



NEW SCHOOL A CREDIT to the RENDOVA PEOPLE



IRWIN R. HARVEY

Principal, Kukundu Central School,
Western Solomon Islands

THE Adventist people of Rendova had been busily engaged for months constructing a large, beautiful new school for their district. As the day for its dedication drew near they wondered what they could do to make the occasion one of strong witnessing to the truth. After careful consideration they decided to offer to pay the plane fare for Pastor W. R. Ferguson to come from Honiara to Gizo, bringing with him his movie projector and his films.

With the consent of the Bismarck-Solomons Union officers our visitor duly arrived, and we set out in the "Vari Va To" for Rendova. On board were a number of boys from the old Rendova school who had just completed the second term at the Kukundu Central School, and a number of other folk interested in the new building.

After an eight-hour trip, much of it in the beautiful Roviana Lagoon, we tied up at the wharf, from which we could see the school. Pastor Ferguson remarked that it was the finest native structure he had seen. Supporting the roof were three immense pillars made from the strong Mouana wood that can stand in the ground for many years without decaying. The central pillar was one huge tree, planed beautifully smooth. The pillars at either end were cut from one great tree fully eighteen inches in diameter, each was a half of the giant hardwood. The task of cutting that log, about forty feet long and hauling it from the bush certainly showed the zeal of the people. Along the sixty-four feet length of the school were blackboards four feet high. These were the only machine-made products present. The walls were of plaited native material, the roof of leaf, and over the entrance was an archway of wood about three feet deep cut by hand in the bush by some patient, industrious workmen.

As we looked from the ship back over the waters we had travelled, we counted fourteen canoes bringing visitors to the dedication.

The festivities opened that night with pictures from Pastor Ferguson's projector, followed by a stirring address illustrating the increase of knowledge at the time of the end. Light from the West Solomon Islands mission's portable lighting plant illuminated some forty feet of temporary blackboard erected on the school. Along the board was a time chart to scale, showing each of the six thousand years of the world's history. The thought was emphasized how men went about in much the same way from the time of Adam till the time of the end; and then in the few feet representing the last 160 years the blackboard was filled with some 40 inventions that have helped to make our era so different from the time before it. After the address, moving pictures, in which were depicted many of the wonders discussed, confirmed the truth of the wonderful prophecy of Daniel.

At seven o'clock five people were baptized into church fellowship, Pastor Rangoso taking the address.

About nine o'clock the next morning the dedication service began. The church members from the various villages had each prepared songs to sing. Some of the visitors from other denominations also presented items during the course of this service. The actual dedication service it was my privilege to take, on the theme of building character for eternity, of receiving the homes that Jesus is building and living in the New Jerusalem.

Then followed another address by our visitor, who again used a long time line extending over the sixty-odd feet of blackboard inside the newly dedicated building. The speaker showed how the ceremonial law was used to represent Christ and His work until Calvary, and how it then finished, being nailed to the cross. The eternal nature of the law of God was impressed clearly, so that all might understand.

As the people filed out of the meeting house an offering was taken up which amounted to more than £100. As soon as the food could be cooked all gathered

to the feast prepared by willing workers. There were present 1,022 people, about 600 of whom were non-Adventists. Towards evening four young couples were united in Christian marriage by Pastor Orepala, the district leader.

As darkness came on more pictures were screened. Many of them were excellent health pictures drawn by Walt Disney to teach the people of Inter-America how to live healthfully. These films were kindly lent by the British Solomon Islands Government. The address this time showed the part that America is to play, as foretold in Revelation. Each of the addresses faithfully witnessed to the great truths of the Bible and God's message to the people of our day. At the conclusion, Pastor Ferguson's own pictures of life in the Solomon Islands were enthusiastically viewed by the large audience.

Before daylight next day the "Vari Va To" commenced the journey home, so that

we could prepare for the Sabbath of our Lord. On Saturday night the people of the Duke Coast gathered at Kukundu to see the pictures of Charlie, the hero of the health pictures mentioned above. On Sunday night the people of Dovele assembled at their headquarters to enjoy an evening programme of pleasure and education. The plane on Monday carried Pastor Ferguson back to his home in Honiara after a busy week. His heart was thrilled with what he had seen and been able to do in his former field.

One loving gesture might be recalled. At the close of the meetings on Rendova, the people who had already borne great expense in building the school, supplying the food for the feast, and paying Pastor Ferguson's plane fare, came forward and presented him with £25 for evangelistic work in the Eastern Solomon Islands mission. Surely the work of God must prosper when the people are so willing to help their leaders and to sacrifice for His cause.

releasing Miss A. L. Ingels (Mrs. Hindson) for editorial work and correspondence.

"The Gleaner," a mimeographed sheet, then gave place to "The Union Conference Record." Present at the meeting when its name was decided upon were Pastors W. C. White, A. G. Daniells, and A. T. Robinson, Misses E. M. Graham and A. L. Ingels, and myself. Having selected its name we adjourned to permit of the choice of a motto text, Brother Daniells urging that it contain the word "work." The scripture chosen was Haggai 2: 4: "Be strong all ye people, . . . and work, for I am with you saith the Lord." For many years this motto carried its message of encouragement to "Record" readers.

At North Fitzroy

One of the outstanding experiences during the four and a half years of service at North Fitzroy was a visit of Sister White to the Echo office. She came from Avondale especially to give us counsel regarding the running of the printing office on Sundays. The local police, by whom we were highly respected, and courteously treated, had informed the manager of complaints made by nearby residents that they were disturbed by the noise of machinery, etc., and they requested that it be stopped. In our youthful zeal we were ready to suffer persecution; but that would have given no ultimate solution.

Sister White questioned us, encouraged us, and commended our zeal; and then suggested the extending of our daily hours of work in order to make up the 48 hours in five days—Monday to Friday. We could then devote our Sundays to missionary work, home duties, and recreation. This wise counsel was accepted and acted upon to the entire satisfaction of all; and God blessed it.

Helping Hand Mission

A very bright spot in our memories is the song service which was held every Friday evening at our newly established mission for men in Latrobe Street, Melbourne. We formed a group to sing gospel songs, solos, duets, choruses, etc., from week to week, over a period of many months. Our aim was to brighten the lives of some of the men who found shelter there. The journey from North Fitzroy called for self-sacrifice and devotion, for there were no motor-cars, or buses in those days, and trams meant expense. Our incomes were meagre, so we walked or cycled. Half of this group are now at rest. Those of us who remain remember those services with joy.

Durban Branch of the Echo Publishing Company

After satisfactory arrangements had been made with the Cape Town office, South Africa, it was decided early in 1902 to open a branch office of the Echo Company in Durban, Natal. Brother J. H. Camp was selected to control the field work in Natal and the Transvaal, and the care of the Durban office, with stocks and accounts was laid upon me.

The S.S. "Narung" left Port Melbourne on the 25th of April, 1902. At Adelaide,

GOD'S PROVIDENCES...

Early Chapters in Our Work

C. H. PRETYMAN

Pastors M. C. Israel and W. L. Baker pitched their "Gospel Tent" at Sandy Bay, Tasmania, in the summer of 1888. Flying from the centre pole was a blue pennant on which in white letters were the words: "What is Truth?"

Several members of our family attended the meetings and brought home a copy of "Thoughts on Daniel and the Revelation." My mother was a constant reader of her Bible, and upon reading "Daniel and the Revelation" she became convinced that Saturday—the seventh day—was the true Sabbath. At that time the headmaster of the Church of England Grammar School was coaching me for exams leading to a university course. In those days school sessions were held regularly on Saturday forenoons. He set before mother and me the choice of observance of God's law or completion of a university course in law. Thank God! through a Christian mother's prayers and encouragement, grace was given me to choose the service of God. This decision has never been regretted, and God has signally blessed it through sixty-seven years of service for Him.

Religious Liberty in Australia

In May, 1894, the Seventh-day Adventist Conference decided to publish the "Australian Sentinel and Herald of Liberty." Pastor A. G. Daniells was its editor. At that time some of our members were being prosecuted for working on Sundays, and it became our duty to enlighten the public mind on the Christian principle of civil and religious liberty.

This was certainly a providential decision, which fact became evident in 1897, when a determined effort was made to insert a religious clause in the draft Con-

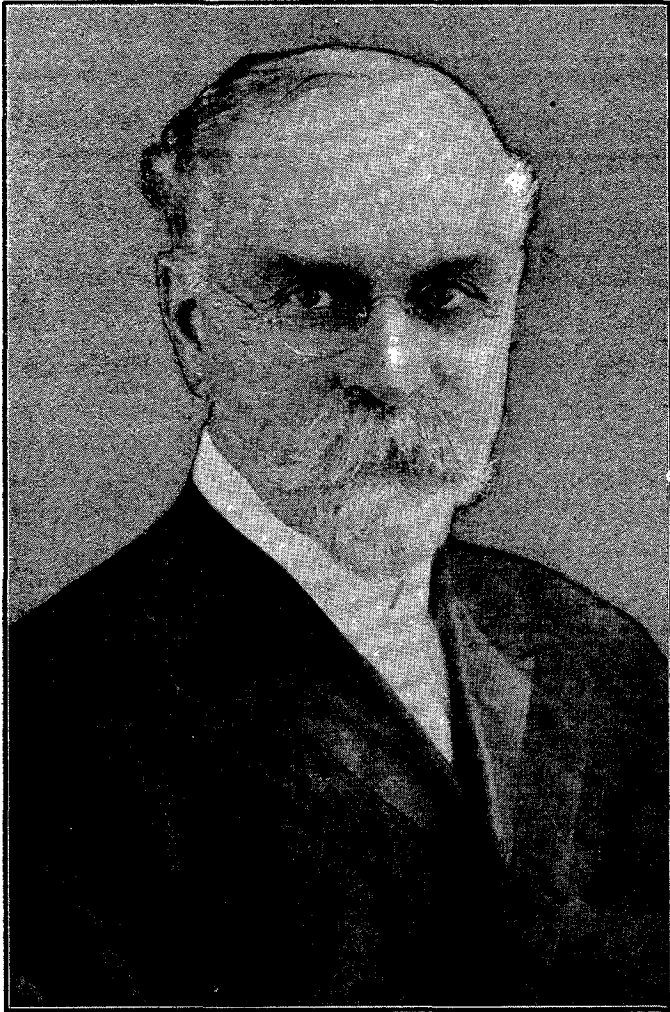
stitution of the Commonwealth of Australia.

The "Sentinel" particularly aroused the interest of two of the clearest thinking members of the Federal Convention, entrusted with the framing of the Commonwealth Constitution. Mr. Higgins (later Mr. Justice Higgins) in Victoria, and Mr. Wise in New South Wales both stood staunchly for the insertion of a clause of protection. They were ultimately successful in securing a majority in favour of the vital 116th Clause of the Constitution as it stands today.

The Christian Electors' Association and kindred organizations presented a petition for a clause in the preamble: "Recognizing God as the Supreme Ruler of the world." "The Sentinel" at once prepared and circulated a counter petition for the insertion also of a further clause that "Neither the Federal Government, nor any State Parliament shall make any law respecting religion or prohibiting the free exercise thereof." There was little time to secure signatures to the latter petition; but strenuous efforts were made, and in Victoria alone 38,000 persons signed it. We have no records of the numbers in other states.

Pastor Daniells visited Hobart and clearly set forth the issue; and our members responded well in soliciting signatures, and thus was performed the first task assigned me in our work.

In November, 1897, I was called to connect with the Australian Tract Society, of which Brother Daniells was president, and on November 8 he met me at the boat in Melbourne. I was employed as his assistant in charge of the circulation of our periodicals, both local and imported, thus



Pastor A. G. Daniells, beloved leader and wise organizer in the Australasian field.

Brother Camp joined the ship. After leaving Albany we encountered very heavy seas and the ship's course was changed in order to seek smoother waters. This was surely in the providence of God, for it took us into an area seldom used by ships. On the second night out the quartermaster on the bridge noticed a bright light on the northern horizon. He drew the attention of the officer on watch, who in turn called the captain. They decided to fire a blue light. The result was thrilling. An answering rocket rose from a ship about ten miles away in distress. The "Narrung" steamed to within call and stood by till morning. It was the S.S. "Boveric" which had lost her propeller and had been drifting for five weeks. We towed her to Fremantle and both ships were greeted with great rejoicing.

Once more we headed for Durban and reached port on June 2, the day after the Boer War had ended and peace had been declared. Peace opened the way for Mrs. Camp and children, and Miss K. Judge, who was to become my wife, to follow us. They arrived in a few weeks, and we were married on September 2.

Some weeks later the first tent mission held in Durban was conducted by Brother

M. A. Altman, the father of Pastor Roger Altman, now of the Treasury Department of the General Conference. A small company was raised and later organized into a church, which, on his moving to another field, was entrusted to our care. My wife and I watched over this little flock until October, 1905, when a tearful farewell ended a blessed and happy association.

December 31, 1903, in accordance with the counsel of the General Conference, the Echo Company's Durban Branch was closed; and a Natal Tract Society was formed in Maritzburg. The Melbourne office advised me to seek a commercial position temporarily and I accepted one that had already been offered me. This afforded an insight into modern business methods and up-to-date accountancy for a year and nine months. In November, 1905, we took ship for Melbourne.

In conjunction with the late Pastor F. L. Sharp, who had been appointed liquidator of the Echo Publishing Company Limited, the books of the old company were closed and the account books of the Signs Publishing Association, of which I was to be treasurer, were opened, and the assets agreed upon were transferred. In February, 1906, we moved to Warburton.

At Warburton

When the treasurer's office was opened at Warburton two lads were selected to be trained in keeping the accounts under my direction. They were Walter Johanson and Victor Stratford. Both of them became efficient workers.

The children of our staff from North Fitzroy had been attending our church school there, but no registered teacher could be found for Warburton. In the providence of God my wife had been a state school teacher in Hobart before her marriage. On the personal counsel of Sister E. G. White, she had taken a period of Normal training under the late Sister Hattie Andre. She had opened and taught the Hobart church school and had been associate teacher with Sister Faulkhead at North Fitzroy. Thus the problem was solved.

As there was no school room, a 12 x 15 tent was pitched near our home and here school was carried on for some time. Many of my wife's pupils are now holding positions of responsibility in our world-wide work.

(To be concluded)

Church Rides in a Baby Carriage

Bishop William F. McDowell of the Methodist Church once put in a plug for the Sunday school. A young minister had said to him, with complacent snobbishness: "Our church has a great future. It is getting to be known as the 'Church of the Automobiles.'" Bishop McDowell snorted, enunciated the episcopal equivalent of "nuts," and continued: "The only church with a future is the Church of the Baby Carriages. The future of the church rides in a baby carriage."

Let's take the deposition of one more bishop. . . . Years ago when the Bishop of London, Dr. Winnington Ingram, was taking a vacation in Scotland he walked over the hills with a Scottish shepherd. The bishop said, playfully, "I am a shepherd too." The shepherd looked at him incredulously and asked, "How many sheep do you have?" Thinking of his vast London diocese the bishop replied, "About a million." The shepherd gulped as he tried to digest that, and then asked: "What do you do at lambing time?"

A good question! And a good one for every church. What do you do at lambing time? What do you do with the great stream of young life that flows into your church, or at least goes by on the sidewalk?—Simeon Stylites in "The Christian Century."

"I never complained of my condition but once," said the Persian poet Sadi. "When my feet were bare and I had no money to buy shoes. But I met a man without feet and therewith became content with my lot."



Around the CONFERENCES

Mont Albert Church, Victoria, Renovated

ROSS E. G. BLAIR

Secretary-treasurer, Trans-Commonwealth Union

Unfortunately the passing years take their toll of buildings, and the time comes when extensive repairs and renovations are needed.

For several weeks past the Mont Albert church has resounded to the hammer and noise of the carpenters, the tools of the plumbers, and the work of bricklayers. The church has been completely redecorated within with a light eggshell colour, new leadlight windows have replaced the outmoded and deteriorated old ones, a certain amount of plumbing to replace spoutings, downpipes and stormwater drains has been necessary, a baptistry has been built under the rostrum and pulpit, and a new carpet runner laid—a "Presbyterian blue" it is called. All this has completely changed the interior of the church and added to the exterior appearance of this place of worship. Costs have been a little under £1,000. It is hoped ere long to add another classroom thirty-five by twenty feet, which will considerably increase the facilities.

The baptistry was used almost immediately, for on Sabbath, August 20, three young people followed the example of the Master, by being buried in baptism, Pastor C. D. Judd, now of Tasmania, officiating at the service.

The next Sabbath a special service of rededication and praise was conducted, under the lead of Pastor J. B. Conley. Thirty-five years ago Brother Conley was associated with the original companies of believers in Box Hill and Balwyn, which later amalgamated as the Mont Albert church. He also associated with Pastor A. Chesson in the actual work of erecting the brick building, and took part in the dedication service on December 17, 1922, so it was fitting he should be with us on this occasion. In his sermon he directed our minds to the true spirit of worship and the value the worshippers should place on the One they worship; then appealed to the congregation to rededicate themselves to God and His service as we rededicated the church and its material things to the honour and glory of the God of heaven.

A thanksgiving offering was made, and all felt that this would be a day long to be remembered. Brother T. F. Crabb of the East Prahran church had charge of the renovations and Mr. Roy M. Stockton (brother of the late Harry Stockton) had charge of the rewiring and extension of the electrical installations.

We now have a place of worship that is worthy of our cause, and one to which we hope soon to welcome converts from the Box Hill mission, under the leadership of Pastor Conley.

Truth Triumphant in Dubbo

BEASTS OF REVELATION SEEN IN A DREAM

R. K. BROWN

Knowing that the Adventist family throughout Australasia and abroad are always keenly interested in the progress of God's work, we are happy to report on the mission running currently in Dubbo, New South Wales.

Dubbo is 270 miles west of Sydney. It has a population of 11,000, is a typical western town, and is situated in the heart of a rich pastoral district. Generally speaking, the people are friendly, but when it comes to religion they are sometimes indifferent, cautious, and slow-moving.

The mission commenced in mid-April under the leadership of Pastor Austin Cooke, and now, at the end of August, is in its twentieth week. Shortly after commencing, the weather turned bitterly cold, the most severe winter for twenty years, the local residents say. This of course affected the audience. In addition, the Protestant ministers very early in the mission publicly showed that they resented our presence in Dubbo. They also attacked our beliefs and made certain criticisms in their own church papers. This statement is from "The Dubbo Presbyterian": "An entertaining kind of religion has come to Dubbo in the Cooke Programme. . . . The Ten Commandments do not belong to Christians but to the Jews. In the New Testament the keeping of the Sabbath by Christians is never mentioned." A combination of these factors reduced our audience by half.

The meetings on Sunday evenings are reasonably well attended for the size of the town, the average being around 150-200, and of these approximately 20 per cent are Adventists. Those attending are keenly interested, a good type, many of them well known and respected citizens of the town and district.

With only a small Adventist constituency it has been difficult to operate all phases of the mission programme. Our people here have been tremendously loyal and enthusiastic, and have given unstintingly of their time and resources in every branch of service open to them. We are indeed grateful to God for these "shareholders in this work of faith."

We are happy to have Brother and Sister Arthur Duffy with us in Dubbo. They were formerly of Melbourne. Brother Duffy is blessed with a pleasing baritone voice and as he lifts the Saviour up in song the people are drawn nearer to Him. He has organized and trained a thirty-voice choir. These singers make a very fitting background on the stage, dressed as they are in gold robes with ruby red trimmings. The choir consists of old and young, and practically comprises the entire Adventist membership in this district. Most of them live thirty to forty miles from the town, and they come together for practice twice a week. They give a vigorous lead to the singing during the song service.

"The enthusiastic and regular support of the choir members, and indeed, of all the church members here, is an inspiration. They obviously love the work and it is a great pleasure to associate with them. It is the kind of devotion and unity we need everywhere to finish the work," said Brother Duffy.

Last night Pastor Cooke told me of an experience he had with a young couple in the country. The husband had a dream in which he saw the beasts of Daniel 7. He didn't understand what they meant but felt impressed. He had not attended the mission previous to this experience. Nobody had told him about the beasts, and he had not read of them in the Bible. Next week he attended the mission. The address that night was on the seventh chapter of Daniel and its explanation, and it was just as he had seen it in his dream. He was satisfied that it was the Lord's leading, and surrendered his heart right there and then.

The three ministers comprising the mission staff—Pastor Cooke, Brother Arthur Duffy as song leader, and I—are studying the advent message with approximately ninety adults, who are keenly interested. We invite the prayers of our people everywhere for these candidates for the kingdom of heaven.

"While it is too early to count the number of souls we expect to win in the campaign, yet we can safely report that a harvest of good quality is being prepared for the reaping," observed Pastor Cooke.

In moving among the people it is interesting to hear their comments on the mission. The following are samples:—

"The Cooke Programme runs very smoothly and is obviously well planned."—A bank manager.

"What Mr. Cooke says is changing my whole outlook; in fact it is changing my life. It is answering the many questions I had about the Bible."—The wife of a retired company director.

A housewife: "A friend told me that if I kept going to hear Mr. Cooke I would become a Seventh-day Adventist. I told her that if I followed the Bible there was nothing else I could do but become a Seventh-day Adventist."

Pastor and Mrs. Millsom also reside in Dubbo, having been established here before the mission came. Brother Millsom has the pastoral care of interests scattered over a wide area of the western districts.



The Bundaberg Mission. Left, Evangelist Cherry speaking on the Millennium; right, the choir during the song service. Photos by W. Corrigan.

He is away from home most of the time, bringing courage and a greater knowledge of the advent message to those who live in isolation.

Bundaberg Evangelist on Trial

GUILTY OR NOT GUILTY?

GRACE G. WILLS

All Bundaberg seemed astir! Excitement and curiosity were mingled with keen interest on Sunday night, August 28. By 7 p.m. the fine, newly built A.W.U. Hall was full as the twenty-four-voice ladies' choir sang the mission theme song—"Sunrise Tomorrow."

During the bright song service conducted by song-leader W. Sleight, the ushers had quite a task to seat the extra 200 people filing in. Forms and seats being brought from here and there were inadequate to seat all. Besides a very packed hall, many cars pulled up outside, some folk climbing on to hoods to get a view through the windows, others content to sit in the comfort of their cars to listen.

Why all this extra excitement and interest?

Evangelist L. J. Cherry was to stand trial. Was he to be pronounced guilty or not guilty, by a jury of seven men who had volunteered one week previously to form this jury. Was Evangelist Cherry guilty of Sunday desecration? Could anyone produce one text to prove that Sunday was to be a holy day? Evangelist Cherry had publicly offered £1,000 for the Bundaberg Old People's Memorial Home (being built under the auspices of the Methodist Church) if anyone could produce a Bible text for Sunday sacredness.

During the week letters came into the press from ministers and laymen. One minister tripped around here and there trying to locate the men of the jury. "Do you happen to be one of the jury?" "Could you tell me the names of the jury? I have some texts here I want to give

them to put them wise," were his questionings. Did Brother Cherry go around visiting these seven men to put them wise? No, indeed. Rumours were circulated that some of the jurymen were Seventh-day Adventists. Before the audience of 500 the jury were called to the stage to testify as to whether Brother Cherry had been around bribing them, or if any were members of the Adventist Church. To these questions all answered in the negative. An opportunity was then given for any texts or questions to be passed in to the ushers.

The meeting proper commenced. One by one Evangelist Cherry took the first-day texts (illustrated on his chart), proving without a doubt that they did not uphold Sunday sacredness. One by one the Sunday pillars fell to the floor, leaving nothing but TRADITION. He then proved Catholicism's claim to the change from Sabbath to Sunday. The jury were then asked to retire to a little room. The minds of the audience were kept on Jesus as one of the choir ladies sang of the joys "At the End of the Road."

The chairman of the jury, a prominent figure in the commercial life of Bundaberg, stepped on to the platform to announce the verdict. Guilty or not guilty—which shall it be? Will Brother Cherry have to sell his car, and will we all need to put in donations to help him raise the £1,000? Listen! The tall, dignified chairman is about to speak:—

"As chairman of the jury, I wish to bring in our verdict. The jury waited and hoped for someone among Bundaberg's Bible students to produce a text for Sunday sacredness, as we had hoped to see the Pioneer Memorial Home profit by £1,000; but we waited in vain. After following every point very closely, we are agreed, Mr. Cherry, you have proved without a doubt that there is no such text in the Bible. We all agree that the seventh day, Saturday, is the only Sabbath of the Bible." Then, shaking the evangelist's hand, he added: "We congratulate you, Mr. Cherry, on the clear and logical way

you have proved your points. It has been a wonderful meeting. The jury find you not guilty." The audience were invited to stand to their feet if they agreed with the jury. No more than a dozen remained seated.

In the large audience were folks from all walks of life, from all churches, including three ministers and a priest. Such a thought solemnized our hearts, for that night many destinies were being determined, many struggles begun. Pray with us that they will have the faith and the strength to follow conviction, and that the Holy Spirit will keep speaking to their hearts. Sixteen years ago some of these same people sat listening to these same truths when the last mission was conducted by Pastor A. I. Mitchell. Once more they come to the cross-roads of life. Are they going to accept or are they going to reject Him again? What an important hour! Besides this 500 who heard, many hundreds read the fine, comprehensive report of this meeting as it appeared two days later in the local newspaper.

You will rejoice with us that during the sixteen weeks of the mission the interest was keen all through. By his interesting, clear-cut presentations, Brother Cherry, together with his own pleasing personality, from the outset wove himself around the hearts of his congregation. There has been no decrease in the attendance of about 300, even though the Sabbath has been presented for the third time. It thrilled our hearts a fortnight ago to have a crowded hall even though that night a special combined church meeting was being held in a large theatre, with the travelling evangelist for the nations as guest speaker.

People are ready to receive the truths of God's Word. They are waiting to be ushered into the true church of God. Already from the mission four complete families, together with several other persons have commenced to keep Sabbath, and are attending Sabbath school and church services. Brethren Cherry and Sleight have their hands more than full

with keen interests. Regular attendants drink in the Bible truths presented in the hall each Sabbath afternoon and Wednesday nights. A special session is being enjoyed by the children prior to the Sabbath afternoon Bible Hour. Child evangelism is as important as adult evangelism.

We have only one problem. Our church, though enlarged two and a half years ago, by the removal of the partition to allow for extra pews, is now being used to capacity. It is actually packed. Come with me downstairs where we have two very fine divisions. The Junior room is almost overflowing. Fifty-four children are now packing into the younger children's large room. We have an up-to-date Sabbath school where we can feel proud to bring any child; but the difficulty is, Where can we put them? Instead of proper space in the circle of thirty-six chairs, there are now rows and rows of little chairs and children. Happy? Yes, indeed we are. Nevertheless, something must be done, and done quickly, for our influx has only just begun. Nothing is impossible with God. He will have a way to solve our problem. Our part is to have faith, to work, to pray, and to give. Dear reader, would you care to share in our joys and difficulties? We thank you for your interest and prayers.

"The Quiet School"

IMPRESSIONS OF A NEIGHBOUR

F. M. SLADE

July 20 marked the official opening of the Ayr church school. This was the climax to a united church effort of two years' hard voluntary labour under the direction of Brother F. Mills. Much sweat, toil, sacrifice, and the raising of £1,700 in cash went into the project.

Seated in the grounds were 100 visitors and friends who had gathered in brilliant Queensland sunshine for the memorable occasion.

On the dais were a number of leaders taking part in the service. After an appropriate scripture reading and opening remarks by myself, as chairman, Brother I. R. Stratford, secretary-treasurer for the North Queensland Conference unveiled the large, beautiful name board, substituting for the shire chairman, Councillor W. Ford, who was absent on account of illness. Pastor W. J. Richards, president of the conference, very ably presented the values and purpose of Christian education. The Educational secretary for the Trans-Tasman Union Conference, Pastor B. H. McMahon, lifted our vision to global horizons and eternal purposes in his interesting address on "Why Denominational Schools?" Brother F. Gifford, Young People's secretary, in prayer dedicated the school to its divine purpose. This was followed by the thirty-five uniformed pupils saluting the flag and repeating the high ideals of the Junior pledge and law.

Mr. A. Coburn, M.L.A. for the Burdekin district, who incidentally lives near by, in his informative address referred to the

school as "the quiet school." He was much impressed with the type and behaviour of the pupils, which in itself reflects the stirring qualities and ability of the experienced teacher, Miss O. Blayden. Mr. Coburn then declared the school officially opened. The chairman presented him with a copy of the book "Education," and invited all to inspect the school and its facilities.

The ladies of the church conducted a sale of work, which, with a book stall and gifts, netted a gross taking of £80 for the day.

The building is of cement brick, cavity wall, plastered inside and out, louvred windows. It is spacious and very cool. Inside it is painted a pastel green with trimmings of flame. It is well equipped and has ample room for development, even to becoming a two-teacher school.

Rendezvous for Social and Spiritual Gatherings

LAUREL L. HOLLINGSWORTH

Ophir Glen, a small Adventist community nestled among the banana plantations near Ballina on the north coast of New South Wales, was the scene of much activity on Sabbath, August 27, when the new hall filled both purposes for which it had been erected, namely, for spiritual exercises and social fellowship.

In the afternoon three juniors were invested, having completed their Busy Bee, Pal, and Friend requirements; and Sister H. Barham qualified as a Master Guide.

The plan for the hall had first been presented by Brother Colin Standish, the church school teacher, and the building now stands as a revelation of what can be achieved when the people are of one mind and one spirit. The builder was

Brother Graham Price, who was assisted by voluntary workers.

On Saturday night ninety adults and children from local and surrounding districts were welcomed to the palm-decorated hall for the official opening. Brethren W. P. Wilkerson, W. O. Edwards, and R. Williams thanked all who had given so heartily of their money, material, manpower, and time. Pastor C. E. Sommerfeld offered the dedicatory prayer, and the hall was declared open by my husband, as president of the conference. He spoke of the spiritual and social factors which bind a community together when our aims, objects, and beliefs are the same and have their source in Christ.

Brother George Smith, the present church school teacher, who had just heard of his appointment to the Bismarck-Solomons Union, provided a well-organized programme for everybody's enjoyment.

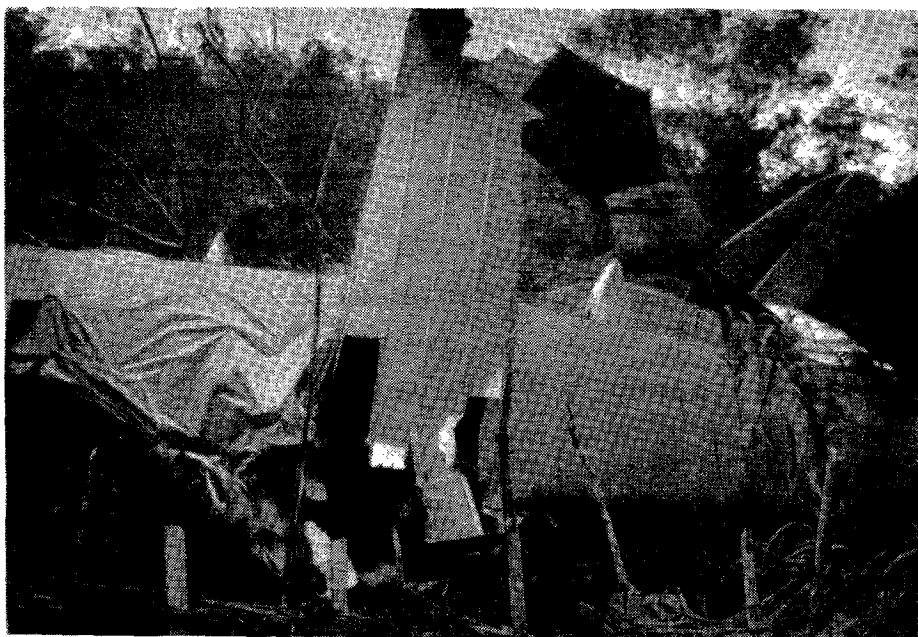
We left Ophir Glen feeling we had enjoyed a foretaste of the new earth, where love to God and love for each other create the spirit of unity and unselfish service. We trust that many more missionaries will come from this glen to take the gospel to all the world.

The Greatest Favour

Dear old Pastor W. A. Spicer once made this beautiful statement: "In asking people, even poor people, to buy our books, we are doing them the greatest favour in the world. Our literature-evangelists are not salesmen merely; they are messengers sent of God with a message in these volumes more precious than gold or silver. We need not be backward about urging the message for this day upon the people. It is the greatest in the world."—E. D. Sorensen, "Northern Union Outlook."



The gathering at the opening of the Ayr church school. Note the neat uniforms of the pupils.



"All who have seen the twisted wreckage of the plane are . . . astonished to think there were any survivors."

Photo: L. Doble

Can Any Good Thing Come Out of a Plane Crash?

ELWYN MARTIN

During the last few weeks I have had ample time to stop and think, not only of the tragic aircraft accident that robbed us of a most capable pilot and obliging friend, but also of the divine hand manifested for the protection of myself and companions.

Two texts—"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. 50: 15), and "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8: 28)—stand out clearly in this experience. They have exercised my mind and now shine out with new lustre from their setting in the Word of God.

Arrangements had been made by the mission to charter Captain W. E. Passlow's Dragon Rapide aircraft to take our party from Togoba to Wabag for our annual camp-meeting. Advice had been received by radiogram that the aircraft would be at Togoba at 9.30 on August 2 and would lift off a load of 1,200 pounds.

At the appointed time we had our load consisting of personal luggage and camp equipment carefully weighed to 1,000 pounds, thus allowing 200 pounds for Pastor A. J. Campbell, who did not put in an appearance. Captain Passlow was given a list of the weights of loading and passengers, and we proceeded to load the aircraft. The pilot commented that the wind was a little against us, so I immediately suggested that we would not wait longer for Pastor Campbell and would leave our

load as it was—200 pounds less than he allowed. "She's right, Elwyn," the pilot said—"shove it on." So we put on two extra cases, which brought our load to within a few pounds of the 1,200. Just before we boarded the plane I again spoke to the pilot, stating that the two extra cases were not urgent and we could unload them, but he replied, "She's O.K., Elwyn."

During the take-off we felt somewhat concerned, for the Dragon seemed slow in getting off. I said to Pastor Greive: "I don't like the look of this." "Neither do I," he answered. However, by the time we reached the end of the strip we were in the air and gained height for a few moments; but then began to lose it and were soon flying in a gorge with mountains towering up on each side.

All on board that plane, as well as the European staff at the Hansenide colony, realized that the odds were against us. I prayed earnestly inside that plane, as undoubtedly did my brethren. Sister June Bartlett later told me that almost as soon as the plane was heard taking off she felt we were in danger, so she petitioned our heavenly Father on our behalf. Sister Beryl Doble, too, who was ironing at that moment, was overwhelmingly urged by a voice that seemed to say: "Pray! pray! pray!" She knelt there and then, pleading for our protection.

Notice the text: "Call upon Me in the day of trouble." Surely this was a day of

trouble, for all who know the highlands around Togoba and Mt. Hagen are aware of the rugged nature of the country. "I will deliver thee." What a plain, positive statement! As frail children of the dust we almost hesitate to accept this wonderful promise as it is written. The text does not say "may" or "perhaps," but "I will deliver thee." "And thou shalt glorify Me." We would fail the Master miserably in this experience if we did not give Him the glory for the miraculous deliverance.

Within a matter of moments after we were in the air, trees appeared to be streaming by the plane's windows and the wing tips could be seen clipping off twigs and branches. With perspiration dripping from his face, the captain called, "Hold hard, boys—we can't make it!" Directly ahead was the towering mountainside into which it seemed we must crash. But just then our pilot cut both motors and deliberately banked into a tree.

Little can be remembered of the actual crash, but I recall seeing the fuselage fabric being torn away; then apparently all were knocked unconscious except the pilot, who was killed instantly.

Pastor Greive, who was first to regain consciousness, gallantly and in spite of his injuries, pulled Pastor Gander and me from the twisted wreckage. He admits he was spurred on by the hiss of escaping petrol, which he feared would at any moment burst into flames. Then he set out for help.

Our Dr. Yeatts, Mrs. Yeatts, Sister F. Burdett, Brethren Bartlett, Doble, and B. Cornell, native staff, and patients hurriedly set out to where they believed the Dragon had crashed, and were quickly at the scene.

The story from the time we crashed till I found myself inside the doctor's home is still vague to me, and at first thought I must have been unconscious during the carry in. But all assure me I was not, but kept saying, "Easy, easy boys," "Let me sit up, please; the pain in my head is terrific," and "Someone, please give me a shot of morphia." I can remember, now, too, that I was vomiting blood almost constantly.

The Mt. Hagen government doctor was rushed to the scene, and a DC3 aircraft with doctor, Department of Civil Aviation officials, and emergency equipment were flown in from Madang.

Sister Bartlett asked one of the government doctors what she could do for me, and he replied: "Poor old Elwyn is in the hands of the Almighty," meaning, of course, that I was beyond medical help. It was thought my condition was too critical to be flown to Madang with my companions, that with skull fractures the altitude would prove fatal.

Long days and weary nights of pain were made easier by loving hearts who did everything possible for my relief and comfort. The longest day is shorter, the most intense pain easier, and the darkest night is brighter when we cast our burdens

upon Him who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Owing to a very nasty head wound, which took quite a lot of cleaning up and piecing and stitching together, it was thought I would always have a very ugly scar, but the healing touch of the Master's hand has been felt, the wound has almost completely healed, and it seems that the scar will be almost unnoticeable. Within a few days Dr. Yeatts arranged for me to be taken to the Mt. Hagen hospital for X-rays. These revealed severe skull fractures. The three doctors who examined the plates were amazed that one could live with such extensive fractures; and all who have seen the twisted wreckage of the plane are still more astonished to think there were any survivors.

No doubt because of the prayers of this wonderful family to which we belong our lives have been spared. There is not the slightest doubt that I am living on extended time.

Please let us pause for a moment to notice my second text: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Why, oh, why, was Paul inspired to make such a statement? What good could ever come out of such an experience as a plane crash?

Let me hasten to assure you all that already we can see the unfolding of this text. Within a few days of the crash a group of natives came to my bedside to see me and ask how I was. I answered, "Close up me can walk about along balus one time more." (That is, "Soon I will be ready to travel by aeroplane again.") Their reply was that I was not speaking the truth, so I assured them that I would not be afraid to travel again by air because "Time me walk about along balus (plane) Master belong me, Him He walk about one time along me." (I would not be afraid to again travel by air because I would have the Master with me.) One native in particular, with tears running down his face, said: "True too much. Now me savvy fashion belong Master belong you." ("Now I have seen and understand how God has protected you.")

Several calls have come in from new areas for teachers, areas which for years have been under other influences. Two head men stated that they want the Adventist mission, for they have seen with their own eyes how God protected us in the air crash. In one area there were 350 natives waiting when visited in answer to their call. In another area more than 100 eagerly listened to the grand old story. We feel that as a result of the air crash there will be, and already is, a real awakening.

I feel greatly indebted to all who prayed on our behalf, and I am very thankful to the blessed Master that our prayers were answered. I am making wonderful progress and wish to dedicate my life anew to Him for service.

From Far Horizons

The Razor Blade Missionary Maintains a Zest for Living

Seventy-nine years of age, using a hearing aid and a crutch, and living alone in a big seven-room house—a pathetic picture of the loneliness and affliction that often come with old age.

But if your heart begins to throb in sympathy, please control your emotions, for Brother Carl Rathbun of Santa Rosa, California, is one of the happiest and busiest men alive, with a keen sense of humour. As he remarked to another old friend: "Polio is dangerous but old age is more so. Fact is they haven't discovered any cure for it. But when you are a genuine Seventh-day Adventist you are only growing younger all the time, because you know you will actually be returning to perpetual youth very soon. A blessed thought, my dear!"

Brother Rathbun, or "Dad" as he prefers to be known to his host of pen-friends, has developed an extensive missionary business shipping razor blades to New Guinea, South America, and Africa, and states that he has 254 shippers of blades to him from all the American states and Canada. His total over the years must have amounted to many tons of blades for missions.

Pastor A. J. Campbell has this to say about our brother's life and activities:—

"Brother Carl Rathbun surely extracts a lot of interest from life. We have been in correspondence with him now for some seven or eight years, and he has proved a friend in need and a friend indeed. When we were calling for used razor blades soon after the war closed, he somewhere read of this, and immediately responded. His interests in this line have spread to other countries, and we cannot understand how he cares for all his correspondence at his age, and without a secretary! He has come now to corresponding with practically all of our missionaries in these parts, sending tens of thousands of razor blades and helping in any way he can. Brother Rathbun is surely a real home missionary, with his feelers out to the ends of the earth. With his zeal to help the missionaries he has brought many of us much encouragement, and doubtless has much warmed his own soul, judging by his letters.

"Brother Rathbun was an elder of the Presbyterian church in Santa Rosa when he became an Adventist fifteen years ago, and is the son of a minister of that denomination. He brought the second elder into the advent message, and has been working for another. Our Adventist church in Santa Rosa was sold to a Jewish congregation, and in turn our people purchased the Presbyterian church, and Brother Rathbun retains the seat as an Adventist that he held when he was a Presbyterian!

"Recently a United States shipping company granted him free shipping to the extent of 150 pounds for each trip made to Lae from San Francisco. One of its ships calls there periodically to lift plywood which is sent to the coast from the huge Bulolo mill. Hundreds of thousands of razor blades are thus shipped. A microscope donated by the Paradise Valley Sanitarium to the Omaura Hospital and Medical Training School will be shipped out to New Guinea this way; also some free gramophones being sent by International Educational Recordings of Glendale (president, Brother Frank Knight, a one-time worker in Australia) for gospel work among primitive people in this Union, will be free-freighted in this way. So our dear brother is helping in so many ways the gospel out here on the front line; and this work is very dear to his heart. A non-Adventist chemist in Massachusetts sends valuable supplies of medicine to us, and even in this Brother Rathbun arranges to send money to help pay the postage.

"At the time of the General Conference last year in San Francisco, it was my happy privilege to twice meet our friend, at each of those wonderful week-ends. On



Mr. C. Rathbun

our first visit he insisted on 'shouting' me to lunch, and so the next week-end I 'backed' it, and two Scotsmen got even with each other! Brother Rathbun was once a newspaper reporter."

Writing lately, he said: "Nearly all my best correspondents in the highlands of New Guinea are on furlough, which means few letters for your old Dad. . . . But I find there are some few Adventist missionaries hidden away among the mountains whom I've yet to annex, so guess I'll put on a drive for them and thus reimburse my correspondence list. . . . Also within the past few days I had a letter from the Netherlands New Guinea first mission at Hollandia."

"Dad" Rathbun also helps the missionaries with their shopping but disclaims all credit, confiding modestly: "As to what I've done for the folks in New Guinea, between you and me and the gatepost, I've gotten a lot more out of them than they out of me. In fact, living all alone as I do I'd get mighty lonesome if I did not hear with astonishing regularity from my friends in New Guinea."

May our good friend live long to continue his benefactions and amass the joys of service.

Two Ancient Nations

[PASTOR A. J. CAMPBELL of New Guinea resumes the story of his world trip last year.]

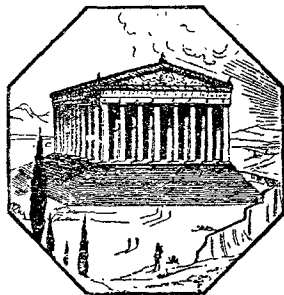
Greece—a land of the ancients! The lights of Athens were beneath us, and the scintillating lights of cities and towns north and south of the Corinth Canal shone like star clusters. We were between stars above and "stars" beneath as our Swissair liner came in from the darkness of the Mediterranean and Adriatic Seas to a late evening landing between long welcome rows of lights.

An air bus took the passengers into the heart of the city that was a city long before the rise of Christianity, and the centre of the third universal empire in the days before Christ.

Next morning it was good to meet representatives of the advent message in Greece. The president of the Greek Mission had not returned from the General Conference. I was introduced to a Yugoslavian worker who was visiting there. He informed me that it was well with our people there. It was a thrill during the next two days to visit historic places in Athens. Good fortune it was for me that I should fall into the kind care of a Greek brother, an elder of the Athens church, who had accepted the Adventist faith twenty-four years previously in Bairnsdale, Victoria. After four years in Australia he had returned to his native land to join in spreading his newly-found faith. It was refreshing to meet this convert who had remained faithful through the years, and who is indeed a sincere and lovable man. How good it was to move about Athens with this native of Greece and faithful representative of the third angel's

message! We knew that we mutually shared a wonderful faith.

The Athenian museums were more than interesting, with their emphasis on ancient Greece and nearby lands. A beautiful shady park adorns the centre of the city, and adjacent to it is the royal palace. But it was the famous Acropolis that was the chief attraction to us. It was



thrilling to realize that Christianity had marched triumphantly, yet by the road of severe trial and persecution, from Asia, first to Macedonia in Greece, and via this country to the Western World, which now includes mighty continents that were not known in those far-away days. We thought of Paul's Macedonia dream and call, and its tremendous challenges were at once accepted by the great apostle to the Gentiles. Even then he looked through a glass darkly, compared to what we see today.

From the craggy heights of the Acropolis we could see all of Athens and its suburbs and out to the Corinth Peninsula, the air field, and also the sea of history—the Aegean. The area of the Mediterranean is sun-bathed and sun-baked most of the year; and it is little to be wondered at that the inhabitants of its extended coastline are much sun-tanned. Its dry heat is much more bearable than tropical moist heat. The Acropolis is a Mecca for visitors, which is not surprising, for it has watched through the ages, through its massive and beautiful Corinthian pillars, the march of many legions. It has witnessed both defeats and victories for the Grecian Kingdom. Its battered pillars and ramparts have stood up amazingly to the passing of the centuries. What a marvelous place it must have been in Paul's day; indeed, its ruins are marvellous still. Those ancients had a wonderful conception of architecture and design.

The Biblical account says that "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." So they took Paul up to the Areopagus, saying, "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." That was surely a great challenge to that fearless missionary-evangelist!

We stood high up there where Paul "stood in the midst of Mars' Hill." He

frankly told those wise men of old Athens that they were too superstitious, adding: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. . . . He giveth to all life, and breath, and all things; . . . in Him we live, and move, and have our being." It was an exciting place to stand. Nearby was a bronze tablet inscribed in Greek from this 17th chapter of the Book of Acts. The Greek Government a few years ago had this plaque erected. These words seem very much like those we preach to the primitive people of New Guinea. They are forceful, wonderful, convicting, and converting. Our Greek brother translated those Scriptures in bronze to me and we seemed to live back in the days of Paul, with the same sculpture and temples surrounding us. With all the ruins of the past and with all that man has made that we see about us today, we are reminded of the question: "What is man, that Thou art mindful of him?"

One's mind is filled with admiration for that wonderful servant of God who laboured untiringly in old Greece in that proud age, with its colossal Corinthian structures. He was a shining light among a grossly darkened, if clever people. His soul-saving ministry seems to be so harmonious with the advent message of these latter days. Some of Paul's most moving epistles were delivered to the Grecian people.

We saw restoration work going on among the ruins, to make still more realistic the glory of the past. Ancient statuary, some well preserved, is scattered about the city of Athens. Alone, I later climbed a high hill in the western part of the city, upon which stands a Greek monastery, from which splendid views are seen in all directions.

Our Athens brethren and sisters and some of their friends gathered one evening in their lovely church to hear some stories of the gospel in the South Seas and to see some Kodachromes of mission work in New Guinea. I was impressed with the open-air roof-top pulpit, in marble, that is directly above the main church, for use on hot evenings. From there the message is preached at such times. May there be an abundant harvest from the Grecian section of God's vast world-wide harvest field.

Quickly, too quickly, came the time to farewell Athens and Greece, as another Swissair liner soared out into another Southern European night. Always a fascinating sight are those seemingly millions of lights that are left below as the skies are mounted. Leaving the lights of the Corinth Peninsula behind us, we were soon out over the Mediterranean, with the lights of the long island of Crete below us; and I thought of Paul's voyages there nearly two thousand years ago, and also of his prophecies of the second advent.

(To be continued)

FOUR METHODS OF REVELATION

R. A. SALTON

There are several ways in which God has revealed Himself to His people, four of which we shall note in this study. Before the fall, He spoke to Adam and Eve **face to face**. After they had sinned and the garment of light, with which they were surrounded, had departed from them, He spoke to them but remained invisible. They heard His voice but saw no form. This was the second method of revelation—the **audible voice**. (Gen. 3: 8-13.) Later, He revealed Himself through **angels**. God sent angels to Sodom and Gomorrah, to deliver Lot from the impending destruction of the cities of the plain; they told Lot what God was going to do, and hurried him out of the place. (Genesis 19.) The ministry of angels has continued from creation to the present hour.

The fourth method of revelation was that by which He made His will known through **prophets**. (Num. 12: 6.) To the prophets God gave visions and dreams, through which He made His purposes known to His people, rebuked their wrongdoings, reprov'd them for their sins, corrected their habits of living, warned them of their perils, and tried to lead them from disobedience to Him to a perfect obedience to His holy law. Sometimes the prophets foretold the future; but their work was not only foretelling, but **forthtelling**. They proclaimed to God's people the messages that He commanded them to carry. This work was done by supernatural power, even the power of the Holy Spirit. (1 Peter 1: 10-12; 2 Peter 1: 20, 21.) These prophets did not always understand the import of the messages God commanded them to give to the people; nevertheless, they proclaimed them. Sometimes they were tempted to keep quiet, as in the case of Jeremiah, but they were impelled, inwardly urged, to tell the people that which God had commanded them to proclaim. (Jer. 20: 7-9.) When God's people paid heed to the messages of the prophets it worked to their advantage and prosperity. (2 Chron. 20: 20.)

Right down through the Old Testament dispensation, with the exception of an interim of 400 years between Malachi and Christ, the ministry of the gift of prophecy was used by God for the blessing, welfare, safety, guidance, and instruction of His people Israel. With the coming of Jesus into the world to work, live, die, and rise again for our salvation, the gift of prophecy was restored to the church. John the Baptist, the forerunner of Christ, was a prophet. (Matt. 11: 9.) The Spirit of prophecy was upon his mother, Elisabeth (Luke 1: 41-45); it was upon his father, Zacharias (Luke 1: 67); then Jesus Himself was the greatest prophet that ever was. Among the gifts with which Jesus blessed the church that was founded upon Him as the Rock of our

salvation, was that of prophecy. (See Acts 2: 14-18; 11: 27, 28; 21: 9-15; 1 Cor. 12: 10, 28; Eph. 4: 8-11.) The gifts of the Spirit, including that of **prophecy**, were to abide in the church for ever. (John 14: 16.) Although there was a lapse of the operation of this particular gift, the Scripture foretold that it would be restored to the remnant church. (Rev. 12: 17; 19: 10.) This prediction has been and is being fulfilled. How this was restored to the church we shall now note.

The work of the remnant church, which is the proclamation of the three angels' messages to the world in this last generation, began with the close of the 2300 years of Daniel's prophecy (chapters 8 and 9) in 1844. Since then there have been going to the world the messages of Revelation 14, warning against the worship of the beast of Revelation 13, and of his image and the reception of his mark,



Four Things Money Can't Buy

NICK KENNY

*You can win it with love or a tender caress,
And a trinket, once in a while,
But you can't, with all the wealth in the world,*

*Buy a tiny baby's smile.
All the power on earth can't stop old Time
From constantly rolling on . . .
And all the gold that this world can hold
Can't bring back youth, when it's gone.
And though you possess the wealth of kings
And castles that reach the sky,
A good woman's love—so tender and true—
Is something that money can't buy.*

*They say a man's reach should exceed his grasp
Or what is heaven for . . .*

*The sublimest thing that money can't buy
Is a pass through heaven's door.*

—The Quiet Hour Echoes,

November, 1954.

to prepare the way for the coming of the Lord; also to prepare a people for that great event, who will be found keeping all the commandments of God and the faith of Jesus. (Rev. 14: 12.)

Between the year 1833 and 1844 a message went to the world announcing that Christ would come in 1844; at first the preachers of the message thought that the cleansing of the sanctuary was the actual coming of Christ to cleanse the world by fire. The mistake was discovered; they found that the cleansing of the sanctuary was the work of the investigative judgment in the most holy place of the temple in heaven.

The Man who Refused to Be God's Mouthpiece

During the 1844 movement, when it was thought that Christ would come at that time, God gave to a godly minister, of the name of William Foy, in the United States, a vision of three platforms, representing the three angels' messages of Revelation 14. Believing as they did then, that Christ was soon to come, that there was no third message, for they were then giving the first and second angels' messages, he did not understand it; he became sick and died. After his death God took a young man of good academic education, of the name of Hazen Foss, and gave to him the same vision of three platforms, with instructions that he should go and proclaim it publicly. This he failed to do. A second vision was given to him, stating "that if he did not proclaim it, it would be taken from him, and given to one of the weakest of the weak." He still resisted the Spirit; then he was given a third vision to inform him that "It is taken from you and given to one of the weakest of the weak." This alarmed him. He hired a hall and announced his meeting. The people came to hear him and he told them of his experience. Then he said, "Now I will tell you the vision." But he could not—it was gone from him. God had fulfilled His word. Hazen Foss lived on into old age and died without hope.

In the same hall where he had tried to proclaim the vision he heard a girl, seventeen years of age, proclaim the same vision. He said to others in her presence: "That is the instrument upon whom the Lord has laid the burden." To her he said: "Be faithful and you will get through to the kingdom." As for himself, he was a "lost man." That girl afterward became the wife of Pastor James White, and has been known since as Mrs. E. G. White. She remained faithful to the movement of the third angel's message till her death in 1915. Through her ministration the gift of the Spirit of prophecy has operated, and is operating still by her writings, in the remnant church.

The foregoing information and facts can be confirmed by Pastor J. N. Loughborough's books entitled: "The Prophetic Gift in the Gospel Church" and "The Great Second Advent Movement," also by "Testimonies for the Church," Vol. I, and "Early Writings" by Mrs. E. G. White.



Mrs. E. G. White

The Spirit of Prophecy as It Relates to the Church in Australasia

A. G. STEWART

It was in response to an earnest request placed before the General Conference in 1891 by Pastor S. N. Haskell, who had pioneered with the advent message in Australia and New Zealand, that it was voted that Mrs. Ellen G. White and her son, Pastor W. C. White, should spend some time in this field.

Today we feel constrained to pause for a few moments to endeavour to give our readers a reminder of the inestimable value to the Australasian Division of that visit and its subsequent influence. Sister White had already been a widow for ten years, and her son was her natural guardian and support. She had her sixty-fourth birthday aboard ship nearing Samoa on their way to Australia. In contemplating this she wrote: "As I contemplate the past year I am filled with gratitude to God for His preserving care and loving kindness. We are living in perilous times, when all our powers must be consecrated to God. We are to follow Christ in His humiliation, His self-denial, His suffering. We owe everything to Jesus, and renewedly I consecrate myself to His service, to lift Him up before the people, to proclaim His matchless love."

We should point out that at the time of her call to Australia, Sister White, in addition to her much public work, was engaged in the writing of her valuable books. While in Europe, a little before coming here, she was amplifying "Great

Controversy" and "Life of Christ." Following the "Great Controversy" she completed the companion volume, "Patriarchs and Prophets," in 1890. Then "Steps to Christ" appeared in print during her first year in Australia, in 1892; "Gospel Workers" in 1893, and "Thoughts from the Mount of Blessing" in 1896.

Her largest literary work, "The Desire of Ages," which occupied much of her time during her sojourn in Australia and while residing at "Sunnyside," Coorabong, appeared in 1898. And right here we should remind ourselves of some of the fine testimonies given by literary authorities concerning Sister White's writings. One that I recall is from a teacher in the literature class at a high school in Melbourne, U.S.A. Miss E. M. Milliam had asked her class to name the author of certain citations made by members of the class. On one occasion one of our young men, Harold Williams, quoted a passage from "Desire of Ages" before a class of forty-eight. When the class failed to name the author the instructor said:—

"Well, class, those are words from the pen of Ellen G. White." She then made a long speech, saying she knew nothing of religion but that she was unblushingly an authority on literature and that it was a pity that Mrs. White's writings were not better known in the literary world. She then added that she was going to make a bold and strong statement and she meant

every word of it. It was that "Of all writings, ancient, medieval, or modern, there are no writings so full of beauty, so perfect in every way, so pure and yet so simple, outside the Bible, as the writings of Mrs. E. G. White."

Undoubtedly, Sister White's outstanding contributions to the church in this division were: her Spirit-filled public addresses; her laying of a strong foundation for a denominational educational system, especially at Avondale, which has proved to be a good blueprint for our world-wide educational work; and helpful counsel on medical work, which resulted in the establishment of the Sydney Sanitarium and our health food business.

In speaking of the importance of the first camp-meeting held in Australia, Sister White declared: "This meeting will mark a new era in the history of the work of God in this field. It is important that every member of our churches should be present, and I urge you all to come."

In a subsequent report of the meeting Sister White wrote: "This was the first camp-meeting that Melbourne had seen and it was a marvel of wonders to the people. Far and near the sound went out concerning this city of tents, and a most wonderful interest was awakened. . . . Thousands visited the encampment and expressed their delight and astonishment at the order of the grounds and the nicety of arrangements in the clean white tents. The power of God was among us; Brighton was stirred from one end to the other. The truth was new and strange; yet it took hold upon the people, for we preached the Word of God and the Lord sent it home to the hearts of the people. . . . As an outgrowth of the Brighton camp several churches were raised up."

The following counsel given by God's handmaiden laid a foundation of an all-round educational system second to none in the world. She said: "Never can the proper education be given to the youth in this country or any other country unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth. . . . Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received. . . . We shall find it necessary to establish our schools out of and away from the cities, and yet not so far away that they cannot be in touch with them to do them good, to let light shine amid the moral darkness. . . . Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery." Particular emphasis was placed upon the school as a training centre for missionaries.

In an address given on the Avondale School and its work before the Australasian Union Conference Session in 1899, Sister White said:—

"God designs that this place shall be a centre, an object lesson. . . . From this centre we are to send forth missionaries. Here they are to be educated and trained

and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work."

Surely the large number of workers both in the home field and overseas that have been trained at Avondale, in harmony with the instruction given, is convincing proof of its soundness and its worth. It is both inspiring and reassuring to thus see the divine predictions being fulfilled.

Concerning the medical work in Australasia, we can but briefly refer to the timely counsel given. At a Union Conference held at Cooranbong, N.S.W., in 1899, presided over by Pastor A. G. Daniels, the brethren were discussing a plan to erect a sanitarium in this state, in harmony with instruction already received from God's messenger to "Build a sanitarium." Sister White came in and addressed the meeting. Among other things she said: "We must have a sanitarium and have it out of the city in a convenient location. . . . The sanitarium is to be located in a restful place, where trams are not passing all the time. It should be away from the smoke of the chimneys of the city, where the atmosphere is as pure as can be found. We can be in touch with Sydney and yet out of Sydney," etc.

At that meeting pledges were called for to make a practical beginning. Pastor E. W. Farnsworth pledged £50 and Sister White followed with a pledge of £100. The

total received that day was more than £900 towards this new enterprise. When a site was being selected upon which to erect the sanitarium, two sites were under consideration, Brother John Wessels of South Africa, and Pastor F. L. Sharp being commissioned to make a search. A block of eight acres at Pymble was being considered and thought to be suitable. The other of about eighty acres beyond Turramurra (there was no Warrawee station then) was thought by some to be too far out in the bush. Sister White, who was then living at Cooranbong, was sent for and her counsel sought. A few days later she came from Cooranbong, looked over the present site, and said it was "the right place." So the purchase was made.

How many scores of people have subsequently commended the selection of that site for the sanitarium that has brought so much physical and spiritual help to thousands of people! And to that may be added its value as a training institution for scores of medical missionaries now found in all parts of the home and overseas fields. What a blessing this institution has been!

Let us again accept the admonition of the Lord's servant of old when he "stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem. Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in our own ranks make them the butt of their first attacks as they launch off into apostasy and rebellion.

Why is all this?

We leave the reader to answer.

Canadian Parliament Hears About Adventists

DARREN L. MICHAEL

The Senate Chamber of the Canadian Government recently proved to be the forum for a most significant exposition on the organization, doctrines, and activities of Seventh-day Adventists.

"Honourable senators will observe from this short and concise outline that the organization of Seventh-day Adventists in Canada is a going concern of very considerable magnitude, with enterprise and industry to its credit," declared the Honourable Senator Arthur W. Roebuck, Q.C., in a thirty-minute speech given recently in the Senate of Canada.

The senator went on to say, "It is an institution, I submit also, which by its virility and good works, and by the large number of devout Christian, Canadian citizens whom it serves, justifies our most careful consideration." He concluded by expressing his personal conviction in these words, "I feel that I am honoured in asking my fellow senators to join me in helping this good work along by giving this bill second reading."

And so, what had been anticipated as a mere legal formality, became in the providence of God an occasion for a glorious witness being given in behalf of the work of the church. For many years it had been recognized that the denomination's legal articles of incorporation for its work in this country were becoming obsolete and archaic. Upon the advice of competent legal counsel, steps were taken to implement what would otherwise have been mere legal house-cleaning or tidying.

The procedure required that a special bill be passed by Parliament. At every step in the legislative process lawyers and friends in the federal legislature were amazed at the unusual interest and favourable comment the measure evoked.

When the bill went to the Private Bills Committee of the House of Commons the chairman asked Darren L. Michael, of the Canadian Union office, to tell the committee just "what is a Seventh-day Adventist." Other members asked questions that revealed a sincere desire to know more about Adventists. Three members asked for the floor to express personally their admiration for what Adventists believe and practise.

One member of parliament, who lives but a few miles from our union headquarters, rose to say how much Seventh-day Adventists were respected in his community and how valuable was their contribution to the religious and social well-being of the nation. A very influential

The Fruit of the Spirit of Prophecy Writings

A STATEMENT BY URIAH SMITH

1. They tend to the purest morality.

They discountenance every vice and exhort to the practice of every virtue.

They point out the perils through which we are to pass to the kingdom.

They reveal the devices of Satan.

They warn us against his snares.

They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst.

They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted.

They have warded off dangers from the cause of truth upon every hand.

They have aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

2. They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind.

They portray before us in living characters His godly example, and with irresistible appeals they urge us to follow His steps.

3. They lead us to the Bible.

They set forth that Book as the inspired and unalterable Word of God.

They exhort us to take that Word as the man of our counsel and the rule of our faith and practice; and with a compelling power they entreat us to study long and diligently its pages and become familiar with its teachings, for it is to judge us in the last day.

4. They have brought comfort and consolation to many hearts.

They have strengthened the weak, encouraged the feeble, raised up the despondent.

They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality; their exaltation of God and the Saviour; their denunciation of every evil; and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Yet with all this array of good fruit which they are able to present; with all this innocency of any charge of evil that can be brought against them; they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations join in one general outcry against them of vituperation and abuse. Many will go a long

member arose immediately to second that statement and add his own tribute.

Not once during its entire course through the legislative labyrinth was any opposition expressed to the measure itself or to Adventists at large. "Surely this is an evidence of God's overruling providence using the consistent witnessing of our faithful church members across Canada for the glory of His cause," observed Walter A. Nelson, Canadian Union president, when told of the bill's final passage and enactment into law.

Young Australians in America

NEWS OF THE MINCHIN FAMILY

Writing to their cousin, Miss Jessie Laird, on August 16, from Massachusetts, United States, Valmae and Leona, twin daughters of Pastor E. L. Minchin, tell how much they have enjoyed engaging in literature-evangelism:—

"Right now we are out canvassing and nearly to the end of our time. We will be finishing up next week and then taking a few days' vacation with mum and dad before going down to Washington to enter our nurse's training on September 5.

"Yes, it has been a wonderful experience for us this summer, to do literature-evangelism work, and one of the wisest choices we ever made. Canvassing does so much for one—increases faith and dependence on God, gives wonderful experiences in meeting people and expressing oneself on religion, and also provides an excellent means of earning school expenses. The Lord has been wonderful to us and is blessing us abundantly. We will have about twice as much as if we had worked in an office all summer; and besides that the wealth of experiences. The scholarship is based on the total number of hours put in, and then the bonus according to the amount of sales. We already have our hours in and so will get a scholarship anyway.

"We have met some wonderful folk and had many good talks and are hoping and praying daily that some of the literature placed in the homes, or some word spoken may some day yield fruit for the kingdom of God.

"As we have been around from door to door I have found it very interesting to meet folks from Aussie and those who have been there or in England. It is surprising how they all seem to pick out the accent, and it seems to intrigue them.

"Joan and Kelvin are also canvassing this summer. They are up in Canada, along the west coast, in the little islands and inlets along the shore. Of course Kelvin is in his element because they have boats for transportation, but they are finding living expenses very high.

"Just now we are about melted. This is the hottest summer I can ever remember. The temperatures seem to range anywhere from 90 to 120 degrees here, but we have had one or two cooler days to break the monotony."



R. R. Figueroa

The General Conference President Speaks to the Church

We must never forget that we are Adventists. Our life here is a pilgrimage. Heaven is our home. There is ever a marked difference between the Adventist and the non-Adventist. The Adventist thinks, plans, and lives with the world-to-come in view. Hardship, suffering, and even injustice may be his lot, but he always comforts and encourages himself that this is but a passing phase of his journey to a better country. James, writing to fellow pilgrims, says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

The Adventist hope was vivid in the minds and hearts of the faithful who lived millenniums ago. How graphically Enoch, the seventh from Adam, spoke of it, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. We may be sure that those who cherished this hope so fervently, lived consistently. No one, I am certain, said of faithful Enoch, "Well, he

preaches the second coming of his Lord, but he does not live and act as if he believed it." His hope was too realistic to justify any such comment. His business, his home, his conversation, all testified to his faith.

The Scriptures clearly indicate that when the Lord appears it will be to gather to Himself those who have been Adventists and who have made Adventism very prominent in their lives. The Apostle Paul says that they will "love His appearing." (2 Tim. 4:8.) Long have they cherished this hope. Daily it has been in their thoughts. In sorrow it has comforted them. In success and prosperity it has tempered and sobered them. Nothing earthly has dimmed or obscured the Adventist vision.

This twentieth century offers many attractions to Adventist pilgrims. One has estimated that there are some 350,000 different articles on the market, alluringly displayed. A host of material things clamour for attention and affection. It is said that it has perhaps never been so difficult to keep the heavenward vision clear as in this present age. Adventists must not allow anything to divert their chief interest from heaven and the Lord's coming.

Joseph never settled down in Egypt. Great honour and wealth came to him. He was pre-eminently successful, as men count success, but his heart all the while was in Canaan, the Promised Land. It was not in Egypt. So, when he was dying, the record says that he "gave commandment concerning his bones." (Heb. 11:22.)

He wanted to rest in the land God had given His people. There his bones rest today, mute but eloquent testimony to a man who kept his heavenward vision clear.

Our interest in the heavenly Canaan must be as deep, yes, even deeper, if possible, than that of Joseph. The things of earth must not lead us to forget that we are Adventists, looking for the soon appearing of our Lord. May we cherish that hope fervently, and in the great day of His coming be among those who "love His appearing."—"Review."

Witnessing

D. R. L. ASTLEFORD

The ocean was rough. I was crossing from Southampton to New York aboard the "Queen Elizabeth." Few were in the ship's reading room, and among those present were a Protestant missionary returning to America and a business executive representing some American industrial firms. Their conversation went something like this:—

The lady missionary spoke of the gigantic mission programme carried on by the Adventists and how little her church was doing in comparison with this new, growing faith. She went on to explain in detail how the Adventists evangelize all, and how the other Christian religions evangelize only Hindus, Moslems, or other specific groups. In fact, in one area the

followers of her faith were becoming Seventh-day Adventists by the score.

The business representative listened attentively. Later, he made the comment that he travelled the world in the interest of business and that he had orders from his office in Washington that whenever he had need of medical attention, in many world areas, that he should consult the Adventists first.

And so the conversation continued at some length. Needless to say, what I had overheard made me feel happy to belong to the Adventists. It does our hearts good to hear this cause spoken well of. What the missionary and the business man said was true because of those who had furthered this cause as much as they could with their talents.

Our field for service might be in medicine, the ministry, literature-evangelism,

teaching, or in many other occupations. We may witness for Christ to a great extent by just giving one tract or speaking to someone about the faith we love.

Not long after World War II, I was travelling the International Express from Hannover to London, by way of Hook of Holland. On this train also was the Finnish vice-consul at Rotterdam, Albertus Vinke, Esq., who happens to be the owner of the Vinke Steamship Lines. By chance we dined together. After some conversation regarding British colonial development and trade, we introduced ourselves.

On hearing that I was a representative of the Seventh-day Adventist Church, he wanted to know more about it, for he had never heard of it before. In particular, he wanted to know the extent of the publishing department. This was indeed a golden opportunity to witness for our faith.

The facts were all stated while notes were taken. The diplomat had often wondered why some church didn't observe Saturday as the true Sabbath. Now he knows that there is a little church a million strong that does this very thing, and that each member feels it is better to belong to a small church that is bound to win than to a large church doomed to failure.

Mr. Vinke asked for literature, and I sent some soon afterward. In turn, he has sent musical publications of his own composition. Also, he has turned over the facts I gave him to a daily newspaper, and many of these things have been put in print.

The opportunity that was mine that day is not unique. All of us may witness to both great and small. An abundant harvest of good will be reaped.

—"Youth's Instructor."

Sabbath School Lesson Helps

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, November 5, 1955

GOD'S GRACE COMPLEMENTS GOD'S LAW

Well-meaning Christian people sometimes throw their influence unwittingly on the wrong side of vital issues. The tragic wave of lawlessness sweeping over the world is, of course, due mainly to "the carnal mind" which is "enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But segments of the Christian church have not helped the problem by their insistence that God's law was somehow superseded by the all-emancipating grace of Christ.

There are Biblical texts that, taken out of context, lend seeming support to antinomian, or "no law," reasoning. One of the most quoted is Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth." The Greek word *telos*, "end," means a point of termination, a culmination of one thing before entering into another. Paul is addressing those who are "ignorant of God's righteousness," who go "about to establish their own righteousness." He is telling them that Christ is the end of the system whereby men seek to obtain righteousness by law. Christ is the termination, not of "the law," but of "the law for righteousness."

The function of God's law is to convince men of sin, leaving them to find forgiveness and justification elsewhere. It gives no pardon, imparts no righteousness. Hence, "as a means of righteousness Christ is the termination of law to every believer." Rom. 10:4, Weymouth, third edition. Henceforth the sinner enters upon the new experience of pardon, justification, joy, and sanctification in Jesus Christ, who is the sinner's only means of righteousness.

The principles of the plan of salvation have been the same in all ages. In Old

Testament times men were saved through faith in a Saviour to come, who was typified in the rites and ceremonies of the Mosaic law. Now, men are saved through faith in a Saviour who has come. In both periods law and grace worked together for the sinner's salvation; in both it can be truly said, "For by grace are ye saved through faith." Eph. 2:8.

Faith received an enriched meaning under the new covenant, and grace a more glorious sound in Jesus. Certainly Paul uses the phrase "But before faith came" (Gal. 3:23) in speaking of the old covenant, but in Heb. 11:13 we read, "These all died in faith," and every conquest for God in that cheering chapter was "by faith." Before Calvary faith embraced a ceremony, a sacrifice, a ritual that revealed vaguely the coming "Lamb of God, which taketh away the sin of the world." John 1:29. At Calvary faith had its clearest vision of God, so clear that it was virtually a new thing among men. Similarly grace, which always operated since sin came, was so gloriously enlarged in Christ that it came like a new truth; hence John could say, "Grace and truth came by Jesus Christ." John 1:17. "There has been a gradual unfolding of the purposes of God in the plan of redemption."—"Patriarchs and Prophets," page 373.

If Jesus destroyed the law of God, as antinomians declare (and they talk as if the Decalogue and the ceremonial laws were one), then He destroyed the instrument that Paul says brings men to Christ, which is unthinkable: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. Guilt comes from the law's revelation of our sin (Rom. 7:7), which drives us to Christ "that through faith we may be declared to be free from guilt." Gal. 3:24, Weymouth.

In a book published in 1944, H. H. Hargrove, one of the increasing number of Christians who view the results of the "no law" teaching with dismay, has some trenchant things to say. "Jesus, in this passage [Matt. 5:17-20], says that it [the law] is not done away because of grace. Instead, He says that the righteousness of those under grace must exceed that of the scribes and Pharisees under the law alone. This does not mean that they are not to observe the formal law as the scribes and Pharisees did. It means that they are to do this, but vastly more than this. . . . It must exceed it both in quantity and in quality. . . . It must be a vital, active observance and not simply a passive one. . . . His [the Christian's] must be a passion to please Christ instead of a desire to keep a code."—"At the Master's Feet," pages 66-71.

The grace of Christ in the believer is a transforming power, as seen in Paul's powerful argument in Rom. 6:1-6. "Shall we continue in sin, that grace may abound?" implies that the way to more grace is freedom from sin, to which the believer by grace is "dead." The "old man [of sin] is crucified" with Christ, and we are risen "in newness of life."

It is easy for those of us who believe in the perpetuity of the law of God, and also in His redeeming grace, to put the emphasis unguardedly in the wrong place, thereby bringing on ourselves the charge of legalism. We have done this to some extent, else why the following counsel? "The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ."—"Testimonies to Ministers," page 92.

"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour."—"Gospel Workers," pages 161, 162.

Many will recall Ray C. Stedman's striking article "Is the Law Opposed to Grace?" in "Our Hope," reproduced by permission in "The Signs of the Times," March 2, 1954. His strong language on the battle between the legalists and the adherents of grace contained the thesis of our lesson in these words: "It is only when the law is made a means of salvation or of restraint of sin that it comes into conflict with the principles of grace. In every other respect the two are complementary and not conflicting. . . . In its essential principle it is not, and cannot ever be, opposed to grace, for the two operate in distinctly separate fields and for widely divergent purposes. The law is designed to reveal sin; grace is designed to save from sin. No conflict can possibly exist between these two."

WEDDINGS



BULLAS-CHAPLIN.—Gordon Herbert Arthur, second son of Pastor and Mrs. R. Bullas, and Audrey Anne, youngest daughter of Mr. and Mrs. L. Chaplin of Mitcham, S.A., met at the altar in the Adelaide City church in the evening of September 5, 1955, and there exchanged their mutual vows of love and faithfulness. The esteem in which these young people are held was evidenced by the large gathering in the tastefully decorated church. Many were the good wishes for the happiness and prosperity of these young people as they establish another Christian home in Adelaide. We pray that the "blessing of the Lord that maketh rich and addeth no sorrow with it" may attend all the days of their united lives.

R. Bullas.



UNTIL THE DAY BREAK

"The saints who sleep in Jesus
Know nothing of the night;
The glory of His coming
They share at morning light."

BLANK.—A member of the South Brisbane church, Brother Alan Hawood Blank, unexpectedly passed away on September 1, 1955. Brother Blank had suffered considerably as a result of war injuries and was a patient at the Repatriation Hospital at the time of his death. A wife and three fine boys, besides a mother and two brothers, remain to mourn their loss. In their sadness they cherish the memory of one who was always kind and thoughtful of others, and look forward bravely in the hope of a happy reunion at the first resurrection.

G. H. Engelbrecht.

SCOTT.—Cyril Robert Scott was born in St. Kilda, Victoria, and as a young man found his way to Avondale to train for the Lord's work. He spent five years there with his wife and this was followed by a year of service in Tasmania. Returning to Melbourne, Cyril was one of the pioneer drivers of the Sanitarium direct-service vans. On August 11, 1955, he passed away in the Warburton Sanitarium. The funeral was largely attended, and among the floral tributes were some from societies in which he had served in an honorary capacity. Our brother passed to his rest in peaceful and certain hope of a part in the first resurrection, a comforting assurance to his wife and many friends. Pastors W. Taylor and A. P. Dyason assisted the writer in the funeral services.

A. J. Dyason.

BIELSKI.—On the 12th of August, 1955, at the age of seventy-six years, Brother Joseph Martin Bielski was called quietly to his rest. He was baptized twenty-three years ago by Pastor L. R. Harvey. Through the intervening years Brother Bielski held fast to the blessed hope of the advent people, and now sleeps in the Mangere Lawn Cemetery, Auckland, New Zealand, awaiting the call to eternal life. To Sister Bielski and family we extend our sincere sympathy and pray that at the throne of grace they shall find comfort in this hour of need.

A. G. Judge.

YOUNG.—At the age of eighty-three years, Sister Margaret Eliza Young of Pitcairn Island fell asleep in Jesus on July 8, 1955, and was laid to rest next to her husband, Samuel Young, in the South Brisbane cemetery. Brother and Sister Young arrived in Australia from Pitcairn in 1912 and Brother Young predeceased his wife by nineteen years. Sister Young was always cheerful despite her age and illness, and we miss a real mother in Israel. Our sympathies are with her sorrowing son Clarence and family, her daughter, Sister Brunt of Mackay, and her sister, Miss McCoy. Pastor O. W. Knight, assisted by the writer, officiated at the funeral services.

S. W. Carr.

COLLISTER.—A tragic road accident robbed us of Brother Robert Crellen Collister aged twenty-five years. This young man was the son of Brother and Sister Ron Collister of our Nunawading church, Victoria. Married only ten weeks, he leaves his beloved wife, Margaret, to mourn her great loss. To her, to the parents, and to his sister June, we extend our heartfelt sympathy. We laid him to rest in the Box Hill cemetery to await the call of the Life-giver. Pastors H. S. Streeter and G. V. Palmateer were associated with the writer in speaking words of comfort to the large gathering of friends and relatives who met at the graveside to pay their last tributes.

R. Brandstater.

THANKS

The daughters of the late Mrs. Campbell of Cooranbong desire to express their sincere thanks for all floral tributes, cards, letters, and words of sympathy received in their recent sad bereavement.

Sister Dorothy Douglas of West Tamworth, N.S.W., and family take this opportunity of thanking kind friends for telegrams, letters, and personal expressions of sympathy in the sad loss of their dear husband and father, Brother George Douglas.

Mrs. Doris M. Scott wishes to thank the doctors, matron, and all the staff of the Warburton Sanitarium for their untiring care and attention to her late husband, during his long and distressing illness, also Pastor A. J. Dyason, who so tenderly helped him to find his way back to the Saviour.

HOLIDAY RESORT.—Casual letting fully furnished cabin accommodate 3. Particulars from Mrs. Smith, "Brenfield," 3 Karooah Avenue, The Entrance, N.S.W.

TO LET.—Fully furnished brick home with every modern convenience, for nine months from December 1. Further particulars from Mrs. J. H. Greive, Park Road, Warburton, Vic.

VALENCIA ORANGES.—Sweet, juicy, thin-skinned, and good keepers. 30/- bushel case, freight paid, despatch advised. E. G. Manuel, Wamberal, via Gosford, N.S.W.

Adventists: Do not forget you can obtain first-class missionary literature from G. F. Cox, Pages Road, Mitcham, S.A., for 3/6 a dozen copies. Write for "Why I Became an Adventist," without delay.

WANTED.—"Source Book for Bible Students," "Decline and Fall of the Roman Empire," by Gibbon, "Here and Hereafter" by Uriah Smith, "Antiquities of the Jews" by Josephus. A. J. Bath, 56 Waverley Road, Camp Hill, Brisbane.

The Gisborne church, North New Zealand, would like its many friends to know that on October 21, 22, and 23 it will be holding its 65th anniversary. Former members are especially invited to join with us at this time of special celebrations.

A most enjoyable walkabout on Pitcairn Island is conducted by Mr. and Mrs. F. P. Ward in a 64-page book entitled "Come Ashore!" 64 illustrations. 3/- paper, 5/- art leather. Suitable for Christmas gift. Signs Publishing Co., Warburton, Victoria.

VEGETARIANS.—You are well advised to buy your weekly supplies of fruit and vegetables from Australia's largest family market—the Dundas Fruit Markets, 20 Calder Road, Rydalmere, N.S.W. Open week days, Sundays, and Saturday nights 7 to 10. Good quality, bottling fruit in season.

CHEF.—Warburton Sanitarium and Hospital requires the services of a competent chef—male or female. Must have thorough knowledge of preparation and cooking of food, also ability to control staff. Good wages and conditions. Application with references to the Manager, Sanitarium and Hospital, Warburton, Victoria.

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

A cable from Pastor O. K. Anderson just as we go to press announces that Mrs. Anderson will be arriving in Sydney from Aden on the "Himalaya" on September 30.

Brother Colin Winch of the Sydney Sanitarium has been called to medical missionary work in the Bismarck-Solomons Union and will be proceeding to this appointment around the year-end.

Two folks who are here from overseas to help us in this division have recently and suddenly been bereaved. We sincerely sympathize with Dr. G. L. Caviness of the A.M. College and Sister R. A. Vince in the loss of their respective fathers, while so far away.

A lament in which we can all sympathize comes from Pastor E. W. Howse, secretary-treasurer of the Central Pacific Union, who writes: "We are having quite an exodus from this field this year. So far (and we hope there are no more!) there will be Pastors Christian, Cernik, Cormack, and Collett (four C's) and Pastor Walter Ferris."

In reporting a youth camp the "Southern Tidings," U.S.A., says: "We felt it a great privilege to have Pastor E. L. Minchin present all the way through, particularly since it will be the only camp he will have the opportunity to attend this summer. . . . His stories by the campfire, his counsel, his talks, his friendliness, his music, and good humour, all made a lasting impression on the young people in attendance at the camp."

Problems in Colombia

Writing in the "Canadian Union Messenger," from Colombia, South America, Mrs. W. A. Nelson says: "The way is not easy; the enemy is at work. Recently three men came a long distance to see the pastor of the Medellin church, asking for Bibles. These he supplied and promised to go to their homes the following week-end for study. When he arrived at the town nearest their homes and where they were to meet him, he found a crowd waiting for him with evident malicious intents. For several hours the pastor was argued with, haranged, hit over the head with a club and with the fist, implored by the mayor three times to leave town, and the interested men who met him were arrested for their own protection. Finally he decided it would be wise to leave, but he will return.

"Here, as in every other section of the world field, the workers, both nationals and foreigners, are earnest and consecrated, labouring faithfully and zealously for the finishing of the work. Remember them in your prayers."

Civic Aldermen Attend Church Function

HARRY G. RICHARDSON
Senior Elder, Fairfield Church, N.S.W.

For some time now we have been showing selected religious and educational films each month in our Fairfield church. More than forty films on various topics are available to us to choose from, free of charge, as we are registered borrowers with the Fairfield Municipal Council Library Film Service. Our district leader, Pastor Selwyn A. Bartlett, screens these films on his projector, but if necessary the council will screen them for us for a very small fee.

Our church members greatly appreciate this free service and the quality of the films is excellent. Consequently, at our recent board meeting it was voted that we should show our appreciation to the Council in a practical way. It was decided to present these books to the library: "The Desire of Ages," "The Great Controversy," "The Bible Story" (3 vols. by A. S. Maxwell), and a subscription to "The Signs of the Times."

In response to our request, His Worship the Mayor of Fairfield, Alderman W. L. Wolfenden, and the Lady Mayoress attended our film night on August 20. They were accompanied by Alderman H. A. Hancock, Chairman of the Library Committee, and Mrs. Hancock (who is a sister of our much esteemed Pastor Gillis). During the intermission the mayoral party came forward and were introduced to our church pastor by the writer. Pastor Bartlett then presented these beautifully bound volumes to His Worship on behalf of the church, briefly describing the contents of each book and expressing the hope that they would be a help to the readers and a useful addition to the many books of high quality in the library.

In responding, His Worship said he was pleased to receive these fine volumes on behalf of the council and thanked the church for their generous appreciation of what the council is trying to do in the municipality. "These books will find their place in the appropriate shelves in our library and I hope they will be widely read," he said. "I am especially interested in these children's books, which our librarian says are of exceptional quality in every way." Alderman Wolfenden then went on to describe the various phases of the library service which is filling a great need in the municipality, and invited all present to avail themselves of its many useful services.

Alderman Hancock said that he was pleased to be present to receive these books for the library and commended the church members for their keen interest in the municipal library. "Books such as these are helpful to the community and play an important part in moulding

"Who is wise? He that learns from everyone. Who is powerful? He that governs his passions. Who is rich? He that is content."

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Christian character, which is much needed in the world today. I endorse the sentiments expressed by my colleague, the mayor, and I know that these books will be widely read by the community," he said.

Two of our juniors, Shirley Adams and Jennifer Stark, came forward and presented both the Lady Mayoress and Mrs. Hancock with a lovely bouquet of flowers, as a token of our pleasure in having them present on this occasion. The mayoral party then moved off to fulfil another engagement that evening.

As church members in this district we feel that these truth-filled books will be a blessing to all who read them, and we hope to add to these volumes later on.

As a denomination we produce literature of the highest quality containing the truth for these times. Let us avail ourselves of every opportunity to place it in the hands of the reading public, and thus spread the good news of salvation far and wide.

Readers will be pleased to know that our church seating is taxed to capacity nowadays and a new church will soon be erected within the municipality at Cabramatta which will serve a great need in spreading the message of God's love in this district.