



# Big Nambus Threaten Destruction

## ADVENTIST VILLAGES EVACUATED

*Big Nambus heathen man with wooden drum.*



PASTOR CLIFFORD received a letter from Pastor G. Branster, president of the Central Pacific Union Mission, written on July 26, in which he reported:—

"We received two cables this morning from Brethren McCutcheon and Jones of the New Hebrides, which read as follows:—

**"'Because Big Nambus threaten destruction villages their coast we in conjunction government have evacuated our people from danger area.'**

**"'Re Malekula, Tonmaru village burning. Evacuating more northern villages. No casualties yet.'**

"The island of Malekula is the most primitive and heathen section of our field. Our missionaries have been working amongst them for many, many years, but they are still untamed, and the authorities seem unable to keep them in order. There are several thousand of them still living in the mountains of Malekula. They are big strapping men but very wily and seem to be well supplied with guns and ammunition which they evidently receive from unscrupulous individuals.

"As the years have passed numbers of the Big Nambus have joined our mission and have come down and built new villages along the coast. It was while working among these people that Brother Norman Wiles died from blackwater fever. It was also in this area that my brother-in-law, Pastor W. D. Smith, laboured for a number of years, and where his life was in danger more than once. Various episodes of shooting have taken place over the years, and about two years ago the deacon of one of our churches was shot dead one Friday afternoon while gathering food from his garden in preparation for the Sabbath. Following this episode the government closed the area to visitors for a period; but things appeared to quieten down and contacts that our missionaries have had with some of the tribes seemed to reveal that they were becoming more friendly and that we would be able to break through in one or two sections.

"It is now evident, however, that the power of the devil is fermenting trouble among them, and they have come down in force, determined to wipe out the coastal villages that are under the control of the mission.

"We ask you to pray with us that the Lord will protect the lives of our missionaries and people in the area."

## Romance and Spiritual Fervour in the Pascoe Family

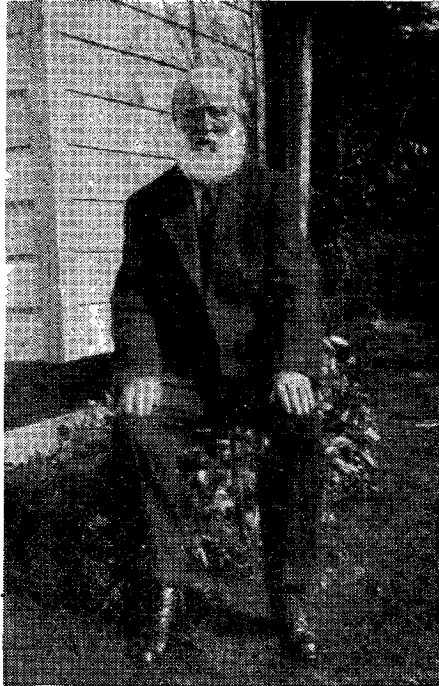
By a granddaughter, ALICE CROSBIE

Back in 1843, in the green and pleasant land of England, a son was born into a family surnamed Pascoe, and was called Simon. Five years later, and not so very far away, a baby girl came to bless the home of Charles Martin and his wife, Lavinia, the former Lady Latvia, who named their little one Caroline. (Great-grandmother was disinherited through her run-away marriage to the head gardener of her father's estate, and was never forgiven.) Nineteen years later, in the sun-drenched country of Australia, these two children, now grown to man and maid, met for the first time. The beckoning finger of the gold rush in New Zealand had caught the fancy of young Simon; but first his eyes were turned nearer home where the sweet face of Caroline Martin had captured his heart and mind. And so he waited a little longer till he could take her with him as his bride on what was then a far journey across the Tasman.

To a country that must have reminded them strongly, in many of its aspects, of their homeland far away, the young couple came, and there lived out their long and happy life. First to Ross, on the West Coast of the South Island, they journeyed, seeking with many thousands of others the elusive gold, but like so many they came away disappointed. From there they went to Macetown in Southland, where Simon became manager of a gold mine. It was here at Macetown that Caroline's lady mother, so far removed from the gracious ancestral home of her girlhood, joined them, and there she died and was buried.

Later, the young couple went farther south to Tokonui, and there took up farming, an entirely new way of life to them both. Here on the green hills of Southland, braced by the keen, invigorating winters, and browned by the southern summers, their seven sons and three daughters were reared and carefully trained. The parents, joined heart and mind in their English ancestry and their staunch faith in God and His Word, were also devoted adherents of the Presbyterian Church, and took an active part in its leadership.

But to Simon's keen, inquiring mind there always remained a question in regard to the Sabbath, designated as Sunday in his church. To his wife and children he would remark thoughtfully, holding his well-thumbed Bible in his hand: "You know, I feel sure Sunday is not the Bible Sabbath. Nowhere in the whole Book can I find a mention of its being made a holy day." And so his wondering and searching continued, until one day to the district there came a pioneering colporteur, Pallant by name, selling the book "Great Controversy." It became a cherished and deeply studied book in the Pascoe home.



Simon Pascoe, senior

Father Pascoe and his son William, the latter always of a religious and studious nature, were foremost in being impressed with the Sabbath truth as revealed in the "Great Controversy."

And so it was on a certain Sabbath day they made their joint decision, followed by the mother and the younger members of the family. The two men then went over to where another older brother was working on his mill site. Said the father: "We intend to keep God's Sabbath, which is today. Will you join us?" The son answered: "Yes, I will go with you." And so they three went on to where another grown son was working on his farm, and the same question and answer was given. Their working tools were all laid down, never again to be taken up on God's holy day.

But of course the obvious query was raised: "What will the neighbours say?" To such a quiet, established community, all well known to one another, nearly everyone worshipping in the one faith, an

"Cultivate a cheerful disposition; endeavour as much as lieth in you always to bear a smile about with you. Recollect that 'Rejoice evermore' is as much a command of God as that verse which says, 'Thou shalt love the Lord with all the heart.'"

entire family stepping out into a way most peculiar to the Presbyterian mind, must certainly raise no small stir. But grandfather left nothing to chance. He visited all the startled neighbours and informed them personally of his new-found light, the Sabbath truth, the plainly revealed prophecies, erstwhile so mysterious to him and them, and of the distinct message of a soon-coming Saviour, heralded by a definite gospel call to all the world. He electrified the placid, self-satisfied community, and a storm of prejudice and bigotry descended on the heads of the Pascoe family.

Pastor Farnsworth, hearing of the stir and interest caused by this family's stepping out alone into the truth, went down to Tokonui and opened up a tentative mission effort there, holding his meetings in the schoolhouse. But the only fruit of his earnest work was the family already won, first by the inquiring mind of the father, followed by the faithful effort of a lone colporteur. And so all the Pascoe family, excepting two—the eldest, who was away all through this period, and the youngest son—were baptized into the remnant church.

Then began the planning for the future. William and James immediately entered the colporteur work, later went to Avondale, then into evangelism, both becoming presidents of various local conferences before their deaths, James in 1942 and William in 1954. Much could be written about the steadfast faithfulness of the other members of the family to the cause of God, which they supported liberally and with unwavering confidence.

The parents moved to the North Island and settled in Palmerston North, where they continued well loved members of the church there till their deaths.

Today there remain but half of that original number of ten that Simon and Caroline Pascoe reared to the glory of God on the green slopes of Southland. But from that first happy, united family group there stem dozens of homes throughout New Zealand and Australia where the light of the advent hope shines bright and clear, and from which workers in the final gospel commission have gone forth to the task, some to the islands of the Pacific, others to the East, or back to the homeland across the seas, while many others are supporting nobly the work of God at home.

With the eye of faith and hope I like to look forward to a day made luminous with the never-fading glory of eternity, when, the plan of redemption complete and the saved gathered in heaven, I may, if faithful and true, be led by my angel guardian to where a large group, I earnestly trust and pray, of my kinsmen and kinswomen will be gathered around the then glorified pair who once in a lonely part of the world, supported only by their strong convictions and their dauntless faith in God, stepped out proudly to catch hold of the torch of truth, the glow of which has shone brightly to the third and fourth generations. At that day, I know, will grandfather and grandmother reap the true and lasting gold that will never dim.

## *A Wonderful Deliverance*

LETTER WRITTEN BY PASTOR R. A. GREIVE TO MEMBERS OF HIS FAMILY

Here I am in the Madang Hospital under the care of a wonderful doctor and a splendid nursing staff. One of my old friends of former years, Brother John Martin, has consented to do the letter writing for me as my right hand is out of commission.

We, the survivors, are very thankful to God for a wonderful deliverance, as we were travelling in the gorge, heading straight for the mountain without any hope of getting up and over. The pilot's last words to us were, "Hold on hard, boys; we can't make it." Then he deliberately swung the plane, switched off the ignition, and in a matter of a few half seconds we crashed.

Apparently we were all knocked unconscious, except the pilot, who was killed instantly. I was the first one to regain consciousness and help my stricken companions out. In the words of the doctor here, I have "got off the cheapest." I have a fractured clavicle, tip of the pelvis, and three ribs, sprained right wrist, and a small bone in the right thumb fractured. Pastor Gander was pinned under the fuselage and has a shocking break in the right radius and ulna, three broken ribs, broken left thumb, and general bruising. Pastor Elwyn Martin suffered a nasty cut over the right eye, a fractured skull, and possibly (when he's X-rayed) fractures similar to ours. The Dragon plane was completely broken in two, the pilot being pushed back to the tail. Elwyn Martin and I were catapulted through the side of the plane, my seat straps still being around my legs, while Elwyn was head downward in the dunnage.

My first fear was that the plane might burst into flames, as petrol was running out of the plane. It took me some moments to disentangle my feet from the straps, and then my first job was to set Pastor Martin right side up and make him comfortable. My second task was to get Pastor Gander out, first by shifting the baggage off him, and then by levering up part of the wing under which he was pinned. Pastor Gander very manfully struggled free, only to reveal the almost severed wrist. He does not remember this part of the business, although he talked quite rationally to me.

My next search was for the pilot, but in my dazed condition I couldn't find him. Hearing the natives yodelling on the sides of the gorge, I decided it was best for me to leave my companions and identify the spot of the stricken plane by my person. It was 300 yards to the top, and I was glad when I was seen by Dr. and Mrs. Yeatts and nurses and natives from the Hagen Hansende Colony. The natives were wonderful in that hour and made stretchers in a matter of minutes. Then we were lifted on to these palliases and carried ever so gently down and up the steep sides of the gorge to the homes of the mission staff.

Radio messages had already been sent to Lae and Madang informing them of the accident, and a D.C.3 plane, with all first aid equipment, was made available immediately. Within minutes of its arrival the dead pilot, Pastor Gander and I were placed on the plane and flown to Madang District Hospital, where we have received the very best and kindest attention. Pastor Martin, on account of his probable skull fracture, was left with Dr. Yeatts at Hagen, because it was considered unsafe to move him.

Unfortunately, it was the anticlimax to a marvellous experience with the brethren at the district meetings. It was at least a providence that we were not joined by Pastor Campbell, who had partly consented to come to Wabag with us, but who, for good reasons, could not appear. It is certain, from the break up of the plane, that it would have added to the loss of life. Naturally, we are sorry for the brave pilot who gave his life to save ours, and also the sorrowing widow and family, but are grateful to God that He saw fit to protect us from more serious injury and for saving our lives.

(Signed) R. A. Greive.

[We are indebted to Brother S. C. Greive, manager of the Warburton Sanitarium, for this air-mail letter from his brother, received on August 9.—Editorial office, Signs Publishing Co.]

## *Adventists in New Guinea Plane Crash*

The first announcement of a Dragon aircraft crash near Mt. Hagen, New Guinea, came as a violent shock to all Adventists listening to the radio news at 7 p.m. on August 2. The pilot, Captain W. Passlow, was killed instantly, and three Seventh-day Adventist passengers, the report said, were all seriously injured. They were Pastor S. H. Gander, departmental secretary of the Coral Sea Union Mission, Brother Elwyn Martin, District Director, Mt. Hagen, and Pastor R. A. Greive, home field representative to the highlands camp-meetings.

The latest word as we go to press on August 5 is that Brother Martin, who was in such a critical condition that he could not be moved from the Hansende colony after the accident, is steadily improving under the care of Dr. Yeatts and his staff; while Pastor Gander is reported to be in a satisfactory state, and Pastor Greive, who apparently escaped major fractures, is in a wheel chair at the Madang Hospital, where he and Pastor Gander were flown soon after the accident. We are very grateful to the Lord that all their lives have been preserved and that they are making good progress toward recovery.

Our missionaries in New Guinea and others from division headquarters who have flown with Captain Passlow mourn the loss of an able pilot and a very kind

friend. The Board of Missions has sent to his widow and four children a message of sympathy and appreciation for his years of service to our representatives in the territory.

The general concern of the brethren and sisters everywhere for the injured men has been beautiful to see, and significant of the love that binds the Adventist members together. Even while relatives were shocked and distressed by the first news of the tragedy they were consoled and calmed in the confidence that all members of the church who heard the announcement would be praying for the recovery of the injured ones. This confidence was quickly confirmed as solicitous inquiries came in to various points from all quarters. And our heavenly Father, who spared the lives of our brethren, has since then been pleased to grant our petitions and continue the process of healing and restoration. On behalf of them and their families we thank all our members for their inquiries and intercession.

Later.—Pastor John Martin advises that when he comes down for furlough on the 23rd of August he will have the care of Pastors Gander and Greive on the plane to Sydney, and we hope that Brother Elwyn Martin will be well enough to travel also.

In writing to Pastor Maberly, Sister F. L. Aveling of Mt. Hagen, mentions that the folks at the Hansende Colony heard the plane's engines cut out two minutes after it had left the strip, and within twenty minutes they were at the scene of the disaster. Apparently, while crashing, the plane struck a sapling about six inches in diameter and this killed the pilot.

Pastor F. T. Maberly, president of the Western Highlands New Guinea Mission, arranged this trip and was to have been one of the passengers, but on account of the illness of his boy he had to return to Australia beforehand. Both he and Pastor Campbell were most fortunate to have escaped being in the plane.

## *Kindness Blossoms at Kambubu*

Miss Edna Luke wrote from the Jones Missionary College, New Guinea, on July 18:—

"A friend of mine is sending us a gramophone for my typing classes. A few weeks ago we received the Pitman's records and books for rhythm tests, and have been able to borrow a portable gramophone from one of the students, so I have been making good use of them.

"Some little time ago we were studying about instincts in our teacher training groups and we had proof of how strong is the curiosity instinct when we started using the records. My Monday night class was the first in which I used them, and it seemed for a time that about half the students were outside the door and windows listening. We just couldn't get them away; they were so interested. I guess many of them will want to join the classes. At present the typing classes are

extra-curricular, but we are doing the best we can with the time available to us. Book-keeping is one of the subjects in the college grades and it looks as though there should be some good young people ready to enter into office work when they have completed their course.

"Here is a little story of brotherly kindness which happened a few weeks ago. One of the little girls in Grade I went to our store and wanted to buy enough cotton material to make a dress. Jim, the store boy, asked her how much she had. "Twelve pennies," was the answer. Of course she could not buy even one yard of material with that so had to go away without it. Jim thought of this, and when he went down to the dormitory he told some of his friends. They thought of Jenny and her desire to buy some material; she was rather short of clothes, so they took up a collection among themselves. The result was that they were not

only able to buy one dress length (2 yards) but three. Students at any time never have very much money, but Christian kindness pulled the coins out of their pockets and they helped the little girl to get her dress. Is it not heart-warming to learn of such happenings? I'm sure there must have been real joy in their hearts as well as in Jenny's.

"It is lovely to have my own flat here. I have three rooms as well as sharing the living-room, bathroom, and laundry. One is alone and can live as one pleases, yet there is always the company of another person not far away. This week I have had the joy of picking some of my vegetables—lettuce, beans, and radishes. Tomatoes are coming along very well, too. I've learned to eat several new things since being here, including pumpkin tips cooked in coconut milk. They are delicious. Of course there are several local vegetables and we make good use of them."

of pressing on with the message. So much to do, so little done, for how can one family encompass so great a task!

The Hansenié colony where Dr. Yeatts and helpers are labouring was most interesting. Lepers are being helped and healed, and some are accepting the truth and becoming real missionaries.

At Lae, the Coral Sea Union Mission headquarters, the brethren had gathered for the mid-year committee meeting. It was a time of seeking God for ways and means of accomplishing so great a task. It was easy to sense "who is sufficient for these things," but the response was just as evident: "But our sufficiency is of God." Plans were laid to effect certain economies so as to keep expenditure within the amount provided to operate the work.

It was most distressing to be unable to respond to a number of calls for workers to enter fresh areas with the message. At one point in our trip a chief had sent his representative two days' journey to plead for teachers. He represented 30,000 people. Two other mission societies were already in the area, but the chief and his people appealed to our people to come. In spite of being told by Brother Keith that we would not promise any teachers, the delegate repeated his plea three times. In another area the people have built houses for teachers, but so far we have not been able to respond.

A pleasant Sabbath was spent at Port Moresby in the hospitable home of Brother and Sister L. I. Howell. From here we visited the Central Papuan Missionary Training School where Brother A. G. Chapman and helpers are influencing the student body in the way of God.

We left New Guinea with admiration for our band of missionaries. They are worthy of our loyal and sustained support.

## A Visit to New Guinea

F. G. CLIFFORD  
President, Australasian Division

In June I visited some sections of our work in New Guinea. I found New Guinea to be a land of promise and problems—promise because of the many and effectual doors open to the messenger of the gospel; problems because of the thin line of European missionaries, the real lack of trained helpers, the broken down jeeps and atrocious roads, and the inadequate financial provision. The picture of promise, however, always overshadowed the problems. The witness of truth must be given, and divine assurance turns all the darkness into day.

I toured in company with Pastor J. B. Keith who is providing vigorous, faithful leadership to the Coral Sea Union Mission. My itinerary took me to Goroka, that growing mountain township that is both centred in and is the centre of the Highlands. Here Pastor A. J. Campbell and his wife are located, directing the Eastern Highlands Mission. Not far away is our union training school where Pastor K. J. Gray and helpers are carrying on a vigorous programme. The place was humming with activity, and the bountiful soil was yielding abundant crops. The student body seemed happy and eager.

At Bena Bena Brother and Sister Aitken are doing a good work. The place was trim and tidy, and in spite of certain obvious drawbacks progress is being made.

At Mt. Hagen we found Brother and Sister Maberly. This is a large, populous area, and Brother Maberly, as president of the mission, is sharing with his little band of helpers the burden of reaching out over numberless roadless hills and valleys to bring the light of truth to the inhabitants.

At Omapura we found Brother and Sister Hawkes doing a noble service with very inadequate facilities. The sick of all ages are being cared for, and native sons and

daughters are being trained to bring health and healing to their fellows. The parade of these uniformed helpers was impressive and indicative of what was being attempted, but somewhat pathetic when the facilities were considered. We are confident that if our folk here in the homeland could see the need as we saw it they would be led to bind about their wants and give that little extra each Sabbath in the Sabbath school offering that would bring much needed relief in so many ways.

At Kainantu Pastor and Sister Stocken are labouring enthusiastically, and I mean enthusiastically. It would be a tonic for anyone to visit with Brother Stocken. It was evangelistic work, school work, farm work, this project and that plan that filled the conversation, and all with the one idea

"What concerneth every man is not whether he fail or succeed, but that he do his duty, according to the light which may have been given him, until he die."—Ian Maclaren.



New Guinea natives,  
representatives of  
200,000 people who  
greatly need the  
blessings the  
gospel brings.



## Around the CONFERENCES

### Camp-meeting Is Revival Time

ERNEST H. J. STEED

Director of Public Relations, Greater Sydney Conference

The word "revival" is on the lips of millions of church-goers today. Popular churches are talking revival, praying revival, and singing revival. Many have little idea of its significance, but they are aware that something different is needed from the present order of things.

"Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavour to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power . . . there will be manifest what is thought to be great religious interest."—"Great Controversy," page 464.

Thus, resting upon Seventh-day Adventists is a solemn responsibility to call out a people who will experience true revival. Our camp-meetings have been designated by the messenger of the Lord as a means to do "a great work." "Many are on the verge of the kingdom, waiting only to be gathered in."—"Testimonies," Vol. VI, pages 70, 71.

Challenging the church to this work of revival for church members and others, Mrs. White says: "At our camp-meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to the close of the meeting."

"Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labour. Souls are thirsting for the waters of life."—Id., pages 64, 67.

As a means for real soul-saving and revival as God would have us receive, the camp-meeting has been designed.

"The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. The time in which we live is a time of intense excitement. . . . In our work we have been

perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work."—Id., pages 31, 32.

"If our camp-meetings are conducted as they should be they will indeed be a light in the world."—Id., page 33.

"There is need of camp-meetings like those held in the early stages of our work—camp-meetings separate from the business work of the conference. At a camp-meeting the workers should be free to give the knowledge of the truth to those who attend from outside."—"Testimonies," Vol. VII, page 41.

From this counsel it is clear that revival and evangelism are to be the keynotes of our camp-meetings. Evangelism is our real work and this work must of necessity involve the members, who are to co-operate with the ministry. As revival is experienced a new surge in evangelism will be seen. Our camp-meetings, if following the blue-print as outlined in the Spirit of prophecy, will be equipped for both phases of spiritual life.

The time is right upon us for the revival of primitive godliness; it is needed—the counterfeit is gathering in momentum. This is the time when our camp-meetings, under God's blessing, are to accomplish their appointed purpose. God grant that we each may experience this measure of the Lord's goodness and be empowered for gospel service.

### Camp-meeting

ELLEN G. MANZANO

*A time of refreshing for one and all,  
A time when the "showers of blessing" fall.  
A time when God's love surrounds as a wall,  
That's camp-meeting!*

*A time to "come apart and rest,"  
A time when life is at its best.  
A time to find sweet peace in Christ,  
That's camp-meeting!*

*A time to greet old friends anew,  
A time for making new friends, too;  
A time to prepare for the earth made new;  
That's camp-meeting!*

*A time to put away all care,  
A time of heart searching and prayer;  
I hope that I will see YOU there;  
At camp-meeting!*

—"Review and Herald."

### Converts on Fire

Some of the people who have been regularly attending the Burnside Mission in Sydney have become very enthusiastic helpers and apostles.

Two of our ministers gave a lift to a young man under the influence of liquor. He accepted their invitation to attend the mission and has not missed a meeting since, although he has to travel forty miles to get there, and it takes him two hours to reach home afterwards. He has purchased a tape recorder for the purpose of relaying the sermons and is out every night in the week repeating them to different groups of up to twenty people.

Another man, who is secretary for two trade unions and who gives technical lectures at the Sydney University, is also aflame with the advent message. He and his wife gather groups to listen to the recordings. They brought along two elderly ladies one night when a film strip was being shown. One was practically blind and the other was very deaf but it was thought they could help each other. When the film was screened the blind lady declared: "I can see that. I've never seen anything like it since I lost my sight." And her deaf companion could hear every word. When the screening was over the blind lady could not see and her friend could not hear. Pastor Burnside recalls a similar case at his mission in Adelaide. He believes that such incidents are evidence of the genuine gift of tongues.

### "Caljie"

RHODA H. DYASON

To the residents of Mornington, Victoria, it is the familiar place-name of a neat, red-brick villa in Barkly Street. To its owners, "Caljie" has been a reminder of earlier happy days in "the golden West;" but to the Adventists on the Peninsula it has been far more than a name or a reminder. "Caljie," the home of Sister L. E. and the late Brother E. M. Martin for thirty-five years, has been as an ever-burning light, the Sabbath school "home" and gathering place of these otherwise isolated believers.

Attendances have fluctuated, as is usual with a seaside resort, and according to the transport facilities of the more permanently located members; but whether there have been twenty present or only two or three, Sabbath school has regularly convened "on time," with occasionally a service following, when a minister has been available.

Greatly blessed this school has been in having Sister Martin (formerly Miss L. Dawkins, a Bible instructor in Western Australia, and as able a teacher as her more widely-known sister, Miss Millie Dawkins) to lead the lesson discussion, and Brother Martin to accompany the singing on the violin when no organist or pianist was present. Was ever any Sabbath school more happily provided for musically than this little home school, with its piano, organ, violin, and tiny

# Surety of the Prophetic Word

An awakening sermon preached by PASTOR W. G. TURNER at the Australasian Missionary College on Sabbath, July 16

portable organ, a cherished memento of earlier days in the Master's service? The names of some now carrying responsibilities in conference and island service could be found on the record cards of this school.

But the years bring changes. Brother Martin has been laid to rest two years now, "Caljie" has just changed hands, and the faithful "keeper of the light" has moved to the North New South Wales Conference to enjoy the company of her children, Margaret and Winston Fletcher, and little grand-daughter Dianne Lee. The Lord, in His providence and kindness, made provision for this contingency even before it came to pass, we believe, by leading three Sabbath-keeping families to locate in this district to encourage the hearts of Sister Doherty and Brother Henry, the two remaining members of the original school.

May God continue to bless this little outpost in the great Sabbath school circle, and bless, too, our dear Sister Martin, who has set us all such an example of steadfastness.

## Secret Friends at N.Z.M.C.

ELEITA A. LINDSAY

Preceptress, New Zealand Missionary College

"Would you have friends?" the wise man asks—"Then prove yourself friendly."

This was the theme of a worship given in the girls' parlour. A group of forty-two girls, each capable of making lasting friendships with every other, listened intently as a plan was outlined where they personally might learn the secret of friendship.

At the close of worship each girl selected a slip of paper on which was written the name of a girl in the halls. This girl was to be the object of her special attention for one month. Many and varied are the little acts of graciousness that have been performed these last few weeks: beds made, ironing done, flowers left on the dressing table, letters of encouragement written, poems expressing love and thought left just when needed most.

Of course some secret friends have almost been caught in the act, and many are the excuses when this occurs. It is amazing, however, that when one is placed in a difficult situation, the art of quick thinking is manifested.

Somehow there comes a feeling of unity, a family spirit, when everyone is seeking to do as the Master commanded: "Do unto others as you would that they should do unto you." These girls, who come from different walks of life—from faraway Tonga, Fiji, Tahiti, Samoa—and those closer to their homes in the North and South Islands of New Zealand—are finding the words of this poem to be true:—

"Friendship—thou art a word of wondrous meaning,

Sweetening and softening the hearts of men.

Thou art a guerdon of surpassing beauty,  
Thou art beloved for thine own dear sake."

Approximately twenty years ago, the General Conference Committee authorized Pastor L. E. Froom of Washington, D.C., to devote himself to research bearing on prophetic faith. During the past ten years his findings have been published in four large volumes entitled "Prophetic Faith of Our Fathers," covering almost 4,000 pages of documented matter. The facts therein written, follow most careful examination of thousands of pages of books, tracts, letters, and other documents found in many libraries of the world. Much of this matter has been secured in photo-static or other permanent form, and is now lodged in the vault of the General Conference at Takoma Park, with the original writings of the late Sister E. G. White.

It is claimed that as a church we now possess the greatest and most valuable store of documents in the world covering prophetic faith. It is fitting that we should, for our belief in prophecy so largely shaped our faith. In this the main objective is the second advent of our Lord, to which event so much prophecy points, and in which so much culminates.

The findings of Pastor Froom reveal the most remarkable agreement of Bible students for the past many centuries of time, as earnest men and women have prayerfully meditated on the prophetic Word. The reader of these volumes so recently published must be profoundly impressed with the fact that the views which we hold and unitedly proclaim in this last generation of mankind lead us to walk in the light kindled by a great company of fearless souls who, directed by the Spirit of God, have discovered, believed, and proclaimed almost every doctrine that it is our privilege to preach in these closing days of time.

As I have completed the reading, and laid down Volume 4 of these books, I have done so with a consciousness of deep gratitude to God for enabling us to have in our keeping the valuable matter found in this monumental work of Pastor Froom.

Frequently he must have experienced the guiding presence of the Holy Spirit as avenues of discovery opened before him, and access to so much valuable knowledge came within his reach. His work has rightly called forth the highest commendation of many non-Adventist leaders in religious and historical thought throughout America and elsewhere. If studied by ministers of the Protestant faith, these volumes should enlighten them as to the certainty of prophetic truth, and convince them of the lateness of the hour in human history, as well as reveal the soundness of the teachings of the ministry of the Seventh-day Adventist Church.

While as Adventists we are inclined to pride ourselves on our knowledge of the prophetic writings, we sometimes overlook,

or are ignorant of the fact, that the foundation for our faith was laid centuries before we came into being as a church or organization. Will you please turn to 2 Peter 1:16: "We have not followed cunningly devised fables." That was true in Peter's day. It is equally true in our day.

For 110 years Seventh-day Adventists have held to certain teachings which the passing of time has confirmed and shown to be correct in every detail. The outworking of prophecy has established the certainty of our position. We are looked upon as a somewhat peculiar people because of these views, which are definite and wholly in harmony with God's Word.

We recognize that many of the teachings of both prophets and patriarchs found but little favour at the time of utterance. Indeed some were scorned and seemed impossible of fulfilment. But what God has promised will always be performed. In "Patriarchs and Prophets," page 97, these words are found: "As time passed on with no apparent change in nature, men . . . began to be reassured. . . . They manifested their contempt for the warning of God by doing just as they had done before the warning was given. . . . They asserted that if there were any truth in what Noah had said, the men of renown—the wise, the prudent, the great men—would understand the matter." The passing of time demonstrated the soundness of Noah's preaching. With Noah, we can take our stand on a sure foundation, for God's Word never fails. We must remember that majorities are not always right in God's sight. Usually it is minorities that count with Him.

In Scripture the polestar of prophecy is the second coming of Christ. To this patriarchs and prophets and wise men have always looked, and for this they have ardently longed. The history of nations has ever thusward moved. In this the Lord Himself found comfort and hope. It will be a happy day when His prayer of John 17:24 is answered: "Father, I will that they also, whom Thou hast given Me, be with Me where I am."

In the days of the 1840-44 movement, which was based on the advent hope, there were many opposers. These belonged largely to the professing Christians, numerous and scholarly in worldly things, but who taught the regeneration of the world rather than its destruction. A personal coming of the Lord was not in their thinking. They preferred to teach a spiritual coming which meant nothing as far as complete salvation was concerned. The passing of the years has wrought but little change in this idea with many leaders of religious thought today. They decry the possibility of a visible, audible, and personal return of Christ to earth to take His people to be with Him where He is.

Jesus said: "I will come again," and in

the joyous expectation of one day greeting Him in the flesh, men and women have courageously faced torture and death. They have boldly proclaimed their faith, and happily looked for His appearing. They have not been deceived or discouraged by the adverse views of some, but with Peter, Paul, John, and others, they have walked in the glorious company of those to whom the Word of God is true and the prophecies of God are sure. We shall briefly note some prophecies and our position thereto.

1. In Rev. 13: 11-14, a lamblike beast is portrayed as coming out of the earth. This beast will make an image to the leopard beast of verse 2, and will become a world power, and a persecuting agency. We have always taught that this lamblike beast is the United States of America, and that this nation will one day exercise such authority and power among nations as to direct the affairs of many peoples, even to supporting persecution. At the beginning of the twentieth century, such seemed a very remote possibility indeed. Fifty years ago the Munro doctrine, which meant complete isolation for the Western Hemisphere, was favoured and strongly held by the American government. Now all has changed. In the first world war American troops fought side by side with the Allied forces, and American ships patrolled the seven seas. In World War II millions of American soldiers joined the Allies in an effort to crush the power of totalitarianism, and largely contributed to victory for the democratic armies of Europe and elsewhere. Today the nations of democracy turn to the United States for guidance and for support. The United Nations headquarters stands on the Hudson in New York. To this the world now turns for leadership in matters political, financial, military, and social. The lamblike beast has become a world power.

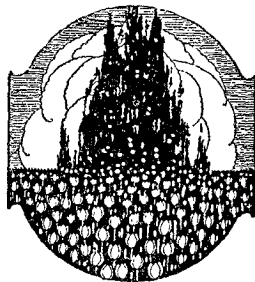
Our views, proclaimed more than a century ago, and in a time when moves of the American people indicated little or nothing such as we now witness, are proved to be correct as far as the American leadership is concerned. With confidence we may therefore know that the latter part of the same prophecy, wherein the hand of persecution shall be felt, will come to pass.

2. We preached the rise and growth of spiritism in the last days. In 1 Tim. 4: 1 we read: "The Spirit says distinctly that in the later times some will turn away from the faith and devote their attention to deceitful spirits and the things that demons teach." Goodspeed's translation.

It was in 1848 that the home of the Fox sisters in Rochester, New York, was first disturbed by strange knockings, and ancient spiritism was revived in a professing Christian land. Spiritism has always been recognized as belonging to heathenism; but today it is tremendously influencing professing Christian people, so that in religious circles it is viewed with favour and is looked upon as both desirable and more or less scriptural. The American magazine "Time" says: "Nowhere in the world is spiritualism as respectable as in England. There it rates as a real religion."

So alarming has it become that the Archbishops of Canterbury and York some time ago appointed a group of Anglican church leaders to study the subject in the expectation that something could be done to check its inroads. To the dismay of these church dignitaries, it was found that many of their own bishops were themselves believers in, and supporters of, spiritism. Pastor G. E. Vandeman, who conducted evangelism in London during 1953-1954, publicly stated to a large gathering of our members attending the General Conference Session last year in San Francisco, that the forces of spiritism in London were so organized that within three days of the notice of death in the press, the relatives of every bereaved family were visited by a spiritist and were invited to communicate with their loved ones.

In Brazil, where the Church of Rome claims to have 48,000,000 members, the



### Love's Ransomed Land

A. N. HARKER

"O tower of the flock . . . unto thee shall it come, even the first dominion."

O ransomed land! O gift of Love eternal!  
How lovely the scene immortal eyes behold!

O land of light! how peaceful thy pure radiance!  
Thy glory and thy grandeur could never have been told.

O land of spring—and everlasting gladness,  
How lovely the tokens of eternal youth!  
O joyous land, of singing birds and fountains,  
Upon thy lofty mountains roses of Sharon bloom.

O realm of song! enriched by angel-music;  
Sweet, peaceful home mid Eden's vernal bowers.

O peerless realm, how radiant thy mansions!  
Love's ransomed home of peace—sweet long-lost home of ours.

City of our God—crown of all creation,  
Universal honour thy splendour shall adore;

Diadem of glory! Throne of the Eternal!  
Glad anthems of the ransomed acclaim Thee evermore.

"Christian Century" states that in that one republic there are more than 20,000 societies and more than 10,000,000 members of the spiritist church. Throughout the world, following two global wars, this satanic movement now has its churches and its ministry, who read Scripture, baptize, and administer the Lord's supper to scores of millions of members.

Our forecast of 100 years ago was correct and is now a demonstrated fact.

(To be concluded)

### St. John Ambulance Association

Extract from the 64th Annual Report, for the year ended 31st December, 1954

#### Pacific Island Expansion

It is with much pleasure that the report of Pastor R. E. Hare, O.St.J., on progress made during the year, is presented:—

"I am happy to report that decided progress has been made with our Pacific Islands expansion during 1954, and with careful planning and organizing good steady progress should be made in the future.

"During the year our mission board made it possible for me to visit extensively, and this has helped in making a beginning which, I am sure, will continue to grow.

"Two hundred certificates were issued from the Sydney office, whilst an additional seventeen certificates went from Auckland and the New Zealand Priory. This brings a grand total of 329 certificates issued to Pacific Islands nationals from August, 1953, to October, 1954. Of these, 213 were issued from Australia and 116 from New Zealand. Reports show classes now working which will report for 1955.

"These classes of 1954 have been well scattered and include the following island groups: Samoa, 17; Tonga, 25; New Hebrides, 11; Solomons, 33; New Britain, 28; New Guinea, 103. Personal contact was made with each of these island groups and classes.

"I feel deeply indebted to Miss M. Higgins and her staff and Mr. S. Langstone of Auckland and his staff for their help and assistance with certificates and textbooks; to Dr. Bruce of Lae for examinations; to a number of nurses for their instruction and careful teaching of the classes; to those Government officers who have been ready at all times to give the work a boost by making a feature of the presentation of the certificates and their encouragement to these native boys and girls to keep on with the good work."

A digest of this report appeared in the annual report of the Australian Priory of St. John.

To date this year another fifty-three certificates have been issued, nine for Norfolk Island, thirty-eight for Rarotonga, and six for Omara, New Guinea, making the present total 332.

# The Forces of Conformity

FREDERICK LEE

A recent issue of "Look" magazine published an article that analysed "one of the most searching public-opinion surveys ever conducted in the United States." The survey covered such questions as these: "What is on the mind of the American people? What are they thinking about, worried about, concerned about?"

In this survey it was found that an overwhelming majority were concerned mostly about personal, not world, problems. However, it was also revealed that Americans can be easily affected and aroused by a spirit of intolerance against people who hold and express views that are not in accordance with those generally accepted. One significant statement in this article reads:—

"The religious issue, indeed, may be one of the strongest elements in that series of pressures and anxieties which is called 'anti-intellectualism.' This is not a new phenomenon in American history: Let us not forget the Scoopes 'monkey trial' in

Tennessee, which took place a generation ago. **But today, the American teacher, preacher, or writer who voices an unpopular view can find himself branded not merely a 'heretic'—but also a 'traitor.' This joining of unorthodox opinion with treason gives enormous power to the forces of conformity,** and it presents peculiarly complicated problems to those concerned with civil liberties."—March 22, 1955 (emphasis supplied).

## Government by Mass Opinion

In his new book, "The Public Philosophy," Walter Lippmann points out the danger of conducting government by mass opinion, especially in these days when the public can be so quickly aroused by the speedy means of communication we have at our disposal. Too often public opinion is based on emotions rather than facts. Thus, he states, "They [the people] can elect the government. They can remove it. They can approve or disapprove its

performance. But they cannot administer the government. . . . A mass cannot govern. . . . Where mass opinion dominates the government there is a morbid derangement of the true functions of power." Again, he says: "The unhappy truth is that the prevailing public opinion has been destructively wrong at the critical junctures. . . . Mass opinion has acquired mounting power in this century. It has shown itself to be a dangerous master of decisions when the stakes are life and death."—Quoted in "U.S. News & World Report," April 22, 1955.

The thoughts expressed in these statements help us better to understand even in these days when most countries of the world give lip service to democratic principles, how quickly certain prophetic statements of the Bible and of the Spirit of prophecy could be fulfilled.

Bible prophecy reveals that the day will come when America will take action against those who do not bow to popular opinion and worship the beast and his image and receive his mark. They will be ostracized from society and even made subject to death. (See Revelation 13.)

# AN EPITOME

## The Messages of "The Time of the End"

H. E. McMAHON

There's a vital message sounding to the confines of the world, It is throbbing, throbbing, throbbing through the air; By the earthquake and the whirlwind, its mighty tones are hurled; The mind attuned can hear it everywhere.	2 Chron. 36: 15, 16; Rev. 14: 6 Job 38: 35 (Radio) Luke 21: 11, 25; Rev. 6: 12
The prophecies were opened at the beginning of the end, And many people now run to and fro; All knowledge, too, has been increased as in this time we wend; Thus the great time of the end we surely know.	Dan. 12: 4 Dan. 12: 9
The ancient prophets caught the words and longed to feel the power; This, they tell us in the Scriptures, that they send; But the Spirit said they had to rest, it wasn't in their hour; They were writing for the people of the end.	Matt. 13: 17; Luke 10: 24 Dan. 12: 8 Dan. 12: 9, 13 1 Cor. 10: 11
O you people of this privilege! God's people for this hour! Patient people of the gospel and the law! The bearers of the mighty three-fold messages with power! Is your faith increasing daily, more and more?	Matt. 13: 16; Luke 10: 23; Dan. 12: 12 Rev. 14: 12 Rev. 14: 6-12
Faith cometh but by hearing, and this hearing by God's Word; So to Bible reading faithfully attend; To His momentous messages our minds and souls we'll gird; Then truly be God's people of the end.	Rom. 10: 17 2 Peter 1: 19
The perils of the "last days" come from selfishness and pride, Modern idols and self-worship as man's creed; Not God-love, but the pleasure-love, his driving force and guide, As the heaping up of treasure shows his greed.	2 Tim. 3: 1-5 Isa. 2: 2, 8 James 5: 3
Sound the trumpet, you restorers, give the message that is His; Trusty watchman, give the warning from above. Man thought he'd change God's holy law, but law eternal is, For the underlying spirit still is love.	Isa. 58: 1, 12-14 Eze. 3: 17 Dan. 7: 25; Ps. 111: 7, 8 Matt. 22: 37-40; Mark 12: 30



**Bible Prophecy to Be Fulfilled**

We turn to "The Great Controversy," which outlines many things that will come to pass in the last days, and read these words:—

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness."—Page 615.

"Those who honour the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of dis-

affection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. **In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false colouring will be given to their words; the worst construction will be put upon their motives.**"—Id., page 592. (Emphasis supplied.)

**Days of Crisis and Emergency**

Let us not say to ourselves, These things can never happen here. We have seen how quickly public opinion can be moulded by press and radio in two great world wars, and even now in the present cold war. These are days of crisis and emergency. It is in such times that the masses may be led to feel there is some threat to their security and happiness and be aroused against those who hold unpopular opinions.

Through mass opinion, legislators can be swept off their feet and compelled to do that which in their souls they do not believe is wise. This is one of the im-

portant points that Mr. Lippmann makes in his book. He states:—

"The people have imposed a veto upon the judgments of informed and responsible officials. They have compelled the governments, which usually knew what would have been wiser, or was necessary, or was more expedient, to be too late with too little, or too long with too much, too pacifist in peace and too bellicose in war, too neutralist or appeasing in negotiation or too intransigent."—Quoted in "U.S. News & World Report," April 22, 1955.

In recent years we have seen how men have been branded as traitors to the country merely because they have expressed views that people have misunderstood and upon which they have placed the worst construction.

In such times as these let us not allow ourselves to be persuaded to do that which seems expedient because it is popular. Let us ever be sure that our feet are planted solidly upon the truth of God, and when that truth is challenged, let us be so certain of our position that we can say with Luther, "Here I stand. I can do no other."

As the Revelation's chapter fourteen angels loud proclaim

The gospel to all nations soon shall reach

In this judgment hour with godly fear, and glory to His name,

The memorial of creation we must preach.

Cry aloud in Babylon "Come out!" for dark clouds lour,

And iniquities her golden cup doth fill;

Though she's sunken in apostasy, and drunk with pride of power,

There's many of God's people in her still.

God foresaw; and to His prophets He revealed His hidden ways,

And the future, for the greatest and the least;

Man's defiance, the most daring; in the very last of days,

Is the worship, and the mark, of the beast.

God's Father-heart is troubled with the state the world is in;

It is riddled through with misery, death, and pain.

The good and peaceful world He'd made, is ruined quite by sin;

Destroying this—He'll build the world again.

He has promised us a new world—this to prophets has been shown,

And its glories far surpass this present sod,

With gem-crusted central city, and the peace we've never known,

And for ever shining there the light of God.

The portents of His coming show in earth, and sea, and sky;

And hearts of men perplexed, now fail with fear.

As the green leaf on the fig-tree shows that summertime is nigh,

You know yourself, the time of the end is here.

He is coming soon with mighty power—like a great consuming fire,

His strange work—to destroy all that offend;

The elements will fiercely melt, all evil things expire;

And this total death will be their final end.

Nothing worthwhile will be wasted—the good will not be lost

Shall not the Judge of all the earth do right?

From all nations, a vast concourse He has won, at greatest cost,

And all are counted perfect in His sight.

God is longing for companionship—He's longing just for you

Will you take Him as your great eternal Friend?

He'll have a glorious gathering of the happy, tried, and true

In His city—on the day when time shall end.

Rev. 14: 6-11

Rev. 14: 6; Matt. 24: 14

Rev. 14: 7

Rev. 14: 8; 18: 4

Rev. 17: 4-6

Rev. 18: 7

Isa. 46: 9, 10; Amos 3: 7

Rev. 6: 15; Isa. 24: 2

Rev. 14: 9-11

Dan. 7: 23

Ps. 103: 13, 14; Isa. 63: 8, 9; Rev. 6: 10, 11; Ps. 53: 3

Rom. 8: 22; Gal. 1: 4

Gen. 1: 31; Rom. 5: 12

2 Peter 3: 12, 13

Rev. 21: 1; Isa. 65: 17

1 Cor. 2: 9

Rev. 21: 10, 11, 19; Ps. 37: 11

Rev. 22: 5; 21: 23

Luke 21: 25-33; Matt. 24: 29; Mark 13: 24

Jude 14, 15; Heb. 12: 29; Isa. 66: 15; Ps. 50: 3

Isa. 28: 21, 22; Jer. 4: 23

2 Peter 3: 10; Mal. 4: 1; Nah. 1: 9; Rom. 6: 23;

Gen. 3: 19; Rev. 20: 14, 15; Mal. 4: 1, 3

Mal. 3: 17

Gen. 18: 25

Rev. 7: 9; Rev. 5: 13

Rev. 7: 14, 15; Matt. 5: 43

Rev. 3: 20, 21; Isa. 57: 15

John 14: 23; John 14: 1-3

Isa. 51: 11; Zeph. 3: 17

Rev. 21: 3; Luke 12: 37

# The WORLD VISION



## *Evangelist Invited to Preach All Night*

J. O. BAUTISTA

President, Central Luzon Mission, Philippines

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

In a striking way these words of the Saviour portray conditions now obtaining not only in the Central Luzon Mission, but also in other fields. There is evidence on every hand of a definite hungering after truth among the masses. A growing distaste for the questionable methods employed by the popular religious enthusiasts of our day, as well as the kind of message which they have to offer to the people, has led many to seek for the message that is from God. Once they realize that we do have and present such a message to the world they do not hesitate to take their stand for it, and join the ranks of God's commandment-keeping people. A recital of a few experiences that have come to our workers as they started out in their evangelistic campaigns early this year bear these facts out.

Just as the local mission executive committee was about to hold a meeting a few weeks ago, a brother arrived at the mission office bringing with him a petition bearing the signature of twenty influential residents of a barrio in a neighbouring town. They approached our brother with an urgent request to hold a public meeting in their place. Inasmuch as he is already holding one in another town, this brother presented the appeal to the mission executive committee. When we told him that there is the problem of a meeting place, he told us that the people who signed the petition have promised to provide it. Seeing the earnestness on the part of these individuals, the committee right then and there voted to send one of our departmental officers to hold the meetings with the assistance of office secretaries.

It was our happy privilege recently to visit Pulong Santol, a barrio of Porac, Pampanga, where Brother I. D. Hernandez is holding a mission. It was heartening to notice the genuine interest manifested by the village folks in attending the meetings. Around 200 adults were present on that particular night of our visit. When the preaching was about to begin, a farmer who was hurrying home from the field with a cartload of hay shouted, as he passed by the meeting place, "Don't begin yet; wait for me!" Upon his arrival at his house, he came to the meeting right

away without taking his supper. In the audience that evening we counted about a dozen mothers and big sisters who brought babies along with them. These come early to listen to the Bible story which the Bible instructor tells to the children from a picture roll. The people are very busy all day as it is now the sugar milling season, but they do not want to miss the meetings. Some who work in an army camp sixteen kilometres away and who used to come home only on week-ends have arranged to come home every night so they can attend. Unsatisfied with only an hour's study, the evangelist has been challenged to preach all night and they have promised to stay as long as he preaches.

A spearhead effort was held by Brother C. M. Basconillo and his companions in a place near the mountains in Zambales. The meetings were conducted in the open air—in the public plaza with an Aglipayan church on one side and a Catholic church on the other. An average of 500 have been attending. Here enemies got busy. Having obtained a permit from the barrio lieutenant, they held a meeting nearby. Three ministers from other districts were invited to speak; but instead of adversely affecting the attendance at our gathering the number that evening reached more than 700. And as a direct result of that special meeting, a prominent Manalista adherent decided to cast in his lot with us.

## *This Is Medical Evangelism*

The patient came to the Walla Walla General Hospital with a broken leg. She was a barmaid who had been hospitalized a few months previously for gunshot wounds after a tavern brawl. When she arrived this time she was full of resentment and feelings of animosity toward everyone.

But astonishing things began to happen the first evening. A floor nurse suggested that they have prayer at bed time. This experience began to mean a great deal to her. Another shock came when she was visited by Brother L. E. Hubbs, the hospital administrator. She expected he would discuss finances, but instead, he inquired about her spiritual welfare, and suggested that she read the Bible! She had once attended Sunday school and church with her parents, who were good members of the Baptist Church. But she had since taken up with bad associates, was now a divorcee, and had strayed far from the path held dear by her parents.

During her stay in this Upper Columbia Conference hospital the Bible became a new book to her, and she learned to appreciate it as never before. When she spoke of the many questions which came to her as she read, Administrator Hubbs suggested that she take a Bible study series. She was happy for this suggestion and has since completed her Bible lessons. A number have assisted in these studies—nurses, physicians, and chaplain—but Mr. Hubbs has found time in his busy schedule to conduct most of the studies himself.

During my recent visit to Walla Walla College it was my privilege to interview this woman and learn that as soon as she can manage to walk down the steps into the baptistry she will become another trophy of true medical evangelism.

When a busy administrator takes time to give Bible studies, things happen!

—"The Medical Evangelist."

## *Ingathering Inspiration in Hawaii*

R. CURTIS BARGER,

Home Missionary Secretary

Thrilling drama in real life is being enacted daily in Hawaii's Ingathering crusade. Brief scenes reported below are typical and help to reveal why a wave of enthusiasm and inspiration has carried several churches over their basic goals in record time.

A business man rose as I entered his office, extended his hand across his desk, gripped mine firmly, and said, "How are you, Mr. Barger? Sit down, please. I am glad that you called again this year. How are things going for you folks?" I assured him that the Lord was blessing wonderfully, but that we were sorry we could not accomplish all that we would like to do in helping to make the world a better place. He said, "You are doing a wonderful work. I am a member of another denomination, but I admire you folk for the service you are giving to the world." I assured him that we appreciated his interest and support. "Let me see; what did I give you last year?" "Seventy-five dollars, sir." "Well, I think I can do that much again; perhaps I can give you a little more."

In another interview the manager of a large firm said to Brother Lashier and me, "You folk are doing a good work. I have followed it with great interest for many years. I like the stand your church takes on many issues. Sometimes I think I ought to be a Seventh-day Adventist." This man mentioned that someone has been faithfully sending him the "Signs" for many years, and that he and his wife would not be without it. It was a joy to talk with a man "not far from the kingdom."

Being acquainted with the sales manager of the radio station that carries the Voice of Prophecy programme, I approached him in regard to Ingathering. He assured me that as soon as the general manager returned from the mainland they

would take up the matter and a contribution would be forthcoming. He then introduced me to the station's advertising manager, who related the following: "I am acquainted with your Voice of Prophecy programme. My family and I listen to it regularly. We think it is wonderful. The other day we were listening, and when it came to the place where prayer was to be offered, I had to leave the room for a moment. As I did so, I turned down the volume a bit. My little girl, who is three years old, stopped me, saying, "Leave it on, daddy; I want to hear." So I turned it up again. I was gone briefly and when I stepped back into the room, there was my little girl down on her knees in front of the radio with her eyes closed and her hands folded as the speaker prayed. It was really touching. That, I find, is the influence of your programmes." What a privilege to converse with men already touched by the Spirit!

The man whom I had come to interview then assured me that he agreed heartily with the sentiments expressed by the other man. On a previous occasion he had revealed that he is a regular reader of the "Signs" and that as the combined result of the influence of our radio programmes, literature, and a personal interview with Pastor Nomi, pastor of our Honolulu Japanese church, he had recently given up smoking. It is a striking illustration of the combined effectiveness of the various agencies the Lord has given to His people to use.

As I talked with the assistant manager of a large department store, which is only a few blocks from our elementary school in Honolulu, he mentioned his appreciation of the work of Adventists in Hawaii. "Here in the store," he said, "we have a practical demonstration of the effectiveness of your educational system. Every day we pick up shop-lifters in the store, among them children from all the public and private schools around, with the exception of Hawaiian Mission Academy and its elementary division. Evidently you are able to develop in your students a fine sense of right and wrong." This was only one of several tributes this man gave to the work of our church. He mentioned that ours is the only religious organization to which his store contributes. "As far as I am concerned," he added, "the distinction is earned."

Thus around the circle the yearly miracle of divine grace is being repeated as the Lord opens hearts and purses to respond to the appeals. Hearts are opened to the advent message as well. Many definite Bible study prospects have been found and scores enrolled in Voice of Prophecy courses. Hundreds of members have gone out with fear and trembling, but returned with praise and rejoicing, bearing ringing testimonies to the love and power of God to help and bless. We all rejoice in the loving, willing spirit of unity in service that has characterized Hawaii's 1955 Ingathering campaign.

—"Pacific Union Recorder."

almost every Saturday evening since. Two weeks ago there were sixty-one children and over twenty adults in attendance. It makes an interesting sight with the children standing in front right around the speaker, and the adults both sitting and standing at the back and way out on the footpath and street. Brother Khu and Pastor V. L. Kon came over in May to help us hold studies with the interested ones.

It was a high day one Sabbath recently when four of these dear ones were baptized. One is a dear old man of eighty-three years. Many years ago he had a Bible given to him by a friend who was returning to China, but being a devout idol worshipper he felt it wrong to read the Christian's book. He had wrapped it up and put it away in a box. Soon after listening to a few meetings, he remembered the book he had put away; and the next meeting he attended he brought it with him and asked Brother Lim if it was the same book from which he was preaching. Being told that it was, this man began reading it most earnestly and could not lay it down for food or sleep.

The husband of our patient was also baptized. Her physical condition was such that the doctor felt she had better wait until she was a little stronger before being baptized; but she is anxiously looking forward to that day. Brother Fuh was so thrilled over his baptism that when he came up from the water he began to unbutton his clothes. He first took off his shirt and made it into a ball and threw it into the ocean. Pastor Kon remonstrated with him and said that was not necessary. He replied, "Oh, yes, I am now all clean, but these clothes belonged to the old man and are full of my sins, so I want to throw them all away into the depths of the sea." And after changing his trousers, he threw them also into the ocean. I am sure God will honour the faith of this dear brother who believes literally in the promise of Jesus that He will cast our sins into the depths of the sea and remember them no more.

Our Sabbath school membership has grown to thirty-six, with a number of patients and their relatives meeting with us each service. We have had to order several more benches for our waiting room and carry out every available chair in order to seat everybody who attends. We are now praying that soon we may be able to purchase land and erect a church building in this place. There is no other denomination with a church building here, and it would be thrilling if our mission could have the first one. The Catholics have already purchased the land for their church and plan to build soon.

The latest project we have started here in Bhuket is a branch Sabbath school held as a Sunday school kindergarten in the home land. Some doctors' wives in America have become interested in the project and have made available to us copies of "Our Little Friend," cards, and picture rolls, and they are now sending much valuable material for our flannelboard and sandtable.

## The Islands Are Waiting

MRS. FLORENCE WINTON

"The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God." This is a most inspiring challenge given to us in the writings of Mrs. E. G. White, Volume IX, of the "Testimonies," page 51.

The last few weeks have been most encouraging ones for the Bhuket Mission Clinic and Hospital on the Island of Bhuket, which lies off the coast of Thailand. The building has been undergoing many repairs, and friends in America have donated some valuable equipment which has aided much in its operation. Friends of the hospital here have also given much needed help and have donated money to purchase an ambulance which has already been ordered.

Soon after Dr. and Mrs. Ervin Winton arrived from America, an effort was put forth to start some lines of endeavour for greater evangelism in this area. Every Friday evening meetings are held in the waiting room of the clinic. We are using the 20th Century Bible picture slides and have seen a good interest gradually growing up until we average fifty in attendance every night. We have obtained the services of a capable artist who is making all of

our texts in the Thai language, and then we are photographing them in Kodachrome to match the English texts.

Through patients attending these meetings several families have become interested in learning more of this message. One patient by the name of Ngoing Niew told her husband about the things she was learning and he too began to come to the meetings on Sabbath mornings. Soon we were told that there was a group of people back in his village, eighteen kilometres from Bhuket, who wanted to study the Bible. An effort was made to get an evangelist down from Bangkok to help with this interest, but they were all too busy. We talked the matter over with the local committee, and it was decided that the workers of the hospital would do all they could to keep up the interest until help could come. There were at that time only five Adventist believers on the island. It was decided that Brother Edward Lim would give the studies; but this created a problem as there was no one who could translate from Chinese into the Thai language. However, this problem was solved by one of the interested merchants in the village volunteering to do the task. The next bridge to cross was finding a place where the meetings could be held. There was a theatre in town but the rent was much more than we could afford. Then it was that our patient and her husband offered their shop for the meetings.

Early in February of this year we began the meetings, and these have been going

The main object of this project is to enter the homes of the Europeans and the wealthy families of the town. Membership was made by invitation only, as there was not enough room to accommodate just anyone who wished to come. The response has been most gratifying and the interest extremely encouraging. In the invitation we requested that the mothers bring their children and come and help with the project. In this way it was hoped that they in turn would hear the message given in the simple way for the children and would take the papers home and read them. We now have eighteen children enrolled. Among these are the mayor's son and assistant mayor's children, and four from the wealthiest families on the island.

Each month we are mailing forty-two bundles of our literature to interested folk on the island and miners on the mainland. This, too, is furnished by friends in America.

The hospital is filled to capacity and the outpatient department averages around fifty patients a day. We are most happy to report that two weeks ago we had a Chinese Bible worker and his wife join our staff, and we hope that he, with God's help, will be instrumental in bringing many more of these interested ones over the line to join us on the heavenward march. We ask an interest in your prayers for the work in this island field.

—"Far Eastern Division Outlook,"

August, 1954.

and his use of these implements will always be characterized by a mood of keener appreciation and higher respect for the providence that made possible their discovery. Shall we forget the God of science, whose secrets and laws inventors and scientific geniuses have uncovered? We would truly be fools if we "exalted, science and lost sight of the God of science."—*Ibid.*

When Christ was here among men He "might have opened . . . the deepest truths of science. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time."—*Id.*, Vol. VIII, page 201.

The God whom we serve is not awed by the wonders produced by our twentieth-century laboratories and shops. If our eyes could be opened and we could see the miracles performed by the God of science in nature itself, we would be amazed at the revelation. In this field one well-known motion-picture producer has revealed the glorious operations and techniques of natural law in the vital and entrancing areas of botany and natural history. Those who have seen these pictures know how great are the wonders of divine automation, if we may coin an expression.

We need to get our feelings of worship and wonder in focus, or we will lose sight of the essentials. "Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint."—*Id.*, Vol. IV, page 427.

#### A Debt of Spiritual Power

Another important and timely consideration is suggested by a question. Is not the time fully here for Adventist leaders and laymen to bring as much brain power and faith and consecration to the business of discovering the deeper spiritual realities of the gospel as the scientists of our materialistic, secular world are applying to the discovery of God's laws and secrets in the world of physics and chemistry? Does not the Adventist Church owe this last age, this power age, a debt of spiritual power? Can we not match the tremendous power of the machine and the atom with the superlative power of the Spirit of God?

Has the world outdistanced the church in applying itself to the acquisition of the treasures of life? Certainly, if they can open up the world of physical treasures we can open up the world of spiritual treasures. Automation in the physical world can be matched by divine automation in the kingdom of God. If the God of science can help inventors and scientists to discover His laws of power in the physical universe, He can help every one of us appropriate and communicate the spiritual resources of Heaven in the finishing of the work of the gospel. May God grant that we will permit Him to do so.—"Review and Herald."

## Wonders of Automation

D. A. DELAFIELD

Never have the works of man—the skillful building techniques displayed in the pyramids and the Sphinx of Egypt, the hanging gardens of Babylon, and other wonders of the ancient world; the artistic wizardry of Michelangelo and Raphael, Rembrandt, and Rosa Bonheur; the glorious oratorios of Handel, and the compositions of Bach and Beethoven—called forth such cause for wonder and admiration as the machines of science and the fantastic techniques of our new age of automation.

We live in a world of scientific miracles, in which more and more of the problems of life, at least in our physical world, are being solved by machines that operate almost like robots, with little or no human guidance. Life today is made very comfortable, sometimes quite awesome, by the ever new intricate engines of shop and laboratory. We stand amazed at the energy displayed by the mechanics in the development of most resourceful techniques for the operation of industrial machines. Some of the best brains of America and other countries are employed in thinking out solutions for one intricate problem of mechanics after another. And when the finished product comes forth we are thrilled at the human skill that produced it. We wonder today at science, and almost worship at its feet.

#### New Automatic Machines

Ira Wolfert, writing in "Reader's Digest," May, 1955, on the subject, "What's Behind This Word 'Automation'?" testifies:—

"In California I saw a machine that makes thirteen boxes a minute from a pile of boards and a barrel of nails. . . .

"In Illinois I saw an automatic bread-making machine mix dough, shape, and cut it into uniform loaves, and feed it into a continuous automatic oven." These loaves emerged from the oven, and an automatic machine sliced each loaf and wrapped it in cellophane. "No bakers are

needed in this bakery, only mechanics," said Mr. Wolfert.

He visited the Corning Glass Works, in Corning, New York, where, he says, "ninety per cent of the glass bulbs for the electric lights in the United States (above flashlight size), and for all the radio and TV tubes (except the picture tube) are turned out by only fourteen machines. Each machine, operated by one man, blows bulbs faster than a machine gun can shoot bullets—1800 a minute."

His description of a fantastic device used in the motor-car industry, "probably the largest and most famous machine in the world," is breath-taking. "It is almost two city blocks long and carries its own railway within its bowels." The machine takes V-8 engine blocks and carefully machine-tools a huge chunk of steel in a series of operations that yield at last a perfect motor, ready for all the accessories.

#### A Debt of Gratitude

It is well for Adventists to stop and examine their responses to this dream world of automation, in which we live. What shall we say about the great works of modern man? We suggest first of all that Christians owe a debt of gratitude to the scientists of our time, who have made possible a healthy and comfortable life for most of us. The messenger of God, referring to the training of scientific institutions that develop these techniques and skills, said, "These facilities are not to be despised or condemned; they are ordained of God." ("Testimonies," Vol. V, page 82.) No intelligent Christian will ever despise the providential advantages afforded by the many products of science, but his appreciation, his understanding,

**"He that cannot forgive others breaks the bridge over which he must pass himself, for every man hath need to be forgiven."**

# THE ROAD TO *Happiness and Success*

ERIC B. HARE

One Sunday afternoon a father found himself responsible for caring for his six-year-old daughter. In order to keep her busy, so that he could have a comfortable hour reading his paper, he tore a picture of a map of the world from his paper, cut it into a number of small, odd-shaped pieces, and said: "Here you are, Joan; see if you can put the world together right again."

Little Joan bent over her puzzle. Father sat down and looked forward to a quiet hour, but in five minutes Joan was back again. "I've got the world all put together right again, daddy. Come and see!" Father went, and sure enough the world was put together right. "I don't see how you did it so quickly," said he. "I thought it would take you an hour!"

Joan smiled and said: "You see, daddy, I saw there was a picture of a man on the other side of the map. So I put the man together right first, then when I got the man put together right I just turned it over, and I found I had the world put together right!"

We can never make the world better, till we make men and women in the world better. **But we can never make the men and women better till we make the boys and girls better**, for the boys and girls of today are the men and women of tomorrow.

## The Most Important Years

We sing, "There are two ways for travellers, only two ways," but we hardly realize that those two ways going in opposite directions toward life and toward death, **both start at the child's birth**. As two roads diverge so gradually at the fork that often we travel several miles before we realize we have taken the wrong road, so often we do not realize that we have started our tiny tots on the wrong road till they come to the days of junior adolescence.

The first three years are the most important years in conditioning the child for a successful, happy Christian life. Notice what these eminent people say:—

"When we get to the place where we pay more attention to the high chair, we will have less need for the electric chair."—Warden Lawes of Sing Sing Penitentiary, "Introduction to Child Study," page 91.

"The first five years of life are the most fundamental and formative years in the cycle of the child's growth."—Dr. Gessel, of Yale Child Clinic.

"If you train your children carefully until they are seven years old, they are already three-quarters educated."—Ella Frances Lynch, "Introduction to Child Study," page 91.

"The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all it learns in future years."—

Signs of the Times, Mrs. E. G. White, April 8, 1903.

## Taught by Imitation and Feelings

It is easy for us to understand how a child can be taught after it is three years old, when it can talk and understand words. It is easier still to understand how a child can be taught after it is six years years old, when it goes to school and learns to read and write. It is more difficult to understand how a child can be taught before it is three years old, when it cannot talk, and cannot read, and cannot write. But God has made wise provision for that period of life, and every child is born with an instinct to **imitate**, and with very sensitive feelings.

Even before a child is old enough to imitate, it knows through its feelings whether it is loved or not. It cannot understand one word that father says to mother, but it **feels** the love or the anger that accompanies those words.

Also when a child begins to imitate what brother or sister or parents do, with every **action**, there comes to the child a **feeling**. If it is a feeling of unpleasantness or pain, the child will hesitate to repeat that action, but if there is a feeling of pleasure and satisfaction, there will be a desire to repeat that action, and the repetition of an action produces a habit.

Good habits and bad habits are produced exactly the same way, and thus the very small child is started in the path to obedience or to disobedience, to success or to failure, to a happy Christian life or to a disappointing life in the world.

**Therefore it is our business as parents and teachers to accompany obedience, study, work, and worship with feelings that give pleasure to the child.**

## The Curtain of Memory

Have you ever noticed how God has wisely curtailed off the first three or four years of life by the little curtain of memory? In this way we do not remember commencing the habit patterns of life that were formed in these first years. Those habits are formed unconsciously. So the child that was taught to obey before it was four years old grows up feeling it was born obeying.

And the child that was taught the going-to-Sabbath-school habit before it was four years old grows up feeling that it was born going to Sabbath school. And the child that was taught the family worship habit before it was four years old grows up feeling that it was born having family worship, and these habits become as definite a part in its life as eating or sleeping.

Remember, all habits not formed before the child is four years of age, must be formed consciously, and it is more difficult to form a new habit pattern consciously. Therefore the ideal time for conditioning the child for a happy successful life is during the first three or four years of its life.

—"Middle East Messenger."



# Sabbath School Lesson Help

FOR SABBATH, SEPTEMBER 24, 1955

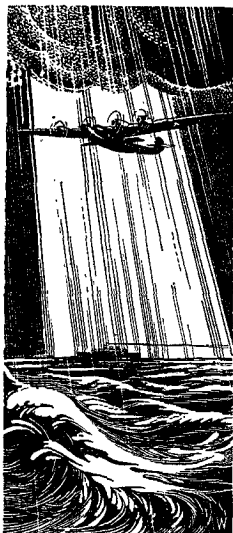
## The Church Triumphant

From the time that sin gained the ascendancy in this world, it was inevitable that there must exist a sharp line of demarcation between the worldly and the righteous. The former were at home in an environment to their liking; the latter were always an alien outpost longing for "a better country." (Heb. 11: 16.)

Abraham, from the mundane and even from the cultural point of view, had no real need to leave the ancestral home. His father, Terah, had preserved to some degree the knowledge of the true God, and was prosperous, hospitable, and cultured. But the corrosion of sinful surroundings was at work, and the family "were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah." ("Patriarchs and Prophets," page 125.) For the preservation of truth in the earth, the family of Abraham was isolated, tested, disciplined. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.' And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: 'In thee shall all families of the earth be blessed.'"—Ibid.

Henceforth the children of God were separated from this world, living for heaven, longing for the Redeemer to reconquer the earth. That is why Paul could say, "For our conversation ('citizenship,' margin) is in heaven; from whence also we look for the Saviour." (Phil. 3: 20). These early Christians lived in this world, but they were not of it; they were, as the church on earth has always been, God's alien outpost, a colony of heaven in a hostile world.

The family of God has been sadly afflicted by the scourge of sin. Hosts of them "died in faith, not having received the promises," like "strangers and pilgrims on the earth" (Heb. 11: 13). Many sealed their faith in martyrs' blood (Rev. 12: 11), and still do. Not only is the church isolated on earth, it is separated from the family of God in heaven. This was not God's intention had the contingency of sin not arisen. The author of Hebrews speaks of the Christian hope as the pledge of ultimate and complete reunion of the commonwealth (see Revised Standard Version of Phil. 3: 20) of God: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. 12: 22, 23.) That reunion can take place only with the eradication of wickedness and by world renovation. This much is not seriously disputed by men today, though they falter over the method of its accomplishment.



## The Question of Survival

Men do not smile so cynically today as they did fifty years ago at the Christian concept of world destruction by conflagration. Since 1914 we have discovered means of destruction that have led outstanding men to write comments such as this one by Dr. D. R. Fleming, research professor of international relations, Vanderbilt University: "The record of these forty years raises very seriously the question whether the human race can survive much longer." ("British Weekly," Dec. 9, 1954.) "A" and "H" weapons have made us think seriously of the Christian "day of the Lord . . . 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." 2 Peter 3: 10.

However, there is more scepticism over the New Testament teaching on renovation, because sinful men can understand destruction much better than re-creation. To combat this scepticism the Christian says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13). John envisioned "a new heaven and a new earth: for the first heaven and the first earth were passed away." He heard the voice of God saying, "Behold, I make all things new" (Rev. 21: 1, 5). That is the Christian concept—conflagration, eradication of evil, re-creation, and the permanent establishment of righteousness.

Paul's picture of the New Jerusalem is matched by that of John—"And he . . . showed me that great city, the holy Jerusalem . . . having the glory of God." The presence of God with a redeemed people; the absence of wickedness, and therefore the absence of death, sorrow, and tears; the beauty and proportions of this new earth capital—these are all in that marvellous twenty-first chapter of

the Revelation, and constitute a vivid picture of the triumph of the church of God.

It is no ethereal world that is promised to the redeemed. Solid joys and lasting pleasures are there: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . and Mine elect shall long enjoy the work of their hands. (See Isa. 65: 21, 22.) This same prophet "caught the sound of music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—"Prophets and Kings," page 730.

Even with the help of all the Biblical glimpses of the world to come, we mortals really cannot understand much about immortal life there. With our various and distorted tastes, one man's conception of heaven is not another's. This is why the wise Apostle Paul was content to leave the last word on these things where Isaiah left it: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (See 1 Cor. 2: 9.)

It is a remarkable tribute to the goodness of God that sixty centuries of evil have not effaced every evidence of the glory of His original creation. The eye of faith views the beauties of nature as omens of the greater glory to come.

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world is opening wide the gates of Paradise to all who believe on Him."—"Prophets and Kings," pages 731, 732.

## WEDDINGS



PORTER - IRVINE.—In the newly extended and beautifully decorated church at Albion, Queensland, on the 28th of June, 1955, a large gathering of relatives and friends witnessed the marriage of William Porter and Constance Irvine. These young people are well known in Queensland and northern New South Wales for their loyalty to the church. May God richly bless them in all their temporal and spiritual affairs. J. F. Hankinson.

ROBBIE - DODDS.—Friends and relatives of Murray Gordon Robbie, a school teacher of Nambour, and Esma Dodds of Innisfail witnessed the pretty wedding of these young people in the Nambour church, Queensland, on the 19th of June, 1955. It was another of those happy occasions when a young couple with heart in tune with God step out to journey through life together. We pray God to bless the life and plans of these dear youth. J. F. Hankinson.



## UNTIL THE DAY BREAK

**WARD.**—Mrs. Elizabeth Kirkwood Ward, aged seventy-six, of Mahogany Creek, W.A., passed to her rest on July 19, 1955. She was born at Dundee, New Zealand, and came to Western Australia forty-seven years ago. We understand that she was an Adventist before coming to Australia. Her end came suddenly and unexpectedly. She is now waiting in the beautiful Karrakatta cemetery the call of the Master in the first resurrection. Our heartfelt sympathy is extended to her husband.  
D. A. Speck.

**TRIGGS.**—Miss Kathrine Triggs of Northcote, Victoria, passed to her rest on the 24th of July in her eighty-ninth year. She had been a member of the North Fitzroy church for a number of years, having accepted the advent faith about fifty years ago in Ballarat. Sister Triggs was held in high esteem by church members, relatives, and neighbours. She was missionary minded, did not hide her faith, and we believe many have been helped by her generosity to the Lord's work. Pastor Streeter and the writer conducted the last services at Preston resting place. Her faith was strong to the last and we know that she will rise at the first resurrection.  
B. E. Hadfield.

**LEWELLYN.**—It was on July 27, 1955, that the relatives and friends of Brother William Henry Lewellyn gathered around his grave at Karrakatta, W.A., to pay their last tribute of love, respect, and esteem. Our brother reached the age of eighty-six years. He was born at Newtown, Victoria, and came to Western Australia fifty-five years ago. He and his late wife accepted the advent faith when Pastor E. E. Roenfelt conducted a mission in Victoria Park. He was a faithful church worker and much loved by his neighbours, and will be greatly missed at the Victoria Park church. "Precious in the sight of the Lord is the death of His saints."  
D. A. Speck.

**EATON.**—After a short illness, Sister Maria Eaton went peacefully to rest in Jesus on June 9, 1955, at the grand old age of eighty-nine years. Sister Eaton accepted the advent message under the ministry of Pastor Bryant fifteen years ago. Her deep Christian experience was fragrant with love and patience and her passing is a loss to the Manjimup church, where she was a faithful and well-loved member. Our late Sister Eaton is mourned by six children and eighteen grandchildren, who were upheld in prayer and sympathy by a large gathering of friends at the church and the graveside; where Pastor G. I. Wilson was assisted by the writer. Sister Eaton rests in the blessed hope of a soon-coming Saviour.  
D. J. Silver.

**LAKE.**—Henry James Lake, was born in Mittagong, N.S.W., on November 27, 1873, and died in Thirroul on June 24, 1955. He accepted the advent message through the ministry of Pastor Morris about twelve years ago, and became an active member and church officer of the Thirroul church, holding the positions of deacon and church missionary secretary for many years. Brother Lake was a man of pleasing personality and high Christian integrity, and endeared himself to all who knew him. We laid him to rest in the Bulli cemetery, there to await the resurrection of the just. The writer was assisted in the services by Brethren Gersbach and Penman.  
M. Grolimund.

**DOUGLAS.**—Brother George Douglas of West Tamworth, N.S.W., passed suddenly to his rest on July 16, 1955, at the age of seventy-six years, leaving to mourn, but not without the comfort of the blessed hope, his wife, one son, Bree, and four daughters, Ada (Mrs. Cyril Watson), Violet (Mrs. W. Turner of Monamona Mission), Norma (Mrs. Dobson of New Zealand), Georgia, and one step-daughter, Mrs. Walter Field. We laid him to rest in the land of shadows until the day dawns and the shadows flee away. Pastor H. Streeter, brother of Sister Douglas, and the writer directed the minds of the sorrowing ones, and the large congregation in the church and at the graveside, to the promises of God for comfort and hope.  
R. Thrift.

**SHAPCOTT.**—Brother Albert Abraham Shapcott was born in Victoria eighty-seven years ago, and was called to his rest on July 8, 1955. He had lived in Western Australia for sixty years and was well known by the early Adventists here. More than fifty years ago he was a colporteur and through him a number of people became Adventists, many of whom are in responsible denominational positions today. Brother Shapcott's work was much appreciated in the Gosnells church; the beautiful trees around the church were donated by him. He was ready and waiting for the call that came, and rests in the Karrakatta cemetery until that joyous awakening when Jesus comes. Pastor G. I. Wilson assisted at the graveside. We extend our sincere sympathy to the family.  
D. A. Speck.

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

**WANTED.**—Share farmer for dairy and small crops. Apply R. C. Brunner, North Tumbulgum, Tweed River, N.S.W.

**TO LET.**—Two unfurnished rooms and conveniences. Transport to city passes door. Apply at once to Mrs. Hoy, 118A Coward Street, Mascot.

**HOUSEKEEPER WANTED.**—For two adults. Will take woman with a child. Comfortable home, reasonable wage. Close to school. Mrs. Lance Waddeson, Diamond Creek, Victoria. Phone JM 8114.

**WANTED.**—Lady secretary-stenographer, preferably one with some experience in denominational work, for the headquarters office of the Southern Asia Division. Term of service 2-3 years. Applicants are requested to communicate with the secretary of the A.I.U. Conference, 148 Fox Valley Road, Wahroonga, enclosing copies of references and particulars, including age and experience.

## Greater Sydney Conference Camp-meeting and Session

The fourth session of the Greater Sydney Conference of Seventh-day Adventists will convene at their permanent campground, Sunnyholt Road, Blacktown, on Sunday and Monday, October 2 and 3, 1955, following the camp-meeting, which will commence September 22 and end October 1, 1955. The balance sheet and financial reports will be presented; conference officers and departmental secretaries are to be elected for the ensuing two years. Delegates from churches to this session are to be as follows:—

One for each church and one for each additional seven duly enrolled members or portion of seven duly enrolled members.

There will be a recommended alteration to the constitution relating to a change being made in Article 8, Section I, as follows:—

This conference in regular session shall determine who are the approved ministers within the jurisdiction thereof, grant credentials or licences to such ministers and other persons whom it shall consider suitable to labour in the cause of this conference and may approve for ordination such men as shall have given proof of their call to the ministry and have been recommended in harmony with the policies of the Australasian Inter-Union Conference. Between sessions the Executive Committee is authorized to perform such duties.

In addition, there is a church request for consideration to alter the constitution thus:—

Article (4) Sessions

Section I that the phrase "about two years" be deleted and substituted by the phrase "about one year."

Article (5) Delegates to Sessions

That section "D" be deleted and in its place it read "all members of all churches in good and regular standing."

A. H. E. Miller,  
Secretary-treasurer.

**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.

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

First 25 words . . . . . 3s. 6d.

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

Remittance must accompany copy.

## BREVITIES

"At the moment we are at Tarawa," Pastor A. C. Thomson wrote from the Gilbert Islands on June 20, "getting ready for our initial evangelistic tour of the Ellice Islands. Already word of our proposed visit has reached the islands and we have heard that we will not be welcomed by all sections; but we shall consecrate ourselves to the Lord and know that He will continue to direct our paths. It is going to be an anxious experience, for the islands are so much smaller and farther apart that it will test our navigation."

During the month of July a series of regional Sabbath school rallies organized by Pastor I. W. White, Home Missionary secretary for the Greater Sydney Conference, were held in the Auburn, Parramatta, and Stanmore churches. All the meetings were well attended and the instruction imparted was much appreciated. Those who assisted Pastor White were: Pastors C. C. Weis and R. A. Vince of the division headquarters, and Pastor A. R. Mitchell of the Trans-Tasman Union Conference. The first Dorcas Federation in the Greater Sydney territory has been organized in the Strathfield area, and before long it is hoped that two more will be in operation.

Writing from the General Conference on July 25, three months after he left Sydney, Pastor E. E. Roenfelt says: "My wife and I have at last returned to Washington, D.C. It feels wonderful to be home again after living in suitcases for so many months. Then, too, I am glad to be back at my desk. After leaving Australia we visited certain centres and leaders in Asia. Then I met appointments in the Middle East Division and Northern Europe. My work in the last named division ended in Finland, where we had very remarkable meetings with our church members and leaders. A week ago today we reached Washington, D.C., and I returned to the office next morning."

The contents of a letter from Pastor A. H. Piper will be of particular interest to early members of the Napier church, New Zealand, "of whom," he says, "so few remain." Early this year two sisters who were charter members of the Napier church were committed to their last earthly resting place, in the Roseville cemetery, California, U.S.A. Miss Minnie Reid, the older of the two, was eighty-four years of age, and Sister Arthur Currow was eighty-one. They were the last members of the Reid family. Dr. Currow is a younger brother of our late Pastor Louis Currow. While living in his house alone, he is lovingly cared for by his son Reginald and his wife, who live close by. Pastor Piper comments: "I am sure that all who remember Dr. Currow will ask God for His continuing comforting presence to be with our bereaved brother."

A visitor to Singapore describes a new Chinese Adventist church being erected there wholly at the expense of Brother C. M. Lee. It is a massive structure of reinforced concrete and brick. The basement is divided into two fairly large auditoriums and several large rooms; on the church level are rooms for each department of the church and a vestry. Above this is a semi-circular balcony designed to seat more than a hundred people. This edifice is tremendous and will seat many hundreds of people. It would do credit to any city in any part of the world.

"The South African Union Lantern" reports that a young woman from their territory was travelling in Europe, and in the city of Bucharest was accosted in the street by a gentleman who asked if she knew of any Seventh-day Adventists in her country and in her town. When he learned there were, he requested her to take this message to the believers: "Brotherly greetings from the Rumanian Seventh-day Adventists. We enjoy full liberty of conscience and service. Thousands of people are coming to Christ." This was signed by "D. Florea," the union president. The address given was that which appears in the 1955 Yearbook.

### Avondale Symphonic Choir

#### SOUTHERN TOUR

- August**
- 24.—7.45 p.m. Presbyterian Church, Wollongong.
  - 25.—8 p.m. Plaza Theatre, Albury.
  - 27.—11 a.m. East Prahran Church, Melbourne.
  - 28.—Pleasant Sunday Afternoon, Central Methodist Mission.
  - 28.—Pastor Conley's Mission, Box Hill
  - 29.—Evening. Warburton Church.
  - 30.—7.45 p.m.—Methodist Church, Wagga.
  - 31.—7.45 p.m. St. Andrews Presbyterian Church, Canberra.

These will all be Choral Services except at Albury, where the choir will give a concert.

President H. B. Christian of Samoa sent this information on July 22: "We have Pastor Tini Inu running an evangelistic mission in the new Samatau church, and to date reports are very good. I think we will really do something down there in this series of meetings. In Samoa it means a lot to have an attractive place to hold such meetings. Pastor Tini is getting right into the homes of the people and they are asking intelligent questions. Please remember this community in your prayers, for we believe that Samatau is ripe for a good harvest of souls."

## AUSTRALASIAN RECORD

and Advent World Survey

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One of the big business men of Port-of-Spain not long ago stated to one of our missionaries, "I see you only at Ingathering time. Why don't you come in at some other time also?" Let us not leave the impression that we are only after financial aspects of our work. Let us show personal interest in the people we visit and we will get souls for our hire.—Charles Manoram in "Caribbean Union Gleanings."

Brother R. W. Richter, headmaster of the Betikama Missionary School in the Solomon Islands, reached Sydney with his wife and family on July 31, by the "Malaita," after a restful three-week voyage via Kukudu, Bougainville, Rabaul, and other ports. Brother Richter has hastened on to Queensland to see his father, who is seriously ill. His sister, Mrs. G. Helsby of Samoa, arrived a week later, also for the purpose of seeing her good father. The church appreciates the service rendered by Brother Richter, senior, and that of his family.