



Mussau Co-operative Society

R. E. HARE, Division Public Relations Secretary

CONTACT with the island of Mussau before 1931 was very spasmodic, and it was said that no white man ever put his foot on the island and came away again to tell what he saw.

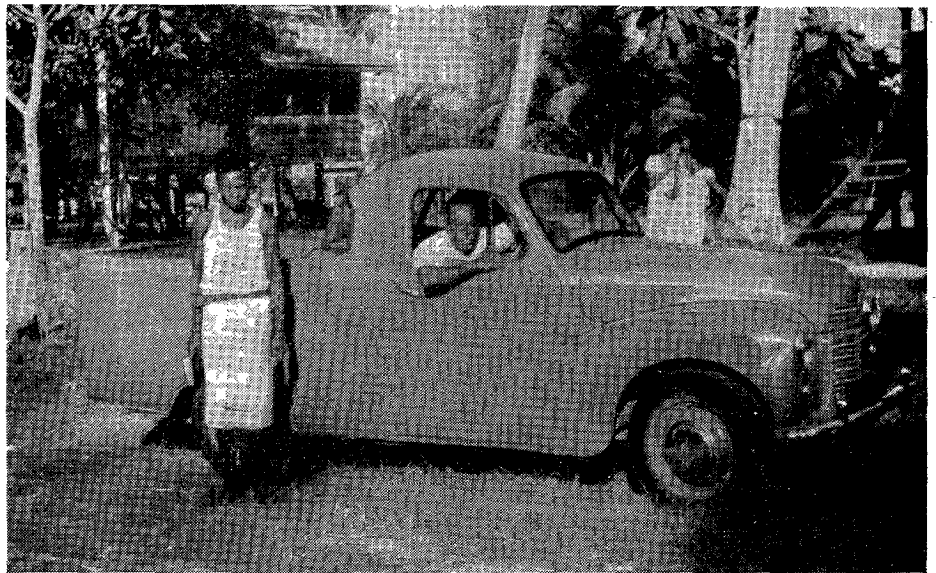
In 1931, accepting a challenge from the Government to attempt work for the degraded heathen population, our missionaries visited the island for the first time. They were asked to send teachers to instruct the people in singing, for it was the singing of the crew of the mission schooner that captivated them. This was done, and gradually the face of Mussau began to change. The people gave up their fighting and Christianity took a complete hold of them.

During the war the Japanese overran Mussau and used it as a stepping stone, together with Emira, for their advance on Rabaul.

Following the war, when the missionaries returned, it was found that on both Emira and Mussau the plantations had deteriorated and that the big trading companies who had operated them previously were not disposed to resume them. But they encouraged the islanders to work the plantations, and offered a set price for copra by the bag on the beach. They provided the bags and later collected the copra and paid cash for it.

The Government saw the wisdom of this arrangement and set about establishing this self-help on a community basis. The islands of New Ireland, Emira, and Mussau formed a co-operative society for producing copra, and the Government appointed a man to instruct them in its manufacture and to attend to the marketing.

Both Emira and Mussau are now completely self-supporting. Mussau has its own forty-five-foot work boat, powered with a Gardner engine. This ship transports the copra from Mussau and Emira to Kavieng, where the government agent markets it for them. This



Saino in the half-ton utility, Emira Island.

service is entirely free and is much appreciated by the people.

To say that the venture is a success is not an over-statement, for at least £2,000 in cash is paid to the people of Mussau each month. (The population including children is about 2,000.)

On Emira the manager of the business is Saino, a very level-headed man. He drives around the island in a half-ton utility and spends most of his time collecting the copra and transporting it to the beach where the boats call. The Americans left some good roads on Emira and so the truck is very useful. On Mussau, however, the copra is still handled by canoe.

Some credit for the success of this co-operative society must be given to our missionaries, for the suggestions to form such a group came originally from them and they have always stood by ready to help with any problems. (Pastor L. A. J. Webster is at present stationed on Mussau, but expects

shortly to transfer his headquarters to Kavieng, where a very convenient block of land has been secured.)

The people on these two islands, all Seventh-day Adventists, are happy and contented with their improved standards of living. They have comfortable homes constructed of timber and iron, the timber being pit sawn by themselves. They have electric light in a number of their villages, and are well dressed.

Under this new wave of prosperity our members are very generous in supporting the church and appeals for help from other places.

The benefits of the gospel include the reasonable gain from honest labour that enables people in the islands, as elsewhere, to maintain healthful and pleasant living conditions, and we are proud of the attainments of the Mussau and Emira people, for it was entirely under Adventist influence that they were transformed and educated.

The Dying Sheik's Confession

TESHOME WAGAW

As a young man my grandfather attended a school taught by a Mohammedan sheik. Before the sheik died he confessed to the people that he knew Mohammedanism was not the right religion, and he believed that they would meet Europeans who would teach them the right religion. So my grandfather and four of his friends set out on foot and by mules to search for the people mentioned by the sheik. This was around the year 1920.

The party first came upon a Protestant mission and investigated their teachings. But these people did not answer the description given by the sheik, so my father and his friends continued their search. At Asmara they made the acquaintance of an Adventist Norwegian pastor, who studied the Bible with them. They were convinced that he taught Bible truth, and they accepted the advent message.

Grandfather and his friends then came to our village, Fersmedda in Northern Ethiopia, where there were approximately fifty families, all Mohammedans, and opened a church school for the children. We were thus privileged to have a wider education than the pupils in the Mohammedan schools, because we studied the Bible, the Sabbath school pamphlets, and "Steps to Christ" in Amharic. We treasured the knowledge that was brought to us by our teachers.

Later my grandfather went to a village some twenty miles distant, and his friends also scattered to other places. Thus the third angel's message was spread in our country.

Everything went well for a while. Then the Coptic Christians throughout the province saw danger to the country in this new religion. They started stealing the Adventists' cattle, burning their crops of wheat and teff (national grain), peas, beans, and cereals. Eventually these people decided to exterminate the Adventists, and they continued periodic raids on our villages. This did not discourage our members; they rejoiced to suffer for Christ as the apostles did of old.

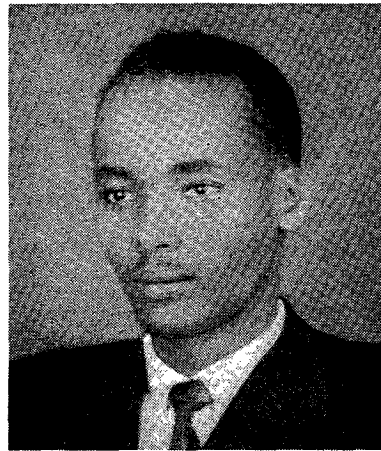
The Copts then reported that the Adventists taught false doctrine, and some of our men were sent to Addis Ababa for trial. After three years they were released and returned to Fersmedda with a document of religious liberty bearing the Emperor's seal. They had been able to prove that their teachings were according to the Holy Scriptures and that Christ is man's only mediator.

The Coptic Christians have the Bible and the Apocrypha, which the priests read in Geez, a dead language not understood by the people (just as the Catholic priests use Latin). They believe in Mary as an intercessor, and in the saints. They forbid work on saints' days and practically every day is a saint's day.

During the Italian invasion of Abyssinia in 1936 our enemies took advantage of the

unsettled state of the country to rob and persecute us. On one occasion they came to the village and warned the people to flee at night, as the Italians were coming. Without waiting to take food or warm clothing, our members gathered their children and ran into the jungle. When they returned next morning they found they had been victims of a cruel ruse. Their pretended benefactors had followed their usual practice of plundering and destroying.

After the Italian war our people moved to what they considered a safer place, and for a time they enjoyed peace. But one



Teshome Wagaw

night when everybody was relaxing after the day's work an army of bandits, supported by those living in the vicinity, surrounded the village and put the men in fetters. In the morning they loaded the mules with whatever they could carry, set fire to the whole village, and killed two of our elders. This was in 1946. The government sent police to arrest these murderers and three of them were hanged.

When I was a boy I was one day herding my father's cattle when some men armed with rifles came and started to drive the animals away. When I questioned them they struck me in the face. I returned home and found my parents and my grandfather looking very sad, and soon I saw people running in and out of the houses. It was apparent that our enemies were upon us.

But our people were never disheartened. They used to bury their money in the ground, and after a raid they would buy more animals from their relatives and friends, restock their farms and start all over again.

I have been asked whether I have ever seen our Emperor, Haile Selassie I, at close range. I have had the honour to appear in his presence on several occasions. One

morning when His Imperial Majesty was on his annual holidays, the Royal train pulled to a stop at the station about twelve miles out of Addis Ababa. Mrs. H. Hansen, one of our missionaries who is the stewardess at the palace, had prepared a special package for the Emperor and I was privileged to accompany her and Pastor Hansen to the station, to step into the carriage and present the parcel. During this meeting I was asked my name and my main interest in study. The Emperor is a kindly man who has a sincere interest in the welfare of his subjects.

I was educated in our own church school near Addis Ababa. After completing the ninth grade in 1947 I was asked to teach for one year. Then I attended the high school and taught school again, and came to Avondale in 1955. I am studying for my B.A. in Education, and hope to graduate next year.

Last vacation I spent as a literature-evangelist in Melbourne, selling "Home and Health" ("Ministry of Healing") and "Children's Hour" No. 3. When delivery is finalized I expect to hear that I have a full scholarship to pay my fees for this year. In my circumstances as a student I could not have chosen a better work. I enjoyed meeting the people, whom I found very kind and friendly. Many of them asked me to come back and visit them.

A Wonderful Commendation

In an editorial book review of "The Prophetic Faith of Our Fathers" by Pastor L. E. Froom, in "United Evangelical Action," Dr. James DeForest Murch says: "Dr. Froom has produced in a four-volume work the most comprehensive, authoritative, and scholarly study of Bible prophecy in existence. This incomparable record of the historical development of prophetic interpretation is the result of sixteen years of research and study in Europe and America. . . . In our opinion he overemphasizes the 2300 days of Daniel eight, the Sabbatarian fixation, and other Adventist doctrines. Nevertheless, the author's scholarly objectivity and intellectual honesty combine to produce a work which is being highly recommended by Biblical scholars in every school of thought. . . . We gladly commend this work to our readers. We count it a privilege to have 'The Prophetic Faith of Our Fathers' in our Library."

Nations Pay Homage to Pope

Representatives of fifty-one countries were among the 30,000 or more persons who crowded into St. Peter's Basilica for a solemn mass honouring Pope Pius XII on the seventeenth anniversary of his coronation. Among them was John A. McCone, Los Angeles shipping executive and former Air Force Under Secretary, who attended as the special envoy of President Eisenhower. His fellow representatives came from countries throughout Europe, Latin America, Asia, and Africa.



Around the CONFERENCES

More Sheaves for the Heavenly Garner

T. A. ANDERSON

"And the Lord added to the church daily such as should be saved." Acts 2: 47.

From time to time, as the sheaves from the field are gathered into the church, its members here on earth join with the heavenly chorus of rejoicing. Our limited vision sees such occasions separated by periods of time and by distances, but the heavenly point of vision causes the music of the rejoicing to continue without ceasing.

On Sabbath, April 14, there rose and combined with this uninterrupted harmony a human strain from the Wallsend church of New South Wales, as three further grains of the purest wheat were added to the "garner of the Lord." Two of these souls have the privilege of Adventist parenthood, while the other has recently baptized relations in the church. Each of these relationships is now rendered doubly dear by the added spiritual fellowship. This echo of the heavenly music marks another milepost as we swing along the march to the complete and universal harvest home.

Maryborough's Non-ballistic Missile Moves

DORIS MILLER
Press Bureau Secretary

As the collectors' reports were presented each Sabbath, did you watch with keen interest the ascent of the missile on your Appeal for Missions chart? Undoubtedly you did. The members of the Maryborough, Queensland, church, watched with intense interest the rapid rise of the missile on their chart.

Although we did not make it penetrate the sound barrier, we certainly challenged the fourth dimension. For in record time we watched it soaring higher and higher through the supposed ether waves to the imaginary stratosphere.

Following periods of prayer asking divine help, Brother Straker planned procedures. "Could we have the quickest campaign ever?" he asked. Yes, we could, and with God's help we would. There was not one pessimistic protest. We were all of one accord. We would make it a combined and a concerted effort. The young and the not-so-young agreed to take part, so they were allotted their areas and told their individual aims.

In the short space of fifteen days' collecting we exceeded our aim by £40! It

also gave us pleasure to hear of Voice of Prophecy enrolments made during the collecting time.

Probably on no previous occasion have we met with such a willing response and a readiness to give to our work. Should I say, God's work?

The end is not yet, for the business places have yet to be canvassed. Maybe when their donations have been received, our non-ballistic missile will even take an interplanetary journey!

Truly in things that are transpiring we can know that final movements will be rapid ones, and that God will finish His work and cut it short in righteousness, for there is no fourth dimension with God. He is from everlasting to everlasting. Let us look forward in faith, then when time shall be no more may we rejoice in the presence of our Saviour and with souls saved for His kingdom as the result of our Appeal for Missions campaigns.

What if There Had Been a Dorcas Society Operating in Noah's Day?

J. R. KENT
Home Missionary Secretary, North N.S.W.
Conference

Have you ever considered what it would have meant to Noah's preaching if there had been a Dorcas Society operating in his town in the days before the Flood?

Noah certainly was a lone preacher of righteousness, but had there been someone in his town who went about visiting the needy and helping those in trouble, perhaps his work would have been somewhat strengthened and instead of his saving seven souls there may have been others influenced to accept his invitation of mercy. Certainly there would have been someone able to say, "There must be something in Father Noah's message, because I see Mrs. Noah with some of her helpers visiting the sick and the needy and giving help in our village."

We are told that "As the days of Noah were, so shall also the coming of the Son of man be." If ever there was a time when the Dorcas Welfare work should be fostered it is in these last days. For it is not only helping to raise interest in other departments, but our ministers, too, are finding that it is opening homes and getting responses in soul-winning.

In a recent Appeal for Missions effort a lady noticed our appeal in the street, and so she hastened to get her purse and left a donation on the front balcony. When the appeal called at the door the

lady said: "I heard that you were in our street and I wanted to give you something because it was your people who at the time of the flood brought relief so readily in our district." Thus it was our Dorcas Welfare in that town which brought a response to the needs of the mission fields.

Still another experience.

An electric contractor was called in to instal power in one of our Dorcas Welfare centres. His contract price was pounds less than other competitive firms. After starting on the job he learned that the council required certain work to be done which would cost at least £20 more. After consideration, the extra charge was arranged satisfactorily to both parties concerned. The contractor, while carrying on his work, learned of the purpose for which the building was being used, and being anxious to learn more of our truths, questioned regarding the support of God's ministry and other phases of our message. He showed more than usual interest. When the contract was finally finished he was so impressed with the work that Adventists are doing that he consented voluntarily to make the original charge cover the whole job. When questioned why, he said that the spiritual food he had gained while working on the job had compensated him far more than the extra money. As a result of this man's interest in our message studies have now commenced in his home, and we believe this is just another way that God has of bringing into this message an honest seeker for truth.

Everywhere opportunities are opening in which our Dorcas Welfare workers are being used of God to influence and lead men and women to the knowledge of His truth. In our conference we now have thirty-seven Dorcas societies operating, and we have just organized our third Dorcas Federation.

The members of our societies are busy visiting the sick, calling on hospitals, preparing garments for the needy. Another favourite interest of many societies is patchwork rugs for the natives of inland New Guinea.

All our societies are at present busy raising funds for the furniture and furnishings for our prospective Aged People's Home at Avondale.

We believe that as the end draws near and the more prominent phases of our church organization are somewhat restricted, our Dorcas Welfare work will open doors of opportunity.

Fewer Campers Give More

C. C. WEIS

I have just returned from the North Queensland camp-meeting, where we had heavy rain all the way through, so that many people had their clothes ruined and some were washed out of their tents. Yet not a word of complaint was heard.

On the last Sabbath Pastor F. Gifford, the Sabbath school superintendent, revealed the fact that there were 100 fewer Sabbath school members at the camp than there were last year. This was due to the

flooding of the rivers, so that those who had planned to be present the last weekend were prevented from doing so.

In divine worship on the last Sabbath morning the response to consecration was spontaneous, and seventeen signed their names on the card requesting baptism.

The president of the conference, Pastor W. J. Richards, announced that on account of so few people being present, and seeing they had such a hard week with rain and floods, some of the leaders had misgivings about taking up the mission offering. Nevertheless, in the final analysis it was decided to follow the regular procedure. When the offering was counted we were amazed to learn that it was the highest in the history of the conference. We feel that such liberality is just another indication of the fact that our people love God's work and are eager to hasten the return of Jesus.

Hobart Harvest Thanksgiving

A. D. C. CURRIE

A very successful harvest thanksgiving service was held in the Hobart central church on April 21. Pastor R. H. Abbott, our city evangelist, conducted the morning service in harmony with the theme for the day, and as local church pastor he assisted in the general organizing of this special service.

Success was achieved through the wonderful abundance of food that was given; the spirit of thankfulness of all who participated; and the breaking down of prejudice among people not of our faith.

As I entered the church for the afternoon service I rejoiced as I saw the offerings given so freely by our people. The vestibule of the church was literally packed with produce of all kinds. As I entered the body of the building I realized that I had seen only a fraction. A large table at the rear of the church was covered with preserves and first-fruits. The accompanying photograph reveals the gifts placed about the pulpit. In the centre was a pumpkin which weighed 69 pounds. I estimated that there was well over a half-ton of food given.

The joy that comes from giving to the Lord was truly manifest on that occasion. When we opened the afternoon service with a thanksgiving hymn the singing revealed a church full of grateful hearts. Brother and Sister H. Chapman were largely responsible for the programme and the collection and distribution of the food. This faithful couple have promoted the harvest thanksgiving in Hobart for several years, and say that this was the greatest of all.

The following day it was my privilege to represent the conference for the distribution of the offerings of food. Six needy families received up to three full cartons each, and then the greater portion was divided among some of the rest homes of Hobart, including the Mary Ogilvy, Salvation Army, and Sunshine Homes. The offering of eleven pounds was donated to St. Ann's home.



Portion of the harvest festival display, Hobart church.

Due to the publicity that this festival received and the liberal offerings given to so many we can rejoice that the Lord has been glorified. The conference office has received several letters of gratitude and praise for the work done by some of God's children.

Windy Warburton?

WE LOVED IT!

VALMA BOX

It was with very mixed feelings that we drove out of Warburton toward Melbourne and Hobart on February 7.

In our all-too-brief stay of ten months we had learned to love the beauties of the little mountain township, and there will always be a place in our hearts for the church folk, especially our young people. The warm welcome they extended to us and the friendships made helped us quickly to feel we were at home, and even the winds and rains were soon overlooked.

The co-operation of everyone helped greatly in the success of our young people's meetings.

The mock trial of one young lady and two young men for their determined witness and beliefs went off in true court style with court crier, sober judge, and disconcerting prosecutor, and convinced us of how we would act if ever questioned for our faith.

Although the Redex cars were passing through Healesville (only about 20 miles

away) the advertisement of our own Redex trial contestant, truly not a Volkswaggon, brought a good gathering to our own Redex trial, as we learned how to equip ourselves with the correct road maps, our Bibles, and to always be sure of a good Navigator as we face the smooth and rough roads of life.

Being in a district where our well-equipped sanitarium and hospital is so highly respected, there was special interest shown when one of our young MV doctors interviewed a number of patients. The remedy for crooked vision and bad eyesight was daily Bible reading. The very serious malady of gossip received a special mouth wash from a prescription found in Phil. 4: 8. None can deny that these maladies can be common to us all, and need immediate and lasting remedies.

A special beauty contest arranged by one of our sanitarium sisters drew interested onlookers. Some perhaps were disappointed in the contestants, but we all learned the true beauties of life, beauties we may all possess: patience, friendship, courtesy, kindness, and love.

Our last programme for the year, arranged by one of our church school teachers, was perhaps most fitted to such a district of musical talents. As we traced the footprints of Christ with song we all saw clearly the vivid scenes of His ministry and suffering and ultimate victory.

As a climax to our MV Week of Prayer, several families willingly co-operated by opening their homes and providing suitable entertainment for twenty minutes for

groups of about twelve young folk. As the bands went from home to home they enjoyed Bible quizzes, inspiring chorus singing, a film, and a few games. All enjoyed to the full the surprise packet idea, and voiced it enthusiastically as choruses rang out on the night air as they walked together.

One of the highlights of the year commenced with worship one Friday evening in a large hall in a lovely bush setting—yes, our own youth camp. Pastors Mead and Southwell conducted the Sabbath services, and the spiritual and physical refreshment gained made all sorry that the days were not twice as long.

The juniors were not forgotten, and special thanks must be given to Mr. Keith Johanson, who never hesitated to give his time and effort for their pleasure and help. Their chorus singing in their own meetings was a real inspiration, and enjoyed by all who attended the investiture programme toward the end of the year. This showed the work done by the various leaders among each junior group, starting at the six and seven-year-olds.

The climax of the year, in our minds, was a very special day, the 10th of December, when thirteen of our young people and one senior member made their decision by baptism to follow their Master all the way. It was a great thrill to us and Pastor C. F. Hollingsworth when these members of the baptismal class made their request for baptism, and we pray that God will keep each one true to the vows made that day.

In our prayers we will long remember all our Warburton young people and we would solicit the prayers of every reader now as we commence our work among the youth of Tasmania. It was with much prayer that we accepted the call to "the apple isle," the beauties of which we appreciate already, and we want to consecrate our services to our Master among His youth in this field.

Launceston Wins Family of Ten

K. A. ALLEN

"Faith for Today" was the theme of a mission to Campbell Town which started on Sunday night, March 23, and all those who started out from Launceston (Tasmania) to travel the forty miles went with the objective of sharing their faith with those who are searching for truth. Pastor Bryant was the leader, and was assisted by Pastor Fell who operated the slide projector.

One of the features of the mission was the singing of the young people's choir. Although only twelve in number their messages in song touched the hearts of all present. The mission ran for only four weeks, but we rejoice in the knowledge that a man and his wife and eight children have made a stand for the truth in this place.

As a result, the Launceston Sabbath school has now decided to conduct a branch Sabbath school at Campbell Town, so that these folk can have the

Gifts

*Though our hearts are humble,
And our homes are poor,
God has garnered happiness
And laid it at our door.
A host of lovely blessings
Are showered from above;
The swift delight of laughter,
The joyous warmth of love,
The carefree hours of childhood,
The gaiety of youth,
The solace of forgiveness,
The purity of truth.
With honesty and goodness and
Our precious health,
The grace of God will light our days—
We have no need of wealth.*

—Mrs. Joan B. Howes,
in "Our Times."

same spiritual enjoyment as those who meet in regular Sabbath schools. As well as being a success in such a small town, this mission proved to be a wonderful stimulus to our young people's society, who, with the Home Missionary department of the church, were very active in the mission.

As song leader, I ask for your prayers as we go forward to establish this branch Sabbath school, so that through our humble efforts others may be led to Christ.

A.M.C. Public Relations Bureau

DOREEN FOX

"I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

Just seventy-one words ushered the Adventist believers into printing and publishing activities which were to reveal the pen and the press as mighty lightbearers in the service of God as sunset after sunset shortened earth's probation. These four concise sentences brought to James White, through his wife, a message from the Lord which produced in July, 1849, a little paper called "The Present Truth," which was mailed from the Middletown Post Office by the writer after an eight-mile journey on foot.

By 1884 Seventh-day Adventist leaders were urging that the newspapers which rolled off the city presses should contain articles that would bring the message before the public.

It was not until 1912, however, that the Press Bureau, in connection with the General Conference organization, was established.

Today as never before the Adventists are using every available avenue to bring the things of God and the news of Jesus' soon

return before the people through the medium of the printed page. This has provided for the consecrated youth of the advent faith an opportunity to use whatever talents of penmanship they may have in the promotion of God's work.

Realizing this opportunity, a large number of young people at the Australasian Missionary College have responded to an invitation given by Pastor E. H. J. Steed, Public Relations director for the Greater Sydney Conference, to join the Public Relations Bureau organization at the college.

Acting as director of the A.M.C. Public Relations Bureau is Mr. A. H. Tolhurst, a student from New Zealand, who will this year complete the B.A. Theology Course. As well as directing the activities of the organization, Mr. Tolhurst will give instruction in Public Relations methods to those working with him.

Mr. R. D. Edwards, also from New Zealand and about to complete the B.A. Theology Course, has accepted the position of news editor. A writer of considerable experience, Mr. Edwards will direct those of his group in the preparation of news articles for daily and denominational papers, and also the preparation of radio news flashes.

Chiefly concerned with radio work is Mr. E. Wright, an experienced organizer who is also doing the B.A. Theology Course. Those working with Mr. Wright will prepare tapes for radio feature stories and arrange for the broadcasting of interviews with prominent people visiting the college from time to time. Mr. Wright hopes to send tape recordings of various programmes to radio stations throughout Australia.

Mr. G. McDougall from Melbourne is enthusiastically leading out as internal public relations editor. Mr. McDougall and his group will prepare news articles and flashes for denominational publications, send various information to home churches, and prepare "personal contact" tape-recordings for home churches and sister colleges.

The interesting duties of the feature editor have been entrusted to Miss Doreen Fox of New Zealand. Those working as reporters in this section of the bureau will prepare feature stories for daily newspapers, periodicals, and denominational publications.

Apart from work in individual sections there are a number of activities in which all in the organization participate. These are: supplying information regarding the college and the factory to visitors who come by bus each week, the arrangement of a college tent at the Morisset Annual Show, and the care of the college information board at the Morisset station.

Along with his many other duties, Dr. G. Caviness is acting as Faculty Adviser for the organization.

All engaged in the Public Relations activities at the college are looking forward to a successful and profitable year in which, through their efforts a large section of the public will become better acquainted with Adventist activities and the principles for which the denomination stands.

Literature Evangelism

THE BOY THEY COULD NOT POISON

J. P. HOLMES

Publishing Department Secretary, Bismarck-Solomons Union

Allan was one of nine students from the Jones Missionary College on the island of New Britain who decided to become student colporteurs for the vacation.

After selling books in the Rabaul area for some weeks he went by small launch across to the Duke of York Islands. These are a number of small islands about three hours by ship off the coast. There are two other religious bodies operating in these islands, and all the native people belong to one group or the other, except for the people of one village who have been Adventists since 1953.

While showing his books to a group of natives in one of these villages, Allan noticed two men standing at a distance who appeared to dislike his presence in their village. He then noticed that they disappeared into the bush where a special tree, "gora gora," grows. This tree is used for working their witchcraft "poison" if they want to kill an enemy. Here they waited till they saw the colporteur approaching along the bush path. They then commenced talking to the devil and making the incantations that are supposed to poison the enemy.

Under these conditions, if a person is not a true Christian, when coming to where the men are in consultation with the devil he is supposed to go out of his mind, become devil possessed, and fall on the ground, losing consciousness. Those making the poison then take a piece of this pliable "gora gora" tree (about two or three feet long by half an inch thick) and push it down the victim's throat and into his stomach. When the person awakens he is still devil possessed and unaware that part of this tree is down his throat. He then goes to his house, lies down, and dies.

This is not just a concocted tale. Last year at a government school a boy died of this witchcraft before they could get him to hospital. It is believed that no one is able to discover who works this kind of poison.

However, when our colporteur, who had asked God for His protection, came opposite to where these men were in contact with the devil to bring about his death he said, "Good morning." These men turned away and would not look at him as he walked away unaffected by devilism.

This is just another testimony to the power of God over the workers of iniquity.

COMFORT FROM "GOD'S WAY OUT"

H. BROWN, Greater Sydney Conference

Having introduced myself to a lady, and made myself known as having visited her with "God's Way Out," which she had purchased, I was ushered inside. My demonstration was listened to attentively and with appreciation. However, when it came to pulling for the order, there was a kind refusal. "I would like this very much for

my boy, Mr. Brown, but you see, . . . I . . . I lost my husband just ten weeks ago." I tried to comfort her, as she was in tears, and told her that Jesus knew and understood it all, and that some day it would be all clear to her.

When I spoke to her of God's love she paused, looked at me, and said, "Mr. Brown, you don't know what a blessing 'God's Way Out' has been to me during the last few weeks. I have read it over and over. As a matter of fact, the night my husband died suddenly in hospital I turned to 'God's Way Out' and here is the



The Colporteurs Are Few

There's a weary longing in brain and heart

A pain that I cannot make depart,
As I think of the crowds that walk in sin,
The tares that the tempter has gathered in;

Of the waiting ones in the dark that stand,
Fainting for bread from a Saviour's hand.
Soon will the years of probation end—
But where are the colporteurs the Lord can send?

The fields to be gathered are broad and white,

And the grain for the sickle is fully ripe:
But the colporteurs—oh, how few on the plain!

While, alas! is wasting the golden grain!
The day is waning, the sun's glad light
Will soon be followed by gloom of night,
And many a sheaf that the wind has tossed

For the lack of colporteurs will for e'er be lost.

Soon will the last sheaf droop and fall,
And the mantle of night will cover all;
The work of the colporteur will then be done,

And the grain that is saved will be gathered home;

But, oh! must we plead, and plead in vain,
For colporteurs to gather the precious grain?

Once more we pray, and we plead with tears

For colporteurs to work till the Lord appears.

—Selected.

picture I saw. [She showed me the picture of Christ with arms outstretched and underneath were the words, "And the Spirit and the bride say, Come," etc. Rev. 22:17.] I knew somehow that something had happened to my husband. This was correct, for a little later I received news of his death."

So we talked on, and I asked her would she like me to pray for her. "Of course," was the reply. I prayed for her. I feel sure God must have heard, for her eyes were bathed in tears. She has enrolled in the correspondence course, and arrangements are being made for studies.

I feel sure that if we can pause, as Christ did, to extend the hand of love, sympathy, and kindness with heartfelt sincerity born of experience in our own lives, many will be blessed. We also will share in this blessing, and see many souls turn to our God.

DISPLAY—ROYAL HOBART SHOW

R. C. H. SMITH

The Royal Hobart Show was the occasion when the Home Health Education Service, Tasmanian Division, decided the time was ripe for a public display. The literature ministry and the Voice of Prophecy united to bring our message before the masses who would pass through the pavilions. Our subscription books were placed well to the fore. This publicity was not undertaken to sell books, but rather to advertise, and much interest was created.

As the centre of attraction, a daylight screen showed the King's Heralds singing their beautiful gospel songs. One lady who stayed to see the Telecast, "The River Jordan," through to the end, expressed the thought that she could not understand why the people did not stay and see it through as it was so wonderful. Very quickly I told her that she could see in her own home beautiful coloured pictures explaining many wonderful things concerning the events of these last days. Studies were arranged on the spot, and keen interest is still being maintained.

An attendant at the display next to ours informed me that he had a friend who was almost exasperated, not knowing what to believe. He was a "Scientific Fact Finder," and had leanings toward evolution. I told this attendant that if his friend needed facts to relieve a befuddled mind we could give them from the Bible. An appointment was made to meet this young man. As a result of studies, he has seen fit to make changes in his life. He reads our books as fast as they can be placed in his hands. We solicit the prayers of every literature-evangelist who reads these lines. Pray that these dear people will find their way into this wonderful message of ours.

Hundreds of "Voice of Prophecy News" and Penny Edwards stories were also given away. God only knows how many others were impressed by means of the printed page, and will find their way into the hands of one of our evangelists along the way.

—"Literature Evangelism."

The WORLD VISION



Penfigo Hospital in Western Brazil

T. R. FLAIZ, M.D.

Pastor M. S. Nigri, president of the South Brazil Union Conference, recently sent us a copy of the Brazilian government's public health survey and report on our unique medical work at the Penfigo Hospital in Mato Grosso, western Brazil.

Attracted by the remarkable results being achieved in our little hospital, under the direction of Dr. Edgar Rodrigues, the public health authorities of western Brazil sent to our institution a team to report on the techniques and results. The Health Department has now published their findings in a ninety-six-page bulletin, giving many individual case histories and photographs of patients suffering from savage fire, first as they came to the hospital, then as they left after treatment.

The Health Department is highly commendatory of the work being done, and points out that this little institution, in co-operation with scientific facilities of the University of Belo Horizonte, continues to develop and improve techniques for relief of those who suffer from what is probably the most cruel disease known to man.

Thus in Brazil the gospel brings hope for the hereafter and physical healing now.

—"Review and Herald."

Jewish Brotherhood Programme

The "Lake Union Herald," published in Michigan, U.S.A., publishes a report of "An inspiring programme presented jointly by members of the North Shore Seventh-day Adventist church and the Budlong Conservative Jewish Centre." The report continues:—

"Plans for bringing the two congregations together were initiated by the Budlong Jewish Centre, and approximately 300 members from the two church groups were present. . . .

"Mr. Paul Wickman, North Shore local elder and director of the National Society for Crippled Children and Adults, introduced the following speakers: Mr. Harry Kirman, president and guiding organizer of the Budlong Centre; Dr. Hugh Worsley, North Shore local elder, physician, and surgeon; and Rabbi Lawrence Charney of Logan Square Congregation Shaare Zedek.

"Mr. Kirman is a resident of the community and a member of a number of

organizations. Through his efforts much has been accomplished in a short time in organizing this new Jewish congregation. Mr. Kirman said we were gathered together to further the friendship between Christians and Jews and to give recognition to the fact that we are all the children of God. He also said that at this meeting a small flame had been kindled which he hoped would grow and grow until it burst into a flaming torch of light.

"Dr. Worsley spoke on man's humanity and inhumanity to each other, and said that man must put away pride, greed, hatred, and jealousy, for what we sow we reap. He stressed the fact that we must work for and develop tolerance, for this is the road which leads to brotherhood. . . .

"Rabbi Charney, in addition to his duties as rabbi, is a member of the executive committee of the Chicago Rabbinical Association and co-operation of the television committee which produces the programme 'Time for Religion.'

"Rabbi Charney spoke of the things which unite us, and listed the following: 1. We believe in God. 2. We share the seventh-day Sabbath as our day of worship, and we have fought together in our courts to work on the first day of the week, when we observe the seventh day as our day of worship. 3. We have the heritage of America in which our forefathers established the rights of religious freedom. He said that all men share a common destiny, with human rights regardless of race, creed, colour, or political belief. All are afflicted by the same diseases, hurt by the same weapons, and all want the same things for themselves and their families.

"Pastor Miller, North Shore pastor and former missionary in China, then spoke of the things which unite us: The same Father, the same seventh-day Sabbath, similar health principles, training of our youth, and welfare programmes. He stated that if the world would accept the Ten Commandments of God, it would be impossible for idolatry, atheism, and evolution to creep into men's beliefs. He felt we should work together for religious liberty and oppose any new calendar which would change the seven-day weekly cycle of time. He felt that we should be drawing more closely together in fellowship through our common causes.

"Mr. Wickman, in his closing remarks, said that a smile is the universal sign of goodwill which crosses all barriers of language, creed, and colour, and that he looked forward to further good fellowship. He extended a most cordial invitation to the members of the Budlong Jewish Centre to attend North Shore services at any time.

"Rabbi Charney, in his benediction, spoke of the beauty of living together in peace and harmony. . . . The North Shore choir sang the beautiful and inspirational 'He Is Watching Over Israel.' . . .

"The group then adjourned to the social room, and the pleasant social hour which followed was greatly enjoyed by all."

An influx of Jewish people into the church is predicted in "Acts of the Apostles," pages 380 and 381:—

"When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labour for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. . . . Many will by faith receive Christ as their Redeemer."

The Ox's Tooth

D. A. DELAFIELD

A missionary friend has a good story that he tells about the ox's tooth.

"As I travelled around the African villages I always carried a box of medicines, a surgeon's pocket kit, and a set of dental forceps. I have treated as many as 300 patients in one day in the villages and pulled hundreds of teeth. Once I stopped near a road camp. An African asked me whether I could cure the toothache. I told him, 'Yes, by pulling the tooth out.' He sat down on the running board of my car, and I pulled his tooth. Before he got away another man came, and still another, and another. Before I stopped I had pulled forty-seven teeth. At another village I once pulled sixty-eight without stopping.

"One day an ox waggon was passing, loaded with corn and some Africans, who saw the crowd and asked what was going on. They were told that the white man was pulling teeth. Without even waiting for the waggon to stop, a woman immediately jumped off and came running to my car and sat down. She showed me two bad molars, which I pulled for her. They were both abscessed. She jumped up and went off singing and dancing to catch the waggon, which had not stopped for her. I have often seen a man dance after having a bad tooth out.

"Once an African policeman asked me to pull a tooth for him. As he was a bit fearful he got two women who had bad teeth, and asked me to pull theirs first. After I had done so he was satisfied that I could do the job. So he sat down and tied a cloth tightly about his head, got a

good grip on both sides of the stool, and told me to go ahead. It was a large back upper molar. I got a good grip with my forceps, and the tug of war started. The tooth was very strong and firmly anchored, but finally it came out. Such a happy man you never saw. He jumped high in the air, yelling, kicking his heels together, and clapping his hands. Then he got a big sledge hammer, and you should have seen him knock that tooth to pieces! When he got through with it there wasn't anything left—not even the dust. That was his way of taking vengeance upon the tooth from which he had suffered so much.

"Once I pulled a tremendously big upper molar—the largest tooth I have ever seen. Poor man, I felt sorry for him; I had to pull so hard. But I knew that it had to come out or he would be worse off than ever. Before I was through, my arm and wrist just ached. Finally the tooth came. Then I threw it on the ground and a little boy came along. He turned it over with his toe and said, 'Haka, ongombe muele [that is a real ox's tooth].'"

"Missionary work," added the missionary, "is hard work, but it is the most thrilling work in the world." I agreed with him.

—"Review and Herald."

Emperor Visits Adventist Booth at Fair

HERMAN E. DAVIS

The year 1955 was an important one in historic Ethiopia, for it marked the silver jubilee of the coronation of His Imperial Majesty, Haile Selassie I. Many festivities celebrated this outstanding occasion. Among these was a Silver Jubilee Industrial Trade Fair, in which many countries of the world were represented.

Taking advantage of this opportunity to spread the truth, the Ethiopian Union Mission, with financial assistance from the Northern European Division, erected a

booth, built in the shape of an Ethiopian "tukul" with a thatched roof.

Among the many visitors that came to our booth, the most important was His Imperial Majesty, Haile Selassie. During the visit, His Imperial Majesty again revealed a keen interest in our work and its progress in Ethiopia. He was presented with the books "God Speaks to Modern Man" and "God's Good News."

The three phases of our work for humanity's sake were emphasized. One section was devoted to our medical and humanitarian endeavours here in Ethiopia. Included with this section were posters showing the harmful effects of tobacco and alcohol. Another section featured the educational work, with pictures of our training school and other schools in the Empire of Ethiopia. The pictures were supplemented by a display of handicraft from the Akaki Mission school. The item that attracted the most interest was a large hand-woven wool rug.

The most prominent place was reserved for our truth-filled literature. The books and papers were exhibited in an attractive and appealing manner that contributed much to the drawing power of the booth, which was constantly filled with visitors.

Especially prepared for the fair was an Amharic tract giving our belief in a concise form and including an enrolment card for the Voice of Prophecy lessons. Thirteen thousand of these tracts were distributed. Other tracts, enrolment cards, and papers brought the number of pieces of literature that were given out to more than twenty thousand. In addition to this, many books were sold.

One immediate result of the large outflow of literature has been a tremendous increase in the enrolment of students for the Voice of Prophecy courses. We believe that some souls will be saved for the kingdom of God because of the literature distributed during the fair. Please remember the work and workers in Ethiopia in your prayers, that a bountiful harvest may be reaped for the kingdom of God.

—"Review and Herald."

Graduation of Nurses in Ethiopia

ERWIN E. ROENFELT

One of the first, if not the first, nurses' training schools to be established in Ethiopia was at our hospital in Addis Ababa several years ago. Toward the end of last month the third graduation exercises were conducted in the school. Their Imperial Majesties, the Emperor and Empress of Ethiopia, attended this special function and participated in the handing out of Diplomas. This is the second time that Their Majesties have been present at our hospital on an occasion of this kind. A splendid work is being done at this medical institution, and it is encouraging to know that it has the warm and enthusiastic support of people in high places as well as those in the humble walks of life who seek its services.

—"Review and Herald."

More About the Oregon Revival

(From the North Pacific Union Gleaner)

The mighty saving power of the Holy Spirit was witnessed in great measure at the Eugene - Springfield "Voice of Youth" revival which was conducted in the Eugene church February 24 to March 3, under the direction of the union and local MV departments.

Pastor E. L. Minchin's Spirit-filled message from God's Word night after night brought conviction and conversion to the hundreds in attendance through the series which featured the theme, "Christ Is the Answer to My Every Need." Scores of backsliders were reclaimed, and a new spirit of consecration has gripped the hearts of God's people in this area.

On Sabbath afternoon an impressive baptismal service was conducted in which fifty-four persons, many of whom were young people, followed their Lord's ex-



Left: The Ethiopian Union Mission booth at the Internal Trade Fair, Addis Ababa. Right: His Imperial Majesty, Haile Selassie, in the Ethiopian Union Mission booth.

ample in this important step toward church membership. In addition to those now baptized we expect to see at least fifty more persons baptized within the next three to six months as a result of the revival series. The pastors and "Friendship Teams" of energetic, enthusiastic laymen are following up an interest of at least 200 individuals, many of whom surrendered their hearts to the Lord at the Friday evening consecration service when Pastor Minchin made a call for those who had left the church in apostasy to return to the fold.

Not only, however, did the revival reclaim scores of backsliders and bring decision to the lives of our young people, but the laymen in the Eugene-Springfield districts have caught a new vision of Christian service. Some tasted the joys of personal evangelism for the first time and had the thrill of seeing those whom they were bringing to the meetings give their hearts to God. The "Friendship Teams," a name the MV Department in our union has given to the personal workers' bands, will continue to work during the coming months to follow up the large interest, and public meetings will be held in some of the surrounding churches.

From beginning to end the marvellous spirit of co-operation was evidenced by all the churches in the districts. . . . While the young people were given a prominent place on all committees, almost all members of the churches actively engaged in some phase of the revival. . . .

"Truly, this is the latter rain" was a spontaneous expression often heard on the lips of both workers and laymen as God's Spirit was seen to work in marvellous ways throughout the week. Individuals who had never been contacted were impressed to come to the services and surrendered their lives to His guidance. One young couple, who had left the church some years ago, were travelling in their car from California to Eugene when all at once a strong impression came over them that they should return to the church. Three different times during the week preceding the meetings this impression came to them and they discussed it in their home. As the "Friendship Teams" of young people visited them, inviting them to the services they, along with many other similar backsliders, responded to the new warmth of friendship and came to the revival.

On another day during the revival a lady phoned the church and asked for Bible studies in her home. She was a stranger to us, but wanted to know about the Sabbath. She requested Bible studies and stated that she had three or four neighbours who were wanting to join her for the studies.

While the "Voice of Youth" revival in Eugene is now history, it is actually only the beginning of a series of revivals for our youth and backsliders which the MV Department wishes to sponsor throughout the North Pacific Union. In fact, the entire North American Division was looking at these meetings to set a pattern for revival. . . .

It is evident that God's people are hungering and thirsting for this kind of ex-

perience. Many stated that they had been praying and longing for just such a revival for years, and despite the pouring rain, which continued every day of the entire series, a total of 10,100 attended the revival over a period of nine days.

As youth workers and ministers of the gospel we praise our heavenly Father for the manifold outpouring of His Spirit at Eugene and give Him the glory, for indeed "great things He hath done!" We have been told by God's messenger that the greatest of all our needs and our first and most important work is to seek for revival and reformation.

—John H. Hancock.

Summer Sanitarium at Hlidardalsskoli

JULIUS GUDMUNDSSON

The Iceland Summer Sanitarium is a young institution. It opened two years ago with thirty beds, a Finnish bath, a small massage room, one bath, and a couple of showers. Last year a Pinsen lamp was added to the facilities, and surely it came at the right moment, for there were no more than three or four days of sunshine all the summer. The rumour, however, went around that at Hlidardalsskoli one could get plenty of sunshine for Ikr. 10 per hour. I believe this was one of the reasons why we had every bed occupied most of the time, in spite of the fact that most summer places were thoroughly empty because of the wet climate.

When planning to open the summer sanitarium we had some concern about the attendance, but two years' experience has convinced us of the fact that the attitude of the public is most favourable. Our guests have been very patient with the inadequate facilities we have had to offer them, and they have been satisfied with our promise to improve things soon. Guests of all classes have felt at home with us, attended our services regularly, given big donations, and showed a co-operative spirit in every way. Quite a few of the guests have sent their sons and daughters to our school, and some of those have proved to be among our very best students. It would seem that we have no cause to worry further in regard to attendance, but we are anxious to be able to treat our guests in a way that will reflect favourably upon our message and our denomination.

In view of the fact that this work is still in its beginning, it will be understood that there are many needs. Here are some of them:—

In such a place a laundry is very essential, but so far we have none. The washing is done in a small hut that is most inadequate in every way, and the drying is dependent on the weather.

The kitchen has no refrigerator, which means that much food is wasted, and it does create much inconvenience to have the food stored in a freezing house twenty miles away!

Something should be done to the guest

rooms to make them more attractive. In the beginning when the school was operating as a guest house in the summer time, the sisters in the churches scraped together bedding and linen for twenty beds. Gradually this has been increased and improved, but comfort and homeliness is sorely lacking. The sitting-room only is well equipped with modern furniture.

A new sanitarium ten miles away from our place has now been erected by a vegetarian society. The general feeling here is that if we can bring our summer sanitarium up to the right level we have no reason to fear competition.

It was most encouraging to us to hear of the decision of the division committee that our summer sanitarium should receive a share of the Big Week income this year. With gratefulness we are mindful of the fact that this same privilege was given us two years ago. It surely gives us a great deal of pleasure to be able to say that this assistance made it possible for us to open the clinic here—and it is the clinic that has filled the school with guests the last two years.

In a more special sense than ever before in the history of our work in this country, the eyes of the public have been turned our way. For this fact we can thank our faithful believers whose sacrifice has made it possible for us to erect the school and open the summer sanitarium.

We would like to solicit your prayers and your assistance so that we may make the most of this opportunity. We have the interest of the public now, but we need your help to be able to treat them in such a way as to honour the cause of God.

—"British Advent Messenger."

A Miracle at Songa

DOROTHY DYE SCHAFFNER

"How much farther is it, Madika? I am weary of walking in this hot sun. The little one is heavy, and hot like a fire."

"Patience, Kalenga, there is yet another thirteen kilometres after this crossroad."

The father, Madika Munanga, paused to feel the flushed face of his two-and-a-half-year-old son and to listen with concern to the child's painful breathing. But he never once thought of relieving the tired mother of her burden. Men don't carry burdens like that in the Belgian Congo.

"Why must we travel so far in search of the white doctor? Why would you not let us first try the medicine of the witch doctor in our own village? Eighty-eight kilometres is too far to walk."

"Hush, woman, the spirits will hear you. Come, let us hurry, I have heard of many who have been healed by the musungu [white man] and his God. We know only a few who have been helped by the medicine of the kilumbu [witch doctor]."

As he quickened his steps, the man glanced fearfully behind him as if half expecting to see the kilumbu or his spirit hurrying after him.

Finally, becoming short of breath from his increased pace under the tropical sun,

the father gradually fell back again by the side of the woman who had been patiently trying to keep up. On her head was a large bundle containing cooking pots, some manioc (native food), and their blankets. On one hip she carried the restless, feverish Poyo Adam, their only child.

"Why did we not go to the hospital near our home?" complained the weary mother. "I am tired, Madika."

"It is true, woman, that the hospital of the bulamatadi [government] has good beds for all the sick, and bisangi [sheets] on all the beds. But, Kalenga, there is no love there. There are no kind words there. Our people love to go to Songa, even if they have no place to sleep but on the floor."

As the sun bathed the low-lying clouds on the horizon in gold and rose before slipping out of sight, the little family rounded a bend and entered the tree-lined road leading through Songa Mission.

The next evening as we were having worship with our three children, Thelma Irvin appeared at our front screen door.

"I'm sorry to bother you, Dr. Schaffner, but I wondered whether there is anything more we can do for Poyo Adam, that little boy with pneumonia?"

"How has he been since having the medicines and treatment we prescribed this morning?"

"His temperature is even higher now, and his breathing is becoming increasingly difficult. I really don't see how he can last through the night."

"I'm afraid we've done everything we can for him, Thelma. He's had the best medical help science has to offer. Please have one of the African nurses talk with the parents and have prayer for the boy."

As Jonas, the African nurses' aid, confirmed the parents' fears about their only child, trying to comfort them and point them to the divine Healer, the Europeans on the mission were also seeking God's help for little Poyo.

Early the next morning Miss Irvin hastened to Poyo's bedside, wondering at not having heard any mourning wails during the night. She stood amazed as the little fellow turned his head to look at her and said, "Nsaka dikonde [I want a banana]." The smiling parents looked tired but calm.

"He slept almost all night," the father volunteered to the speechless nurse. "He went to sleep soon after the nurse prayed for him."

Misty-eyed, almost feeling the brush of angel's wings in the room, Miss Irvin turned to go and tell the wonderful news to the rest of the staff, and to get a banana for little Poyo.

The hearts of African and missionary workers alike were full of gratitude and joy that day and the theme of all conversation was, "God answers prayer!"

"Do the parents realize how near they came to losing their boy? Do they understand what saved him?" we questioned later.

"They have asked to buy a Bible and say they are going to be Christians." Our joy soared to new heights.

Later in the day, wanting to see this child God had healed, I entered the thatch-roofed ward, and stepping cautiously over and around the patients for whom there were no beds, I stopped beside Poyo Adam. His eyes were bright as he offered to shake hands with me, and said, "Wafwako, Madame." As I held his hand in mine for a moment I felt the thrill of God's love and power. Poyo Adam—a modern miracle at Songa Mission Hospital.

A few days later the happy little family, all three of them walking this time, began their fifty-five mile trek home to their village of Kyabanyanya, a village where there are no other Christians, no other Bibles. Pray that the light of this modern-day miracle may shine in that dark village and bear more fruit for our wonderful Lord and Master.

—"Review and Herald."

They Dared to Do Right

J. R. SPANGLER

Terry Quek, a young non-Christian Chinese accountant, attended our Singapore evangelistic services. He was one of those individuals an evangelist immediately spots as a candidate for heaven. The sincere smile and thoughtful look we received each night after the meeting told us long before he was baptized that God was speaking to his heart. When the Sabbath truth was presented, Terry came to us for advice as to how he might approach his superior in the accounting department where he was working. Though he offered to work longer hours on Sunday, his request to be relieved from work on the Sabbath was refused. Even a visit with the manager by Pastor Pogue and



Thank You, Friend

GRACE NOLL CROWELL

*I never came to you, my friend,
And went away without
Some new enrichment of the heart:
More faith, and less of doubt,
More courage for the days ahead,
And often in great need
Coming to you, I went away
Comforted, indeed.*

*How can I find the shining word,
The glowing phrase that tells
All that your love has meant to me,
All that your friendship spells?
There is no word, no phrase for you
On whom I so depend;
All I can say to you is this:
God bless you, precious friend.*

the writer on behalf of Terry seemed futile.

God did work in Terry's behalf but not in the way he had hoped He would, for the lad lost his job. God had other plans for Terry. He is now attending the Malayan Union Seminary preparing himself for a place in God's work. It was wonderful to see Terry baptized, but the greatest joy of all is to see how thrilled he is with this blessed truth and his zeal in telling others about Jesus.

We wish to mention another incident which shows how the power of God works in our behalf. Ho Koon Huat has known about this truth for many years. His family are members and regular attendants of our church. Pastor R. H. Wentland, junior, has faithfully worked for Mr. Ho. During our meetings he attended nearly every service and the more he heard the more he was convicted of his sins. His past life had been far from exemplary, but he determined to serve God. One could actually see the witness of the Spirit of Christ in his face. His work as a supervisor in the Singapore waterworks department prevented him from keeping the Sabbath. He was advised as to what steps to take to be granted Sabbath privileges, but all requests for the same were turned down. You see, God could not work for Mr. Ho, for always he had this reservation in his mind—if he did not get Sabbath privileges he could not give up his job. Why? It meant vacating a comfortable government-provided home; the loss of a large sum of money granted to employees who have a certain number of years of service to their credit; and the inability to pay a number of debts he had incurred in gambling. All of this practically killed his faith. Discouragement and even a lack of interest in the meetings was the result. One night Mr. Ho's heart was touched and that very definitely as he listened to a sermon on the soon return of Christ. He told Pastor Wentland that regardless of his job he must serve God and let the Lord handle the consequences. This was what God was waiting for! True, it tested every fibre of his soul as he struggled for the victory and finally yielded his life completely into the hands of a loving Saviour. When he again asked for his Sabbaths, he had in his pocket a resignation all written out to give to his employer if his request was refused. Now it was God's turn to fulfil His promise. Mr. Ho had fled to Him for help. Help came, and he is now in our church every Sabbath and he still has the same job!

Experiences such as these offset any difficulties encountered while conducting public evangelistic efforts. A bus strike began a few days after the opening night and lasted throughout the entire series. Transportation is by no means the least of our worries in this part of the world. Nevertheless a fine group of people continued to come to the meetings—some by taxi, private cars, and bicycles. One good Catholic interest walked five miles every night there was a meeting! What an example to us as believers!

—"Far Eastern Division Outlook."

Televising the Advent Message

W. A. FAGAL

Programme Director, "Faith for Today"

More than five years have passed since the Adventist message was first proclaimed on a television network—five years of unbelievable growth and progress. This indicates unmistakably that the God whom we serve has been leading in this work.

Five years ago the programme was being aired on a network of twelve stations. Though it is true that lack of funds has kept us from buying time on more stations since then (and in recent months we have actually reduced the number of paid outlets), today we are on a total of some 130 stations scattered all over the United States and Canada, and in various other parts of the world. Almost all of these stations are carrying Faith for Today as a public service at no cost to the denomination because the station managers feel the programme has high interest value for their audiences.

It is amazing to realize that if we were to purchase time that is now being given to us free, the cost would exceed three-quarters of a million dollars a year. Imagine a gift of this size being offered each year to the remnant people with which to proclaim the message of God! Surely this is a mighty indication that God is helping His people from unexpected sources as they sacrifice to finish the work.

In 1954 the United States Air Force entered the Adventist television picture with a request from the Pentagon to use Faith for Today kinescopes on the pioneer Air Force T.V. station in Limestone, Maine. When these films were a long time getting back to our office, the Air Force wrote to explain that two more stations had been opened—in North Africa and the Azores—and since both were using the films, we should expect them back soon. Later, Bermuda was added to this circuit. To take care of U.S. bases in the far north, two more T.V. stations were constructed, one in Iceland and the other in Greenland. The Air Force gave up trying to serve these with the original kinescopes, and asked for another copy to start on a circuit of its own. Meanwhile, the most surprising place in the world to show Adventist films was chosen by the Air Force for the next T.V. station—Saudi Arabia—the heartland of Islam.

A recent letter from a Greater New York soldier in that area reported: "Some of my Italian and Arab friends who have T.V. sets have remarked of their own free will about this religious programme, Faith for Today, saying that they certainly thought it a good programme. It is marvellous to think how the Lord has made it possible for the gospel to be preached through the medium of television here in these Moslem countries, where it is so difficult to spread the message."

As an afterthought he added: "Your films are also being flown out to many of our desert outposts and shown to the men

Faith for Today personnel: Pastor Fagal (with hand on banister) with Mrs. Fagal and musicians.



on a regular movie projector. I might also say that many Arabs who work for the Air Force out there are present at these showings. Truly the Lord's word is being spread far and wide with great rapidity in these last days."

More Stations to Use Films

And the end is not yet. The most recent communication from the Air Force reveals that two more T.V. stations were put in operation before the end of 1955, and another will be ready this month. A third circuit for Faith for Today films is being developed by the Air Force in the Pacific area. Current plans call for fifty-eight T.V. stations for the armed forces around the world, and they have requested that Faith for Today be made available for all of them! Thus the Air Force is televising the message free of charge on more stations than we are paying for in America.

In the past year two outlets in Hawaii have begun carrying the programme, and many enrolments for the new Faith for Today Bible Course are being received each week from viewers in these beautiful islands. Also in recent weeks we have added a station in Puerto Rico. Several months ago the programme began on a regular weekly basis in the Philippine Islands. Truly the Lord is making use of the television instrumentality to send the message to all the world.

Letters are now coming to Faith for Today from all over the world requesting the Bible course and other Adventist literature. The programme is identified specif-

cally as being presented by the Seventh-day Adventist churches of North America.

During 1955 the Faith for Today Bible School has grown tremendously. At present approximately 40,000 lessons a month are being graded and returned to students who are earnestly searching the Scriptures to discover truth. About twice as many are enrolling each week this year as did a year ago. During 1955 approximately 500 viewers and enrollees took their stand for the third angel's message and united with churches around the country. This number will grow year by year as we reap the fruitage of seed sown in earlier years.

It is also thrilling to note progress as represented by the volume of weekly mail coming to Faith for Today, Box 8, New York 8. From the humble beginning of sixty-six letters the first week, the total has climbed to a height of 8,500 letters weekly, and the number continues to soar! The Faith for Today staff has now grown to approximately fifty workers, and even this number does not seem large enough to care for the ever-expanding mail from interested people.

Now Being Presented on Film

A most encouraging move forward was made earlier this month when the programme was produced in advance on film instead of being presented live, with kinescope reproductions. Film will have a number of advantages over kinescope. Some of these are: (1) The quality of picture and sound will be greatly improved, with distortion cut to a minimum. (2) Films

will probably make it even easier to secure free time, for this is a more popular method of distributing public service programmes. (3) Mistakes can be edited out of the finished programme—something that is almost impossible with kinescope. (4) Films will give us a medium by which the programme can be made available to cities all over the world as television spreads into new areas. (5) Faith for Today films will be obtainable by our evangelists to help in attracting audiences to their meetings. (6) A greater variety can

be achieved in the programme since scenes can be shot in hospitals, public buildings, on streets, etc. At a recent meeting of the Faith for Today board a film budget was voted, and the programme now appears on film in all areas.

Truly the greatest days for Faith for Today, the denomination's T.V. voice, are just ahead. God's opening providences are accomplishing modern miracles of grace in bringing our truth before the world by means of television.

—“British Advent Messenger.”

CHURCH STANDARDS ON *Divorce and Remarriage*

(Continued)

R. R. BIETZ

The problem of disfellowshipping members is not a pleasant one to handle. It is the last thing that should be done. It should never be done, under any circumstances, until the instruction of the Bible has been followed. After every sincere effort has been put forth to get the sinner to reform his ways but without success, then the church must act. There are certain disciplines that must be maintained else the church will lose her self-respect. How can the church preach standards she does not respect? “Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?” Rom. 2: 21.

We read, “If the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body will be held responsible for those sins.”—“Testimonies,” Vol. III, page 265.

“If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty, and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. . . . Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.”—Id., page 266. (Emphasis supplied.)

Certainly we have a solemn responsibility none should shirk. As ministers in God's cause we have the responsibility of giving spiritual leadership. If we fear to lead because of man, how can we preach a message that says, “Fear God, and give glory to Him?”

This workers' meeting has been called for the special purpose of giving study to the problem of divorce and remarriage. Far too much of our time is being consumed with problems arising because of easy divorces. Is it not true that our programme of education has been inadequate? Have we developed a consistent programme of education for our young

people as to the meaning of marriage? How many sermons do we preach during the year on the sanctity of marriage? Have we ever conducted a class for the youth of the church during which time thorough instruction was given as to the spiritual implications of marriage?

Repeatedly, divorced people or those near divorce have come to me and to you asking questions such as these: “Does the ‘Church Manual’ say that I can get a divorce?” “If I can prove my husband committed adultery, can I get married to another man?” “We were divorced without Biblical grounds, but I think my wife has committed adultery since our divorce. Wouldn't that set me free and give me the right to marry another woman?” “Will I be put out of the church if I get married, even though there has been no adultery?” “How long will I have to stay out?” “Does the ‘Church Manual’ say that I can get back in five years?” “After the five years are up, what procedure should I follow to get back?” “I think I could go to some other church and get back now. One pastor said he can't see why I shouldn't be taken back now.”

The evil results of divorce seem to bring little or no compunction of conscience to the guilty parties. The only concern seems to be in getting a divorce and in getting remarried, irrespective of the reproach brought upon the church. Too much of our time is spent helping frustrated people after they have gotten a divorce. Should we not spend more time educating our people as to the sacredness—the binding contract—of marriage? Not only should this instruction be given before divorce, but long before the marriage.

I hear you say, “I have so many divorce cases in my congregation; how dare I preach that the contract is for life and that divorce is a sin?” The problem, I know, is very real, but is surrender the solution? No ordinary type of preaching and teaching will be effective. It must be so sincere, so Biblical, so kind, and so firm that the people will know and understand that we are God's representatives trying to save them. To refrain from preaching about the ideal because it has been broken,

would be an admission on our part that we no longer believe in the ideal. We do not stop preaching against stealing because there are those in the congregation who have stolen. Why do we preach, anyhow? Is it to save or to save the sinner? Is it to awaken the conscience or to deaden the conscience?

As ministers of the gospel we should be able to say with Joseph, “It was not you that sent me hither, but God.” If God sent us hither, if God placed us behind the pulpit, then we are speaking for Him. Let us speak, then, with a heart of love that reaches every sinner no matter how deep he has fallen. Brethren, distrust the voices that whisper to your soul that your congregation will not appreciate the plain preaching of the Word. The majority of our people are sincere, and they want to know right from wrong. They want to follow the Lord. Do not let your voice be muffled by a few in the church who may be vocal but who are unconverted. We do not preach to the minority or to the majority. We preach to all, to save all.

After we have done our best to save those who deliberately live in sin, and find that sin continues, what shall we do? Then comes the very unpleasant and heart-rending task of putting sinners out of the church. The deliberate sinner must not have false security. He must not continue in a spiritual fellowship to cover his unspiritual activities. This would not save him, but destroy him. The quickest and best way for the sinner to be saved is to become conscious of his sin. Of this, G. Campbell Morgan says:—

“He should be as a heathen. Excommunicate him? Banish him? Damn him? No! That is Rome, and that is hell. What then? Let him be the man for whom Christ came to die. Let him be the heathen man, the Gentile, the publican, whom the Son of man came to seek and save. That is what he is to become to you. He is to be the man that you will pray for as you never did before; for whom you will watch and whom you will follow to the ends of the earth in order to bring him back—won by the compassion of your love. That is Christian discipline; not the anathema that rejoices in its curse, but the wail and agony, and the patience, and the sacrifice which never will let this man alone until he is home again. Let him be a heathen. We must put him outside. We must not allow him to have the shelter of the church, but the moment he is over the border line, after him, after him, though the way be rough and long and it means wounding and suffering, never give up hope. Let him be the heathen man and the publican. Put him out in order that he may see the darkness and that the lurid light of judgment may arrest him. Let him know that there is no shelter for a man who persistently sins. Do not lull him into false security by allowing him to stay in the fellowship and imagine that he may continue in sin that grace may abound. The church must be pure. No consideration of delicacy, of sensitiveness, of peace must prevent our loyalty to Christ.”—In “Westminster Pulpit,” Vol. V, page 231. (To be concluded)

The Sacredness of Church Membership

F. LEE

Is it possible that the sacredness of church membership is not appreciated as it should be? It often appears so. Too many members are lost to the church merely because they do not keep in active contact with the church where their membership is recorded. As church boards go over the list of names on the church books from time to time, they find those whom they are unable to trace and from whom they have not heard for many months, and even years.

What should be done with such delinquent members? They have not committed any great sin, perhaps, for which they should be disfellowshipped. They have not lost faith in the principles they have professed to believe. They have simply neglected to keep the line of fellowship open, but for this they must be put on the list of missing members. If they are missing too long, then they must be pronounced dead to the church and their names taken off the records.

It is with no feeling of satisfaction that a church must do this. It is always a painful process to take off names, and always a joyful one to add them.

The general rule of the church regarding missing members is that they may be dropped when they have been absent from the church for two years and have made no contact with the church during that period. However, before this is done the church officers should be sure they have put forth every effort possible to find such persons to learn of their Christian experience. When this has not been done a serious mistake may be made in dropping a member.

In one instance, certain members of a small church were disfellowshipped because they had not been heard from for a long period, when they were in fact at the time working faithfully in one of our institutions. While it may have been well known in certain quarters where these people were, yet the local church may not have had any knowledge as to how they might find them. And it is even possible in our growing work that the local conference officials might have no knowledge that certain people are employed at some institutions in our work. As the membership of the church grows, and large city and institutional churches are developed, it will become easier for a member to be lost.

Thus the largest responsibility in regard to continued church membership rests upon the member himself. He can offer no excuse for loss of membership status if he does not keep in touch with his local church. No matter how well known he may think his affairs and his location may be, there is always a possibility of an unintentional mistake being made if he

does not preserve some active contact with his church.

An Active Membership

Perhaps too many feel that once a member always a member. This may be the situation in some churches, but it is not so in the Seventh-day Adventist Church. Church membership is a matter that has to do with active belief. The church is made up of people who hold the same faith and seek to perform a common task that they believe has been committed to them by God. When one no longer believes in the truths held by the church or is not an active member in the church, then he ceases in fact to be a church member in spirit, whether or not his name is upon the record book.

Christ, in His instruction to His disciples, made it possible for the church to keep its records clean. The church should strive toward perfection. It should seek to keep its records as nearly like the records in heaven as possible. However, with the finite insight of man, those appointed to care for the church and keep it pure cannot possibly know the true standing of all the members of the church before God. When it is clearly evident that a member has no regard for either the truth of the church or the commandments of God, then it is the duty of the church to act, and sever his membership after it is seen that the member is unrepentant.

Perhaps some feel that a minor thing such as not reporting one's whereabouts to the church should not be a sufficient cause for losing one's membership; yet in substance the indifference thus shown reveals a lack that testifies against him. One who regards church membership thus lightly needs to be given instruction as to its sacredness and the duty of keeping active contact with the church.

To be a member of the body of Christ is a sacred privilege that must not be compared with any other relationship in life. One must never be indifferent to it. The fellowship of church members should be a close one. The activities of the church

should be kept in mind. Attendance at Sabbath school, Sabbath worship, and prayer meeting should be considered not only a duty, as it is, but also a privilege. Close contact should be kept with church officers. All members of the church should be free to ask counsel of the church pastor, the elders, deacons, and deaconesses. Requests for visits in the home should be made. Though these officers are often overburdened, they are always only too happy to answer requests for help. They should be kept informed as to the status of each member.

When members are to be away from the church for an extended period of time, church officers should be informed as to the whereabouts of the member. If, on the other hand, the stay is to be only temporary, or if for other reasons one does not wish to have his membership transferred, then it is the duty of the member to keep the church fully informed as to his spiritual experience.

In the early days of the work, when churches were small and the organization simple, the quarterly service was the time for reading off the church list. If the member was present, he would stand and witness to his faith. If the member was to be absent, he would write a letter to the church, stating his continued faith in the message. If a member was not thus contacted, church officers endeavored to find the missing one.

Keeping the Church Informed

It would be a fine thing if this procedure could be continued to a certain extent. If a member is to be absent from his church for some months, it would be well for him to write a letter at least once a quarter to some officer of his church, telling of his faith and hope in the Lord.

Another way for the member to keep contact is to send back to his church at regular periods his tithe and general offerings. This at least would be some evidence of his faith in the truth and would keep the officers informed as to his whereabouts. It is the duty of the member to pay tithe to the local church where he keeps his membership. The local church appreciates this not only because all financial and soul-winning goals are reckoned on the active membership list but more particularly because the church can thus keep track of its members and be somewhat informed as to their Christian experience.

What we wish to emphasize here is that it is the duty of the member to be active in his church relationship, to keep in touch with his church officers, and not wait for them to contact him. Although the officers have their own responsibilities, they cannot completely fulfil them unless they have the active co-operation of the members. It is far easier for the lone member to keep the church informed as to his status than it is for the church to seek this information from all its members. It is the duty of the member to take the initiative in these matters. When a member understands the sacred privilege that is his he will remember to do this.

—“Review and Herald.”



What About Country Living?

(Concluded)

WESLEY AMUNDSEN

These are some of the reasons why God wants us to leave the large cities as soon as it is possible for us to do so. He desires to save us from the terrible effects of life in the big cities. His love for us is so great that He sends us warning after warning regarding conditions in the cities. He does not want to deprive us of any good thing. Rather, He desires us to live in peace and security just as long as it is possible for us to do so.

It is because of His desire for our welfare that He points out to His people the pathway to the more abundant life even here in this present world. In love for His people He points out the blessings that come to families with children who heed His counsel: "Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children."—"Country Living," pages 10, 11.

We do not need to establish ourselves on large farms in order to be in harmony with God's counsel. In many cases only half an acre or a few lots will do. However, we should have enough room so that we may have a garden where the children can work, tilling the soil, and watch the plants come up and the flowers grow. By working in connection with the living plants they will learn to appreciate the God who is the author of nature. We should have elbow room, where our neighbours do not press in too close on any side. We want to get away from pavements, and cement footpaths, and courtyards. Life can be pleasant provided we live far enough out in the suburbs to have space for gracious living.

How thankful we should be that God hedges us about with His precious promises and counsels. Instead of grumbling or complaining about the obstacles that may come when we endeavour to follow His counsel, we need to be more earnest in prayer for guidance on how to overcome the obstacles.

The message "out of the cities; out of the cities!" is doubtless more urgent now than it has ever been. Time is hastening on, and soon those who remain in the large cities will have to flee as did Lot, leaving all their possessions behind them. We have been told that there will be an experience similar to that which the early Christians suffered when Jerusalem was destroyed. They escaped from the city but they took nothing with them, not even a change of clothing. (See "Testimonies," Vol. V, pages 464, 465.)

In making the transition from the large cities to the less congested areas and smaller villages and towns, we need to be careful that we do not move rashly. We must plan carefully just how to make our moves. There should be much prayer and counsel in this matter. Let none seek to urge our people to go out on the land

without counting the cost and making due preparation. God does not intend that there be loss of property or goods. Although we must be cautious, at the same time we must not be of hesitant disposition. God will give wisdom to His children that they may know just what to do at the right time.

It is only natural that we at headquarters should receive letters from church members from time to time inquiring whether we have abandoned the idea of getting our people out of the large cities. Some of the writers are quite emphatic in their statements urging that more be done about this important matter. Others insist that the denomination should work out detailed plans for getting our people into rural areas by finding land for them and helping them to become established.

The Church's Position

To these and other writers we express our appreciation for their earnest solicitude. Naturally the denomination is desirous of assisting in every way possible, but it cannot go into the large cities and start a mass movement of Seventh-day Adventists into the country. We could not purchase land, houses, stock, and agri-

cultural implements for any or all who would want to join such a movement.

Church leaders can give counsel and guidance, as well as encouragement, but that is about as far as they can go. The plan for getting out of the cities into rural areas must be worked out by individual families.

The counsels found in the writings of the Spirit of prophecy are clear on this point. Families are to "move out of the cities" "as God opens the way."—"Country Living," page 24. (Emphasis supplied.)

As with all other counsel sent from the Lord, we must apply these messages to our individual lives and experiences. If the Lord impresses an individual to follow such counsel, then he should do all he can to carry it out, and the Lord will help him.

Those who are interested in knowing how to make the transition from city to country living may obtain from the Book and Bible House the booklets "Country Living" and "From City to Country Living." These two booklets will be found to be a rich source of counsel and guiding principles, which will enable one to better understand how to put God's counsel into effect.

If we fail to heed the counsel of the Lord, and bring upon ourselves and our children the evils spoken of by Him, we will not be able to accuse God of neglect. Perhaps He will say to us as He did of ancient Israel, "What could have been done more to My vineyard, that I have not done?"—"Review and Herald."

SABBATH SCHOOL LESSON HELP

H. W. LOWE

Associate Secretary, General Conference Sabbath School Department

(Please preserve for reference)

For Sabbath, July 14, 1956

THE RIGHTEOUSNESS AND POWER OF GOD

A glance at certain key words in Isaiah 51 addressed to the devout in Israel gives a clue to the nature of this chapter: "Hearken . . . look" (verse 1), "look" (verse 2), "hearken" (verse 4), "lift up your eyes" (verse 6), "hearken" (verse 7), "awake, awake" (verse 17), "hear" (verse 21).

A few of the key phrases make clear the comforting assurances of salvation to God's people: "The Lord shall comfort Zion" (verse 3); "a law shall proceed from Me" (verse 4); "My righteousness is near" (verse 5); "My salvation shall be for ever" (verse 6); "fear ye not the reproach of men" (verse 7); "My righteousness shall be for ever" (verse 8); "put on strength" (verse 9); "the redeemed of the Lord shall return" (verse 11), etc.

The first six verses are an earnest exhortation for those who desire salvation to believe. One of the most difficult things is to get some Christians "to believe what they believe," someone has said. We have seen how hypocrisy cuts men off from God. Now we see how tribulation may

leave believers in need of comforting reassurance of God's righteousness and power. When Jesus was in a hostile world, He learned the meaning of God's presence. "The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us."—"The Ministry of Healing," pages 488, 489.

Some Reasons for Faith

"Look unto the rock whence ye are hewn." Verse 1. To Israelites that would imply divine creation, Noah's salvation through righteousness, the call of Abraham and the preservation of the seed of faith, the victory of Jacob, etc. It would also remind them that their origins were humble, for God chose them "when they were but a few men in number; yea, very few" (Ps. 105:12). A blue-blooded ancestry gives no title to God's blessing unless we "follow after righteousness." (verse 1.)

"My righteousness is near; My salvation is gone forth." Verse 5. "The essence of

all righteousness is loyalty to our Redeemer" ("Christ's Object Lessons," pages 97, 98), and these captive Hebrews must learn the lesson of loyalty to Him who at least a dozen times through Isaiah's writings presents Himself as their Redeemer. They must live like exiles prepared for imminent repatriation, the symbol of every believer's heavenly home-going. We must live as possessing the substance of our hopes. (Heb. 11:1.)

"Lift up your eye to the heavens." Verse 6. The design of the universe around us proves a divine Creator and leaves no excuse for unbelief. (Rom. 1:20.) He who made them will cause them to "vanish away like smoke" in the day when He arises in judgment, and "will shake all nations, and the desire of all nations shall come." (Haggai 2:7.)

The Power of the Comforter

"I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die?" Verse 12.

"Comfort" is a fine word, from *con* ("with") and *fortis* ("strong"), hence, "with strength." This is not merely the soothing influence of a woman with a child, but the fortifying of the soul with the strength of God. A few lessons ago we learned that "they that wait upon the Lord shall renew (margin "change") their strength" (Isa. 40:31); and also read, "Fear thou not; for I am with thee: . . . I will strengthen thee." (Isa. 41:10.)

It is the strength or power of God in the heart that strengthens the believer, however untoward his circumstances may be. "Often the gospel labourer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings His children near to Him, that He may show them their weakness and His strength."—"The Acts of the Apostles," page 574.

When Jesus promised "another Comforter" (John 14:16), He used a word meaning another of the same sort as Himself, not, a different kind; and when He called the Holy Spirit the "Comforter" or "Consoler," these words implied the strong one who would strengthen and lead His people out of all their troubles. When God promises this kind of strength and comfort, we can understand why the church must not be afraid "of a man that shall die" (Isa. 51:12). "If God be for us, who can be against us?" Rom. 8:31.

From Isa. 51:17-23 three thoughts are clear: first, the cup of stupefaction of which Israel had partaken is to be removed; second, it is to be given to her overweening conquerors; third, Israel is to arise in her new-found strength.

Jerusalem is figured pathetically as a woman prostrate in drunkenness, forsaken of her sons (verse 18). The God of comfort sees her and asks, "Who shall comfort thee?" as though reminding them of the words in verse 12: "I, even I, am He." The "God that pleadeth the cause of His people" has "taken out of thine hand the cup of trembling" (verse 22). "I will put

it into the hand of them that afflict thee"—those Oriental despots who used their captives like footstools.

The psalmist expressed not only what happened to Israel as a nation but what comes to every child of God at times: "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us." Ps. 124:2, 3.

"Those who had been the object of His tender love were not for ever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy."—"Prophets and Kings," page 475.

The church today can be assured of the same victory over trial. "The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts to prepare the soul for peace."—"The Great Controversy," page 633.

—"Review and Herald."



UNTIL THE DAY BREAK

WYATT.—Lottie Jane Wyatt very suddenly departed this life at her home in Narrabri, N.S.W., on May 13, 1956, aged seventy-two years. She had been a widow for many years. She accepted the advent faith about sixteen years ago and was baptized by Pastor Salton. Our sister loved the message and sought by precept and example to uphold the light in a town where Adventists were few. Her hospitable home was the stopping place for itinerant workers in the conference and the Sabbath meetings for the believers of the district. Two sisters are left to mourn, Miss Butler and Mrs. Wicks, both of Sydney. The Christian's hope was the theme of remarks at the home and graveside, the writer being assisted by Brother E. Mitchell, who is the leader of the small company at Narrabri.

Geo. L. Sterling.

ASHCROFT.—Margaret Ellen Mabel Ashcroft (known to old New Zealand Missionary College students as May Elmore) fell asleep in Jesus in Melbourne on May 2, 1956. In early youth she gave her heart to her Saviour, was baptized by Pastor H. E. Piper, and later took her share in the service of God. She was married in 1922 to Ernest Ashcroft, and to them were born two sons, Richard (Dick) of Warburton and John of Wangaratta. Her desire to help others and bring to them a knowledge of the truth for these latter days was the burden of her life. She helped to purchase and distribute scores of Testaments to the children of Wangaratta, and her last earthly wish was for someone to continue the work she had commenced. Her husband, sons, and six grandchildren are sustained by the promises of God's Word.

H. S. Streeter.

TULLIS.—After many years of sickness, Colin Campbell Tullis, husband of Mrs. Tullis of the Prahran Memorial church, went suddenly to his rest on March 25, 1956. A man of tender sympathy and keen interest in the work of God, he endeared himself to many of us, and will be greatly missed by his widow, two sons, a daughter, and grandchildren. We commend to these dear folk the promises of an understanding Saviour.

H. S. Streeter.

WEHLACK.—On April 18, 1956, at the Brighton cemetery, S.A., a sad little company met to lay to rest another of God's children, Brother Frederick Wilhelm Wehlack, in his eighty-second year. Brother Wehlack was a brother-in-law to Sister L. D. A. Lemke, who now lives in Western Australia. Our late brother came into the advent message nearly fifty years ago and held fast his faith to the last. He leaves a wife and three children to mourn their loss. Pastor S. M. Uttley assisted the writer during the service.

E. R. Tucker.

BLYDE.—On May 17, 1956, little Donald, fifteen-month-old son of Brother and Sister Mervyn Blyde, who have been missionaries to the Solomon Islands and more recently at Monamona, closed his eyes in slumber. Just before the opening hours of Sabbath, in the Avondale cemetery, where Brother Bohringer had placed the little casket amid the flowers that so effectively eased the sorrowful hearts of loved parents, we laid him to rest until the resurrection morn, when the angels will bring him forth to place him again in his mother's arms.

N. A. Ferris.

FOR SALE.—17-acre banana lease. 10 acres cleared ready for planting, with house. Cheap. E. Hunter, North Street, Grafton, N.S.W.

WANTED URGENTLY.—Builder to repair modern home built twelve months. Six weeks' work. No jerry-builders need apply. W. H. Lamb, Billimari, N.S.W.

WANTED, male shop assistant to learn retail health food trade, Parramatta, N.S.W. Apply C. B. Brinster, YL 6846, or Health Food, Parramatta Arcade, Parramatta.

FOR SALE.—Mack truck and timber jinker with work for Adventist contractor in Orbost district. Possibly arrange accom. Very reasonable price. All details from E. Turner, Box 245, Orbost, Victoria.

SOUND PROPERTY INVESTMENT.—For speculation or good livelihood, double-fronted shop and large dwelling (possible divide flats) in seaside country town. Good prospects in clothing lines. Want good S.D.A. buyer. Particulars Secretary, S.A. Conference.

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

On May 19 the "Arcadia" sailed from Sydney for London with three sanitarium sisters aboard. They were Misses Hilary Cooper, Evelyn Irvine, and Sybil Beveridge. They plan to be away indefinitely.

A few weeks ago Miss Joan Mills of Wahroonga resumed her work at the Sydney Sanitarium Inquiry desk after fourteen months abroad. Miss Mills made her headquarters with her uncle and aunt, Pastor and Mrs. E. B. Rudge of London, and spent most of the summer time travelling on the Continent.

In this issue we commence a series of life experiences from Australasian Missionary College students. We can guarantee that these will be just as exciting in their portrayal of our heavenly Father's personal care and intervention as any we have published from the college in previous years.

Pastor J. W. Kent has returned to his home in Pennant Hills, Sydney, to retire after more than forty years of service with the denomination as a successful evangelist and local conference president. We trust that Pastor and Mrs. Kent will find there the rest they have earned after all their moves from place to place. At the last camp-meeting in South Australia, Pastor W. E. Rudge was elected to the presidency of the conference. He has had experience as an evangelist and youth leader, and all who know him and other members of the Rudge family will wish him well in this larger responsibility.

Brother A. Riggins of Wahroonga will be leaving us with his family to become a singing evangelist in the Victorian Conference as soon as a home can be found for them there. During the second World War, Brother Riggins served in the South Pacific and spent one year in Australia. Returning home to America, he spent some time at the Walla Walla College and gained his degree in Theology in 1950. The following year he brought his wife back to Queensland to be near her parents, Brother and Sister F. W. McFarlane. Brother Riggins has been specially active in youth affairs, and his cheery presence will be missed in Wahroonga, where he has resided for two and a half years.

Miss Audrey Henshaw, of the A.M. College Music Department, recently won first prize in the City of Maitland Eisteddfod in the Sacred Solo Section. The other ten competitors were heard Sabbath afternoon but the judge arranged to hear Miss Henshaw after sunset. He complimented her on her choice of songs: "Agnus Dei" from Bach's Mass in B. Minor, and "O Lamb of God," which she sang in Latin from memory, and also on her entry, rhythm, intonation, and musicianship. The adjudicator further stated: "This song does not call for freedom of movement but a deep sense of feeling and reverence. This candidate has given a perfect rendition." We congratulate Miss Henshaw on her success.

Your Story Hour Broadcast

E. R. WALDE

The seventh anniversary of the children's radio programme, Your Story Hour, was celebrated at its headquarters in Berrien Springs, Michigan, the latter part of March. Seven years ago a group of laymen with an intense concern for the children of their community started a radio programme on a station in Benton Harbour.

From this humble one-station beginning, this programme has grown to phenomenal proportions. Today scores of stations beam this broadcast to Asia, Canada, Alaska, Hawaii, and Australia, as well as throughout the United States. Still a laymen's project, this professionally prepared programme of dramatized Bible and true-to-life stories thrills not only boys and girls all over the world but appeals also to the older folks. Some time ago a station traffic manager wrote: "We think the programme is just wonderful, and even we at the station listen to it. That means the men operators, too. It is very well presented, and we feel honoured to air it."

A listener in Australia writes: "It is the loveliest programme on the air today, and it is enjoyed in our home from my little cousin to my dear granny. We pray that you will stay on the air."

—"Review and Herald."

Outlaw Captured by the Gospel in Ecuador

A. M. TILLMAN

"This time you go with us to gaol," said the spokesman for the police squad to Mr. Moreira and his two armed cohorts. But Mr. Moreira had another idea, for he quickly responded, "No; let's shoot it out right here," as he took his two revolvers in his hands. This time nobody went to gaol and nobody was killed, for the police withdrew.

This was but one of the many hair-raising stories Brother Moreira reluctantly told us one Sabbath afternoon after his baptism at Maua, Ecuador. He also told how on another occasion he and one of his political enemies exchanged thirty shots each, as they hid behind trees. After the thirtieth shot his foe stopped firing, since his ammunition had given out, but Moreira was still going strong, so he fired two more times in a vain attempt to kill his enemy.

The conversion of Brother Moreira is intensely interesting. About twenty years ago, while browsing around one day in a used-book store, he was attracted by its illustrations to an old copy of "The Great Controversy." Since the price was very low, about one-tenth of its original value, he proceeded to make the purchase. On his way home he met a friend who saw the book he was carrying, and offered to buy it from him for more than he had just paid; but this only created a greater desire and curiosity to read the book. However, as he reached home and began read-

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ing the book, it seemed too deep for him, so he laid it aside for what turned out to be about fifteen years.

Then one day about five years ago a Protestant missionary met Brother Moreira and began to discuss religion with him. This led to his purchasing a Catholic Bible and his reading of the nearly forgotten copy of "The Great Controversy." Soon, without any personal Adventist influence, he became convinced that he ought to keep the Sabbath.

About this time one of our colporteurs called at his home, had a brief study with him, then reported the situation to an Adventist family living in a nearby town. Before long other colporteurs, and finally a minister, visited his home, and as a result the man and his family (he had twenty-two children) began to be transformed by the gospel. On Sabbath, February 25, this one-time outlaw received the sacred rite of baptism. Now his wife and other members of his family are waiting only till the tropical rains subside so they can visit one of our churches and also follow their Lord in baptism.

Reflecting on his past, Brother Moreira feels that prayer very definitely helped to save him.

—"Review and Herald."