audience. Many officials and important people of the city were in attendance. In the opening exercises, Mr. C. K. Yen, governor of Formosa, spoke favourably of the work of Seventh-day Adventists, and Mayor K. S. Kao commented upon the benefits of Christianity. Mr. T. F. Chang, head of the Legislative Yuan, and Mr. T. H. Mo, head of the Control Yuan, sat on the front row. The premier sent his regrets that another meeting pre-

vented his coming, but he complied with our request to write our campaign motto in his own Chinese brush characters, which interpreted were, "Revive Faith and Virtue." General Wang Whu-ming of the air force sent a personal letter promising to attend, but some last-minute business kept him away.

Truly, the glory of the Lord went forth from that hall. The newspapers all gave favourable write-ups of the lectures. The assistant editor of Nationalist China's official news organ, "Central Daily News," attended nearly every night, and placed a brief item in each issue. The "Shin Sheng Pao," Formosa's most widely read paper, agreed to insert a copy of our handbill free of charge within the folds of every Sunday edition.

The rules for entering the hall were somewhat strict. The management insisted that each person have a ticket. Guards were stationed at the entrance each night to weed out undesirable characters or persons improperly dressed. However, after a few nights these restrictions were relaxed. But the whole atmosphere lent itself to quietness and order. Never before have I spoken to such an attentive and respectful audience.

The Lord opened the way for us to call on various national leaders. During the campaign it was my happy privilege to explain some of our principles of faith in personal interviews with Madame Chiang Kai-shek, General Hwang Chieh,

chief of ground forces, and General Sun Li-jen, presidential aide-de-camp.

A lasting friendship was formed during those meetings with General Wu, general manager of the City Hall. At first he apparently resented the fact that General Huang had promised the use of the hall to us. But when we left his final words were, "Please come back any time you wish."

Meetings were held in this hall for twenty nights, the average attendance being well over one thousand a night, with at least seven hundred in regular attendance. At the close of this series we moved from the City Hall into the chapel of the Girls' Normal School. The attendance in this new place was excellent. We have just concluded another series of twenty lectures there. More than two thousand people have left their names for literature. Nearly one hundred signed decision cards to keep the Sabbath, and fifty-five have requested to join the baptismal class to prepare for the first baptism.

Only God knows the extent to which the gospel has been preached during this campaign. We ask you to pray that the seed sown may bear fruit unto repentance in the lives of hundreds who have listened.

—"Review and Herald," 19/5/55.

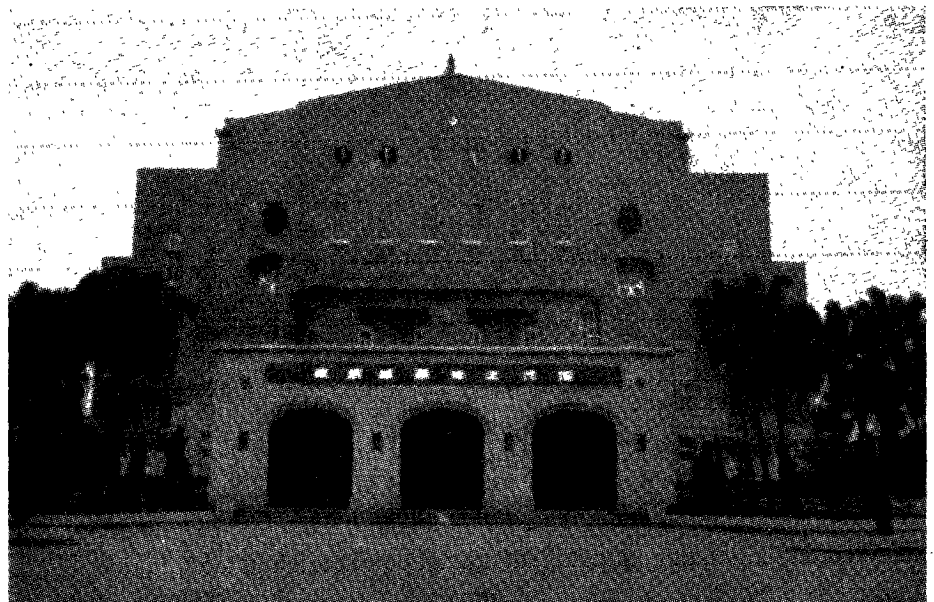
## Keep on Praying for Masako

W. L. PASCOE

Treasurer, Far Eastern Division

Readers of the "Australasian Record" may be interested to hear further about Masako Ishii, the Japanese young lady whom I met recently on a train travelling from Tokyo to Naraha.

While I was returning through Japan from Korea, Dr. R. S. Moore, principal of the Japan Missionary College, told me that since our first contact with Masako,



The large Chung Shan Hall in Taipei, Formosa, where evangelistic meetings were held recently by Milton Lee. Chinese characters over the entrance translated mean "Present Light Bible Congress."



when she enrolled in the Voice of Prophecy Bible Correspondence School, she has visited his home every Friday evening to study the Bible.

When Masako first sought his help in studying the Word of God she asked if he would mind if she brought five of her friends with her. Of course Dr. Moore readily agreed. At the close of the first study Masako said she was most embarrassed because eight of her friends, instead of five, had come to her home all wishing to visit Dr. Moore's home to study the Bible. Masako had told them she had asked permission to bring only five, therefore three had returned to their own homes disappointed that evening. Dr. Moore told her to bring all eight friends next Friday night, and since then all nine young women have come regularly to his home for Bible study. They have accepted every point of truth so far presented.

Dr. Moore told me that none of these young women have any background of Christianity whatsoever. None of their relatives were Christians, none had seen a Bible before. They did not know the name of God and scarcely had heard the name of Jesus Christ.

Recently, one of the girls was so impressed with what she had heard about the way of salvation that during the week she wrote Dr. Moore a letter saying: "Until now it has been as though I have been living in a land of eternal darkness. But suddenly a wonderful light has shone all about me, and a great happiness has come into my heart."

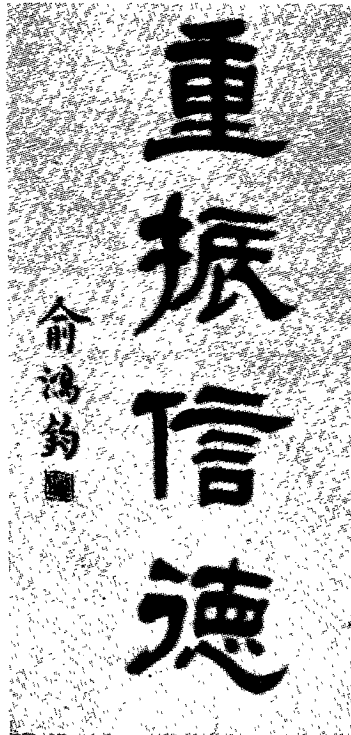
I wrote to Masako offering to send her a Bible if she did not have one. Her reply came a few days ago: "I have not a Bible. But I learn that Bible is very wonderful book. I want a Bible very much. If you send me a Bible in the Japanese language I am very pleased." Masako will soon have her Bible.

Kindly pray for Masako, and for her eight friends, and for the countless others in Japan and other lands who are seeking for the Light of the world.

### Far Eastern Division Newsograms

Korea has just completed its first post-war Ingathering campaign. Latest reports indicate that their full objective of 1,000,000 whan has been reached. The tremendous growth in membership, as well as the number of candidates preparing for baptism, indicates a strong work by the laity as well as the ministry. They had 973 baptisms last year, making the total membership in the Korean Union 5,315, which is an all-time high.

In very few places throughout the world has a stronger lay movement been conducted than in the Philippines. In the South Philippine Union 365 lay preacher certificates were issued during the first nine months of the year 1954, while 1,624 are reported to have been baptized through laymen's efforts during the same period of time. Some individual lay



Chinese motto specially composed and written for the Taipei meetings by Premier O. K. Yui. The words mean "Revive Faith and Virtue."

preachers have won as many as sixty and seventy souls a year.

The record in the North Philippine Union is equally encouraging. We are told there are 102 active lay preachers at present in the union, each of whom holds a series of cottage and public meetings throughout the year. One of their most outstanding lay preachers has a record of thirty-one souls won. Several disasters occurring in that field recently have demonstrated the value of an organized welfare programme and the need of our being constantly ready.

First in importance in the South China Island Union Missions is the good harvest of souls, according to the president, Pastor E. L. Longway. 215 baptisms in Taiwan (Formosa), and 196 in the Hongkong-Macao area give a total of 411, which is a record for this little union. These results came about through sustained evangelistic efforts with all branches and departments of the church contributing to the success of the year's work. Efforts have been held in every church and company in the union during 1954, and all of these have been fruitful. Our membership at the beginning of 1951 stood at 697, while at the end of 1954 it had increased to 1,563, or a gain of 866 over the four-year period—well over 100 per cent gain.

Our two training schools are having their best year since the organization of the union. Enrolments have been good, with around 180 in Hongkong and 160 in Taiwan, including twenty students in the nurses' training course. In Taiwan we have eighteen of the young tribespeople who have had but one or two years of

training. They are bringing many of their own people into the truth. We expect at least thirty of the students in Taiwan will be baptized before the close of this school. At our Hongkong Training School 126 young people are in the baptismal classes.

We have three mission schools and two church schools in the Hongkong-Macao Mission, with around 700 students enrolled.

Work was started on Guam only nine years ago, reports Pastor V. E. Kelstrom, president of the Far Eastern Island Mission. Since the first baptism of eleven souls nine years ago, our membership has grown to 256. We now have three schools with eight teachers and a total enrolment of 106. The most rapid growth has been seen in the school at Agana, Guam. It has grown into a full twelve grade academy with four teachers and fifty-seven students.

### God Stays Plague for Tithe-payers

A. Z. RODA

President, Southern Mindanao Mission

The people of Southern Mindanao, Philippines, are today passing through a painful travail of famine and want. The Philippine Government recently was prompted to send several million pesos for relief. The social welfare is pouring out food and clothing in order to encourage people to remain where they are. But suffering and misery persist, and the exodus to seek relief elsewhere continues. This untold suffering is the aftermath of three consecutive years of devastation of rice fields at harvest season which was wrought by millions of rats. The government is doing what it can to help the people fight these rodents by every conceivable means, but the plague continues.

The agony of the people is great; for today the fields are all golden grain, with the promise of a rich harvest tomorrow, when suddenly they are laid waste in one night!

But herein comes a beautiful page of the story—an Adventist story. Many people today are wondering why the Adventist farms are left unmolested. Why is it that there seems to be a demarcation line between the Adventists and the suffering public? There seems to be an Unseen Hand that stays these destroyers when they come near the Adventist farms. They ask them what their talisman is.

A certain brother in Pantindeguen, Midsayap, Cotabato, was having an unusually rich harvest, while all about him was complete devastation. The neighbours no longer could hold their peace, and so they asked our brother his secret. Being a good lay preacher, our brother gave them a real Adventist study on the joy of tithe-paying and the fruits that accrue. And his text was one we all know—Mal. 3: 8-10. "Bring ye all the tithes . . . and prove Me now. . . . And I will rebuke the devourer for your sakes."

And because they see with their very eyes the evidence, the people say, "The Adventists are the people of God." As a

by-product of our brother's faithfulness and testimony, there is today a good group nearby preparing for baptism and church membership.

Recently word was received from one of our people from the devastated areas, his testimony ringing with delight: "Pastor, I am happy to pass on the good news that though the farms all around me have suffered totally from the scourge of rats, the plague was stayed, and my farm was untouched and unmolested."

Pastor Loreto Duriquez writes: "The curse is proving a great blessing to many of our people, for God is fulfilling His promise of deliverance to those who are faithful in tithe-paying."

Surely, though the plague is seemingly a curse, it has brought unmeasured blessings upon our people and fortitude to their souls through their rich experiences of deliverance. And they have become living witnesses to an unbelieving world.

—"Review and Herald."

thyself from the dust [of unconcern]:... loose thyself from the bands of thy neck, O captive daughter of Zion." "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Isa. 52:1, 2; Rom. 13:11. The great prophetic clock tells us it is the midnight hour, and the church sleeps on. The crisis of the world is come, and the church is at ease; Armageddon looms big on the horizon, wars and rumours of wars menace the world like an angel of wrath, and the church is hardly disturbed. A war of atomic bombs is about to engulf human civilization in wholesale slaughter. A guilty, sinning world is rushing without a saviour towards the final judgment, and the masses of the church lift not a finger nor utter a cry of warning; but still go on indulging in pleasure, adding house to house, more stocks and bonds. They seem to have forgotten that these things will all go up in smoke in the judgment fires of the last days. "But the day of the Lord will come . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? . . . Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:10-14.

## Minimum Versus Maximum Christians

J. L. TUCKER  
Pastor, Quiet Hour Broadcast, United States

Minimum Christians are everywhere. The church is full of them and the cause of God suffers greatly because of them.

The Christian church is plagued with this loathsome disease called "minimum." We are content to do little when we could, under God, do so much. One zealous worker for God truly said, "There is no limit to the usefulness of one, who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God." Christ said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12.

Jesus was an untiring worker. His zeal for His Father's house and salvation of souls drove Him ever onward. "I must be about My Father's business." "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

There is a terrible apathy among preachers and church members that must make the angels stand in amazement and weep in sorrow. Love of ease, freedom from responsibility, unconcern over the progress of the gospel and the state of sinners, is the attitude of the vast majority of those who call themselves Christians. God has a startling message to minimum Christians, these lovers of ease in the church. "Woe to them that are at ease in Zion." Amos 6:1. When our patient, long-suffering God pronounces a woe, we ought to wake up and take warning. Jesus pronounced a woe upon the cities of Bethsaida, Chorazin, and Capernaum. "Woe upon thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. . . . And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained

until this day." Matt. 11:21, 23. We travelled over this country where once these two cities stood, and not a single trace of their existence remains. Only a few ruins mark the spot of ancient Capernaum. So I repeat, when God says "woe" to the ease-lover we had better wake up, sit up, get up, and take notice.

God speaks of His ease-loving church as being asleep. He calls, "Awake, awake; put on thy strength, O Zion. . . . Shake

*While we should labour diligently in our chosen calling, we must never forget that earthly treasure offers no security, and will vanish away at the last day unless laid up as treasure in heaven.*



This is no time to be adding farm to farm, to be accumulating vaster holdings of stocks and bonds. This is the hour for every possible curtailment of personal wants and worldly desires, that we might really assist in finishing God's work. Let's get our hearts into finishing God's work, rather than in our extra farms, our other houses, and the hoarded stocks and bonds. Jesus admonished us to "lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven [in souls won], . . . for where your treasure is, there will your heart be also." Matt. 6:19-21. It is not our words, but our deeds that prove our love and zeal for God's cause. Our theology must be right and backed up with a consistent do-ology. We are not saved by works, but saved people have good works; we are constrained by love—the love of Christ.

Christ Jesus our Lord was a worker, not a minimum, but a maximum worker. He gave His best, He gave His all. The zeal of His Father's house, or cause, consumed Him. (See John 2:17.) Christians are to be like their Lord. That is the goal. "We shall be like Him, for we shall see Him as He is." 1 John 3:2. Do we dare call ourselves "Christians" and still remain in the minimum group? General Booth, when asked the secret of his achievement, said, "God has had all there is of me." What would happen during the remainder of 1955 if every man and woman, every boy and girl who names the name of Christ, would put with consecrated hearts, their all into God's hands for service. If our energy, our talents, our thoughts, our words, our properties, our bank accounts; and our riches were used wholly to advance the kingdom of God and the coming of King Jesus, millions now without Christ would be swept into the fold.

Some years ago a college student attending North-western University in Evanston, a suburb of Chicago, had joined the life-saving crew, in which he became famous. One morning word came that a steamer was in distress. Students hurried to the shore. The ship, "Lady Elgin," was not only in distress, but going to pieces under the power of the storm. Passengers and crew were in immediate danger. Among the life-saving crew were two brothers from Iowa. One of them stripped off all surplus clothing and swam out, bringing one passenger to shore. He went again and again until nine were safe on the shore of Lake Michigan. He was chilled to the bone. As he stood there, trembling before the fire that had been kindled, he saw others in peril. He said, "I must go!" His comrades sought to dissuade him, saying that it would not be a rescue but death to himself. He broke from the crowd and plunged into the water, bringing back one, two, three more, making twelve. But he was not done, though it was hard to see how his freezing, exhausted body could stand such a strain. He brought in seventeen. Almost unconscious, he was carried to his room. As he lay on his bed he kept asking, "Oh, did I do my best? Did I do my best? I'm afraid that I did not do my best." All

night long he seemed to be in a delirium of restlessness. His brother sought to console and comfort him by saying, "But, man, you saved seventeen!" "Oh," he said, "if I could have saved one more!"

Fellow Christians, have we done our best? Where is the concern over lost souls? Where today do we look for maximum in consecration, maximum in service, and maximum in giving? Where are the Whitefields, Wesleys, and Mullers



### The Seeing Heart

"Having the eyes of your hearts enlightened." Eph. 1:18, R.S.V.

ADLAI A. ESTEB

O God, cut eyes into my calloused heart and braip,

That I may see along each street and road and lane

The broken hearts that form the human map of pain.

God help me see.

O God, cut ears into my heart of stone, I plead,

That I may hear the anguished cries of human need

And by my loving service verify my creed.

God help me hear.

Since Thou didst love the world so much, with love so kind,

Since Jesus came to show us how to seek and find.

How can our hearts still be so cold and hard and blind?

God help me feel.

O God, give me a heart of flesh so I can feel,

Anoint my lips, these languid lips that sin doth seal,

That I may speak, in love and power, time's last appeal!

God help me speak.

among the ministry and laity today? Whitefield was a maximum worker. Seldom did he preach less than fifteen times a week. We are told that for thirty-four years he averaged ten sermons a week. Wesley was an untiring worker. After he was thirty-six years of age he travelled (by horse-back, carriage, or walked) 225,000 miles and preached 40,000 sermons; some to large audiences of many thousands. He continued to preach until a few days before his death at the age of eighty-eight. George Muller died at the age of ninety-three years. After building and maintaining the mighty orphanage of Bristol by faith, he began his great evangelistic tours at the age of seventy, travelling 200,000 miles, preaching to an estimated three million people. He kept up this maximum endeavour for seventeen years, until he was eighty-seven years of age. These men did not have radio or aeroplanes, cars or trains, but they had the love of Christ in their hearts and a passion for lost men in their souls, and a zeal that spurred them on, to do and dare for the kingdom of God.

(To be concluded)

### Healthful Steaks for Vegetarians

R. W. GROOM

Australasian Manager, Sales and Advertising, Sanitarium Health Food Company

The Sanitarium Health Food Company's new food products, gluten steaks and soy beans, are finding their way on to the tables of many hundreds of satisfied customers.

Recently, a leading vegetarian society in Victoria gave quite a lot of free publicity to both these products, promoting their use by demonstrations, lectures, and advertisements in their magazine.

The soy bean differs considerably from the ordinary haricot or navy bean now in general use. These two varieties of beans used generally by manufacturers for canning with tomato sauce are not to be compared with soy beans in protein value. Soy beans also have a relatively lower starch content than other beans and are therefore helpful in regulating the diet of those who require only a small starch intake.

The protein of properly cooked soy beans is of very high quality, ranking with that of animal sources in this regard. Soy beans are therefore particularly helpful in planning for an adequate protein intake on a vegetarian diet.

The flavour of soy beans is very pleasing also, and served with tomato sauce as an entree makes a perfect substitute for meat.

The Sanitarium Health Food Company are preparing baked soy beans in 8oz and 16oz. tins and they only require heating before serving.

Gluten steaks also have been prepared to meet the need for variety in vegetarian entrees. In itself gluten does not contain the balanced proportion of the food elements necessary for a good meat substi-

tute; but in the preparation of Sanitarium gluten steaks our food research department has, as the result of successful experiments, been able to provide our customers with a steak which has a much higher food value than gluten alone.

These delicious vegetarian outlets are also available in 8oz. and 16oz. tins and while they are pre-cooked they should not be served straight from the tin. A little further preparation before serving is necessary. For the benefit of our readers two popular methods of serving Sanitarium gluten steaks are suggested:—

1. **Broiled Steaks.** Dip steaks in egg batter, then in bread crumbs. Add a teaspoon of oil to each steak. Broil quickly on both sides and serve with vegetables.

2. **Braised Steaks.** First braize onions, then add gluten steaks. Braize together slightly and serve with marmite gravy, add salt as desired.

We sincerely hope that these two good health food products will find their way on to the tables of our readers, and that by their recommendation many friends will also find good health and eating enjoyment by their use.

## Sabbath School Lesson Help

H. W. LOWE  
Associate Secretary, General Conference Sabbath  
School Department

For Sabbath, August 27, 1955

### THE ASSAULTS OF THE ENEMY

The assaults of Satan upon the people of God obviously must intensify as the end approaches. "Satan's attacks against the advocates of the truth will wax more bitter and determined to the very close of time." ("Testimonies," Vol. IX, page 239.) We may expect every form of deception and oppression in these onslaughts—political, religious, economic, with all the subterfuge and ferocity of which the arch-enemy is capable. Revelation 13 shows the extent to which pressure will descend upon the faithful.

The early advent (Millerite) expositors were practically all agreed that the first beast of Revelation 13 was the Papacy, but they were silent on the identity of the second, no doubt because this was a realm in unfulfilled prophecy on which they had little light. The Constitution of the United States came into being in 1789. That was less than a decade before the wounding of the papal power. Wesley wrote significantly (of the second beast) in 1754: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—"Notes on Revelation 13."

What De Tocqueville called "the spirit of religion and the spirit of liberty" combined in America in a unique manner, so that the prophecy of the "two horns like a lamb" (Rev. 13: 11) naturally impressed Seventh-day Adventist pioneers. The United States gathered strength with mounting population and prosperity, and later, after two global wars, it was inevitable that her voice of world leadership should be heard. From that point we approach unfulfilled prophecy once more, with certain definite signs to guide us.

"He spake as a dragon." "The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast.

And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast,' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the Papacy."—"The Great Controversy," page 442. (See also Lesson Quarterly, question 12 and note.)

It does not require unusual penetration to see that in our present divided and distraught world, the cry for some central authority to which the nations may look with respect is turning the eyes of many nations Romeward; and since papal influence will become stronger in North America, the prophecies of Rev. 13: 16, 17 will be fulfilled. The jubilee of Pope Leo XIII's encyclical "Rerum novarum" in June, 1941, gave Roman prelates the chance to declare, as they still do, that Rome has sound social doctrine as an alternative to exaggerated capitalism on the one hand and extreme communism on the other, thus promising the reordering of the world and the return of mankind to faith and reason.

### MEANING OF "WONDERS"

"And he doeth great wonders," etc. The word translated "wonders" literally means "signs," and is the same word rendered "a great wonder in heaven" in Rev. 12: 1, 3, which introduces an interesting group of words: For example, 2 Thess. 2: 9, reads: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders." While not from the same word as "wonders" in Rev. 13: 13, there are significant comparisons to those who expect last-day deceptions to overawe the world. "A sign is intended to appeal to the understanding, a wonder appeals to the imagination, a power (dunamis) indicates its source as supernatural." (Vine's "Expository Dictionary of New Testament Words," Vol. IV, page 228.) In the great apostasy there will be enough truth to appeal to the understanding, sufficient esthetic

ritual and political power to grasp the imagination, and "the spirits of devils, working miracles" (Rev. 16: 14) will supply the supernatural.

The appeal to the miraculous has long been apparent in ancient paganism, in spiritism, and in many of the creeds of pagan origin. Seventy years ago G. H. Pember wrote in his book, "Earth's Earliest Ages," page 368: "And since spiritualism is merely a revival of the influence which first produced paganism, while Popery is nothing but paganism under a changed name, . . . it seems likely that these two systems will presently find no serious obstacle to their amalgamation."

Rome's unchanging purpose to conquer the world is well known. That Spiritism has designs to unite all religious systems is not so well known, but Pember quotes a paragraph from Herbert Noyes' "Enumeration of the Missions of Spiritualism," point 17 being as follows: "To winnow the wheat of truth from the chaff of theology, and reconcile antagonistic creeds by eliminating their errors, and making manifest the spiritual truths which underlie all systems of religious belief in the world."—*Id.*, page 369.

Protestantism enters the picture because many branches of it openly favour Roman ideas and doctrines. Any religionist who believes the basic fallacy of spiritism—"ye shall not surely die"—is a potential victim of all the errors arising therefrom. And Protestantism is largely under this deception. Entranced by the world-church idea, ensnared by errors gilded as truth, enforced by the arm of a dominant state, the masses will fall easy prey to "the man of sin." The remainder will face enforced homage. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

"Except those who are kept by the power of God, through faith in His Word, the whole world will be swept into the ranks of this delusion."—"The Great Controversy," page 562.

### A THREEFOLD UNION

We are told that when a union is formed between Romanism, Protestantism, and spiritism in this democratic republic, we may expect repressive Sunday laws and other such compulsive legislation that would stifle liberty, control the conscience, and send us reeling back into ages of darkness. "As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—"Testimonies," Vol. V, page 451.

For the consolation of God's "little flock" confronted with such a colossal confederacy, we have this assurance: "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 13.

## Life Sketch of Sister Robert Hare

A. G. STEWART

Henrietta Johnson was born in New York, U.S.A., March 21, 1865, and passed quietly away June 27, 1955, at the Wahroonga Sanitarium. Her forbears came from England, following the lead of the Pilgrim Fathers, and settled in New York, where Henrietta, the eldest in a family of eight, was born.

With the development of the cotton-growing industry the family moved south to Maryland, where the children attended school. Following the revolution that took place during the Civil War, in which Mr. Johnson took part, the family left the east, crossed the prairies, and settled in Humboldt, Eureka, on the north coast of California. Here Henrietta, having qualified as a public school teacher, commenced her profession. Being of a friendly nature and endeavouring to live in harmony with all who loved the Lord she encouraged the ministers to visit her school. The Johnson family were Episcopalians, and Henrietta faithfully studied her Bible and church ritual. This study led her to the conviction that Sunday observance was not in harmony with the Scriptural teaching. Airing her views to her mother she was told to listen to the preachers and not be so precocious.

This did not restrain Henrietta from debating the subject with the ministers who visited her school. It was while she was under these convictions that one of our early ministers, Pastor McClure, came to the district to hold a series of meetings in the school house. Learning that he was a preacher, Henrietta asked why he did not keep the Sabbath, and pointing to the calendar on the wall she showed him that Saturday was the seventh day. He smiled and replied, "Yes, and I keep the seventh day."

Pastor McClure's first address was entitled, "Buy the Truth and Sell it Not." Miss Johnson was very impressed and bought several books from the preacher. This, unfortunately, greatly displeased her parents, who said that if she persisted she could not remain at home.

At this time Miss Johnson left for a holiday in Ferndale, where it so happened that Pastor S. N. Haskell, who had already pioneered in Australia and taken the advent message to the Hare family in New Zealand, was holding a series of meetings in the church which Miss Johnson attended, studying all the cardinal doctrines of Scripture as taught by Seventh-day Adventists, the result being that with several others she was baptized by immersion at the age of 19 years.

Miss Johnson was subsequently called to join the faculty of the Healdsburg College as a teacher. On the very day she boarded the coach for the college, January 5, 1886, Robert Hare boarded a steamer in Auckland for San Francisco bound for the same college. The first person the coming preacher met at the college gates was Henrietta Johnson.

Referring to her baptism as her second birthday, the late Sister Hare earnestly spoke of the new-found experience that came into her life and how that on the eve of her immersion she went to the top of a cliff overlooking the sea and threw her crimping pins and powder box into the depths of the ocean. She certainly rose from the watery grave a new woman in Christ Jesus, and remained loyal to her solemn vows through a long and radiant life.

Upon the completion of his ministerial training, Robert Hare was appointed to evangelistic work in the United States and soon proved his calling to the ministry, this being confirmed by his ordination. At this time Robert and Henrietta were united in marriage by Pastor S. N. Haskell.

In the year 1888 Pastor and Mrs. Hare were called to the work in New Zealand and were appointed to Gisborne, where their first child, Reuben, was born. This was the commencement of their long life as itinerant evangelists under the Southern Cross. Sister Hare never re-crossed the Pacific to her homeland. She gave herself fully to the responsibilities of a minister's wife. As a mother of five children she never allowed her home duties to prevent her assisting in the mission, or attending Sabbath school and church services. She was always interesting



Mrs. Robert Hare

people in the message of which she loved to speak, and she earned for herself the honourable title, "A mother in Israel." She radiated good cheer wherever she went, and many today "rise up and call her blessed."

The late Pastor and Mrs. Hare served in all the states of the Commonwealth, New Zealand, and on Norfolk, Fiji, and Pitcairn islands, greatly endearing themselves to the people of any colour, status, and class.

Their coming to "Beth Shan" in Strone Avenue, Wahroonga, was their fifty-eighth move. That, however, did not terminate their work. Their souls were not knit to the comforts of this life; for like the patriarchs of old "they looked for a city . . . whose builder and maker is God."

While her husband continued to preach, Sister Hare continued as a Sabbath school teacher, an active member of the Dorcas Society, where she did many hours of charitable work, as well as being church missionary secretary, promoting literature distribution. Her last attendance at Sabbath school and church was just ten days before her death. For sixty-five years they lived and laboured together, until her husband passed to his rest August 20, 1953.

Their five children, Pastor R. E. Hare, departmental secretary of the Australasian Division, Wahroonga; Pastor Eric Hare, departmental secretary of the General Conference at Washington, D.C.; Ruth (Mrs. R. W. Lane); Nettie (Mrs. E. J. Johanson); and Enid (Mrs. L. V. Wilkinson of New Zealand), survive them, cherishing fond memories of their devoted parents. To these, the grandchildren, the great-grandchildren, and other relatives, we express our sincere sympathy, and pray that the faithful witness borne and the earnest prayers so often offered by these sleeping saints will be amply rewarded by a glorious reunion in the resurrection "when the mists have rolled away." Two younger sisters and a brother in the United States are left to mourn the passing of their eldest sister.

"As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will for ever live. The righteous shall be in everlasting remembrance."

A poem composed by our late beloved Pastor Hare is appropriate and expresses their united feelings in a parting message to us all who are left to carry on a little longer.

"Will you meet me in the kingdom  
When the days of toil are past?  
Where the light immortal lingers  
In the Promised Land at last!  
There to join the angel chorus  
In their holy jubilee,  
And to walk in perfect gladness  
By the crystal sea?"

"Will you meet me in that city  
Where the streets are paved with  
gold,  
Where good-byes are never spoken,  
And the dwellers grow not old?  
Nevermore to weep in sorrow,  
Nevermore to sigh in pain;  
But in love's eternal homeland,  
Ever to remain.

"There all heartaches are forgotten  
And each opening scene is fair—  
Where the light of glory lingers—  
Will you meet me over there?"

We laid Sister Hare to rest beside her late husband in the Northern Suburbs cemetery, Pastors Clifford, Battye, Halliday, and the writer officiating.



## WEDDINGS.



## UNTIL THE DAY BREAK

**HENNIG-SCHOCROFT.**—On June 29, 1955, in the Adelaide City church, Yvonne Joan, second daughter of Brother and Sister D. Schocroft of Stirling East, met and exchanged vows with Ralph Percy, son of Brother and Sister P. S. Hennig of Walker Flat, South Australia. A large circle of relatives and friends gathered to offer their congratulations and good wishes. May God abundantly bless these young people as they establish a home and unitedly walk towards the kingdom.

W. E. Rudge.

**DEANSHAW-BELL.**—In the early afternoon of May 10 William Lawrence, only son of Mr. and Mrs. Deanshaw of Melbourne, and Aline Joy, elder daughter of Brother and Sister Bell of Shepparton, met before God at the altar of the Shepparton church to pledge their promise in the holy estate of matrimony. The sanctuary, decorated with beautiful autumn colouring by the ladies of the church, provided a natural setting for the happy yet solemn occasion. May the Keeper of the universe watch over Bill and Aline as united, they live and work for Him on the journey of life.

Leo S. Rose.

**O'DONOGHUE-PETERS.**—At the Harrieville church, Queensland, in a picturesque country setting, a pretty wedding was celebrated on May 22, 1955, when Leila Jean Peters and Anthony Fergus O'Donoghue joined their lives in holy wedlock. The little church, tastefully decorated for the occasion, was filled to capacity with well-wishers, and their expressions of goodwill at the reception carried with them every sincere wish for these young folk who have been well respected in that district. May God richly bless them as they witness for Him amongst their farmer friends and in the church.

O. W. Knight.

**PROUDFOOT-GREIVE.**—The evening of June 14, 1955, was the occasion of a very charming wedding, in the prettily decorated, newly-enlarged Albion church. Many relatives and friends came to see Beverley, only daughter of Pastor and Mrs. R. A. Greive, married to Alfred, only son of Mrs. E. F. Proudfoot. Many expressions of goodwill for their future happiness were expressed and read at the bounteous wedding reception. It was sincerely regretted by all that Pastor Greive could not be present. However, a recording of the service and reception, with the photos, will help make up a little for his disappointment. As Beverley and Alfred set up home in Banyo, Brisbane, our prayers are that God will bless their young lives in useful service.

O. W. Knight.

**KNOX.**—On June 17, 1955, relatives and friends gathered at the S.D.A. church, Tauranga, New Zealand, to pay their last respects to Sister Bessie Singer Knox, one of God's children. Sister Knox spent several years in the S. H. F. Company, until some thirty years ago she was stricken with illness. Though she suffered for many years, she bore patiently her lot. We directed all to the promises of the Life-giver, who at the grand resurrection morning will call forth to life eternal all who have put their trust in Him.

Ian E. Trevena.

**ATKINS.**—Brother Edward William Atkins, aged 68 years, of Bayswater, Victoria, died suddenly at his home on the 28th of June, 1955. Brother Atkins was baptized eight years ago by Pastor T. A. Anderson. He was an active church worker and will be greatly missed by the members of both the City and Ringwood churches. His resting place is in the Coburg cemetery, where the writer, assisted by Pastor S. Winter, spoke a message of hope and comfort. Our heartfelt sympathy is extended to Sister Atkins, their son Don, and other bereaved loved ones.

R. Brandstater.

**DIPROSE.**—Good-night till the morning comes was said to William Allen Diprose at the Brighton cemetery, South Australia, by a large number of relatives and friends. Brother Diprose's pilgrimage with the people of God began over forty years ago, when he was baptized by the late Pastor Michaels and joined the old Penola church. The days of his years were fourscore save two, and he filled them with a quiet, surrendered service to the One who never forgets. A widow, two sons, and four daughters treasure the memory of a devoted husband and father. Brother Hooper joined the writer at the graveside in commending them all to the love and sympathy of the One who cares.

J. W. Kent.

**WHITFIELD.**—On Sabbath morning, June 18, 1955, Herbert Clarence Whitfield, fell asleep in Jesus after a long and painful illness, in his seventy-first year. Several years ago, while deputy-mayor of the Canterbury Shire, Sydney, Brother Whitfield studied and accepted in principle God's great message for today. It was not until the sunset of his life, however, that he fully identified himself with God's remnant church and found joy and peace thereby. As we laid him to rest in the Northern Suburbs cemetery his sorrowing wife and family found comfort in the assurance that the golden morning is fast approaching that will burst the tomb. Pastor G. G. Stewart and the writer were associated in the funeral services.

W. Morris.

**TURNER.**—Agnes Gertrude Turner, aged 72 years, passed to rest on June 22, 1955, at her home in Yerong Creek, N.S.W. Our late sister had maintained her faith and zeal for God's truth although living in isolation after transferring from the Parramatta church some time ago. After a service in the Wagga church we laid her to rest in the local cemetery. The writer, Pastor F. J. Butler, and Brother L. Davis were associated in speaking words of Scriptural comfort to the bereaved.

E. H. Clark.

**WARRINER.**—Sister Alice Mary Frances Warriner closed her life in tragic circumstances, when she was killed instantly in the evening of June 26, 1955 while on her way to a mission meeting, being run over by a car. For some years Mrs. Warriner was an ardent member of the Concord church. She leaves to sorrow her son, Mr. Eric Warriner, his wife and son Geoffrey, and three brothers, including Mr. Reg Roberts of Avondale. With all these dear ones we shared the comfort of the Christian's hope. We laid our sister in the tomb with a certain hope that she will share in the joyous awakening of the first resurrection. Thus our tears are mingled with assurance and our sorrow with joy.

H. J. Meyers.

**LARGE.**—Leslie John Large, the beloved husband of Emmaline Large of Hobart, quietly closed his eyes in death on June 28, 1955, at the age of seventy-eight years. Although his health had been indifferent for some time the end came very suddenly. Brother Large accepted the advent truth as a boy, under the ministry of Pastors Israel and Baker, and helped to lay the foundations of the Hobart church sixty years ago. His wife, two sons, Leslie and Lionel, two daughters, Phyllis (Mrs. Bird), and Carmen (Mrs. D. Stephens), with other relatives left to mourn their loss, are comforted with the assurance of God's love and the promise of a better resurrection. Brother G. Stingel was associated with the writer in services at the home and the Cornelian Bay cemetery.

H. G. Bryant.

**CHERRY.**—Another link in the chain which leads back to early days in Adventist history was severed in the passing of Sister Eva Margaret Cherry, nee Hollingsworth, who was laid to rest at Coorlabong on June 17, 1955. A Sydney Sanitarium graduate, she served with her husband, Brother Eric Cherry, at the Sanitarium, Monamona Mission, New Hebrides, and New Guinea. Of later years they have carried church responsibility in Yandina, Qld. After a life of loving ministry and a brief illness, Sister Cherry closed her eyes at the age of sixty. To her husband and two sons, Dick and Frank, her brothers and sisters, many of whom are in the Lord's work, and to other relatives and friends, the hope of the Lord's soon coming shines brighter because of her victorious life and triumphant death. Pastor A. G. Stewart assisted with the funeral service.

H. J. Meyers.

**DE SOZA.**—On June 28, 1955, at Hobart, Ada May De Soza passed quietly away at the age of eighty-one years. Baptized by Pastor Uttley about two years ago, Sister De Soza was faithful to the end and was beloved by all who knew her. Left to mourn the passing of a devoted wife and mother are her husband and five sons. After a service at the funeral parlours she was laid to rest in the Cornelian Bay cemetery in the certain hope of a resurrection unto eternal life.

H. G. Bryant.

**WRANKMORE.**—Mrs. Helena Gertrude Wrankmore was born in Kemptie, southern India, on August 29, 1889, and closed her life on July 1, 1955. In her last illness it was the privilege of the writer to minister at her bedside. She leaves to mourn their loss two daughters, Miss Enid Wrankmore and Mrs. Paul and her husband, and her three nieces, Mrs. Goodwin and Mrs. Conley of Concord church, also Mrs. Chillinade. To these loved ones and the many friends of the deceased, words of comfort were spoken, pointing all to the surety of the Christian hope and the home where such sorrow shall never come.

H. J. Meyers.

**DOERY.**—Born at Lilydale, Victoria, almost seventy-nine years ago, Charlotte Amelia Doery, a member of the Mont Albert church, passed away on June 7, 1955. Sister Doery, with her daughter Trissie, accepted the truths of the third angel's message about six years ago in Brisbane, under the ministry of Pastor R. A. Greive. A large number of relatives and church members gathered at the funeral parlour and at the graveside in the Box Hill cemetery, where messages of comfort from God's Word were brought to the sorrowing by the Rev. John Knights of the Balwyn Baptist church and the writer. Sister Doery went to her rest with the sure hope of hearing the Live-giver call on the resurrection morning.

Ross E. G. Blair.

**PIETZ.**—At the Avondale cemetery on June 9, 1955, Donald C. Pietz, elder son of Pastor and Mrs. A. D. Pietz, was laid to rest. The "Australasian Record" of October 28, 1946, reported how when the Pietz family was returning on the "Morinda" to their field of labour at Santo, New Hebrides, Don contracted measles. This was soon followed by encephalitis. Realizing his critical condition, the American Army kindly placed an aircraft at Pastor Pietz's disposal and flew Don back to Australia, where fourteen hours later he was admitted to the Sydney Sanitarium. Despite the most skilful medical attention and the many earnest prayers which were offered from both the home and mission fields, Don failed to recover from the after-effects of this disease. At last, a kind and loving heavenly Father called him to rest. Brother Bohringer's dignified and thoughtful care at the graveside helped to ease the grief of the loved ones at the parting, as words of comfort were presented by Pastor A. G. Stewart and the writer. Ross C. Piper.

**WATTS.**—Brother Edgar Rupert Watts of Port Augusta, S.A., passed away on June 24, 1955, at the ripe old age of eighty-two years. For thirty years he had rejoiced in the truth of the third angel's message and although the last few years of his life were clouded by the infirmities of age, he was ever ready to speak of the things of the Spirit. Our sympathies go out to his son, Brother Rupert Watts, and his daughter, Sister Burzacott, both of Port Augusta. At the graveside in the Stirling North cemetery the mourners and sympathizing friends were pointed forward to the glorious resurrection day.

S. C. Butler.

**SHARP.**—A member of the first Adventist group in the Hawera district was Sister Jane Sharp, who quietly fell asleep in Jesus on June 9, 1955. She was born in the Nelson district almost ninety-four years before, and early this century, with her late husband, George W. Sharp, came to a farm near Hawera, where they later accepted God's message for today. Her daughter, Mrs. A. Wann, of the Hawera church, and three sons, Charles, Robert, and Lewis, remain to mourn their loss. The esteem in which she was held was shown by a large gathering at the Hawera church and the cemetery, where she awaits the resurrection morn.

S. H. Wood.

**BROOKS.**—On June 1, 1955, at the Karrakatta cemetery, W.A., the relatives and friends of Sister Elizabeth Brooks gathered to pay their last tribute of love and respect. Sister Brooks was born in Cambridge, England, eighty-three years ago, and later came with her husband and family to Western Australia. In recent years she and her husband lived in Midlands and although not able to attend church she kept her heart warm in the love of the truth from the study of God's Word. Surely she was one of God's tried and faithful servants. We extend our sympathy to the husband and two daughters, Mrs. Small and Mrs. Dyson. "Precious in the sight of the Lord is the death of His saints."

D. A. Speck.

**BAIRD.**—It was soon after the passing of the Sabbath hours on June 4, 1955, that Sister L. E. Baird, after eighty-five years of life, closed her eyes in her last long sleep until the resurrection morning. The radiant buoyancy of her hope and the practical demonstration of her Christianity were a benediction to the wide circle of her acquaintances in Western Australia, Fiji, and Victoria. She will be greatly missed by all who knew her, and especially by her four children, all of whom are serving in the Lord's work: Mrs. T. J. Dowling in Adelaide, Miss Leila Baird in India, Pastor H. Baird, and Mrs. A. P. Dyason in Victoria. As we turned from the open grave it was with thankfulness for having known a life so full and so well spent, and the joyous hope of the glad reunion day. The writer appreciated the help of Pastors A. J. Dyason and R. Brandstater in the funeral services.

T. C. Lawson.

**BECK.**—Sister Martha Beck peacefully fell asleep in Jesus on June 16, 1955, at the age of sixty-six years. Our late sister with her husband embraced the advent message many years ago through Sister E. Parsons and Pastor G. G. Stewart, and ever after was an honoured member of the Albury church. Sister Beck's kindly disposition and hospitable nature endeared her to all. To Brother Beck, who for so many years enjoyed his partner's companionship, we say: "Sorrow not, even as others which have no hope." We laid Sister Beck to rest in the Albury cemetery, where she awaits the Master's call, Pastor W. M. R. Scragg, Brother E. H. Parsons, and the writer conducting the services.

Eric H. Clark.

**ORANGES.**—Navels, extra choice, 30s. bushel case, freight paid, despatch advised. E. G. Manuel, Wamberal, N.S.W.

**FOR HIRE.**—Caravan, modern 4-berth, trade built, low rates. For further information or inspection apply 66 Beaumont Road, Killara, N.S.W. or phone JX 3978.

When you want an effective weapon to win souls, remember, "Why I Became an Adventist." Price only 3d., posted 3½d. Address: G. F. Cox, 3 Pages Road, Mitcham, S.A.

In our issue of July 4 we published a wedding under the names Wekes-Blackburn. We have since been advised that Wekes was intended to be Weber. We regret this error.

**EMPLOYMENT.**—Young men to learn gramophone record making. Good wages and conditions. Interesting work, with security. White & Gillespie (Melb.) Pty. Ltd., 185 a'Beckett St., Melbourne.

Would anyone rent 3-bedroom cottage, unfurnished to mother, 4 children, within the state, with school, church. Owner repossessing house. Write Mrs. Black, care Pastor A. E. Magnusson, 130 Ashley Street, Chatswood, Sydney.

**PERIODICALS NEEDED.** "Voice of Prophecy News," "Junior Guide," "Youth's Instructors" urgently required for mission distribution. We sincerely thank all senders of books and papers for their contributions to date. Further supplies of the above-mentioned papers will be particularly helpful. Mission Lending Library, 20 Willis Street, Wanganui, New Zealand.

**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and cheques should include exchange where necessary.

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Each additional 6 words . . . . . 9d.

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# AUSTRALASIAN RECORD

## and Advent World Survey

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### BREVITIES

Around mid-August Brother and Sister Ralph Murray will leave Sydney for the Hatzfeld Hansenide colony, New Guinea, where our brother will engage in building construction.

Advice has been received that Professor G. W. Greer, former music director at the Australasian Missionary College, is taking up a position at the Theological Seminary in Washington. There he will teach music, also do choir work and take private pupils.

In announcing the death of Sister Harriet Colledge, who was baptized forty-nine years ago, when Adventist missionaries commenced work in Singapore, the "Far Eastern Division Outlook" states: "Having no children of their own, Mr. and Mrs. John Colledge adopted any child that needed parents, and no fewer than nineteen orphan children, apart from other friendless people, were harboured in the Colledge home, many of whom are members of the church and some are workers in the cause they so much loved."

Brother and Sister Elwyn Raethel are visiting relatives in Queensland prior to their departure for New Guinea on August 6. They expressed themselves as happy to return, especially as they had been promised sufficient funds for Brother Raethel to build half a house for his family on the Sepik River.

Evangelists C. T. Potter and L. House of North New Zealand passed through Sydney on July 4, headed for far horizons. Their trip has been sponsored by their local conference for the purpose of their gaining information and inspiration for future evangelistic campaigns, and they expect to be away for some months.

The Council of the British and Foreign Bible Society in Australia received permission to make a gift of a Bible to each New Australian participating in naturalization ceremonies. On such occasions the one taking the oath of loyalty holds a Bible in his right hand. The Lord Mayor of Sydney, the Rt. Hon. Alderman P. D. Hills, M.L.A., in the course of his address, says to the assemblage: "If you wish you may keep the Bible which you now hold, as a memento of this significant occasion. It is a gift from the British and Foreign Bible Society." "At such ceremonies," the society reports, "there are people of varied faiths and lands of origin, but generally about ninety-five per cent accept the gift with sincere appreciation."

From the CME "Alumni Journal" of April, 1955, we take this paragraph: "Dr. Clifford R. Anderson, '42, was featured as one of 'America's Interesting People' in the January, 1955, issue of 'The American Magazine.' Dr. Anderson was honoured for his weekly talks on health problems which he tape-records and sends around the world. A staff physician at the Washington Sanitarium and Hospital, Dr. Anderson began his hobby two years ago when he was requested to record six talks for officials at Radio Ceylon. The overwhelming response to these talks encouraged the doctor to instal 2,000 dollars' worth of equipment in the basement of his home where he devotes many night hours to the preparation of each talk. Mrs. Anderson, who acts as secretary and recording engineer for her husband, makes duplicates of the tapes which are air-mailed to foreign countries where they are translated into the native language. The doctor's health programme is endorsed by the UN's World Health Organization and is used by WHO's mobile clinic teams to help allay the suspicion and fears of people they encounter in backward areas."

It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.

—F. W. Robertson.

During the month of June a special offering drive was launched by the Voice of Prophecy in Sydney. So overwhelming was the response that the supply of the book, "Drama of the Ages," was exhausted in the first fourteen days, and it was necessary to cable the United States for another 1,500 copies. In this one month £2,502 was received from listeners, compared with £2,243 last December, the previous highest offering for any one month: thus eclipsing it by £258. This splendid offering, Pastor C. A. Hart says, was largely responsible for reversing the downward trend in offerings evidenced earlier in the year, and the Voice of Prophecy is now £312 ahead of the offerings for the first six months of 1954.

### An Honoured Visitor

During June and July our leaders in the Australian capital cities were pleased to meet Mrs. Bertha Lowry as she called in on her way from Southern Asia to America. Sister Lowry has a record of forty-six years of service in India. Her husband, Pastor G. G. Lowry, died thirteen years ago, while president of the Southern Asia Division; and since then she has filled the positions of Bible instructor in Lahore, Pakistan, preceptress and matron at the Spicer Missionary College near Poona, and matron at the Vincent Hill School, Mussoorie. Sister Lowry observed that the third angel's message is spreading much more quickly now than in earlier times, due mainly to the Voice of Prophecy, evangelistic missions, and an increase in indigenous staff. After furlough and official retirement, Sister Lowry may return to India, to be nearer her two sons: Pastor R. S. Lowry, of the division Education Department, and Pastor W. G. Lowry, who is the only foreign missionary stationed in the Lushai Hills of Assam.

Our visitor expressed appreciation of the kindness and hospitality extended to her in Australia by old friends from India and new ones, and of our beautiful country. We who met Sister Lowry are richer for the brief acquaintance.

### The Man for the Hour

(Concluded from page 1)

tions offered him by the government and local business enterprises, with a salary three times greater than that received from the mission; but he has heard the call of God to serve Him, and other employment has no appeal. Today he is giving full-time service, and in addition to his interpreting has a busy time in the mission office translating the Sabbath school pamphlets and Voice of Prophecy Bible Correspondence Course lessons.

May this experience remind us that the Lord still has a care for His work, providing men just when required to unfurl the banner of Immanuel.