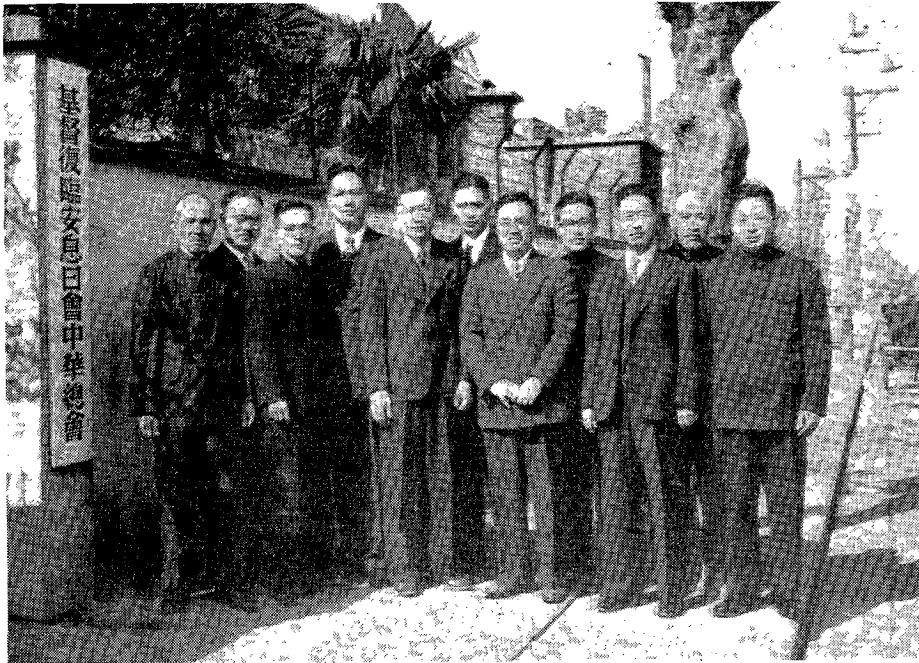




ADVENTISTS IN COMMUNIST CHINA



The leaders of the Seventh-day Adventist Church in the People's Republic of China, photographed outside the headquarters in Ningpo Road, Shanghai.

MOST encouraging news has come from Communist China of the work of the Seventh-day Adventists.

This news has been brought to Australia by the Rev. Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, who was included in a party of Anglicans invited to visit the church in China. Through a close contact with the Canon brought about by the Public Relations activities in Sydney of a search for the oldest Bible and Favourite Bible Text, I requested of him to seek out our president in China on his forthcoming visit. This he was very pleased to undertake for us. He carried with him the greetings of the church in Australia to our church in China.

On his return the Rev. Arrowsmith

was able to tell me of his most cordial meeting with our church leader, Pastor Cheng Ba Ying. Pastor Cheng Ba Ying reports that there are 260 congregations with 20,000 members and more than 100 pastors. "The church is able to carry on an aggressive Christian work in churches and halls and from house to house," the Canon stated. In fact, one member of the delegation claimed that "Adventists are very much alive and proselyting from house to house most vigorously. I met them all over China," was his remark.

There are certain restrictions which the Government feels necessary, but these are not of great disadvantage to the church work, says Canon Arrowsmith.

All Adventist schools and hospitals are being operated by the Government.

ERNEST H. J. STEED,

Director of Public Relations, Greater Sydney Conference.

In some cases he says they took over the existing staff, which shows appreciation for Adventist workers.

Adventists are members of the Three Self movement — self-supporting, self-governing, and self-propagating. They affiliate closely with other Protestant bodies who are likewise members of this Government body.

The church is divided into four conferences — Central China, Eastern, Western, and Southern. A convention of all Adventist leaders was held in November, 1956, and a photo of those present was sent along by Pastor Cheng Ba Ying with other pictures taken at a youth congress held in 1955 and a snap of youth groups, a baptismal group, and children's groups. Also, he sent copies of the Sabbath school lesson pamphlets and morning watch for 1955 and 1956.

"The church is progressing well," declared Pastor Cheng Ba Ying. "There are five churches in Shanghai and baptisms are being held. One church in another part of China, Anhwei, for instance," he says, "recently had a baptism of sixty new members."

The church publications are lesson pamphlets, a monthly paper; "The Voice of the Pastor," a booklet for new members; and a new book, "Basic Beliefs of Seventh-day Adventists."

The president sent his greetings to the church in Australia and to the Youth Congress in Melbourne also.

We do praise God for this note of cheer from China. God will finish the work in all the world despite local problems and needs. Let us pray for the brethren in all parts of the world field, as the message moves steadily forward.

Sarawak -- Land of the Foxes

ARTHUR MOUNTAIN

We have just returned from a ten-day itinerary in Sarawak. It was a great pleasure to visit the Sunny Hill school again, and to note the progress. The new 20 x 60-foot classroom, designed by J. M. Nerness, looks very nice. Recently some government educational men came especially to see it, and commented very favourably.

Pastor Fox told us that when he and his wife came to Sarawak, this school was popularly known as the "Dustbin," because all the failures from the other schools seemed to drift into it. But if any one can teach, the Foxes can; and year by year the standards have been raised, until now it is second to none. It enjoys an enviable reputation for its thorough work, and for the character and politeness of its students. Sunny Hill students can usually be picked out by their excellent English and by their courtesy. Should the time ever come that we cannot use the finished product of the Sunny Hill school, the government will place them all!

We noted the discipline and high morale of the students. All are working hard! there is no room for slackers. The MV work is being fostered. No less than forty-three pins were given during the Investiture service held while we were there. This represents a great deal of effort on the part of the Foxes and their staff, who are working enthusiastically for the young people. I hope they will prepare a detailed report for the "Messenger" of the MV missionary work and its results.

We visited Ayer Manis where Pastor Sinaga and family are faithfully holding the fort. It is a lovely spot. We viewed the most entrancing sunset we have ever seen in Borneo, while literally millions of flying foxes winged their way inland in search of food. We talked to the students and members from the surrounding district about the important part that the gift of prophecy played in the early progress of the message. We also gave a warning study on the subject of miracles. In the last days men will have a "form of godliness; but denying the power thereof." They lack the power of the Holy Spirit. Here is a vacuum which Satan fills with false manifestations, intended only to deceive, in the name of Christ. People will say, as they did of the miracles of Simon the sorcerer, "This is the great power of God." Our faith is not built upon miracles; but on the more sure Word of God. We treated the sick and then left for Tarat and Kampong Bunga, where we spent the night, holding a meeting that evening. Our people are prospering in these places; but prosperity brings its dangers; and Pastor Sinaga is working hard to hold these people in the simplicity of this message. I am glad that we have this faithful worker on the job.

We were impressed with the energy and progress displayed by our work and workers in Simbo. Pastor Maung, our newly

ordained and first Seventh-day Adventist Land Dyak minister, is in charge of this thriving church and school. When he commenced this school, another mission immediately opened five in the surrounding territory, thinking thus to hem us in. Undismayed, Pastor Maung just worked harder and prayed more. Two of the new schools soon closed for lack of students, while ours grew until now the enrolment is 100, with three teachers. We have a Sabbath school attendance of 140. Recently the government education officer and a native chief came to look our school over. They were so satisfied with what they saw that they decided to make this school the educational centre for the district, and to give it a grant-in-aid.

We found Pastor Maung and many willing hands erecting a fine new school building eighteen feet by 180, divided into three large classrooms, with another room, eighteen by twenty-four feet, added to give the building a T shape. Just before we left Sarawak, Brother Fox showed us a letter from the government with a check for \$1,500 toward the cost of erecting this school. Very evident it is that the government appreciates the educational work being done by our mission. On the Tatau River a government school has failed completely, while we are running one school at Buit Nyala, and are about to build another to Luap.

About a mile from our church and school is the original pagan village of Simbo, with 60 families living in two long-houses. Chief Poly attended our Ayer Manis school as a lad, so is quite enlightened comparatively speaking, and favourable to our work. The influence of our schools is far reaching. Many of the villagers are, of course, still steeped in paganism. They have a spirit house, with a pointed roof. This houses a human skull surrounded with charms and fetishes. No doubt the devil displays his power in this place. They were afraid to take the skull out into the light for me to photograph. I asked how it was that they had but one, for they must have had many in former years. They replied that at different times fires had burned down their houses, and thus the skulls were gradually destroyed. And now, they remarked wistfully, there is no easy way of replacing them! One more fire and maybe this one will go, too.

One thing we noticed in this village was running water, brought in by bamboo pipes from nearby hillside springs. They had fixed some odd-looking charms of sticks and tufts of grass with which to appease the evil spirits for thus bringing in water from the springs, all of which are supposed to be the private property of Satan, himself. Thus Satan, as it were, taxes the people for using his water; whereas Christ offers all the water of life freely.

The prospects are very good for the growth of the work in Simbo. The pagans

appreciate the work of Pastor Maung; and have confidence in him. They are doing their part of the work of building the new school. In fact Chief Poly came to see us privately to urge that Pastor Maung not go from their district as they had heard was planned. This is a large village with about 500 inhabitants, about one-fourth of whom are Adventists, and so much remains to be done. Our work in Sarawak is growing in strength. Soon these fine schools will send forth a band of workers who will carry the message everywhere in Sarawak.

Are You an Honest Borrower?

Many people who would be horrified at the thought of stealing the most trivial article seem to suffer no qualms of conscience in neglecting to return or repay that which they have borrowed from a trusting neighbour or friend.

To keep borrowed books has become so common that only the victims in the case are at all perturbed. The guilty borrowers are excused because they have "forgotten." But does neglect or carelessness in this matter exonerate us? Books cost money and often cannot be replaced. When they are borrowed from an individual or a library they should be read and returned promptly. If they are damaged or lost while in our possession then honesty calls for compensation and replacement. And never should we lend that which has been lent to us without the permission of the owner. Christians should be scrupulous in this matter.

How often do you search your library and cupboards to make sure that books and magazines have been returned to their owners? What about an inspection right now, tonight, or next week-end at the latest? You may be shocked by your discoveries, but some other people will be made glad.

Awake

The November issue of "Intelligence Digest" carried the following in bold type:—

"In this observer's opinion, the Arabs will eventually strike on a big scale. The Russians will support them, and the western powers will have to intervene. The entire future of the world will be decided over this issue in the Middle East within the foreseeable future."

We frankly confess that we do not know what is just ahead for the world. We do know that Bible prophecy speaks of the king of the north, of the king of the south, of the prince of Rosh, of the time of Jacob's trouble, of Armageddon. We are not so blind that we do not see all the potential ingredients of what the Bible says will occur in the last days.

Without setting dates, without becoming hysterical, we say to ourselves: "The night is far spent, and the day is at hand." God help us to keep short accounts with Him.

—"Moody Monthly," Feb., 1957.



Around the CONFERENCES

Earn It Yourself

W. W. FLETCHER

Book and Bible House Manager, North N.S.W. Conference

The "Health" earn-it-yourself project is one with a twofold purpose styled especially for the children. It brings about a greater distribution of Australia's premier health journal, and at the same time brings profit to the seller.

Children who sell the "Health" magazine can earn many things they need, according, of course, to the number of magazines they dispose of. Up to date some have earned sufficient to pay their own fees for school, junior camp, for the recent Congress, for a piano, and other items. Yes, selling "Health" is easy—it's fun.

All you have to do is to write to your book and Bible house manager and send sufficient money for the number of copies you want to sell each week. You don't have to talk—all you do is to let your customer read a prepared letter of introduction we give you.

"Health" is our magazine—it's the best. Why not sell the best? All can do it—children, youth, and adults. Contact your local book and Bible house now and become a mission worker with a twofold purpose.

Aboriginal Church Organized

W. J. RICHARDS

President, North Queensland Conference

Nestled among the varied splendour of jungle growth, calm lakes, and tumbling waterfalls, is the little town of Kuranda, 1,080 feet above sea level, almost twenty miles from the city of Cairns in North Queensland.

In this peaceful and beautiful spot in the tropics, a company of aboriginals have been meeting for a number of years, their services usually being conducted under the care and direction of the Mona Mona Mission.

Recently a request was made to the North Queensland Conference executive committee that the company be organized into a church, and in harmony with direction given, Sabbath, February 16, was set aside as the day for this special service.

Mona Mona, the parent body in that it was at the mission that many of the members at Kuranda accepted the advent message of present truth, took a keen interest in the service of the day, and instrumental and choral items by the band and choir were greatly appreciated by all present.

It was a great joy to see twenty-nine coloured people pledge themselves to be true to the principals of divine truth and join in the privileges and blessings of full church organization.

Pastor N. A. Ferris, superintendent of Mona Mona, and Brother I. R. Stratford, conference secretary-treasurer, joined the writer in the service of organization.

We earnestly pray that as the light of this first church of aboriginal believers outside of Mona Mona shines in that district where the work of the Mona Mona Mission has been known for so many years, God will give rich blessing and extend His truth.

Sydney Sanitarium Prize Herd

Portion of a report prepared by
A. D. JUDD and G. BATCHELOR

We are very happy to report that we have just received official notice that for the third year in succession we have been placed top Jersey herd for herds of twenty-five cows and over in New South Wales, for butterfat production.

We are also credited with being equal second top herd of all breeds, sharing this honour with the leading Friesian and Ayrshire herds of the state. Our herd is the only Jersey herd in the top seven placings.

We are very impressed with the consistency of the test percentage of our herd over the last four years.

Inquiry for bulls has not been great; even so we have made some very advantageous sales. One very good eighteen-month-old bull was sold for 200 guineas, and two bull calves under two months for 50 guineas each.

The highlight of the year was the purchase of a very lovely imported cow from Sir Frederick Stewart and her intensely island bred bull calf. This cow had been shown in the Sydney Royals for five years in succession and gained three first prizes. An older son has, and still is, leaving some very promising stock here for us.

One cow, Sanvale Knights Barbara, was top of her class for the state. She gave 7,575 lbs. of milk, 5.9 per cent, 449.94 as a senior two years old.

Records

1953-1954: 12 cows gained silver medals, 7 gained gold medals, and 7 qualified to enter the register of merit class.

1954-1955: 1 cow gained medal of merit, 13 gained silver medals, 3 gold medals, 10 qualified for R.O.M., and 2 for L.R.M.

1955-1956: 19 cows produced over 400 lbs. butterfat, 5 over 500 lbs, 2 over 600 lbs;

5 cows produced over 1,000 gallons of milk; 5 gained gold medals, 14 gained silver medals, and 7 qualified for R.O.M.

(The standard for Silver Medal requirement is 400 lbs. butterfat or over, up to 499 lb. For Gold Medal, 500 lbs. butterfat or up to 650 lbs. in 273-day lactations. Medal of Merit, 650 lbs. or over. Register of Merit, a total of 1,100 lbs. butterfat in three consecutive lactations. Lifetime Register of Merit, 1 ton or 2,240 lbs. in 7 lactations. Elite, 3,600 lbs. of butterfat in 10 lactations.)

Besides this, many cows were Very Highly Commended, Highly Commended, and Commended.

A Pleasing Review of 1956

D. R. ELIOT

Secretary-treasurer, South New Zealand Conference

"A very fine spiritual camp," was the consensus of opinion of those who attended the forty-first camp-meeting and conference session of this conference, which convened on December 26 and ran through to January 5, 1957. The camp had the best attendance ever, some 200 family tents being erected.

The spiritual atmosphere was largely attributable to the ministry of our visiting delegates, Pastor L. E. Froom, general field secretary of the General Conference; Pastor F. G. Clifford, president of the Australasian Division; Pastor W. E. Batty, president of the Trans-Tasman Union Conference; Pastor A. F. J. Kranz, principal of the New Zealand Missionary College; and Pastor R. P. Brown, director of the New Zealand Voice of Prophecy.

We were also pleased to have with us two returned missionaries: Brother Wilfred McClintock from Bougainville, Solomon Islands, and Brother Brian Townend from the Fulton Missionary College, Fiji. They added interest and zest to the meetings they took part in, especially the Sabbath school.

During the year further improvements had been made on the camp-ground with the addition of a small office and a permanent platform and steel poles for the big tent.

The president reported sixty-one baptized for the year, with strong missions conducted in the following centres: Invercargill, Dunedin, Blenheim, Waimate, and Greymouth. Membership at the close of the year was 1,394, a slight increase on the previous year. A new church had been erected at Aranui, a suburb of Christchurch, and extensions had been carried out on the Nelson and Blenheim churches and had commenced at St. Albans. Negotiations were on foot for the purchase of a home for the aged which would accommodate twenty people immediately, and an additional ten after further development. Three schools had functioned successfully in Invercargill, Timaru, and Christchurch, and plans were afoot for the extension of the Christchurch school.

Sabbath school offerings showed an increase of £362 for the first three quarters

of the year, and Sabbath school membership stood at 1,467.

Youth activities had considerably increased during 1956, with a forty-one per cent increase in units of missionary work. The band, too, was functioning very successfully and had given several fine concerts during the year. The band's new uniforms added a touch of colour to the Sabbath school during the camp session.

Although through the loss of three colporteurs and the rather serious accident of one of the team, the colporteur summary figures showed a slight reverse during 1956, nineteen souls were baptized as a result of the contacts of the literature-evangelists.

Book and Bible house trade sales were £4,300 for the year, and if camp sales were an indication, it seems that 1957 will be a good year for this department.

The "Signs of the Times" created a new record for distribution, with 3,090 subscriptions, an average of 2.2 per capita.

The Appeal for Missions result was really thrilling, with a per capita of £A10 or £NZ8 and a grand total of £NZ11,219.

With 157 stories printed in 1,166 column inches, the Public Relations Department had a busy time for the first ten months of the year, which these figures represent. Twenty-three papers published our stories and one paper averaged an Adventist story every ten days.

The main feature of the camp was the night meetings conducted by Pastor L. E. Froom, who took us through the wonderful story of the "Prophetic Faith of Our Fathers."

With the adoption of the report of the nominating committee, the following officers, departmental leaders, and executive committee members were appointed for the two years, 1957 and 1958.

President, and secretary for Religious Liberty and Education: Pastor W. W. Petrie. Secretary-treasurer and book and Bible house manager: D. R. Eliot. Departmental secretaries: Home Missionary, Bible Course, Radio, Public Relations, and Sabbath School, M. G. Townend; MV, JMV, and Temperance, L. A. Lansdown; Publishing Department and assist. book and Bible house manager, G. T. Hedges.

Executive Committee: W. W. Petrie, D. R. Eliot, R. W. Gray, E. J. Gallagher, R. W. Howes, A. C. Ball, W. F. J. McCusker, V. Saunders.

Achievements and Prospects in Far North

In a personal letter accompanying the report of the aboriginal church organized, appearing elsewhere in this issue, Pastor Richards lists some items of progress that should be publicized. He says:—

"God has blessed us here this year with an all-time record as far as souls are concerned. We have had forty-five baptized and seven others have been added on profession of faith, making a total of fifty-two added to the church in North Queensland during 1956.

"We are very thankful that these results have been seen, and with an all-time record in our membership gains, in our appeal figures, and tithe income, we feel that the Lord is richly blessing this small conference in Australasia.

"We are praying earnestly and working hard for the success of Brother Burnside's mission which will commence about the middle of April, and we confidently expect that this will add considerably to our membership here in Townsville."

Does Wahroonga Do Its Part?

Seldom do we hear details of the Wahroonga Appeal for Missions campaign, but our division headquarters church always reaches its aim, though a considerable proportion of the residential territory is not the easiest to solicit, including the many steps to be climbed.

Pastor A. H. Forbes, manager of the Sydney Sanitarium, has for many years performed the duties of missionary leader for this large church of around 500 members. He has given some facts which we present on the campaign just concluded:

The aim was £2,150, and we are able to report £2,550 collected in the regular period of fifteen days. The aim is divided into sections as follows:

The **division staff** with an aim of £800, led by W. E. Zeunert, A. G. Stewart, E. J. Johanson, R. R. Frame, C. W. Hart, and C. Sawyer.

The **village men**, aim £175, led by C. W. Tinworth, R. Batchelor, and B. Blanche.

The **village ladies**, goal £125, directed by C. S. Palmer, H. Mills, Miss I. Pedrana, and Mrs. D. Minchin.

JMV's, with an aim of £200, superintended by E. Stockton, R. Craig, and JMV leaders.

MV's, whose target was £125, were led by L. H. Engelbrecht, A. Tilley, and MV leader.

Sanitarium, led by G. W. Rollo (chaplain).

Trivialities of God

MANFRED A. CARTER

A million unseen bubbles seeking sight

*Rise past a swaying school of sleeping fins,
And water plants move in a languid light;*

They dance a green ballet that never thins.

*Bright blossoms cover miles of coral death
Where no hand ever plucks a single bloom;*

*High pictures woven by the sky's blue breath
Are sometimes hung in ocean's cold dark room.*

Those unseen rainbows over wastes of grey

Will never greet a tired human eye;

Perhaps the hand of God delights in play—

He strums gay chords that no composers try.

The trivialities of God's wide plan

Have meanings that transcend the need of man.

—*"The Christian Century."*

Every department was successful in obtaining its aim. The young people worked exceptionally well and have doubled their aim. The Juniors likewise collected enthusiastically.

Pastor G. W. Rollo reports certain interesting details in relation to the sanitarium group of 100 who engaged in the appeal. Of these, twenty-three became minute-men, collecting £10 6s. or more to sustain the world-wide missionary programme for a period of at least one minute.

The first person on the staff to enter into the appeal was the president of the fourth-year nursing class, Nurse Arlie McDougall. Nurse John Lumsden, also a fourth-year trainee, has been out on nine occasions and raised the grand sum of £73. Some of the other folk have made frequent sorties, going out up to ten times.

During the first week when the cyclone was at its highest and covering a period of three days, £200 was brought into the treasury.

The church actually raised its aim in two weeks, which is a record for Wahroonga, and the amount of £2,550 exceeds any previous year's attainment by more than £300.

Brother L. H. Engelbrecht, of the division office, and his family brought in over £50, three generations working to achieve this result.

H. M. S. Bounty's Anchor Raised at Pitcairn Island

ERNEST H. J. STEED

Director of Public Relations, Greater Sydney Conference

News of the raising of the "Bounty's" anchor, first appearing in the "Sydney Morning Herald" and other Sydney newspapers and over the A.B.C. News service, has been publicized around the world.

It all began when Pastor Lester Hawkes, the church pastor on Pitcairn, sent a cable to the Greater Sydney Public Relations office.

Each story which has been told to the millions throughout Australia and millions more in U.S.A. and other countries, tied Seventh-day Adventists in with the island drama.

Requests have also been received from a number of leading feature writers overseas to supply further details.

In one city of U.S.A., the editor, on receiving the story, began negotiations with our church press secretary to present a feature story giving larger details of Adventists' work on the island.

A brief letter to hand by Pastor Hawkes gives more details of the event. He writes:—

"The anchor was seen by a diver aboard the 'Yankee,' which boat does world trips every three years. (For details on this see the 'National Geographic' magazine, January, 1942, January, 1949, and March, 1951.) When it seemed fairly evident that the anchor was that of the 'Bounty,' plans were made to lift it. The anchor of the 'Yankee' was made fast to the anchor,

and with the lift and fall of the 'Yankee,' the anchor was slowly pulled out of its bed in the sand. The anchor lay as if the 'Bounty' had been anchored and then run in as close as possible to shore. Only one fluke was above the sand, also a part of the main stem. As it came out the wooden stock broke off, but was recovered by the divers. It was found in about fifty feet of water. The anchor was then loaded into an island longboat and brought ashore. It has a very large ring twenty-two inches in diameter, to which is attached about eleven feet of light chain. The whole anchor was covered with a stone formation about a quarter of an inch thick, which had kept it in almost perfect preservation. Only that fluke which was above the sand shows any marked rusting. The rest is almost natural.

"A large broad arrow—government military sign—is on the shaft of it about a foot or so from the ring. In chipping the ring I found there were still sections of the original canvas wrapping it. This was used in those days as antichafing gear, as ships were not anchored by chain but by rope. The canvas then was to stop chafing of the rope. This canvas is in very good order and is quite strong.

"Plans are to chip it and paint it, then set it on a concrete stand outside the church. It of course still remains the property of the Admiralty, who may decide to do something else later.

"Tonight as we go to the ship we will be meeting Sir Anthony Eden. We have a plan to present him with an island-carved walking stick, also a copy of the Wards' book on Pitcairn, 'Come Ashore,' which will have the signatures and positions of all the dignitaries of the island. To Lady Eden an island-made basket containing fruit will be presented. After that we plan to sing 'There's a Land That Is Fairer Than Day,' 'Shall We Gather at the River?' and possibly also 'Brightly Beams Our Father's Mercy.' All this will be done out on one of the promenade decks, arrangements for which have been made with the captain.

"As for pictures of the anchor, my Kodachrome film of it has already been sent in the post. It will not be back for a month."

PAKISTAN. After eight years of discussion Pakistan, an independent unit in the British Commonwealth and almost eighty-six per cent Moslem, has adopted a new constitution, which includes the guarantee of religious freedom. It assures every citizen the right to profess, practise, and propagate any religion, subject, of course, to public order, morality, and law. "Every religious denomination and every sect therefore has the right to establish, maintain, and manage its religious institutions." There is to be no discrimination in tax exemption, and assurance is given to minority groups that their rights will be recognized and respected. Christian leaders have hailed the draft as "comparing favourably with some of the best constitutions of the modern world."

A Message of Gratitude

From PASTOR E. J. LANDA AND FAMILY,
Tahiti

Last September it was our privilege to go for the first time on our interim furlough to Australia.

Frankly speaking, before our trip we apprehended quite a lot, and surely that is easy to understand. To spend a few months in a new and unknown country with a different language, different people, different customs and manner of living, is something that makes us thoughtful.

But from the very moment we set foot on your hospitable island continent, welcomed by the friendly and large smile (a real introduction to happiness) of our good Brother Blanche, until the very moment we left Australia, it was for all of us a most happy and blessed experience.

Back in our field of labour and taking a retrospective glance, our hearts are full of gratitude to the Lord for the wonderful time He granted us while in your lovely country.

We have carried back and keep in our heart very happy memories from every place, every church, every member of the good Adventist family whom we had the privilege of visiting and meeting while travelling through the country.

We were very much impressed with the progress and the achievements of the advent message in your country, with the fine spirit prevailing among our dear people. The mighty army of the young people with whom we could share the enthusiasm during the Melbourne Youth Congress were a true inspiration to us.

Indeed, we are deeply indebted to every one who so kindly contributed towards making our stay in Australia such a wonderful and blessed time. We appreciate more than we can express in words all that was done for us. The list would be too long if we should mention all the names that we have in mind. Starting with Wahroonga and ending with Warburton, Melbourne, and Sydney, it is really marvellous to think how everybody was so helpful and kind to us.

Yes, now Australia and the Adventist people there mean very much to us. We are bound to you not only with a true and lasting friendship; the ties of our fellowship are much deeper, because we left a portion of ourselves, in the person of our son, at Avondale. So, needless to say, our thoughts and prayers cross very often the ocean in the direction of your country. We are delighted with the good news that each letter from our boy contains, and quote just a single statement from one of his latest: "I can assure you, dear parents, that a Seventh-day Adventist school is really something marvellous, and every day I appreciate more and more the privilege of being here at Avondale."

While in Australia we spent several days at Avondale and we know from all we saw, heard, and felt that this place, chosen by God, is a real gateway to service and provides a preparation for eternity.

Wishing all of you dear Australian friends and fellow believers the fullest of God's blessing, and with our warmest Christian greetings we say "Merci beaucoup" (Thank you very much).

The WORLD VISION



"Read It First"

A. R. MAZAT

Last week while driving through a refreshing rain, I picked up an elderly hitchhiker. His clothes had seen much wear, his face had not seen a razor, and on his shoulder he carried a large cardboard carton fastened together with four different kinds of string, one of which was a shoestring.

As we drove north, the good man said, "I just picked up a wonderful magazine in the bus station. It is called, 'Signs of the Times.' I believe it is published by Seventh-day Adventists. Those people have a nice way of explaining these times in the light of prophecy. By the way, have you ever seen the magazine?"

I agreed that I had seen and read a

similar magazine just the day before in a train station.

"You see," he continued, "after I finish reading the magazine, I pass it on to the boys in the rooming house. Some appreciate the paper, a few don't."

Suddenly he changed the subject by saying, "Last Sunday I stopped at the bus station and found another Adventist paper put out by a big Adventist preacher in California. I've forgotten the name of the paper, but it also had something to do with prophecy."

"Could it have been the 'Voice of Prophecy News?'" I asked.

"Yep. That was the name of the paper. It all comes back to me now. Inside the paper was a wonderful sermon by that great Adventist preacher. I believe his name is Richards. I read it all, and then

handed it to someone else. But, listen, that night I attended services in the Pentecostal church. A lady minister occupied the pulpit. Believe it or not, she gave exactly the same sermon which Richards printed in the 'Voice of Prophecy News.' In fact, she read the sermon word for word. I recognized it, because I read it first."

"Don't you think that lady preacher knew a good sermon when she read one?" I asked my bachelor travelling companion.

"I guess she did. But every time she lost her place on the page, she would say, 'And God has revealed that to me,' and then read on again. I know, because I read it first."

After an hour of profitable conversation, the bearded bachelor asked, "Mister, what church do you attend?" How happy I was to say, "I am a Seventh-day Adventist minister." How doubly happy I was for the faithful laymen who are placing truth-filled literature in hotels, bus stations, train depots, as well as sending the books, magazines, and tracts to individual homes.

Let us continue to plant seeds for eternity. Before passing on literature to your friends, why not learn a little lesson from my bearded Baptist bachelor, and "Read It First."

That They Might Have Life

ELAM SINAGA

As we live and work among the peoples of Borneo, how often that text in John 10:10 comes to mind, "I am come that they might have life, and that they might have it more abundantly."

Although they live amid the most luxuriant vegetation on the globe, the jungle dwellers eke out only a precarious living. Probably none of them ever have plenty to eat the year round. In a clearing they plant their crops of rice, corn, sweet potato, gourds, etc., and these are immediately beset by devourers—ranging wild pig, thieving monkeys, deer, birds, etc. Always someone must watch the crops day and night.

A common method is to build a hut in the middle of the garden. From this hut they run long rattan vines ending in "clackers," tied to the trees on the edges of the clearing. Every so often the one on watch tugs on these vines, and a clackety-clack noise reverberates from the surrounding wall of jungle, and marauders are supposed to retire.

All their methods of agriculture and crop protection are so crude that the net results are very uncertain. And so when cultivated food runs out these people must perforce satisfy their hunger on coarse roots and many things unfit for the human stomach. But when the truth comes into their lives, the picture immediately changes. Sickness gives way to health, starvation to plenty, misery to happiness. It is wonderful to observe these unflinching results from acceptance of the gospel.

Take the experience of a man at Brang, who has been sick with T.B. for a long

time, and had not been able to work. With my first visit he began to keep the Sabbath. The very day he decided to be a Christian he threw away his tobacco and sirih. The Lord blessed him, and he was able to work again. Although he had never had enough rice before, now he was able to raise enough to last him the year. Of course he paid his tithe.

These people are really poor. They have no other source of income other than their rice, corn, chickens, and pigs. This man moved to another plot of land and began tithing his chickens and corn. His neighbours mocked him for paying tithe. But he said, "When I was a heathen I did not give a cent to anyone, and still I did not have enough to eat; now, besides paying my tithe and giving as much offering on Sabbaths as I can, I still have enough to eat. Then, too, I can send one of my boys to the Ayer Manis School and another to our school in Brang. Surely the Lord has wonderfully blessed me?"

Another man had a similar experience. When we first saw him he had not been able to work for three months. Naturally he didn't have enough to eat. He owned only one pair of short pants, a singlet, and a sarong with which he covered himself at night, or dressed in to go anywhere. The last time I saw him he was a strong man. He had a long pair of trousers, dress shirt, and shoes, going to Sabbath school. He also has enough to eat. There is real blessing in keeping the Sabbath of the Lord and paying the tithe.

We baptized four persons during this visit. Pastor Maung performed this sacred rite, as he had never done it before. I had especially requested him to come along.

Kindly remember these dear people in your daily devotions.

A Time of Refreshing

JUAN M. CASTILLO

A tropical sun seared the fields on the southern coast of Honduras. It was in the months of March and April at the end of the dry season, and the arid land seemed a symbol of the desolate hearts of the people living without God and forgetting that there is a lasting joy that could be their true inheritance instead of only the possession of a barren field and a few playing cards.

We decided that the people of Choluteca should hear the third angel's message once more. The prospects were not encouraging except as we considered the small nucleus of believers there who were ready to put their whole heart into the work.

Any evangelist would have smiled sadly at the amount of money we had on hand for beginning a series of meetings, but God opened the way before us. A kind friend made a donation that covered one-fourth of the expenses. The mission, the small group of believers, and the offerings from the public made possible the eleven weeks of our campaign.

Securing a hall was the next problem. When we went to see the owner about a

rather undesirable hall, which had no accommodation for the family, he said to us, "By the way, I have a house that I'd like to have you see." Our eyes were shining and our hearts were light when we found the owner was willing to rent us that house, which had both comfortable living quarters and also a large hall appropriate for the meetings.

Days of struggle followed: struggle against the intense heat, against indifference, and against opposition. But little by little the seed sown began to show its tender green shoots and then the time for weeding and pruning came.

Mr. and Mrs. Pinel were the first ones to accept the Sabbath truth. He was the foreman of a group of workmen on the highway. He came face to face with the problem of how to keep the Sabbath.

"I have decided to keep the Sabbath," he told us one day, "for that is what the Bible teaches, but I am afraid I will lose my job."

"Mr. Pinel," we told him, "you won't need to lose your job. We'll go with you to your employer and with God's help we'll get your Sabbath free."

"I doubt it," he answered. "Whom could He send in my place just to work one day a week?"

"Are you ready to give up your work in case your employer refuses to give you the Sabbath off?" was the challenging question we asked him.

"I am willing to follow God's will," was his reply. "I am going to observe the Sabbath with my family, come what may. God will care for my wife and children. I have oxen and a cart, and I can earn my living by hauling if necessary."

"Good, brother! Let us take three days for special prayer and fasting, and then we will see your boss."

After the three days of seeking God we went with Mr. Pinel, fearful but firm, to see his employer.

"Mr. Barahona," we said, "we have come to you with a petition. We are the evangelists who have been holding a series of Adventist meetings in your city. Your workman, Mr. Pinel, conscientiously believes that the seventh day is the Sabbath. We wish to ask that if it is at all possible for you to give him the Sabbath free, you will do so. Mr. Pinel is willing to work on Sunday instead of on Saturday."

Mr. Barahona answered, "I know the Adventists. Your religion is the one I like best. I long ago lost all faith in the church to which I belong, and if some day I embraced a new religion it would be an Adventist." He stood up and brought us some books. "I have several Adventist books and I esteem them very highly," he assured us, showing us copies of two health books.

Then he said to Mr. Pinel, "All right, Richard, remember that it is a serious thing to become an Adventist. They don't drink or smoke; they don't use bad language. You must be faithful in everything."

He turned to us and said, "There will be no difficulty. Richard can rest on Sabbath according to his conscience. I'll see

that he is free from now on. I always have some extra work on Sunday, and he can help me with that."

On taking leave of the engineer we left him the little book "The Marked Bible." Our hearts were overflowing with gratitude for the Lord had heard our prayers.

Cecilio Argueta had a booth in the market. There was no one to care for it on Sabbath, and he didn't want to lose it. He knew it would be wrong to hire someone else to look after it and receive a share of the profits. So he decided to transfer his business to his own home. However, there, too, the problem arose, for the people wanted to buy on Sabbath.

One day when we visited them he told us, "We have been faithful in shutting our little store on Sabbath and the Lord has rewarded us. Last night after sundown we opened the door and we sold groceries from seven until ten at night. We sold much more than we have any other full day. God has been good to us and we will obey all His commandments."

From a baptismal class of forty-five, twenty have already been baptized, and we expect to have twenty more before the end of the year. J. C. Carpio, manager of the evangelistic campaign, is remaining in Choluteca to care for the interest there.

The fields are green now and the cattle graze contentedly. The trees that were dry are covered with white flowers and fresh green leaves. In Choluteca also hope is perfuming the air and springing up in the hearts of the people.

Tafwa

GORDON A. OTTER

Mombera Mission, Mzimba, Nyasaland, Africa

Her name was Tafwa. She sat there in the dark, smoke-filled hut thinking sad thoughts. Her thoughts were very sad and she could do nothing else but sit as she had for many days. At first there had been just a small bump on the front of her leg, but it grew larger until it covered the whole front and sides. Tafwa had a huge tropical ulcer. Her food had to be carried to her, and when she went to the river to bathe—she did not walk—she was carried on her mother's back. The mother had a difficult time because Tafwa was about fifteen years old. No one really knew how old Tafwa was because the Africans do not keep birth records, and the mother had borne so many children—she could not remember their ages. The ulcer had such a bad smell that no one but the mother would come near her and no one would wash the leg. There was no bandage, just a piece of black rag that Tafwa had torn from her cloth. The father had been asked to take her to the mission for treatment but he always refused. "The witch doctor knows as much as the missionaries," he said. But though the witch doctor came many times and chanted his supposedly magic words and spread the leg with his foul medicine, the ulcer remained, yes, and grew larger.

One day the missionary heard about Tafwa and walked to her village to see what could be done. The father finally

agreed that she could come to the mission if someone could be persuaded to carry her. The uncle promised to carry her, and the next morning with Tafwa on his back he came into the yard. When we tried to remove the dirty black rag we found it impossible to do so. After a long period of soaking in hot water it was removed. The smell was terrible, and many times we had to turn away. It was also very painful to Tafwa, but little by little we were able to clean the filthy sore.

Each day the leg was treated; each day the smell was a little better; each day the sore became a little smaller; and each day Tafwa's smile became a little happier. Finally after two long months of painful treatment—Tafwa walked back to her village with only a big scar to show where the ulcer had been.

Many people in the villages heard about Tafwa, and from that time on hundreds, yes, thousands came to the mission for treatment. And they are still coming.

Everyone Called to Evangelism

"Do you really mean me?" This was one frightened question asked me one day by one of the members of the church who listened to the morning sermon. The text was the earnest appeal of St. Paul to Timothy. "I put thee in remembrance that thou stir up the gift of God, which is in thee." 2 Tim. 1: 6. The thought that God had a great work to be done, that it could no longer wait, pressed in upon Timothy. Likewise, that reminder still presses in upon the church today. This is frightening to many. It need not be.

There are so many things one can do that are easier than heart-to-heart evangelism that the believer is sorely tempted to wait until the "convenient season" to press forward in the work of winning souls. While there are things one can do that are easier, there is nothing one can do that is more genuinely satisfying and rewarding.

Why was the aged apostle so insistent that the youthful Timothy "stir up the gift of God"? It is apparent that the gift that God gives to His children is in need of constant fertilization and cultivation if it is to bring forth the fruit meet for the Master's harvest. The word here translated "stir up" actually means in the Greek "rekindle." The lesson becomes immediately clear. For a fire to die out one needs simply follow the expediency of non-attention. Let it alone and any fire will eventually "go out."

That is the thing feared most by the Apostle Paul. Hence, the counsel to "stir up [rekindle] the gift of God that is in thee." All of God's children need constantly to be searching their own hearts and faithfully evaluating their degree of flaming zeal for the tasks of God's church. Timothy needed that, even though he was one of the leaders of Christ's church. He was an administrator of the work, yet Paul reminded him, "Stir up the gift." The obvious lesson is clear that no one, be he layman, worker, or administrator, is free from the solemn task of proclaiming the saving gospel of Christ Jesus to perishing souls.

Furthermore, not only did St. Paul recognize the need of "stirring up the gift" but the absolute necessity for doing this in order to achieve eternal life! "Strong words," do you say? Here is the apostle's conclusion. "Take heed unto thyself, and unto the doctrine; continue in them: for

in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16. And this conclusion was reached after saying, "Neglect not the gift that is in thee. . . . Give thyself wholly to them." 1 Tim. 4: 14, 15.

It is clear that Timothy needed this admonition because he needed the essential reminder that his own personal salvation depended upon the rekindled flame of soul-winning passion. Why is this so? What demands does the soul-winning work make upon men and women? Seventh-day Adventists are not left without essential guidance on this vital point. "Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions. Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream."—"Evangelism," pages 485, 486.

Here then are the salient demands:—

1. Personal testimony concerning Jesus.
2. Personal blessings that attend our walk with Him.
3. Personal blessings of the study of His Word.
4. Personal joys of the Christian life.
5. Personal warmth and courage attending Christ's fellowship.

These are all basic and valuable assets possessed only by those of Christian faith. As we are called upon to recount these blessings as we work for others, our own deeper senses of Christ's love become sharper and more real.

But this isn't all. As we re-tell these blessings, not only are we more closely bound to Jesus Christ, but others are likewise thus encouraged to break with troubled surroundings and enter into the calm temple of Christ's peace. "Talk to

souls in peril, and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin-bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won." ("Evangelism," pages 298, 299.) This, then, is what St. Paul meant, "In doing this thou shalt both save thyself and them that hear thee."

It is a well-established fact that if those who are ill would be made well, oftentimes the outward, upward look will give a tremendous mental catharsis so necessary for the alleviation of suffering. Paul became so fascinated by his call for service that his "thorn in the flesh" actually became his great rallying point for Christ.

Therefore, whether we be layman or minister, young or old, sick or strong, evangelism and every phase of soul-winning activity provides opportunity for service in some line for everyone! "In doing this thou shalt both save thyself and them that hear thee!"

—"Raindrops," Southern Asia Division.

Albert Schweitzer Speaks to Youth

"It is often precisely in religious circles that honesty is most needed."

DANIEL WALTHER

Tell me, Dr. Schweitzer, if you had a chance to speak to all the young people of the world, what would you tell them?"

Before I report his answer to this and other questions, it might be well to relate under what circumstances I met this world-renowned man. Considered a universal genius, he is, above all, known for

his humanitarian activities. In 1950 he was declared the "man of the century," and in 1953 he received the Nobel peace prize.

Forty years ago, at the beginning of his missionary career, Albert Schweitzer was well known as a theologian, a preacher, and a philosopher, but he was famous especially as a musician. His accomplishments in the great universities of Europe drew ever-greater attention to this exceptionally gifted man who had so many talents and who had so greatly distinguished himself in various fields of thought and art.

When he was thirty years of age he decided that what he had accomplished so far was of no great use to mankind. He believed, and still believes, that a man has no right to live only to himself and to his own art and science; he must give himself to humanity. When he read in a French missionary society paper that a medical missionary was needed in Africa, he decided that this was for him. Finally, after six years of strenuous study in Strasbourg, during which time he did not abandon any of his other activities, he received his degree as a medical doctor.

Schweitzer left for Africa without receiving any salary from any mission board, nor was he ever granted a cent for his equipment or transportation. He neither expected nor demanded any financial remuneration. All he wanted was to serve his Master, and he desired to use his many talents, not for selfish purposes, but to help his fellow human beings in the African primeval forest. He has now served in that capacity for forty years, having raised up a hospital in French Equatorial Africa.

Since he began his work, many friends all over the world have become interested in what he is doing, and have helped him by all possible means. When he received the Nobel peace prize he used the money for a lepers' hospital. In order to care for

the enormous expenses of various hospitals and also to pay the salaries of a staff of doctors and nurses, he has occasionally returned to Europe to lecture and give organ recitals, to publish books and articles. Everybody is acquainted with his biography of John Sebastian Bach, and he has laughingly said that Bach has thus had the opportunity of helping his missionary work in the African jungle.

Some twenty years ago I first had the privilege of meeting Dr. Schweitzer during one of his visits to Europe. When in Europe he lives in his native Alsace; he owns a house in the village of Gunsbach in France's peaceful Munster Valley. I felt highly privileged to make his acquaintance and to be able to spend a few days in his home.

Dr. Schweitzer is not often in Europe, but a few months ago, while I was in Strasbourg, I read that Dr. Schweitzer was at his home in Gunsbach, which is just two hours' train ride from Strasbourg, and I decided I would go there to see him. Of course, I realized full well that such a famous man had an unusually heavy schedule, especially as he was to leave in a few days for England to receive from Queen Elizabeth the Order of Merit. This particular distinction is usually only for British aristocrats, an exception having been made previously for President Eisenhower.

I was neither expected nor announced in his home, but I took the liberty of calling on him just the same. The many cars parked near his house indicated a number of visitors, a situation I had not found there twenty years before.

As I entered I noticed on various walls a printed sign: "If possible, do not stay longer than five minutes, because Dr. Schweitzer has to work."

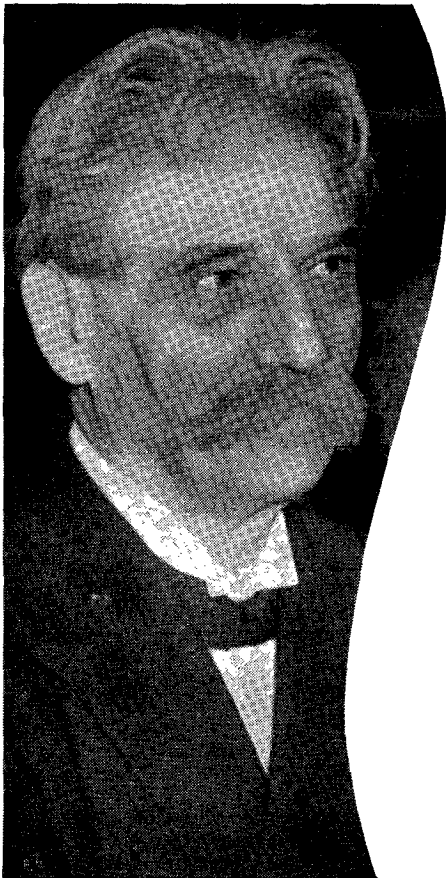
Albert Schweitzer is manly in appearance. His face radiates an extraordinary strength. His dark eyes at times flicker restlessly and make one feel uneasy, and then again he looks frolicsome like a prankish student. His thick, unruly hair, which always seems in need of combing, indicates vitality; and there is about the man an air of joyful independence and, at the same time, of shyness, because he is sensitive and boisterous, impatient and not at ease in society. He bulged out of his poorly tailored clothes and wore hobnail boots.

While in his teens he was no prodigy; he had to go the hard way; scholastically he was mediocre, a stubborn student who refused to believe what he couldn't grasp. He sometimes failed in his exams.

I was soon ushered into a small room, with a large desk, and Dr. Schweitzer came to me, smiling. Immediately I felt at ease. There was no strain whatsoever, because he expects people to act naturally and come to the point without much ado. In spite of the warning signs I stayed a good part of the afternoon, and then I accompanied him, as on my previous visit, to the village church, where he practised on the organ for some time. His daughter was there, too; Mrs. Schweitzer was at this time in Germany.

—"The Youth's Instructor."

(To be continued)



Albert Schweitzer

Don't Shortchange Yourself

L. E. RUSSELL

"Don't shortchange yourself, son."

These were the words a camp-ground superintendent spoke to me when I tried to return a dollar that I was sure he had given me above what I had earned. When he counted the money again, he got the same amount, so he said: "Don't shortchange yourself, son. You have worked hard for your money; now don't try to run off without it."

I had not intended to shortchange myself. I only wanted to return that which I felt was not mine, but his statement kept ringing in my ears. "Don't shortchange yourself, son." Could it be possible that a person would shortchange himself? Would anyone actually cheat himself out of something valuable? I was sure that I would never do that. However, the more I thought about it, and the more I tried to see where it applied to the lives of others, the more I came to realize that it was true in my own life.

Now, after several years, I can see where scarcely a day passed in my youth that I did not shortchange myself in some way. Every day as I mingle with young people in educational work I am reminded over and over of the words of that camp-ground superintendent: "Don't shortchange yourself, son." I can see so many youth shortchanging themselves in many different ways, and hardly realizing what they are doing.

I am sure no young person would buy something in a store, then walk off and leave it lying on the counter, especially if the clerk called it to his attention. He would not pay out hard-earned money for something he needed and then say, "Oh, that isn't worth taking home." Young people just wouldn't do that, and then repeat the process time after time.

This may seem like a rather crude and absurd illustration, but this kind of shortchanging is being done all the time. For example, the young person who comes to a Christian school to get an education, and pays for it in cash or labour, then skips classes and religious services every chance he gets, is just not taking home what he has paid for. He is shortchanging himself. You have seen this happen many times, I am sure, and it is possible that it has happened in your life. I know it has happened in mine.

We like to think that we are thrifty, that we know values, and that we don't let other people get the best of us in a deal. We resist being cheated by others, but we cheat ourselves every day, and think nothing of it.

Esau's Experience

The well-known story of Jacob and Esau is a clear example of how one may shortchange himself. The Bible narrative in Genesis 25 tells how Esau returned from a hunting expedition tired and hungry, and asked his brother for some red pottage. Jacob, seeing an opportunity for personal

advantage, asked his brother to sell him his birthright. Esau, lightly esteeming the temporal and spiritual blessings that were to be his in the future, and thinking only of the present, said, "Behold, I am at the point to die: and what profit shall this birthright do to me?" Gen. 25: 32.

Later on, however, he was sorry for his foolish bargain. He recognized that he had shortchanged himself and wanted to correct his mistake. In Heb. 12: 17 we read, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Esau "represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future." ("Patriarchs and Prophets," page 181.) When people disregard the standards our Lord has outlined for us and continue to gratify their selfish desires, they are "sacrificing their heirship to heaven for the perishable things of earth."

I am sure we would all agree that cheat-

ing on examinations, skipping classes, or not studying could properly be classed as shortchanging ourselves; but how about stealing, over-eating, or eating too many sweets and pastry? Could these things be considered in the same way? It seems to me that they could.

Anything that is detrimental to our health not only is sin, but calls for a day of reckoning in this life. Like Esau, many times we would like to start over and regain the blessings we have lost through folly. We would like to take back words that were unkind and that have caused us to lose friends. But that cannot be done. When our health is gone we spend large sums of money to gain it back, only to find many times that it is too late.

But all these ways in which we are prone to shortchange ourselves, and as a result of which we suffer loss in this life, are not to be compared with the deliberate selling of our eternal birthright. There are so many ways in which both youth and older folk barter away eternal life. Many are controlled by inclination instead of by sanctified reason. Rather than deny themselves, they forfeit health and happiness in this life and often go on to lose eternal life.

God wants you to enjoy the good things of this life. He wants you to lay fast hold on eternal life. Both experiences can be yours if you take advantage of the opportunities that come to you each day.

—"Review and Herald."

The Testimony of Jesus

F. G. CLIFFORD

The testimony of Jesus is the Spirit of prophecy. There need be no hesitation on the part of those who love the Lord Jesus in accepting the manifestation of the Spirit of prophecy in the remnant church.

John the revelator had been a close follower of his Lord. He is often spoken of as the "beloved disciple." As his long life drew to a close, he was privileged to receive many visions that form the basis of the prophetic book which came from his pen. He calls his book of prophetic utterance "The Revelation of Jesus Christ." By this he strikingly identifies the Lord Jesus with the manifestation of the prophetic gift.

Upon one occasion, when John was about to worship an angel, he was reminded that those who prophesy are not to expect or receive worship—they are but the testimony of Jesus. The Apostle Peter held the same conviction and understanding. In his first epistle he speaks of the Spirit of Christ testifying through the prophets. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of

Christ, and the glory that should follow." 1 Peter 1: 10, 11.

The prophets, then, have been the medium through which Jesus has communicated with men. They bore testimony for Him. Through them Jesus has given messages of counsel and warning to men.

We find the Apostle Paul expressing the same conviction. He gave thanks that the testimony of Christ was confirmed in the church at Corinth. He classified the testimony of Jesus as being among the spiritual gifts to be found among those waiting for the second advent. "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 6, 7.

Note that the gift is to confirm the church unto the end that we shall be without blame in the day of Christ. Then the testimony of Jesus is to be found in the church at the end. It is to confirm the saints to the end, and if we do not have it we come behind in the gifts.

How important, then, that every Christian becomes acquainted with the Spirit of prophecy. It would be strange if those who profess to love Jesus should neglect to hear His testimony. They could hardly be ready for His coming if they ignore that which is to prepare them to meet Him.

The Healing Touch of Nature

DR. CLIFFORD R. ANDERSON

The medical lecture had just ended. But still the group of doctors lingered around the conference table. No one seemed anxious to leave. They had been discussing a remarkable operation that had just been performed on a patient whose heart had been badly damaged by disease. Then the discussion turned to other medical conditions, and someone asked about divine healing. Several opinions were expressed, but no one seemed to have a good answer.

Over on one side of the room, quietly listening to the discussion, sat an experienced pathologist. He smiled as some of the younger doctors began to express their ideas. Then in a quiet voice he asked, "Is there any other healing than divine healing?"

After a short pause he turned to one of the surgeons and said, "You know, Ted, you surgeons cut into people's bodies almost without thinking. It is so commonplace for you. And yet, how do you know those tissues will heal? And what makes them heal? Nothing that any of us can do, that's certain. All we do is to bring the cut edges of the wound together, and then let nature do the rest. What is that but divine healing?"

A quiet hush fell over the group. It was a new thought to many of them. The older doctor paused as he watched their expressions. Then he spoke again.

"You know, I believe that the healing of a wound is one of the truly great miracles of nature. I never cease to marvel at what I see going on under the microscope. We tend to take these things so much for granted. Yet the miracle of healing is taking place every day in every hospital around the whole wide world. Some wounds heal quickly, others more slowly. But to me every healing wound is a miracle."

It was a quiet, thoughtful group that left the conference room that day. Some of the men were thinking about the operation on that patient's heart. Once again they marvelled at the healing power of nature, even though they were accustomed to seeing these things every day in their work. Was there anything more dramatic than opening that patient's chest, and watching the lungs filling and emptying rhythmically, providing the patient with that all-important life-giving oxygen? And then as the lungs were drawn aside, there was the heart beating within the pericardial sac, pumping the blood stream to all parts of the patient's body.

Several of them had assisted at the operation as the highly trained surgeon had opened the left atrium and freed the adhesions that were hampering the most important valve of the heart.

Over on a kind of television instrument near the wall they had watched the tracing of the electric currents that were being generated in that heart while the operation was in progress. And then, when

the operation was completed and all the tissues had been drawn back into place again, they had sent the patient back to bed to recover. They had done their best. They could do no more. Now they must let nature take over and heal the tissues. Many wonderful operations are being performed today, but they would be useless and impossible were it not for the co-operation of myriads of tiny living cells within the human body.

Healing a Severed Nerve

The healing touch of nature is truly wonderful. Let us imagine that you have gashed your arm, and that some large nerve trunk has been severed. From that point all the way down to your fingers those nerve fibres will die. Now the muscles they serve are no longer able to operate, and there may be no sensation in the skin of your fingers. Will it remain like this? Not for long. Very soon after the injury those nerve fibres above the cut will begin to grow again, even though they may have shown no sign of growth for many years.

Under some mysterious impulse each of those severed nerve fibres now begins to reach out once again toward the place where once it served. Obstacles may obstruct its way, yet it will continue on its course if at all possible. Other kinds of scar-tissue cells may be busy repairing the damage at the site of the injury. Between these other cells the tiny nerve fibres will carefully thread their way, yet they will never unite with any of them.

Once past the obstruction, the young

nerve fibres press on rapidly until at last they reach the spot where the old cells lie dead. Then, tunnelling along through the old nerve trunk, they finally arrive at the spot where the muscle cells lie wasted and paralysed. There they quickly establish contact, and soon the wasted muscle cells begin to recover. The regeneration of a damaged nerve trunk may take weeks or months, but it is truly a miracle.

The repair of injured tissue can be observed all through the animal and vegetable kingdoms. The process is similar in all forms of life. Trees, plants, and flowers are all built up from living cells. When they are injured they repair the damage by putting forth new cells. These cells spring from the site of the injury. They fill the wound and protect the plant from further loss. The same thing can be observed in every species of animal.

Repairing a Serious Injury

Now, why is it that cells that may have been dormant for years will suddenly take on new growth when the need arises? There is no adequate explanation to this phenomenon, except what the ancient philosophers called "the healing power of nature." Supposing you cut your finger; what happens? Almost instantly the blood pours out and washes the wound clean. Then after a short time the blood clots and seals off any further loss. This is only a beginning. Within a few hours all the connective-tissue cells in the vicinity of the wound will begin to multiply and repair the damage. The tiny blood-vessels that have been severed will soon grow back into the wound, providing nutriment and building materials for the cells that are busy repairing the damage.

And here is something else that is very remarkable. If a wound is absolutely sterile, that is, if there are no bacteria present, it may never heal. But if a few staphylococcus germs are introduced, healing will commence within a very short time. The presence of a few germs will alert the defensive forces of the body, and the process of repair will become rapid. The connective-tissue cells from each side of the wound will begin to reach over and make contact with those on the other side. Soon the tiny fibroblasts will bridge the gap. They will sew the edges of the wound together, so that in a few days all that can be seen is a thin line of scar tissue. When the repair has been completed the cells no longer grow and multiply. They settle down to a normal, quiet existence, and life goes on just as before.

In the presence of infection, the body's first line of defence is formed by the white blood cells. They go into action very rapidly. Poisons from a wound may find their way into the blood stream. Before long they will reach the bone marrow. Almost immediately large numbers of tiny white blood cells will begin moving out from the bone marrow and along the blood-vessels to the site of the injury. There they quickly surround the germs and begin to devour them. Once inside the white cells, the germs are completely dissolved by a powerful digestive ferment produced by those valiant little white cells.

God's Sick Child Prays

OTTO R. MASSMANN

*If for my soul's eternal weal,
Lord Jesus, my sick body heal.
If to depart should better be,
Let me, Lord Jesus, sleep in Thee.*

*My soul and body both are Thine,
Bought with Thy precious blood divine.
Both I commit to Thy protection,
Thou art my Life and Resurrection.*

*My soul shall live, dear Lord, with Thee
In peace and joy eternally.
This body in that day shall wake,
Thy peace and joy then to partake.*

*Thy will, dear Lord, is always best,
By it I'm surely always blest.
Thine and Thy Father's will are one,
Thine and our Father's will be done.*

Amen.

—"Moody Monthly."



The more the germs multiply in the wound, the more rapidly the white blood cells pour out from the bone marrow to do battle with the invaders.

In certain types of infection large numbers of these leucocytes or white blood cells may be killed by the poisons from the germs. Yet even in their death these tiny white blood cells still serve the body. As they die they break up and release powerful chemicals that help to dissolve out the dead tissues and hasten healing.

In the blood stream there are many other substances besides the red and white blood cells. All of them play their part in repairing the body and keeping it healthy. One of these substances is known as fibrinogen. In the blood it is in a liquid state. But when it is exposed to the air it turns into tiny threads of fibrin. As the blood clots in the wound, these threads of fibrin bridge across the gap and prepare a suitable battleground on which the white cells can fight the infection and heal the wound. How can anyone ever really think that all this "just happens"? There is nothing accidental about it. Only an all-wise Creator could have designed such a remarkable system. Nothing is left to chance. Every detail of the human body is perfect.

Nowhere is this better illustrated than in the healing of a broken bone. Immediately after a fracture the broken ends of the bone will usually begin to bleed. As the blood clots, the tiny threads of fibrin begin to bridge across the gap. Soon the bone cells go into action. They do not seem to work as individual cells, but rather in teams, producing new bone. Under a powerful microscope this remarkable process has been filmed. When the film is projected upon the screen, fine chalky spicules of bone may be seen mov-

ing across the screen, just as if builders were raising scaffold poles for a new building. Cells that have been dormant for years now go into what has been called "a riot of activity." Yet there is nothing haphazard about what is taking place. It is always an orderly process. And when the ends of the bone have been joined together the activity stops just as mysteriously as it started. This is the healing touch of nature and of God. It is almost too wonderful for us fully to comprehend.

Yes, I know there are some philosophers who try to explain away these mysteries as "natural causes," whatever those vague words may mean. Such terms are used only to cover up our ignorance. They have no real meaning. The great Voltaire, who despised the narrow religious dogmatism of his age, was equally perplexed over the tendency of some around him who indulged in this same shallow type of thinking. Picking up his watch, he turned to one critic and said, "This world embarrasses me. I cannot think that this watch exists, and yet has **no watchmaker!**"

Nor can I for one moment think that this marvellous human body, with all its endless physical, chemical, and electrical reactions, came into being by some mere chance. There is nothing accidental in the way those tiny leucocytes, or white blood cells, move in and devour the germs that would destroy my life, nor in the mysterious way the tiny fibroblasts sew together the edges of a wound, nor in the way those microscopic osteoblasts knit together the fragments of a broken bone.

To the careful observer, everything in life has a purpose. We may not always know the reason. But the more we study the human body, the more convinced we become that the whole universe is but the expression of the mind of God. Dishar-

mony and disease have invaded the world in which we live, and all of us have been vitally affected. With some of us the trouble is in the body. With others it may be in the mind.

We have no reason to fear. Whatever our affliction, all we need is complete faith in the healing power of God. His power is there, within our reach, just waiting to be tapped. The boundless resources of the universe are ours for the asking. He who guides the mighty stars and suns and planets on their courses through the heavens has made provision for the healing of every disease that afflicts the human body. All we need is to learn how to live in harmony with the laws of the universe, so that these marvellous miracles of healing may be ours now and through all the days to come.

Repentance Came Too Late

Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from heaven was passing. He called him and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion and wished again the favour of God. He was willing to take the place God had previously assigned him, and be under His wise command. Christ wept at Satan's woe, but told him, as the mind of God, that he could never be received into heaven. Heaven must not be placed in jeopardy. All heaven would be marred should he be received back, for sin and rebellion originated with him. The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had hopelessly ruined not only himself but the host of angels also, who would then have been happy in heaven had he remained steadfast. The law of God could condemn, but could not pardon.

He repented not of his rebellion because he saw the goodness of God which he had abused. It was not possible that his love for God had so increased since his fall that it would lead to cheerful submission and happy obedience to His law which had been despised. The wretchedness he realized in losing the sweet light of heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectations realized, were the cause of his grief. To be commander out of heaven was vastly different from being thus honoured in heaven. The loss he had sustained of all the privileges of heaven seemed too much to be borne. He wished to regain these. This great change of position had not increased his love for God, nor for His wise and just law. When Satan became fully convinced that there was no possibility of his being reinstated in the favour of God, he manifested his malice with increased hatred and fiery vehemence.—Ellen G. White, "The Story of Redemption," pages 26, 27.

"Be Ye Kind One to Another"

G. A. COON

During the question-and-answer service at one of our evangelistic meetings, I received a series of twenty-eight questions from an infidel. As I scanned the questions I realized that he intended to start an argument. My first impulse was to nail him to the wall with scriptures, figuratively speaking.

But just then a sweet voice spoke to my heart, suggesting that I strive to **represent** Christ, rather than to **prove** Him. I answered a number of other questions first, then came to this set of sharply worded questions. I knew they were born of animosity to Christ and the Bible, but by this time I had become so leavened with the thought of being kind rather than merely wise that I found myself praising the thoughtfulness of the one by whom these questions were written.

I mentioned that the fine gentleman who had prepared these questions certainly deserved more than a few moments as a reward for his effort and thought in bringing them to us. I made several comments on his apparent sincerity and honesty, and on my willingness to spend hours if necessary with him in order that everything in his mind might be cleared. Then I concluded the question-and-answer service.

The evening's service continued without any unusual event or interruption. I did not know who the author of these questions was until a few nights later. Then I received another letter from the same man. In effect it said:—

"Dear Sir: The way you answered my questions the other night broke my heart. I was reared in a Christian home by a mother who loved Christ and the Word of God. Then I wandered. I found myself reading the product of infidels and sceptics until I finally concluded that Christianity was a delusion and Christians were all hypocrites.

"With this in mind I wrote that set of questions to stir up a little strife. But when you were so kind in your reactions to my scepticism, my heart was broken. I returned home from your meeting, fell on my knees by my bedside, and for the first time since my youth I poured out my soul to God. I told the Lord that now I believed in Christianity, for I had found a Christian. I further promised God that from henceforth I would never read another sceptical work. I would clear my home of them all, and turn back to the Bible. It was because of the way that you treated my mean letter the other night."

As I read this letter I could almost feel the goose pimples come out on my arms. My heart was humbled beyond words as I thought of how near I had come to putting up a verbal argument instead of giving a spiritual manifestation of Christ.

I cannot boast of having always conformed to the law of kindness in the years that have followed this experience, but I can testify that whenever I have done so, wonderful results have followed in the salvation of souls.

The Bible speaks of this law as follows: "And in her tongue is the law of kindness." Prov. 31:26.

Young's concordance informs us that the original word for kindness in Prov. 31:26 is the same word that is translated "loving-kindness" in Jer. 31:3: "With loving-kindness have I drawn thee." You see, the law of kindness is not a superficial garb put on from without; it springs from the heart, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5.) Loving-kindness draws men and women to Jesus Christ.

To understand what is meant by the law of kindness we turn to the teachings of Christ. He declared that God "is kind unto the unthankful and to the evil" (Luke 6:35), and adds the command, "Be ye therefore merciful, as your Father also is merciful." (Verse 36.) Of the merciful, Jesus promises, "They shall obtain mercy."

(Matt. 5:7.) The messenger of the Lord, in commenting on this scripture, says: "And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour, and shall be received into everlasting habitations." ("Thoughts from the Mount of Blessing," (1956), page 24.) It is despair that binds the soul in unbelief. It is loving-kindness, hope, and mercy that sets the captive free, having drawn him to the Master. These are inexorable laws that will help us win one hundred where now we win one.

We are exhorted: "In the advocacy of truth the bitterest opponents should be treated with respect and deference."—"Gospel Workers," page 373.

We cannot do this unless the Holy Spirit has shed loving-kindness in our hearts. Self will become ruffled and assert itself and mar the cause of truth, but "the consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal."—"The Ministry of Healing," page 494.

The law of kindness is the **conclusive**



The law of kindness will lead us to be loving and thoughtful toward the aged and the infirm, brightening their lives with assurances of our care for them.

argument. Jesus worded it like this: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13: 35.

If a Christian wife has failed to observe this law in the winning of her husband; if Christian parents have failed in heeding this command of God in the training of their children; if the godly husband is convicted by the Holy Spirit of guilt in this respect in his attempt to woo his companion to this truth, let them acknowledge their failures.

Let us look at ourselves only long enough to admit our guilt. Then let us look to Him who promises to put our sins in the depths of the sea. Let our failures be lessons for the future. May they challenge us to a closer walk with Him who alone brings the spirit of loving-kindness to maturity in our immature experiences.

Apology Necessary

While serving as pastor of a district in which there was an academy, I received a telephone call from the business manager stating that he was in trouble and needed my aid. Immediately I hurried over to the city in which he lived. After entering the building and ascending the winding stairway I entered his office. There I discovered a woman giving him the tongue-lashing of his life.

As might be expected, I sympathized with the one who was being abused. After listening to the woman's angry words and the man's poor, defenceless replies, I said to him, "If I were in your place I would not even stay here in the room with this woman." But that was not the right thing to say. I had inferred that she was guilty and he innocent. This only heightened her fury.

He and I made our way out of the room and down the stairway. Then the Lord caught up with me and I felt deeply impressed that I had not been kind. I had condemned this woman by inference. I felt it my duty to return and apologize, though I still was of the conviction that she was the cause of all the trouble.

When I suggested to the business manager that I had given poor counsel, he replied with some emphasis that he felt I had very **good** judgment. I told him that I must return and apologize to the woman for my remark. He replied that if I went back I would go alone. So he and I parted and went in opposite directions.

When I arrived at the room, I discovered that the woman had gone up another flight of stairs. Although it pained my soul, I determined to go on up and apologize, whatever the price. When I began apologizing, the woman treated me as she had previously treated the business manager. But by God's grace I endured it and made known my deep sorrow for the unkindness done to her. I suggested that since she had a heavy burden I would like to ask Jesus to take it for her. After some time she agreed, and I prayed. As I did so I felt deeply conscious of the presence of the Holy Spirit.

When I concluded the woman began to pray. Such a prayer I had never before listened to in all my ministry. She con-

fessed before the Lord and me that she was to blame for the whole matter. She went fully into the details of how it happened, how she had deliberately attempted to stir up trouble in the academy.

From that day onward this woman was one of the finest Christians in the entire church. This came about because I had apologized for my un-Christlike attitude toward her and had used the law of kindness. It taught her also how to apologize

and find mercy and peace. Oh, how Heaven longs for a reproduction of Christ's spirit in His professed children!

As Jesus looks down on His church and sees us burdened for our relatives and friends, it seems to me as though ten thousand angels are commissioned to impress our hearts that the law of kindness is the conclusive argument in winning others to this truth, and that they repeat tenderly, "Be ye kind one to another."

—"Review and Herald."



SABBATH SCHOOL LESSON HELP

H. W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, May 4, 1957

(Please preserve for reference)

SELF-DENIAL AND SACRIFICE

Much as fallen human nature dislikes the idea of sacrifice and self-denial, it is so intricately interwoven into the teaching of the Bible, and into the fabric of history, that both the Bible and history would be meaningless without it.

"Were you to blot the precept of self-denial from the Scriptures, and the need of it from human life, you would in so doing blot out almost every interesting passage in man's history," wrote the famous William E. Channing.

The extent to which sacrifice figures in Israel's worship is summarized thus: "In the Old Covenant there were many sacrifices; the official number annually no less than 1,273 (according to Numbers 28 and 29), and thus together from Moses to Christ nearly two million, apart from the unnumbered millions upon millions of private offerings (Leviticus 1; 3; 4; 5)."—Sauer, "The Dawn of World Redemption," page 140.

All this, before we enter upon meanings and explanations, adds point to the statement: "The plan of salvation was laid in sacrifice" ("The Acts of the Apostles," page 519), and to the fact that it was conveyed to Israel through elaborate ritual that continued for the faithful until Jesus appeared, and "by one offering . . . perfected for ever them that are sanctified." Heb. 10: 14.

In the New Testament the noun rendered "sacrifice" ("thusia") denotes primarily the act of offering, then the offering itself. Its uses apply to: (1) animal, or other legal sacrifices (Matt. 12: 7); (2) idolatrous sacrifices (Acts 7: 41); (3) Christ, in the sacrifice on the cross—"walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5: 2; compare Heb. 9: 23, 24).

Beyond this the word is expanded to in-

clude (1) the body of the believer as a living sacrifice to God (Rom. 12: 1); (2) the faith of the believer (Phil. 2: 17); (3) the gifts of believers to God's needy servants (Phil. 4: 18; compare Heb. 13: 16); (4) the praise of believers, offered to God continually (Heb. 13: 15); (5) "spiritual sacrifices" of all kinds, "acceptable to God by Jesus Christ" (1 Peter 2: 5).

The meticulous care, the regularity and repetition, the costliness, and the endless blood-shedding of the Mosaic sacrifices, may leave the impression of mechanical and laborious ritual. As centring and culminating in Jesus, however, sacrifice is inextricably linked with the love of God.

"Sacrifice is the first element of religion, and resolves itself, in theological language, into the love of God," wrote J. Anthony Froude. "Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian character. . . . Love will be revealed in sacrifice. The plan of redemption was laid in sacrifice—a sacrifice so broad and deep and high that it is immeasurable. . . . If we love Jesus, we shall love to live for Him. . . . For His sake we shall covet pain and toil and sacrifice."—"Christ's Object Lessons," pages 49, 50.

Three ideas involved in sacrifice as pertaining to the object sacrificed, are worth noting: (1) it was a **gift**, something brought to a superior being to whom homage is due (Gen. 46: 1); (2) it was **expiation**, or getting rid of sin (Lev. 5: 1-7); (3) it was **communion** between a man and his God. Read Psalm 51 with this in mind.

All Sacrifice Centres in Christ

In the New Testament all these meanings are caught up and expanded as the writers enter into those larger aspects in which Jesus was the offerer, the sacrifice, the priest. In Him they found the humblest penitent who needed no repentance, the most complete sacrifice who was slain

and yet lives, the one who ministered one final sacrifice for all sins and yet abides for ever a priest.

Whereas anciently sacrifices involved something slain and offered, in Rom. 12:1 believers are exhorted to "present your bodies a living sacrifice." This is because Christ "hath given Himself for us an offering and a sacrifice to God." Eph. 5:2. Whereas the endless "gifts and sacrifices" under a typical system "could not make him that did the service perfect, as pertaining to the conscience," under the antitypical system the comparison is made: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:9, 14.

In Phil. 4:18 Paul speaks of gifts brought to him by Epaphroditus, calling them "a sacrifice acceptable, well pleasing to God." From gifts to givers was an easy transition for one so consumed by Christian devotion that he could say, "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ." Phil. 3:8, R.S.V.

It was this overwhelming consciousness of what the sacrifice of Christ meant to the individual believer that suddenly created the unique Christian communion among the saints. In 1 Cor. 10:16 the apostle refers to "the communion of the blood of Christ," "literally, a participation in . . . the blood of Christ. The word 'koinonia' is an old one from 'koinonos,' partner, and so here and Phil. 2:1; 3:10. It can mean also fellowship (Gal. 2:9) or contribution (2 Cor. 8:4; Phil. 1:5)."—Robertson, "Word Pictures," Vol. IV, page 154.

Because of this personal spiritual participation of the believer in the sacrifice of Christ Jesus, there arose a united brotherhood: "They were all with one accord" (Acts 2:1; compare the same expression in Rom. 15:6—"with one mind") in the upper room, and "were all filled with the Holy Ghost." They preached Christ with amazing results because they gave themselves so utterly to Him.

Peter exhorts us likewise to "follow His steps: who did no sin, neither was guile found in His mouth: . . . that we, being dead to sins, should live unto righteousness" (1 Peter 2:21, 22, 24). Believers who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) are especially exhorted to deny ungodliness, and to "live soberly, righteously, and godly, in this present world" (verse 11).

At one time Mrs. White wrote: "I saw that the church has nearly lost the spirit of self-denial and sacrifice." ("Testimonies," Vol. I, page 115.) Whenever that happens it is because the church looks too little toward Calvary, and therefore loses faith in conquest through sacrifice.

WEDDINGS



SMITH-MARNS. At the Mont Albert church, Victoria, Geoffrey Ian Smith and Pamela Gloria Marns were united in marriage in the afternoon of Sunday, December 23, 1956. Both these young people have recently accepted the advent truth and are zealous witnesses both in their church life and among their associates. May God richly bless Pam and Geoff as they walk life's way together. J. B. Conley.

SINCLAIR-WALLINGA. A quiet but happy wedding was celebrated at Wynnum, Queensland, on December 20, 1956, when Brother Clarence Sinclair and Sister Armien Wallinga exchanged their marriage vows. Both bridegroom and bride are known to many in Victoria and Queensland. May the blessing of the one who celebrated the first marriage in Eden be with them as they establish another Christian home in Lota, Brisbane. S. W. Carr.

WELLS - STODDART. The Ipswich church was beautifully decorated by friends of Gladys Stoddart on December 6, 1957. Gladys is a new member of the church and entered on the arm of her father to exchange marriage vows with Roy Wells, son of Brother and Sister G. L. Wells. The bride was brought into the faith by the bridegroom, and solemnly pledged her life in service with her husband. The good wishes of a large circle of friends follow them as they set up home in Ipswich, Queensland. J. F. Hankinson.

EDGEWORTH - SHUTTLEWORTH. The morning of January 28, 1957, was the occasion of a very pretty and happy wedding, when Margaret Shuttleworth came to the altar to join Donald Edgeworth, who earlier brought her to the Lord. United in holy wedlock, they have set up a new home where we believe angels love to dwell. All join in wishing Donald and Margaret Heaven's choicest blessings and endless happiness as they walk life's pathway together. J. F. Hankinson.

GRIFFIN-ANDERTON. Harold Edwin Griffin and Rae Helen Anderton, two young people of the Tauranga church, North New Zealand, were united in marriage on February 20, 1957, in the tastefully decorated church. There were many relatives and friends present to wish them well as they began to walk life's road together and share its problems and pleasures. May God bless this happy pair and may Jesus always be a welcome guest in the home they will establish. T. L. Howse.

SKINNER-ANDERSON. A very happy bride and bridegroom met at the altar of the Albion church in the afternoon of January 28, 1957, to exchange marriage vows before God and in the presence of a large company of relatives and friends. Garnett Skinner and Julie Anderson of Brisbane are well known young people of the Adventist Church, being active in all youth activities. A joyous wedding breakfast following the service was an opportune time for the guests to express wishes for a happy future. We wish them Heaven's blessing as they continue the colporteur ministry. J. F. Hankinson.

PUCKEY - HILLS. In the morning of February 11, 1957, many relatives and friends gathered in the beautifully decorated church at Tauranga, North New Zealand, to witness the exchange of vows between Conely James Puckey and Heather Mavis Hills. Both of these young people are highly esteemed in the church, and as they set up their home at Otumoetai, Tauranga, we know they will continue to grace the church of God and be an even greater blessing. We wish this young couple much of God's blessing in their united life. T. L. House.

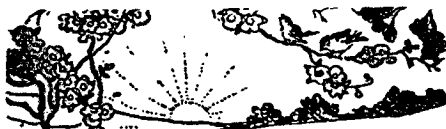
WATERHOUSE - MITCHELL. John Bryan Waterhouse and Joan Estelle Mitchell were united in marriage on February 26, 1957, in the Wairoonga church, where a large number of relatives and friends gathered to witness their exchange of vows. Bryan's parents live in Whakatane, New Zealand, but his mother, sister, and a cousin were in attendance. Joan is the daughter of Pastor and Mrs. C. E. Mitchell. Relatives and friends all join in wishing this young couple much of God's blessing as they walk together along life's pathway. Reuben E. Hare.

GAY-KONIG. The Spotswood church, Victoria, was the scene of a very pretty wedding on February 17, 1957, when Norman Gay and Lyerka Konig exchanged vows. Loving hands had very tastefully decorated the church for the occasion. Norman is the only son of Mrs. F. Gay of Brunswick, Victoria, and Lyerka, her mother and sister came to us from Yugoslavia about two years ago. Both families are highly respected by the members of the Spotswood church. We sincerely wish this young couple a pleasant voyage as they embark on life's matrimonial sea. Norman and Lyerka will be setting up their home in Melbourne, and we trust that it will be a haven of peace and love. Keith S. Parmenter.

BRADSHAW-POTTER. February 20, 1957, was a bright, warm afternoon in Mildura, Victoria. The newly built church, so neatly decorated and attractive, was almost filled to capacity as relatives and friends gathered to witness the marriage of Maxwell Terence Bradshaw to Jessie Lorraine Potter, the youngest daughter of Mr. and Mrs. Arthur Potter of Gol Gol. Max and Jessie were both charter pupils of the Mildura church school, and are well known and esteemed among God's young people. The wedding breakfast was an occasion of joyous fellowship when many good wishes for the young couple's future happiness were expressed. We wish them Heaven's richest blessing. H. Baird.

ROBBINS - WALL. In the evening of Sunday, February 20, 1957, relatives and friends filled the East Prahran church, Melbourne, to witness the wedding of Brother Maxwell Robbins and Miss Andrea Wall. Later, at the reception held at Tudor Court, over 100 guests joined in happy association to wish the young folk well as they commenced their united journey. This marriage brought together two of the oldest Adventist families in Melbourne. The bridegroom is the grandson of the late Brother and Sister McAinsh, of Windsor, and the bride the grand-daughter of the late Brother and Sister Jackson of Box Hill. As Max and Andrea establish their home in Melbourne we are confident that in this the third generation, their witness will be likewise true. J. B. Conley.

GILLIS-LEGGE. The beautifully decorated church at Waitara, N.S.W., provided a lovely setting when on February 28, 1957, Heather E. Legge and Douglas M. Gillis met at the altar to exchange wedding vows. Heather is the daughter of Mrs. A. Legge of Mt. Colah, and for some years she was a nursing sister in various hospitals. Douglas has spent seven years as a missionary in the islands. Both have been greatly blessed in their service. Following the bountiful breakfast prepared by the sisters of the Wahroonga church, a large number of relatives and friends farewelled the happy couple as they left, following the honeymoon, to set up their home in Warburton. May the Lord continue to bless them as they live for Him.
W. Gillis.



UNTIL THE DAY BREAK

BUTLER. At Hastings, New Zealand, Ethel Jane Butler, aged seventy-eight years, passed peacefully to rest on March 6, 1957. The resurrection hope comforted relations and friends gathered in the Hastings church and at the Havelock North cemetery.
M. C. Bland.

HOWARTH. Emily Howarth passed away February 27, 1957, at the age of eighty years, and now sleeps in the Broken Hill cemetery, N.S.W., until Jesus comes. Sister Howarth had not openly embraced the advent message, but in her own heart she acknowledged its truths and she loved her Saviour unto the end. So it was with confidence that we pointed her loved ones to the resurrection morning. Our sympathies go out to the son and three daughters, one of whom is Sister D. Sibley, the wife of our esteemed and respected Pastor Sibley.
E. M. Logue.

ROBERTSON. On February 14, 1957, Miss Fanny Robertson passed peacefully to her rest. Sister Robertson joined the remnant church about nineteen years ago, and from that time, though suffering pain toward the end, rejoiced in her Saviour and in the blessed hope of His return. She now rests in the Purewa cemetery, Remuera, Auckland (New Zealand), awaiting the glorious resurrection morning. To her sisters and brothers who will miss the sweet influence of her life we extend our sincere sympathy and trust that the same grace that buoyed up their sister may sustain them in this hour of their loss.
A. G. Judge.

ROGERS. March 3, 1957, witnessed the passing of another of God's servants in the person of Mrs. Isobel Rogers, who, at the age of eighty-two years, closed her eyes in peaceful rest. Though at times suffering pain and discomfort as the result of an accident a few years ago, she seemed always to live in an atmosphere of peace, and her life bore testimony to the reality of the promise of Jesus, "I will pray the Father, and He shall give you another Comforter." To her husband, Brother M. D. Rogers, and family we extend our deepest sympathy and pray that the God of all comfort will uphold and strengthen them in this hour. Sister Rogers rests until her Saviour shall call her to life everlasting.
A. G. Judge.

STEWART. Sister Eva Stewart, aged seventy-five years, of Boulder, W.A., passed to her rest on February 13, 1957. Through the ministry of Pastor Gordon Robinson and his mission staff the message of Christ and His coming was accepted by the Stewart family in Boulder City. Two sons, Pastor Wilbur Stewart of Sydney and Robert of Boulder, are left to mourn the passing of a loving mother. To the members of this respected family we express our sympathy. Our sister, after much suffering, now sleeps in Jesus until the glad reunion hour when life's shadows end in the glory of God's eternal day.
Gordon I. Wilson.

HYLAND. Eliza Tryphena Hyland of Tingalpa, Queensland, passed peacefully to rest at the Brisbane General Hospital on February 16, 1957. Sister Hyland was born in Victoria eighty-two years ago and she and Brother Hyland accepted the advent message more than fifty years ago at the Benalla mission conducted by Pastors Sharpe and Michaels. Brother Hyland we laid to rest only one year ago. One son, two daughters, sixteen grandchildren, and nine great-grandchildren are the losers through the passing of a real mother in Israel, but all have happy memories of a truly lovable, bright, and trustful Christian.
S. W. Carr.

MACKECHNIE. Mrs. Lilian Mackechnie was born in Richmond, Victoria, in 1866, and died at Heidelberg on February 5, 1957. Thoughtfulness for others, cultivated in youth during the pioneering days at Bunyip, was the ruling principle of her life. At Glenhuntly she heard the message of present truth under the preaching of Pastor E. R. Gane in 1936, and was received into the fellowship of the Glenhuntly church. In 1943 she transferred her membership to Mont Albert. Our sister loved the advent message, her Bible, and her Saviour. She leaves two sons and two daughters to mourn the loss of a mother who never spoke an unkind word or performed an unkind act. To these dear ones and their children we commend the promises of God's Word.
H. S. Streeter.

LOCK. It is with deep regret that we record the accidental death of Brother Earle M. Lock on March 1, 1957, at only thirty years of age. Earle was the youngest son of Pastor and Mrs. W. N. Lock of Adelaide, who were pioneer missionaries in Papua, where he spent the early years of his life. More recently he served in the Avondale Press, Cooranbong, and later at the Signs Publishing Company, Warburton, and for the past three years he was a logging contractor in Gippsland. Although not engaged in the organized work at the time of his passing, his interest was primarily in church life. He was one of our esteemed elders and our treasurer. He also took an active interest in the Juniors, and will be sadly missed as their teacher.

The crowded church on the occasion of his funeral was an evidence of the high esteem with which he was regarded in the district. We extend our deepest sympathy and love to his wife, Daphne, and three lovely little boys: Garry, Wayne, and Dallas, and also to his parents and family. After a service in the Moe church conducted by the writer our brother was laid to rest in the Moe cemetery until Jesus comes. At the graveside Pastor Roy Brandstater encouraged the relatives and many friends to look forward with confidence to the glorious resurrection morning when partings will be no more.
H. W. Gunter.

YOUNG GENTLEMAN requires full board in the vicinity of Parramatta to Epping, N.S.W. Ring YX 7273.

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A CAMERA (35 m.m.) and lightmeter were found at Nunawading after the Youth Congress. Owner, giving adequate description, can recover these articles by applying to Pastor R. A. Vince, 148 Fox Valley Road, Wahroonga, N.S.W.

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Assoc. Editor - CONSTANCE M. GREIVE

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BREVITIES

We are happy to announce that Brother G. Currow, the registrar and an instructor at the Australasian Missionary College, has had the Master of Arts degree conferred on him.

Friends of Pastor Arthur Mountain will be interested to hear that he recently wrote to a relative at Cooranbong from the home of a daughter in Glendale, California. He reported that he is still unable to eat or speak. He is fed through the nose, and by means of a breathing device and a hole in his throat, air reaches his lungs. Brother Mountain is able to get up, and is gaining a little strength, but he surely needs sustained prayer for the restoration of his health.

At the time of going to press, Pastor R. E. Hare is booked to leave on March 14 for the Coral Sea Union, where he will spend most of his time in the highlands, and return to Wairoanga on April 17. This is his usual trip to the mission field in the interests of the Appeal for Missions. As an engineer with a captain's ticket for fifty-ton ships and a knowledge of many other useful subjects, Pastor Hare is always very helpful to the missionaries, both in person and from his office.

From an overseas contemporary we learn that Pastor Eric Syme, whose wife was formerly Miss Cecily Kent, daughter of Pastor and Mrs. J. W. Kent, has joined the faculty of the South-Western Junior College in Texas, U.S.A., as an instructor in the Religion Department. Since his graduation from the Newbold Missionary College he has been engaged in evangelism in England and New York (with Pastor R. A. Anderson), and recently studied at the American University in Washington, D.C.

A few weeks ago, while at home with his parents at Goroka, New Guinea, Brother Alwyn Campbell was notified that he had won two scholarships which his twin brother Gordon won the previous year—Commonwealth and New Guinea Cadet, though his study will be in Education, whereas Gordon is taking Medical training. The Cadet Scholarships are awarded yearly to three Europeans and three Asiatics in the New Guinea Territory. Alwyn is already pursuing his study at Bathurst.

Among the organizations which rushed to the Austro-Hungarian border to assist the refugees on the failure of the Hungarian revolution, was Pastor J. J. Aitken, who accompanied two truckloads of food and clothing from Switzerland. Learning that what was required most was fresh fruit, he returned to Vienna for a carload of bananas and oranges. When they returned to the refugees' camp and drove up in front of the hospital and began to unload the fruit, children and adults swarmed around the car. Some of them had never before set eyes on such delicacies and had to be shown how to peel them. "Old men wept when they saw those precious fruits which are so common to children in the free world. To them it seemed to bring back memories of another day. To the children it brought smiles of joy for the first time since the beginning of the horror-filled days of the revolution."

Following his recent report for 1956, Brother W. P. Miller wrote on February 20 from Apia, Western Samoa: "This is just a short note to let you know how the Lord has blessed the school at Lalovaea this year. The enrolment at present stands at 502 and there are thirty-five enrolled in the high school section. In the top grades seventy-five are studying the Voice of Prophecy courses, and of course all the others are being taught Bible. The majority of the students are not Adventists, and they present a wonderful opportunity to the teachers. The children are breaking down prejudice far and near, and where our workers were once persecuted, they are now welcomed. Many of the high officials of the Samoan people are now favourably inclined toward our denomination because of the truths the children of their families bring home from school. The opportunity is here, God's promises are always sure. Only the reapers are needed to gather in the harvest that is fast ripening among the children of Samoa."

The presence of Brother Saimone Vula at camp-meetings has been at least partly responsible for soaring mission offerings. Last year Tasmania gave £600, but this year the amount was around £950. Whereas in 1956 a total of £1,400 was given in South Australia, the latest sum was approximately £1,700. Saimone is now attending the camp-meeting in progress in South New South Wales.

Changes in the offing are: Pastor W. A. Coates from Norfolk Island to Fiji, to fill the presidency of the West Fiji Mission left vacant by the transfer of Pastor C. Adams to Fulton College as Bible Instructor; an exchange between two evangelists, Pastor F. Slade of North Queensland and Pastor A. Macaulay of South Australia; Miss Mary Waterhouse of the North New Zealand Conference to Adelaide, where she will divide her time between the conference office and the teaching of business subjects in the central school; and Brother L. Ritchie of Victoria, appointed to the position of Assistant Publishing Department secretary, which was made vacant by the transfer of Brother G. Heise to Tasmania.

Hungarian Relief Fund

The following further contributions are gratefully acknowledged:—

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Maryborough (Vic.) Church	9 0 0
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Home Hill (N. Qld.) Church	9 0 0
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Total to date £2,146 8 1

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