



# Home Religion

**T**HE work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come today, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honour the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for transla-



MRS. E. G. WHITE



tion into the courts above when the last trumpet shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labour successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key, bringing

into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honour to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you

have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influence.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a

home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed.—“Review and Herald,” from “Signs of the Times,” Feb. 17, 1904.

was dead silence, then we heard John trying incoherently to speak. Then we heard a peculiar squeaking as we knelt, still with our eyes closed. I could stand the suspense no longer, and jumped to my feet to look at John. He was sitting there moving his left leg backwards and forwards along the floor, while the rubber soles squeaked with each movement.

Finally he found his voice.

“I can move my leg!” he said.

“Praise the Lord!” said Pastor Wooller, and we all echoed his sentiments.

In that initial moment of anointing, John later said that he felt as though a red hot poker had been passed down his left side. Pastor Hollingsworth, who had been holding his hand at the time, remarked that he had felt the warmth. Previously John’s left side was cold and clammy to the touch and a grey-white colour. Now it was a normal healthy pink, and warm. And Pastor Hollingsworth also said later that as John was anointed he had wrenched that previously dead hand from his grasp!

Pastor Wooller then asked us all to leave the room. A few minutes later when he called us back John was walking. He took six steps holding the minister’s hand. Such a prayer of thanksgiving was then said! Immediately afterwards John announced that he wanted to go home. We were a bit disconcerted, but I went off in search of the sister.

“My husband is walking” I said to her, “and wishes to go home.”

“Walking?” she said blankly. “But he can’t be!”

“He is!” I assured her.

“This I must see for myself,” she said.

Together we hurried back to the waiting group.

Not by a flicker of expression did the sister show her emotions, instead she bundled John into a wheel-chair and put him back into bed.

The following day the family went to see him. He had walked unaided approximately sixty yards to a bench on the veranda, and was waiting there for us. We were thrilled to see that control of his hand and arm was gradually returning. Three days later he was given a stick to use, but soon discarded it. The following Saturday night saw him climbing twenty-four steps unaided when the hospital allowed him to go to “The Best Saturday Night in Town.”

As we walked to the entrance to the hall we could hear the usual hum of conversation, but as we walked in through the only doorway, which incidentally faces the audience, there was an audible gasp of amazement, and complete silence as all eyes were fastened on John’s progress to his seat.

When Pastor L. A. Dyason came over to speak to John we were all delighted to watch John lift his left hand high above his head. Within ten days from the anointing he was discharged from hospital, where the doctors had given God the glory. Five weeks after the anointing, he was on the roof of our home painting. He also went a four-mile hike and joined in

## Another Miracle for Redhead

DAPHNE COX

A year ago I wrote telling our readers how my husband had been brought back to life after being anointed. Then he had been in a coma from which the doctor said he would never regain consciousness. But the Lord had other plans, and when the doctor returned after that anointing my husband was fully conscious.

However, the Lord did not see fit to give him back the full use of his limbs at that time, and for the next eighteen months John was paralysed down the left side.

During this period he was sent to the Mount Wilga Rehabilitation Centre, Hornsby, where the doctors tried unsuccessfully for seven months to make a contraction that would enable him to walk. Eventually he came home in a wheel-chair, with his left side still completely dead.

After being home a month he had a sudden severe pain in his head, and his pulse dropped to forty. I immediately contacted the doctor who, fearing another stroke, sent him straight back to hospital. There he made a quick recovery from pain. A week later an orthopedic surgeon examined him. In relation to that dead left side, he told John that he could do no more, then said a very strange thing for a doctor in a government hospital, “If you believe in God, I suggest that you pray.”

John did not tell this doctor of the many prayers that had already been said, of the special prayer services that had taken place, or of that previous anointing. Instead he contacted the ministers and asked them to anoint him again.

And so, on the evening of March 21, almost eighteen months to the day after that first anointing, Pastors H. W. Hollingsworth, K. J. Wooller, and T. A. Anderson, and Brother J. B. Cox, senior elder of Hamilton church, met our family in a small hospital room set aside for our use.

Pastor Wooller, the officiating minister, held a private talk with John, before calling the remainder of the company into the room. The ministers knelt closest to John with the family in the background. Then we all prayed in turn that if it were the Lord’s will, He would heal John and restore him to full health and activity. It

was a solemn service that had been preceded by much private prayer and preparation. All realized the responsibility of not being right with God or of leaving sins unconfessed.

I had done much prior study on this subject. For hours I had searched the “Testimonies,” reading everything that had any bearing on the anointing of the sick. There I learned much that surprised me, and it is a study that I would recommend to our readers.

After each one present, from the oldest to the youngest, had prayed, Pastor Wooller anointed John. Our eyes were closed, yet somehow I saw through my closed lids a bright light. I was conscious of a feeling of great awe, and I knew the light I had seen was none other than the presence of the Lord Himself. For a moment there



Brother Cox holds up the arm that had been paralysed and helpless.

the races at the young people's club picnics and socials.

A few days after the anointing I told our local doctor all that had transpired. I felt it was only right, as he had sent John to hospital. When I had finished the story he was delighted, and said the recovery was amazing. Later, John visited him and he repeated these sentiments. Immediately I said, "Doctor, I am writing a story on the way the Lord has cured my husband. May I quote you as saying the recovery was 'amazing?'" "Certainly," he replied. "It IS amazing!" The hospital doctor told John the healing was "a wonderful testimony to the power of God." Within a day or two this same doctor invited Pastor Hollingsworth to his home to ask about the anointing ceremony. Pastor Hollingsworth visited him for two hours, to their mutual satisfaction.

Our family can see many reasons why the Lord did not heal John completely at that first anointing, and we are confident that He healed him at the right time.

And for ourselves this past twenty months has been a wonderful period. We can never thank enough all those who rallied round us so wonderfully. Those who gave us food, clothes, and money, those who took the family in for a rest while John was in hospital after the stroke, those who took us away for a much-needed holiday, those who sent me to the Sanitarium when my nerves had given way under the strain, and the ones who cared for our children and our home while I was there. The ones who faithfully, every Sabbath, took us to church, so that we could still have the joys of fellowship, not only in Newcastle, but in the Hornsby area, when John was at the Rehabilitation Centre; to those who showed us the thousand and one acts of love and kindness which helped so considerably; to the ones who have prayed with us and for us, and who never gave up hope with us that he would one day be cured, to all these we can never express our gratitude.

Shortly after John had the cerebral haemorrhage that caused the hemiplegia of the left side, my parents overseas were worrying about us, but when they knew the way folk were rallying round, their minds were set at rest. Really they need not have worried, because the Lord has been with us all the way.

### Student Colporteurs

During the summer vacation in South America 670 college students went out as literature-evangelists. The division Publishing Department secretary reports: "Twenty-two of these are Indians in Bolivia. They are having outstanding success among the silver and tin mines. They take the order and collect from the treasurer of the mines upon delivery. Some of these students reported 30 million bolivianos' worth of orders in one month, which is about \$5,100 in U.S.A. dollars [£2,500 in English currency]. From Chile comes the news that a lady delivered \$3,300 [£1,650] worth of literature last month."



## Around the CONFERENCES

### Advent Joymakers

K. E. SATCHELL

*MV Secretary, Greater Sydney Conference*

"The happiest day of our lives!" was the sincere summing up of the day's activity.

It all started with the young people of Sydney's Northern Advent Youth Fellowship voicing the desire to live out their 1958 slogan "Bring Christ to Your Community." The committee went into action, and thrills followed. June 8 found stickers bearing the words "In Jesus' name, Advent Youth, Joymakers," being stuck over the cars. The destination was Caroline Street, Redfern, the heart of Sydney's worst slums.

The accordions played "Jesus is the Joy of Living," and children spilled out into the streets. Faster and faster and more and more they came as "Joymaker" badges were given out and the stories came from enthusiastic fellowship youth.

June 15, one week later, we were back again with the same enthusiasm from the children and the parents. This time a real surprise brought excitement to a high pitch as each Adventist youth went with kiddies to their homes to seek permission to go picknicking into the bush the next Sunday. Fifty-six highly excited children, most never having heard a bird sing nor seen a horse or a cow, signed up as ready to come.

June 22 found Caroline Street abuzz as nine cars driven by our young people filled up with children and headed for Cattai Creek some fifty miles away. What a day for these underprivileged youngsters! When let out of the cars in the open paddocks they just ran and ran in circles like caged animals finding freedom.

The organization of games, bush walking, and serving of wholesome meals was magnificently carried out by our youth who were by then basking in the joy of bringing Christ into the lives of others.

Fifty-six tired, dirty but extremely happy boys and girls were delivered back to their parents having found new friends and a glimpse of a new sense of security. As for our own "Joymakers," this is what they had to say:

Fellowship Secretary Carole Carlson: "Tremendous fun. Let's do it again!"

Fellowship President Don Halliday: "It gives one a feeling of satisfaction to be following our Master who went about doing good. These children at Redfern live in such depressing surroundings that it is a pleasure to take them for a few hours to a different environment."

Transport Officer Arthur Geelan: "The response of the children has been heart-warming, perhaps summed up best in the

words of one somewhat grubby little boy who tugged at my trousers when we were organizing the transport on Sunday. 'Hey, mister,' he said, pointing with possessive pride to one of the stalwart Fellowship young men, 'I want to go with him. He's my teacher.'"

Fellowship Committee Member John Bagnall: "The children were like children everywhere—lovable little rogues who thoroughly enjoyed every moment of the day. It was amazing to see them respond to the little love and attention we were able to give them. These are things which I fear, in many instances, are lacking in their own homes."

### A New Evangelistic Approach in Rockdale Campaign

JOYCE TOTENHOFER

Everything was hustle and bustle at the new Masonic Hall in Rockdale, Sydney. We were busy with preparations for an interesting experiment.

"How many chairs do you think we ought to put out?"

"I'd say about thirty—remember it is only a comparatively small school here."

Prior to the opening of our mission we had planned an after-school programme for children, titled "The Happy Hour," and we wondered what the response would be.

But we hadn't long to wait!

Such a crowd, descending all at once, every available helper was fully occupied—half of us registering the youngsters, the men folk placing extra seats, till all of 170 were settled.

And how those children enjoyed themselves! It did our hearts good to see them. Eager ears listening to Miss Pedrana dramatizing a Bible story; eager eyes watching Brother Mel Skinner's captivating lightning sketches; eager hands waving to respond to a quiz, and eager voices lustily singing of a Saviour's love. As we said good-bye to the last of the children at the close of an hour, we were tired but thrilled.

"See you tomorrow," they chorused. And they did.

Each day the children were encouraged to win points for their work and the main prizes were to be presented at the opening of our mission on the following Sunday, when we hoped they would bring their parents.

Sunday again found a group at work preparing the hall. We all had lots of questions—some spoken, many unsaid. Would folk in Sydney come out to an

afternoon mission programme? How many of the children from the "Happy Hour" series would bring their parents? Were all the choir members ready? How grateful we were for the faithful support of our lay folk, as well as the loyal and untiring work of the team which has supported my husband in the preparation for the opening of our Community Programme Series in Rockdale, namely, Brother Ray Trim, the music director; Pastor Basil Bobin (Pastor Bobin has now transferred to South Australia and Pastor Evan Tucker has joined us), and Miss Iris Pedrana—our charming and efficient hostess at the meetings.

The opening subject of Archaeology attracted a full hall for the afternoon session, and another good congregation in the evening. Many favourable comments were received regarding the programme, and especially the music. A popular feature was the attractive display of Pitcairn Island souvenirs, made possible by the helpful co-operation of Brother and Sister F. P. Ward—former missionaries on this interesting island. They were kept very busy answering questions, and many friendly contacts were made in this way. The Mayor of Rockdale, Alderman Jones, gave a short address of welcome and made presentations of prizes to the children from the "Happy Hour" programmes, and also to the largest family group attending.

On the third Sunday, the subject of "Why I know There is a God" was presented to an audience of 500, and the film "One in Twenty Thousand" was shown as a feature. By this time the names of 350 folk had been received, and the weeks were busy with making brief visits. One lady commenced attending church regularly at this stage, and she has since requested baptism.

Availability of halls is becoming an ever-increasing problem in Sydney. We trust that the time may not be far distant when the denomination will have its own evangelistic centre in this great metropolis. Rockdale is well named, for two previous missions have indeed found it stony ground. We probably would not have chosen to run a campaign there, but the Lord opened the way when the new and attractive Masonic Hall was made available to us, and so we were confident that He meant this area to be worked again. Already we can see why. An English family had moved to that vicinity only two weeks before the mission opened. They were attracted to the opening programme, and have not missed one meeting since. Now they have stated their decision to attend church. The husband was a smoker, but the film on lung cancer proved sufficient incentive for him to break the habit.

The response indicated during our weeks of two sessions encouraged us to continue the meetings in the afternoon for the remainder of the series. With the approach of winter and the serious competition of evening TV programmes, the whole team felt it warranted a trial, and the results have been interesting. We have found

that the afternoon meeting is not nearly so convenient for our church members, and we have missed their strong support. However, the interest of the public has been quite well maintained, and a good number are now having regular studies in their homes. As well, some back-slidden members have been inspired to attend church again.

An altar call was made following the presentation of Christ's second coming. Our hearts were made joyful as some two-thirds of those present came forward in response to the call to be ready for that great day.

In this area there seems a particularly strong interest in Spiritualism. The opening advertising attracted some of these folk and the subject of astronomy brought more along. Some have continued attending regularly. How we long to see them break away from their former beliefs!

On Mother's Day week-end special tribute was paid to the mothers, and a gift was distributed to each one present. Senior members of the community were also honoured and the offering was donated to the Senior Citizens' Centre Fund. We thus became the first church group in the district to make a contribution to this worthy project.

We long to see more folk responding and rejoicing in the same happiness that we have found through a knowledge of truth for these times. Will you pray for the work in this vast and needy city?

At the time of writing, we have just heard that we are to transfer to Queensland at the conclusion of our mission meetings in Rockdale. We have had a very happy time in Sydney and are grateful for the evangelistic experiences we have gained. We look forward to the opportunities for service in a new field of labour, and pray that we may always be just where the Lord would have us.

## *Onward in South Australia*

D. A. MORGAN

From Mt. Gambier in the south-east of South Australia to Cummins on the West Coast we have good, encouraging reports of the progress of the work. Our band of workers is not large, but they all are working vigorously, and we are a united, happy team.

At Mt. Gambier Pastor Ken Bullock and Brother Adrian Peterson are very pleased with the good attendances at their mission in the Civic Hall, and the prospects are bright for a good harvest there. Pastor and Mrs. Bobin and their little daughter, who have recently come to us from New South Wales, have located at Murray Bridge, and are caring for the surrounding districts, going as far afield as Mannum and Copeville. At Murray Bridge we have a church school and Brother Cedric Powrie is the headmaster.

Pastor Howard Rampton has commenced a public mission in Cummins, a small town on the west coast, and we have all been both surprised and pleased

at the interest which was not only manifested at the commencement of the series of addresses, but has been growing as he continues into his fifth week. Previously, attempts to gather an audience had proved fruitless, but evidently the seed has been sown and now we look forward to an addition to our Adventist family there.

Pastor and Mrs. Frank Pearce are at Port Augusta, which has been called the front door to Central Australia, and they have under their care an almost brand new little company of believers, who under the previous ministry of Pastor Stanley and Brother Adrian Peterson, were raised up from a public effort in that town. Pastor Pearce's territory takes in the quickly growing industrial city of Whyalla.

At Port Pirie, Pastor C. R. Stanley and Brother Athal Tolhurst are endeavouring, by the grace of God, to penetrate the apathy of that great industrial centre. As an aid to breaking down prejudice and helping the children, a Christian's Vacation Bible School was organized. This enterprise was loyally supported by the church members, and during the week that this school was conducted, 130 young citizens of Port Pirie were enrolled. We believe the good which was accomplished cannot be measured immediately, but we hope that it will bring forth a hundred-fold.

At Berri, on the fertile banks of the River Murray, Brother and Sister W. J. Watson have the care of that church, and a very large surrounding district. Brother Watson reports that the Berri church is inadequate to accommodate the membership and he himself is working at full capacity giving Bible studies to interested folk in that area.

Brother and Sister W. I. Marr are working in the Barossa Valley, and their field is Angaston, Nuriootpa, Gawler, and the rich vine-growing district which surrounds these places. Brother Marr has a number of interested folk with whom he is studying, and expects to have quite a few for baptism later in the year.

In the metropolitan area, we have Pastor John Wade at the Adelaide City church, with Pastors Bullas, Butler, and Slade sharing the responsibility of the seven other churches in this city.

Our New Australian family in Adelaide, now numbering more than 100, is cared for by Pastor C. H. Rieckmann. We are very happy to have this large family of believers in our midst, and we expect it to grow in numbers and in strength. Pastor and Sister Rieckmann are very happy in their work, but you can appreciate the fact that they have many real problems to meet in finding homes and employment for these folk who are strangers in a strange land.

Pastor and Mrs. W. H. Stevens, who are old friends to many readers of the "Record," are living in retirement at Tickera, and I know they would wish me to convey to all their old friends Christian greetings. At Kadina Pastor and Mrs. A. R. Barrett are giving their services in caring for the local church. Recently the members of that district raised the money to build a

new and commodious house of worship, and we hope soon to have word that it is ready for dedication. This pleasing edifice will give new heart and courage to our members in the Moonta-Wallaroo-Kadina districts. Brother and Sister A. R. Hiscox are living at Wallaroo, where Brother Hiscox is teaching for the South Australian Education Department, and renders valuable service to the conference through church and visitation work.

We are not free from problems and difficulties, but we have the quiet assurance that God is blessing the efforts which are being put forth in His name, and we seek an interest in your prayers.

## How I Found Christ

BOB FAYERS

Several years ago the name Seventh-day Adventist was unknown to me. Life was not at all satisfying, and I could never fathom why this should be so. Movies were my chief source of entertainment; a little smoking and wine drinking kept me in touch with modern trends of social behaviour. There was, of course, a certain thrill and satisfaction in being part of the surging life of London, but true, lasting contentment, pleasure, and peace were never mine. My restlessness gave growth to an urge to see new faces and places, and seek opportunity and adventure in another land. Australia was my choice, and having made sure that my mother understood how much I appreciated her love and help, I sailed away with new hope flooding warmly into my heart.

On my arrival in Australia my aunt took me into her home and soon set her love for souls into action on my behalf. She invited me to go to camp-meeting with her and also to the "Best Saturday Night in Town" programme. I accepted both invitations, and in that one day my life was coaxed out of its miserable rut, and turned into an open path where joy and peace settled down on me, edging out the old restlessness and dissatisfaction.

In the following months I attended a mission in Melbourne and "Best Saturday Night" programmes as well. My first con-

ception of God had been that of a powerful Being controlling the universe and caring for saintly harpers enthroned on silver clouds. This of course was all changed in time, and I yearned to know more of the Word of God, and listened eagerly to the weekly studies on Daniel and Revelation.

My new findings went home to England. My mother was the only member of the family to give any real heed at the time. She joined the Baptist Church and began reading "Desire of Ages." Later my brother was baptized into the Baptist Church, followed by my sister the following year. In that same year I was baptized by Pastor J. B. Conley at the Camberwell Town Hall mission. The Avondale Symphonic Choir was there to provide rich melody as we new converts made our way through the "doorway" to the church.

Twelve thousand miles was not too far to travel to find the Lord. At the Youth Congress in 1956 I felt called to begin preparing to be a harvester for God. Finally I enrolled as a student at Avondale, and am now enjoying association with young people from many lands. Though I am a stranger here, in a sense, I feel at home with God's people and I treasure the promise, "In My Father's house are many mansions. . . . I will . . . receive you unto Myself." That will be a grand last journey.

## From the Voice of Prophecy Mail Box

Every day to the mail box of the Voice of Prophecy come many thrilling letters which endorse the power of God through radio. Here are a few excerpts:

"Because of some tragic events, I was a very unhappy and miserable person; I could feel myself becoming bitter and resentful. While I knew it was wrong to feel that way, I was helpless to overcome it. Then it was that I really started to pray. Your Bible course was soon brought to my attention, and for the first time in my life I am now learning the Bible and finding the real truth and happiness. I shall always be thankful to you fine people for the part you have played in bringing light into my life."

### From a Queensland Student of the Bible Course:

"With a glad heart I do thank you very sincerely for these wonderful lessons. They have been such a great help and have explained the Scripture so thoroughly and yet are so simple to understand. I must admit I did find many passages of Scripture hard to follow, but now, thanks to your lessons I can read my Bible and understand all, and have learned to compare references. I love to read my Bible."

### From a Sydney Student:

"It is with much regret that I complete the last lesson of this absorbing Bible study course, Faith for Today, as I feel

I am only on the threshold of gaining insight and understanding of the Scriptures. I sincerely hope there will be more of these courses to follow, and will be looking forward with great pleasure to further studies. Many thanks and blessing to all responsible for the Voice of Prophecy. It may please you to know your work has sown the seed of faith in yet another otherwise spiritually barren life. Enclosed please find donation."

### From a TV Listener:

"I am a devout believer on the Lord Jesus Christ myself and so are my two daughters, and we would not miss your session each Sunday for anything. Please forward me your booklet on Faith for Today, as advertised, as we are all deeply interested. 'How to Understand Your Bible Better' should be very educational."

### From Victoria:

"Please send me your book for the month and the 'Voice of Prophecy News' as that is my church service. I have learned more in my two years with the Seventh-day Adventist Church than in all the rest of my life beforehand, and I have read my Bible daily for forty years. To date I have given thirteen Bibles to others, beginning with my own family, and in most cases they are greatly appreciated."

### From New Believers:

"My wife and I wish to express our heartfelt thanks for the broadcasts which we listen to every Sunday. We have derived great benefit from them, especially as we have just recently become Adventists, after years of truth-seeking."

### From a Sydney TV Listener:

"You have no idea what a blessing your programme has been to me. I would very much like to obtain a copy of the Bible Course and the recording. I would never have known about your programme and the Bible Course only for my sister buying me a TV set."

### From a Book Lover:

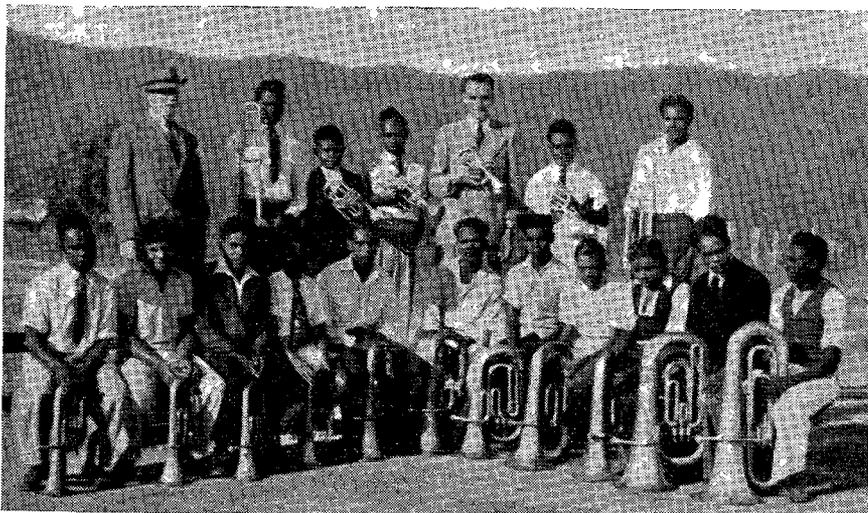
"Please send us two copies of the 'Bible Pastime Book.' I received the others yesterday, and they are truly beautiful. I read them to the children, and Hubby and I enjoy them just as much. We just love your 'Story Hour' session. There is no other to equal it on the radio, and certainly we do need something like that for the upsetting times of today."

### From North Queensland:

"I am finding the studies on Daniel and the Revelation very soul-satisfying and intensely interesting. I now am a regular attendee at the Sabbath school and service at both Malanda and Milaa. I find much joy in worshipping and studying with sisters and brothers in the message. Many thanks for all you have done for me in bringing this message to me through the Junior, Senior, Faith for Today, and lastly the Daniel and the Revelation studies."



Bob Fayers



The Mona Mona brass band provides music for an outdoor show in Cairns.

## Mona Mona

MISS DOROTHY M. ROWE

sends a report in rhyme

Set up in mountains jungle green,  
Where sun comes up in shimm'ring  
sheen,  
And winding creeks go rushing by  
To join the Barron River high  
Before it plunges, roaring down  
To gorge and valley, canefields and  
town.

Here "mikelu" has come along  
With saw and hammer, gospel song,  
To home of "jumma," weird curlew,  
And butterflies of royal blue.  
Here to fight with "gwengen" dread  
And superstition's ugly head.

Some help the sick, injections give,  
And teach the mothers how to live;  
While others teach the girls to sew  
And make their clothes last while they  
grow.  
The house-girls play a helpful part  
And learn the culinary art.

The men work might and main with  
wood;  
They cut and build—as all men should—  
Some ride the horses, dip the herd,  
Then stockwhips crack and shouts are  
heard.  
The boys learn how to make their toys,  
Neat dovetail joints—good work for  
boys.

At school they all excel in art—  
It seems to be of them a part—  
To draw and write, to sing and play

Makes them happy all the day.  
They have a small percussion band;  
The children think recorders grand.

The children come to Sabbath school—  
At least one hundred is the rule,  
From babies to eleven years.  
Their harmonies bring one to tears.  
They love to sing that "God made Me,  
And He made all my family."

The choir sings anthems old and new  
With voices ringing clear and true.  
The band plays hymns and marches  
bright;

On Anzac day it sounds just right,  
When in Kuranda town they play  
And help to make a better day.

Some hearts are still as dark as night,  
While others shed the gospel light.  
To hear them sing of Jesus' love  
Is like the harmonies above.  
To hear Dan preach would stir your  
heart  
(From Hansen's scars he'll never part.)

We witness here to different lands  
As tourists come from many strands.  
They see the change in native ways—  
The clean-kept houses, happier days.  
We pray that God will bless us here  
While working for these people dear.

N.B.—"Mona Mona," short "o" as in  
"hot." "Mikelu"—white man, a three syl-  
lable word "mik-a-loo." "Jumma"—all  
kinds of snakes. "Gwengen," the devil;  
pronounced "gwen-gun."

## Mona Mona Mission

A cheery voice now still speaks to us from a letter written by our late beloved Pastor N. A. Ferris to Miss V. Rogers while she was acting editor of the "Record." The letter was written on July 2, five days before Pastor Ferris was killed in a car accident, as mentioned in our last issue. He says:

"It is a long while since I have written to you, but I have not forgotten the very interesting letters which we used to get from you years ago when we were missionaries in the islands.

"Mona Mona is not as interesting as were the pioneering days in the Solomons, but for all that we find ourselves as busy, or more so, than in those former days. Mona Mona is, of course, an interesting place, though different, and we are seeing some results.

"Towards the close of 1957 we had two baptisms, one of candidates from Mona Mona itself, and the other of Kuranda people. The Kuranda church is made up of ex-Mona Mona residents, men and women who were boys and girls in the days of Pastors Branford and Borgas, but who have now received their exemption and are free citizens of Australia. Really, it is a lovely church, and to see it grow is an experience. It is a reward for the years of heartache and service which have been spent in this area.

"Last Sunday we had a unique experience in that we organized sports for the natives of Mona Mona. Many hundreds of people gathered from the surrounding districts, and all expressed appreciation for the entertainment of the day.

"Four new homes have been built for the larger native families. These are much bigger than the old cottages, and it is a satisfaction to see how well the women are caring for them, with floors covered or painted and curtains on the windows. This is really an improvement for these folk.

"The staff are all busy in the various departments. In fact there is seldom an idle moment. Nor are we isolated as so many of our good folk down south are led to believe, for we have many visitors from all parts of the world calling here, and regular tourist trips each Sunday.

"We did appreciate the visit of Pastors Scragg, Cherry, and Richards during our Week of Prayer, which was held immediately after the North Queensland camp-meeting."

## "Signs" Racks Pay

WILBUR A. STEWART

Have you ever operated a "Signs" rack as a missionary project to reach the passers-by? If you haven't then why not give the idea a try?

Some years ago when visiting our churches in North Queensland in the interests of the Voice of Prophecy, we were delighted to see a goodly number of "Signs" racks on railway stations in that

field. On inquiry, we learnt that the literature placed therein was eagerly sought.

Soon after returning to Sydney, we tried to put the plan into operation on New South Wales railway stations, but the Railway Department would not consider it. However, in 1957, when the Signs Publishing Company introduced to the field a new metal "Signs" rack, we resolved to make a further attempt to get our truth-filled literature before the travelling public. Whilst the Railways have not opened to us to date, the Transport Department has, and the credit for this goes to an enthusiastic Sydney layman, and it all came about because Brother Wiggins, the man concerned, did not accept the first "No." He went back a second time, assuring the department that the racks would be regularly cared for, and God rewarded his faith. In four areas racks are being regularly supplied with literature by this man of vision. Already 5,000 "Signs" and other carefully selected literature have been placed in these racks.

Let us introduce you to another man of like vision. Brother Lane is an exemplary missionary leader in one of our smaller churches on Sydney's North Shore. He has two "Signs" racks out working for Christ. Both of them are in stores and one of them is to be found in a chain store. In a letter from this live church officer only this week, he tells us that if they had the funds they would like to operate another six racks.

Here this goes to print, Mount Colah church will have at least four of these literature racks operating.

Some good folk tell us it cannot be done. Other brethren, not knowing it cannot be done, go and do it, with not one rack, not two and not three, but four, with more to follow. But, say, what is your church doing? What are you doing? Elders, missionary leaders, young people's leaders, why not order a few racks and put them to work? Many members would be delighted to order a quantity of "Signs" to keep your racks supplied. Yes, the "Signs" rack idea is a good one, but remember it must be cared for regularly.

During the month of August, while the "Signs" are offered at a reduced price, why not place your order for a quantity of our prophetic weekly. We know not which shall prosper, this or that. Let's win souls through a freer circulation of the "Signs."

### Do "Signs of the Times" Pay?

Sometimes we are confronted with the question whether it pays to send the "Signs" to friends, relatives, neighbours, and associates. Some papers go into the wastepaper basket; some are left unopened—all types of reasons present themselves. But what is the charter to the church? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. "Cast thy bread upon the

waters: for thou shalt find it after many days." Verse 1.

Here is an experience that came to us recently in one of our exchanges (the "Central Union Reaper") which is worth remembering. It was related by Mrs. Robinette, now a member of our Springfield church in Missouri.

At the age of ten she joined the Baptist Church because it was convenient to her home. Her mother was a Church of Christ member. Within a year she was taken to a country community where she occasionally attended the Church of Christ. By the time she was fifteen she became interested in the Church of Christ doctrine as opposed to Baptist for the sake of argument. By the time she was a senior in high school she had become a reader of the "Signs," having found several copies in her grandfather's house. The little book "Judy Steps Out" and articles on evolution attracted and held her attention, and she became interested in the Adventist Church. But she had no encouragement at home, as our nearest church was fifty miles away.

In 1950 when she went away to college she did plan to seek out an Adventist church and attend the meetings; but college offered study, social activities, trips home, and a variety of other things which caused her to postpone looking for the church till some future time. She did, however, preserve her "Signs of the Times" as of possible future value.

In 1953 she married a young man who was a Presbyterian, and the following year they went away to the Philippine Islands, while her husband served in the armed forces. Here again the time did not seem opportune. The worldly situation crowded thoughts of religion into the background, but they did attend the Lutheran church because of an attachment to the chaplain.

Returning to the States, the husband took to pilot's training, while all the family not only did not attend church but also forgot about the Adventist Church. But God works in mysterious ways. Their baby became ill with epilepsy complicated with whooping-cough. Doctors and medicine over a four months' period brought no relief for the child or for the anxious parents.

"In this long-drawn-out affair I found little comfort in relatives," Mrs. Robinette writes. "After three months I remembered the 'Signs,' about twenty-five old copies dated 1949 and 1950, in mother's attic. I resurrected them and began to read. I read every article they contained, and in many of them I found a special application for myself.

"My interest in the Adventist Church grew. I wanted more information. I searched the city public library for any book by Ellen G. White. I had a vague idea that she had some connection with the church. Finding a copy of "Patriarchs and Prophets" I took it home with me to Malden, and eagerly read it right through once and started over again when light burst upon my mind. Searching through the small library at Malden I found 'Bible Readings,' the only Adventist literature

there. I studied it and became convinced. I studied these things to the neglect of my housework while my husband was flying. One day after about a month's intensive study I gave my heart to God in my own house, by myself, and promised to keep the seventh-day Sabbath."

Let us not be discouraged if the seed lies dormant for a time. The Lord's messenger has stated that the time is coming when thousands will be converted in a day, and that it will be largely through the literature they read. God sees the end from the beginning, and just when needed most, those eight-year-old copies of the "Signs of the Times" brought the hope and comfort and enlightenment this precious soul was praying for.

### News Flashes from Japan

- There are eighty-five Sabbath schools and 6,771 members in Japan and Okinawa. Branch Sabbath schools number 124, with an attendance of 3,000.
- The church membership in Okinawa has almost doubled in the last two years, leaping from 117 to 203. The membership for the whole Japan Union Mission has now passed the 3,600 mark.
- The Tokyo Sanitarium and Hospital with eighty beds has at times to put up temporary beds in the hallways. Plans are made to erect another wing, this one to be entirely for tubercular patients.
- The Ingathering campaigns have given us the friendship of some of Japan's leading financial men, who heartily endorse and support our church endeavours.
- The Japan Missionary College has an enrolment of nearly 400 students, including the elementary school there.
- The publishing house recently brought out a new edition of the church manual, and "Messages to Young People" and "Ministry of Healing" for the first time. The monthly edition of the "Signs of the Times" in Japanese has a circulation of nearly 30,000.
- Plans are nearly completed for building a three-storey evangelistic centre in the city of Osaka, with a population in the greater Osaka area of 4,500,000.
- The largest TV station in Tokyo has several times featured our church work over its network.
- One in nearly every twenty members of our church throughout Japan and Okinawa is a colporteur.
- One colporteur sold a magazine to a young man who in turn encouraged twenty-five others to attend church with him. Twelve of this number are now preparing for baptism.
- The film "One in Twenty Thousand" with wording in the Japanese over the tape recorder, continues to gain new interests as it is shown to audiences large and small.
- A new junior high school has been opened on the island of Okinawa with thirty students in attendance. At present Sabbath problems are being encountered constantly by our students in the city high school.

# You Can Be a SOUL-WINNER with "SIGNS OF THE TIMES"

## INTRODUCTION TO THE MESSAGE THROUGH THE "SIGNS"



Mrs. Lendon was living at Cook's Mill, Thornton, when Mr. Goldsmith and his helpers, who were on their way from Warburton to Eildon, first contacted her with the "Signs." Studies followed, with the result

that the Lendon family are now united in the Advent faith. The picture shows Mrs. Lendon with the group of youngsters attending the Sabbath school then being conducted at Eildon Weir, and with them are the enthusiastic group of workers who faithfully distributed the "Signs."



## CHAIN REACTION COMMENCED BY "SIGNS"

Mr. and Mrs. Brown's first introduction to the message came when Mrs. Clark left a copy of the "Signs" in their home while Ingathering. Nearly ten years later, the Brooks family, recently arrived from London, were on their way to see their first Australian bush-fire when they met the Browns going to MV meeting. An acquaintance was made and the "Signs" found its way into the Brooks' home. The Voice of Prophecy Bible Course and studies followed, and today another family rejoices in the hope of a soon-coming Saviour—souls won for the kingdom through the "Signs."



## "SIGNS" HELPS FILL THE STAWELL CHURCH

Mr. Grant had not been in Stawell very long before he had, through the "Signs," discovered a number of interested people. A worker visited and had studies in many of the homes, with the result that nearly all those in the accompanying picture were baptized because of an initial contact by a faithful "Signs" missionary worker.



## "SIGNS" CO-OPERATES WITH EVANGELISTS IN WINNING SOULS



In 1953 Mr. and Mrs. Price, who had been receiving the "Signs" for about six months, were contacted by a worker, with the result that they both commenced attending church. Their son, Herb, and his fiancée, a Roman

Catholic, were not interested at first, but after being transferred to Melbourne, he attended a mission for several weeks and was baptized. After marriage, Mr. and Mrs. Herb Price (see picture above) went to live in Kalgoorlie, where they continue to spread the gospel through the "Signs."

## "SIGNS" WIN SOULS

*Everywhere hearts are seeking for truth. The times demand that every member put forth greater efforts to win souls while mercy lingers. The "SIGNS OF THE TIMES" is the denomination's great "silent evangelist," and can become an intimate visitor in any home. It presents the everlasting gospel—God's loving invitation—with that weekly frequency that wins its way even to the stormiest hearts.*

*Don't miss your Opportunity*

**In this CAMPAIGN MONTH OF AUGUST.**

**REMEMBER THOSE LOVED ONES, THOSE FRIENDS, THOSE CONTACTS THAT DEPEND ON YOU FOR THAT EXTRA URGE. YOU WANT THEM TO SHARE THE KINGDOM, DON'T YOU?**



# The World Vision



## When People Catch a Vision

The church paper from each of the eight world divisions and dozen union conferences that come regularly to the editor's desk, in exchange for the "Australasian Record," bring a great many joyful stories of achievement in building new sanctuaries and dedicating them to the worship of God. It would seem that the greater the sacrifice made, the greater the rejoicing over the finished task, and the deeper the realization of the blessing of God. The hearts of the people are brimful of love and enthusiasm in so many places around the world. Before us as we write is a story we might quote, in part, as illustrative of many. It is from the "North Pacific Union Gleaner," published at Portland, Oregon, U.S.A.

"To the members of the Cedar Creek church, Washington, the commission, 'Go . . . preach the gospel,' has long been a reality. Three times since their church was first erected they have outgrown the boundaries of its walls. Twice they enlarged the building. Once some of the

members formed a new church in Woodland. Still they laboured on and God blessed them to the extent that it became evident that a new sanctuary must be built.

"They followed the divine plan of systematic giving, many pledging as much as five per cent of their income. They dedicated their time as well as their money. Often the lights have burned late into the night as some of the men, and women, too, have lovingly driven each nail and sawed each board. It is a symbol of their love and devotion to their personal Saviour."

At Christmas time it was suggested that Christ should really become the centre of thought. The plan was adopted that all of the money they would have spent on Christmas presents for each other, they give this time to Jesus. Even the very small children became enthusiastic, and on Sabbath they could not wait their turn to tie their gifts on the tree. Ninety-six members gave an average \$13 each. Had this been done the world over, \$13,000,000 would have been added to the cause.

And there on the page with the story, is a photo of the tree with the \$1,260 in little bags tied to its limbs, and standing beside it are three happy leaders.

This new sanctuary is picturesquely nestled on a small hill, and they intend it shall continue to be a light set on a hill which cannot be hid. Its rustic brick and cedar timbers invite a spirit of reverence and majesty.

When the basement of the church was finished first, the members moved in and became more enthusiastic than ever to finish it and dedicate it free from debt soon. Funds were low, but their courage

was high, and on Sabbath, March 29, they gave a surprisingly large love gift quite apart from the daily sacrifice jars which they kept in the homes.

One of their number writes: "While building a temporary dwelling place for God among men, we are looking for the day when men may dwell with God forever."

## Evangelism in North England

KENNETH LACEY

We have just completed a very successful evangelistic series in the city of Birmingham. In this great Midland city we had the privilege of conducting our campaigns for three seasons in the spacious comfort of the old Theatre Royal, situated on New Street in the very heart of the city. During the three seasons under review some 250 souls were added to the Birmingham churches.

We are now fully occupied with another large campaign in the city of Manchester. These two large cities present a tremendous challenge to the evangelist, containing as each does, well over one million inhabitants.

We have a fine centrally located theatre, the Palace Theatre, in which to conduct our campaign. Our attendances have never amounted to more than 700. In trying to discover the reason, we conclude that one important factor is the high proportion of Jews and Roman Catholics in the population; another factor has been adverse weather conditions, and, closely linked with the weather—television.

However, we are far from discouraged. We have received well over 1,500 requests for our free sermon copies. Some 500 of these we have received in response to an offer appearing with our normal weekly announcement in the newspaper. These we regard as our invisible audience, and many of them appear to be excellent prospects.

Another encouraging feature has been the after-meeting, held each Sunday night after the main service and attended by from 150 to 300 keenly interested people. These after-meetings really take the place of baptismal classes in our programme, and so while our initial attendances have not been large, we nevertheless look forward confidently to big baptisms.

Before we commenced this campaign we set ourselves a goal of 200 souls for Christ over a two-year period in the city of Manchester. We—the evangelist and his enthusiastic team—are going all-out under God to achieve this result. We know it will call for much prayer and much hard work. Will you please pray for us, that this goal may become a reality to the glory of His name?

### Later Word from Manchester

President J. H. Bayliss of the North England Conference writes concerning the public meetings in Manchester: "It was my privilege to attend the eighth meeting conducted by Pastor K. Lacey. At the close of a very powerful sermon, no fewer

## Special Campaign Rates:

The "SIGNS" can be posted direct to whoever you nominate for about half the cost of an ordinary postage stamp.

### MISSIONARY SUBSCRIPTIONS PER YEAR:

If Paid in Australia - - - 10/-  
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● THIS PROVIDES THE RECEIVER WITH OVER 400 PAGES, SPREAD OVER WEEKLY INTERVALS, OF THE MOST SOUL-STIRRING MESSAGES THAT OUR BEST WRITERS CAN PROVIDE.

## August Is "SIGNS" Month

★ Much Is at Stake  
in '58!

★ There Are Souls to Awake  
Before It Is Too Late!

More "SIGNS" - More HOMES - More SOULS

than eighty-six persons responded to a heart-searching altar call. In the after-meeting, attended by about 250 persons, the evangelist encouraged his hearers with texts from Scripture. We are confident that a good soul-saving response will result in Manchester."—"Northern Light," February, 1958.

### Visiting the Isolated, Alaska Mission

If you look at a map of Alaska, you will notice the island of St. Lawrence, which is about 200 miles west from the coastal town of Nome. On his recent visit to the isolated believers on the island, Pastor Glen Murphy from Alaskan headquarters, loaded his luggage into his light plane and flew 200 miles to Nome, where he changed to a twin-engined plane to travel another 200 miles across the water to the landing strip at Gambell on the north-west point of St. Lawrence.

"Last summer a fine chapel was built at Gambell," Pastor Murphy writes. "The members were very happy about this, and gave many hours' work to the building. During this winter visit, meetings were held each evening in the chapel. There is a light plant at the chapel for lights and for showing pictures. The steadfastness of the believers there makes it an inspiration to visit them.

"The only other village on the island is Savoonga, and there we have one family of believers. In the winter it is a sixty-mile trip, and of course by dog sled, to this village from Gambell. The trip takes from eight to ten hours, depending on the number of dogs and the load carried. It took our sled eleven hours. That is a long time to be out in the cold. We were able to stop at a trapping camp and eat a little lunch.

"Travelling by dogs is quite an experience. The sleds are about seven feet long. We had only nine dogs, but often twelve are used. The trail follows the shore line but there are places where it goes up and over the low coastal hills. We were dressed as warmly as possible, but even so the wind drove the cold right in. A brisk run beside the sled every twenty or thirty minutes would step up the circulation and bring comfort to cold limbs.

"The driver stands on the back of the sled, hanging on to the elevated handle and ready to step on the brake. My driver, Mark Lester, received several frostbitten places on his face while his passenger had only a slightly frozen nose.

"We spent Friday and Sabbath visiting and worshipping with the Adventist family there, meeting new friends, and visiting interested people in Savoonga.

"The two-week visit in St. Lawrence Island quickly passed. The day the plane was to arrive the visibility was very low because of the blowing snow. We wondered if the plane could land, but it did. With snow sticking to our clothes, we boarded the plane bound for Nome. After

we were airborne the snow engulfed us. Looking out the plane window we could occasionally see the cracks in the ice-covered Bering Sea.

"He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.' Isa. 42:4. We are glad for those of the 'isles' that have received His law and are preparing for His soon return."

In Alaska, we might add, we have nine Adventist churches and 426 church members. We have four ordained ministers, eleven licenced ministers and missionaries, and thirteen church school teachers.

### Experience in the Philippines

[The Voice of Prophecy recently received the following story of the conversion of Sergeant Teofilo Guzman.]

In March, 1956, several young ladies visited the headquarters of the 23rd Philippine Constabulary Company at Paniqui, Tarlac, canvassing for "Our Times" magazine and small books such as "Judy Steps Out" and "Emergency Care in the Home." One by one the men refused to place any orders. As they approached me I could see that they had refined manners and were very humble. I took pity on them and subscribed for "Our Times" and bought the two books mentioned above. Little did I realize that my courtesy purchase would change my whole life, as well as other lives in my home. I paid the down payment and was given a copy of "Our Times."

I began at once to look through the magazine, noting with interest the things it contained. When I came to the last page my eye caught the advertisement for a free Bible course sponsored by The Voice of Prophecy, Box 8, Manila. I clipped and filled out the coupon. After a few days my first lesson arrived. I was so interested that I studied it and answered the questions that very day. The study of the lessons that followed was so exciting and soul-stirring that I sometimes neglected my work in the office. By the time I reached the fifth lesson I decided to enrol my wife in the Ilocano course. Together we studied, and little by little we began to feel the effect of these lessons upon our lives.

With the lesson on healthful living, we ceased to partake of unfit foods. Then came the lesson on tithes. We asked ourselves, "Could it be that God expects us to give one-tenth of our limited income?" We studied this important subject many times, with the result that we began to send our tithe to the Voice of Prophecy in Manila. After paying tithe for about four months, the head office of the Back-Pay division astonished me with a cheque for \$1,080. When I received the money my heart seemed to burst with joy, for I realized that the tithe which I had paid had been returned by God many times over.

The lesson on baptism brought a question to our minds—with which church is

the Voice of Prophecy affiliated? Some time passed without an answer to our question. One day while travelling on the bus I saw a signboard with the name Seventh-day Adventist on it, nailed to a coconut tree near a small chapel. I asked the driver to stop. Getting off, I went to the chapel and found a service in progress. At the close of the meeting I asked if this chapel had any connection with the Voice of Prophecy. To my great joy I found that it was the very church that sponsored the Bible course we had been studying.

The church elder invited me to eat lunch at his home. That afternoon there was another service in the chapel, at which time I was introduced to Miss Taaca, the Bible instructor for Northern Luzon Mission, who taught me more about the Bible. She invited me to bring my wife with me the following Saturday. The following Sabbath we worshipped at this little chapel in Carino, Tarlac.

Then a most wonderful experience began to take place. My sister-in-law and my niece, both of whom lived with us and had listened many times as we had studied our Bible lessons, began to attend the Sabbath services also. My sister-in-law was very fond of smoking, but after the lesson on healthful living she gave it up. She had been quite sickly, but now her health improved considerably.

I have been a soldier for fifteen years, and I am ashamed to say that I have been addicted to vices such as liquor, gambling, and immorality. I have been ruthless and cruel in the performance of my official duties. But since that glorious day, March 28, 1956, when the first rays of God's light began to shine upon me and my home, those vices that once had such a strong hold on me began to fade from my life. Our home where prayer had never been before heard and where evil had held sway, is now a place of prayer and happiness. How thankful I am to say that it is now a real home.

December 15, 1956, is a day never to be forgotten, for it is the day that my wife, niece, sister-in-law, and I were all baptized by immersion in a little stream near Carino, by Pastor J. O. Bautista, president of Northern Luzon Mission.

Up to the present I have been a finance clerk and investigator for the 23rd P.C. Company, with all the privileges that a company can give. I had free transportation to any place north of Manila, and was free to perform my official duties without bearing arms. I was at liberty to go out on the Sabbath and attend the services of the church. But I am glad to say that I have decided to enter the service of God as a colporteur. My application for discharge was approved and took effect on February 15, 1957. I have been in the colporteur work since my discharge and am happier than in the service of my Master than in the work of an earthly ruler. I thank God for the Voice of Prophecy Bible course and what it has done for me and my family. Pray with me that more souls will be won to the truth.

—"Lake Union Herald," April 1, 1958.

# The Nearness of the End

A Devotional Study given at the General Conference Session in Cleveland, U.S.A., by PASTOR F. D. NICHOL, editor of the "Review and Herald" (abbreviated).

"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13: 16, 17.

This is the day to which all the prophets and righteous men have looked forward. This is the day of days that gives new meaning and validation to all the prophetic preaching of the Adventist movement for a century. Or let me say it this way: Here we are, a people who started out in 1844 with all the great time prophecies fulfilled, and who now live at that moment in history when virtually all the other prophecies concerning the end of time have come to pass.

Surely, if ever there was a people who lived on borrowed time, we are that people. By the very logic of our interpretation of Scripture, we are right now borrowing time from eternity, drawing each day on the bank of God's longsuffering, because we have failed to finish the task committed to us.

We have reasons for faith in the nearness of the advent beyond anything the pioneers could have hoped for. Yet we often act and speak with definitely less consciousness of the immediacy of the advent than did the pioneers. That paradox ought to give us pause and lead us to make a new appraisal of the quality and vitality of our advent hope. I think it ought also to lead us to refresh our minds regarding some of the strong proofs of the nearness of the advent. In these proofs resides the hope of revived conviction and quickened ardour.

## History Vindicates Adventist Position

Now, if we are to see the full force of the evidence which today so strongly supports our belief in the second advent of Christ, we must remember two facts: First, that during most of our history the Christian world about us declared emphatically that the future was bright, with an earthly millennium near at hand, while we have consistently proclaimed that the world will continue to lie in iniquity until that day when Christ comes suddenly to blot out all evil. Secondly, we must remember that until very recent decades there seemed to be enough plausible evidence in favour of world improvement to make our preaching seem unimpressive if not fanciful. Take, for example, our startling prediction of great wars ahead. For long years that prediction seemed like an idle tale.

About forty years after the Adventist movement began, an apostate preacher, D. M. Canright, set out to fight the faith in general and Mrs. White in particular. In one of his earliest attacks he quoted this line from her book "Early Writings,"

"The nations are now getting angry." Then he commented briefly and contemptuously: "That was thirty-eight years ago. It takes a long time for them to get fighting mad! Pshaw!"—"Michigan Christian Advocate," Oct. 15, 1887.

If you wish to know how improbable our forecast of great wars sounded, even on the eve of World War I, listen to these facts:

In 1911 President Taft wrote an article under the title, "The Dawn of World Peace." In 1913 Dr. David Starr Jordan, noted educator and leader of the movement for world peace, declared: "What shall we say of the great war of Europe, ever threatening, ever impending, and which never comes. We shall say that it will never come. Humanly speaking, it is impossible." In December, 1913, President Wilson said in his message to Congress: "Many happy manifestations multiply about us of growing cordiality and sense of community of interest among the nations, foreshadowing an age of settled peace and good will." Eight months later when war was declared, Woodrow Wilson could only exclaim, "Incredible!"—Quoted by Kirby Page in "The Christian Century," March 31, 1937.

But Adventists did not thus exclaim—we were following the more sure word of prophecy.

When the first world war came, men were stunned and speechless for a time. A world conflict gave the lie to the beautiful theory of a soon-coming millennium. But ere long they recovered themselves, and exhibiting the marvellous power of the mind to make hard facts fit cherished theories, they declared that this was a "war to end war," a "war to make the world safe for democracy." . . .



I need not tarry to discuss the second world war and the atomic era to which it gave birth. Almost exactly one hundred years from the day we began to preach the advent and to paint a picture of great wars and evil abounding, the first atomic bomb was exploded. Thus was the world ushered into that new and undreamed-of age where the pressing of a button can bring destruction to all mankind.

## Scientists Now Echo Adventist Warning

Gone is the bright picture of progress, gone is the blind faith in scientists as the creators of a new world. No more are Adventists assailed by ridicule, laughter, or Canright's contemptuous "Pshaw!" Instead, we hear frightened scientists and many others beginning to use a phrase that formerly appeared to be the monopoly of Adventist preachers, "The end of the world."

## Protestantism Fulfills Adventist Prediction

But the prophetic predictions regarding war and fear, dramatic and convincing as they are in fulfilment, have constituted only a part of our forecasts. Let us look, briefly, at a few others. Central to our teaching has been the thirteenth chapter of Revelation, which tells of certain great events that are to take shape immediately before the coming of Christ.

This chapter describes a certain power, in addition to Rome, that would be dominant in the last days. For almost a hundred years Adventist writers and preachers have declared that this nation is the United States. In mid-nineteenth century this country was a young upstart nation of the far west. Yet Adventists boldly declared, in print as well as from the pulpit, that ere-long the United States would hold a uniquely commanding position in the affairs of the world. Today that forecast has been fulfilled beyond all question. One of the international phenomena of mid-twentieth century is the uniquely dominant position of the United States in world affairs.

Drawing further from this prophetic thirteenth chapter, Adventists have forecast that in earth's last hour there would be a union of churches, as a prelude to religious persecution of dissenters. The idea that Protestant churches would ever unite, or federate themselves together in any way, seemed to most men incredible. Had not the tendency of Protestantism from Reformation days onward been to divide and subdivide and to set up high walls of separation from each other? Everyone knows that this has been the scandal of Protestantism.

We had to wait until the twentieth century to begin to see any clear signs of a reversal of this seemingly endless trend toward division. Now the tide has turned, and every year it gains increasing momentum. Nothing more definitely distinguishes the present from all former times in Protestantism than the trend toward union. Since 1948 we have even had a World Council of Churches.

(To be concluded)

# Called to the Cup

DOREEN FOX

"Let nothing disturb thee, nothing affright thee; all things are passing; God never changeth; patient endurance attaineth all things; whom God possesseth in nothing is wanting; alone God sufficeth."

Along with rich truths Longfellow has included words that have their limitations. "Patient endurance" may not attain all things, but it will attain most things. When God speaks, however, His words are truth, His promises are immutable. In His Word He declares, "He that endureth to the end shall be saved." Matt. 10: 22. Both the statements under consideration are rich in condition, challenge, and promise, but the second is solid bar gold, for God fashioned it and stands right behind it.

This word "endure" is a stern, rugged word. It savours of toil, grief, distress, disappointment, and loss; and yet there is something about it that stiffens the moral fibre of every worthwhile man and woman.

Enduring is the cup to which the followers of God are called. It has been this way since Adam. It will be the last thing from which we shall be freed. What will you be called to endure in the future? What are you called to endure now? Unsatisfactory home relationships, personality problems, financial difficulties, unreasonable, nagging employers, a fascinating temptation? God knows and understands, be assured of that. But are you enduring? Backbiting, criticizing, compromising, are not enduring, and only "he that endureth to the end shall be saved."

Don't envy those who seem to find life a plush-carpeted escalator. The cup of adversity will be to them a bitter draft. Trouble and hardship will do one of two things to them. It will either shock into activity latent sterling qualities that few realized they possessed, or it will drop them a moaning, hand-wringing bundle onto someone's already overburdened shoulders. But those who have learned to endure by coming close to Christ will be strongholds of power wherever they are. Wouldn't you rather be a stronghold of power than an encumbering bundle?

Recently in a district with which I am acquainted, a young man taking an active part in church work was laid to rest as the result of a most unusual accident. His church and his family cried out, "O God, why this waste of a young life?" But the only answer was the echo of the question. Shortly afterward an older man in the same district, a man who apparently does nothing for God and not a great deal for his fellow men, was saved almost miraculously from being crushed to death by his overturning tractor. Why should one be taken and such another left? Once again the only answer was the echo of the question; for the real answer is written in heaven. In such a situation, the iron of bitterness against God could

enter the souls of those called to endure the passing of a loved one if they were not absolutely convinced that God makes no mistakes. If we are going to endure to the end, we must have such a close connection with God and Jesus that we are convinced that no matter what They send or what They allow, They make no mistakes.

We shall all be called to endure seeing our ranks depleted by death. While this is terrible, there is something even worse, and that is the depletion of our ranks by apostasy. This will bring the keenest anguish of soul and, like a giant vampire

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## "Let Us Forget"

*Let us forget the things that vexed and tried us,*

*The worrying things that caused our souls to fret;*

*The hopes that, cherished long, were still denied us,*

*Let us forget.*

*Let us forget the little slights that pained us,*

*The greater wrongs than rankle sometimes yet;*

*The pride with which some lofty one disdained us,*

*Let us forget.*

*But, blessings manifold, past all deserving,*

*Kind words and deeds, a vast and countless throng;*

*The fault o'ercome, the rectitude unswerving,*

*Let us remember long.*

*Whatever things were true and kind and gracious,*

*Whate'er of right has triumphed over wrong,*

*What love of God or man has rendered precious,*

*Let us remember long.*

—Susan E. Gammen.

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bat, sap the strength of the church. We cannot, must not, be turned out of the way because of those who go out into confirmed apostasy. We must go on in the strength that God will give us.

The enemies of the church know that its unity is its strength, and we can be sure that they will take every step possible to smash the unity in our ranks. They also know that separation and the consequent suspense bring keenest torture, and we can be assured that they will make full use of this knowledge. In every era of persecution families have been scattered and friends separated. It will happen again, for who are we to qualify for kinder

treatment than those who have gone before? We will have to be prepared to stand alone. And yet we will not be alone, for in many ways God repeats His promise, "Lo, I am with you always." Let us never forget that the promise of His abiding presence is equal to the length of time we are called to endure.

We will have to endure finding corruption, jealousy, and hypocrisy in places where we never expected to meet it. We shall be very fortunate if at some time or another we do not receive a stunning blow from an iron hand enclosed in the glove of Adventism; for Christ suffered at the hands of one of the inner circle of His chosen ones, and "a man's foes shall be they of his own household" of faith. "It must needs be that offences come" (Matt. 18: 7), but we must be prepared to go on, leaving that in the hands of Him alone who added, "but woe to that man by whom the offence cometh." These things must not be allowed to bowl us out of the church, for the Adventist movement will surely triumph, and we can triumph with it.

Since we shall be called to stand alone in the future, today is the time for preparation; not only in ability to answer questions put to us, but in the preparation of a correct attitude toward any situation we are called to face. I would like to make some suggestions that may be helpful in obtaining such a preparation.

If people praise, then accept their praise graciously, but humbly. If they criticize, don't get angry, but look the criticism over, take out that which is worthwhile and build on it. The rest that is made up of spite, jealousy, or misunderstanding of your motive or circumstances, reject, and what is more important, forget. If people like to help, then show them that they are appreciated. And if they don't want to help, then let them do the other thing, and be prepared to stand in the breach yourself. This may seem a stolid attitude to take, but it makes for less emotional disturbance and greater self-reliance. Two things, calmness and trust, we shall need in the days ahead in even greater quantity than we need them today.

The whole world is to be called to a choice of two cups. No one will escape. Earth's inhabitants must drink either from the wrath of man or the wrath of God. It is well for us to remember, and to make very clear to others, that God can knock the cup from man's hand whenever He is ready; but who will effectively cry, "Hold! it is enough," when God forces His cup between stubborn, wicked lips?

A man stood in the arena. All around him was a mocking, callous crowd of sinners. An iron gate swung back on its hinges and a hungry, ferocious beast came pounding across the ground toward him. As the razor-sharp claws ripped through his flesh he cried out in triumph, "Now, I begin to be a Christian." When we cease from compromising, backbiting, and criticizing and begin to endure, then we can say with equal triumph, "Praise God, now I begin to be saved."

# What Is the Meaning of Toc H?

Gilbert Talbot was the son of a noble scholar and humble soul, Bishop Talbot, at whose firesides at Rochester and Winchester, England, many of the greatest men of our time, statesmen, physicists, and writers, sought intelligent delight and spiritual refreshment. Gilbert grew up in that household with such a joy in his soul that he could not keep it to himself; it flowed out of him at school; it flowed out of him at the university; it flowed out of him when he resolved to be a servant of his faith and bring religion into all his service.

He was little more than a boy when all the beautiful and gracious things of our civilization were suddenly challenged by war. His heart went out to the young men called upon to leave their homes, cross the sea, face death on a foreign shore, and make their bodies a shield between the abomination of war and the loveliness of our English countryside.

Out he went, too, carrying the message of his faith, to share the life of the soldiers of the British Empire, and in Flanders he found a way of living the life of the Good Samaritan with the shells of war spreading death and destruction about him.

Gilbert Talbot was killed. He was only twenty-five, and so modest that the world had never heard of him. You would have said, "Well, that is the end of him. He may have influenced a few men in his short life, but at twenty-five he could not have done much." But Gilbert Talbot's influence flowed into the lives of those who worked with him, and in particular into the heart and soul of a chaplain named Clayton.

This chaplain, Tubby Clayton as he is known in every country of the world, met Talbot only once in his life, but he has told us that he can never forget his manliness and his inspiration. He decided that Talbot's influence should not die. He became the founder of a great movement named after Gilbert Talbot.

As a tribute to his memory, a little house was taken at Poperinghe and furnished for the use of troops, with Tubby Clayton in charge. This house was destined to play a noble part in the history of mankind. Down below, mud-stained soldiers from the trenches could rest their bodies, write letters home, and read books and papers. Upstairs, in a long and narrow room, they could celebrate the Lord's Supper.

Strange things happened in that upper room. A private soldier once looked behind him as he was about to take communion, and saw a general close at his heels. He drew to one side that the general might precede him. But the general took him by the arm and said, "No, my lad; there is no rank in the house of God." Many a man left that room to face death with a joy in his heart that no language can express, and many came back from the jaws of death to that upper

room as a child who is hurt goes to its mother.

To the soldiers who visited Talbot House with its sacred upper room it became known by its telegraphic name of Toc H. Clayton was there, and through him thousands of English boys felt the influence of young Talbot. He, too, was bound to give it for the simple reason that he was overflowing with it.

Some of the men who visited this house said: "This is too good a thing to perish. Let us keep it going when the war is over."

So it came about that Tubby Clayton started to organize Talbot Houses all over



the British Isles, and finally all over the British Empire; and everywhere these houses stand for the love of brotherhood, service to others, self-sacrifice, remembrance. The members have four compass points for their guidance:

To think fairly. To love widely.  
To witness humbly. To build bravely.

In those four compass points breathes the influence of Gilbert Talbot, who was never afraid to think fairly, who loved all sorts and conditions of men, who witnessed with great humility to the power of faith, who was so brave a builder that even in the midst of war with all its hatred he built a house of love and prayer. His influence is not restricted to the members of the brotherhood, for it is one of the rules of the order that every member should express his faith in service to others.

He must not content himself with filling his tumbler half-full, or even up to the brim. His love must flow over into other lives.

That is the whole point of the brotherhood. A boy comes to London to prepare for an examination, or to enter an office. His mother, anxious about him, writes to Toc H. The Jobmaster, as he is called, gets hold of a suitable member, gives him the address of the boy's lodgings, and off goes the brother, after a hard day's work, to look the boy up, take him out for a walk, and make a friend of him. That becomes his job. He has to pass the influence of Gilbert Talbot on to this boy fresh

from the country and overawed and bewildered by London's tremendous clamour and strangeness. The boy has to be convinced that friendship is a real thing, a great thing.

There are lonely blind men in great cities to whom members of Toc H go in their free time, either to talk to them, or to read to them, or to take them out for walks. There are friendless men in hospital on whom they call, and poor, sad, bed-ridden people in neglected quarters of crowded cities to whom they go with deep affection of real friendship. It brings companionship into many a lonely life, help when it is needed, sympathy where it makes a life worth living, and earnest service always.

One of the things essential in a Toc H man is cheerfulness. He has to see the bright side of things, to keep the flag of good humour flying over his charity and his philanthropy. Never mind how badly life may be going with him, he must never wear a long face or make a song of his troubles. It is the very essence of Toc H to believe that Christ has overcome the world, and therefore to be of good cheer.

They do not talk much about religion in Toc H, for their whole scheme of life is religious. They laugh and sing, and amuse themselves with the zest of youth; they do their jobs of kindness without talking about them.

The influence of Toc H lies in the idea of a return to the simplicity of Jesus; its main essential lies in looking for the good in men, and loving men deeply and earnestly because in God's own time the good will lift them to the stars. Every Toc H man is an optimist. Sin will pass, but goodness will never pass away. To be on the winning side puts heart into a man. —"Arthur Mee's 1,000 Heroes," Vol. I.

## "The Wounded Name"

JOHN MASTERMAN

Coming along on the tram the other day, and being unable to keep my eyes off books other people are reading, I noticed one under the above title. It immediately suggested to me a contact with life. I realized how many people suffer under a wounded name, and how deep are the cuts inflicted by malicious tongues, and how lasting the scars. My mind dwelt upon the almost infinite events which are the outcome of a wounded name, and what tragedies as well as heroism result.

A name means so much. It speaks of personality, achievement; yet it can be maimed by a word, even by a shrug, and thereafter, it limps through life. Often, however, I thought, a wounded name may hide a very courageous heart. How many people have suffered unjustly! History and life abound with illustrations of ignominy and shame that have been borne by those who have not deserved nor merited them.

What can be done when we are suffering with a wounded name? Nothing. That is, as far as outward things are concerned. Protestations and defence are valueless,

apologies often lead nowhere, explanations fail to satisfy. But within ourselves much can be done. It is a curious fact that often men who have suffered grievous disappointment and bitter innuendo have risen above it all because they have brought to birth within themselves a character which has outlasted the shafts of envy and malice.

In our souls we can be greater than our names. Wounded in name, we can be triumphant in our hearts. Scorning what others think or say, we can be true to ourselves and the best we know. Glorifying in right for right's sake, we can rise above the hurtful suspicions and harmful suggestions of others. A wounded name may waken the soul to strength, earnestness, and constancy.

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, August 30, 1958.

(Please preserve for reference)

Oddly, a wounded name may come at long last to mean just the reverse from what was intended. A word spoken in malice may live in matchless honour. A suspicion thrown out in unkindness may ultimately reflect the glory of a man who has lived in spite of false accusation. Wounded, he has grown more careful, more enduring. His very name, with its early cloud, has become synonymous with fortitude and fidelity to those enduring things by means of which life's virtues live on. So do not despair. Rise above the whispers of others. Count them as less than the flakes of snow which fall to vanish so quickly; or if they endure, like the snow, to warm the ground that is beneath. Turn the tables by glorying in the wound honourably healed.



### THE JUDGMENT OF THE APOSTATE CHURCH

In Revelation 17 and 18 we step back to an event in chapter 16, verse 19: "And great Babylon came in remembrance before God." The judgment of Babylon comes under the seventh plague (ch. 16: 16-21), and we are therefore reverting to events in Babylon's history for added detail.

#### 1. The Identity of the Apostate Woman. Rev. 17: 1-6.

"The judgment of the great whore." (a) The word rendered "judgment" does not necessarily mean an executed judgment. It often means, as here, "sentence" or "doom" (see Moffatt and others), and hence a judgment later to be carried out. It occurs in that sense in Matt. 7: 2: "with what judgment ye judge, ye shall be judged." In Luke 14: 20 it is used of man's judgment on Christ before the sentence was executed, and similarly of God's judgment on men, in Rom. 2: 2, 3.

(b) "Sitteth upon many waters" indicates domination over "peoples, and multitudes, and nations, and tongues" (Rev. 17: 15; compare Isa. 8: 7; Dan. 7: 2). This power she gained by using the political power of the beast on which she is seated. (c) "Whore" is used literally in Matt. 21: 31, 32, of the recipients of Christ's mercy, and in Luke 15: 30, of the prodigal's way of life. In 1 Cor. 6: 15, 16, it is used figuratively as a warning against Corinthian licentiousness. In Rev. 17: 1, 5, it is a metaphor for apostate Babylon.

"The wine of her fornication." "This wine" is Satan's deceptive policy of uniting all the world under his control, together with the falsehoods and 'miracles' by which he advances his policy (cf. chs. 13: 13, 14; 18: 23; 19: 20). . . . The alliance

between apostate Christianity and the political powers of earth is the means by which Satan proposes to unite the world under his leadership.—The S.D.A. Bible Commentary, on Rev. 17: 2.

"The woman was arrayed in purple and scarlet." "Purple and scarlet" are the gaudy symbols of seductive regalism claimed by the woman of Revelation 18: 7. Compare the chaste adornment of the Lamb's bride in chapter 19: 7, 8.

#### 2. The Judgment of Babylon. Rev. 18: 5-24.

"Therefore shall her plagues come in one day." (a) The sins of Babylon "have reached unto heaven, and God hath remembered her iniquities." She is to be rewarded "double according to her works." Specifically these sins are mentioned in Rev. 17: 2-6; spiritual fornication by alliance with earthly powers, pride, arrogance, blasphemy, luxurious materialism, abominable errors, persecution. (b) Suddenness, rather than a limited period, may be implied by "in one day," as in Isa 47: 9. Compare the use of the expression "one hour" in Rev. 17: 12, and the uses of "in one hour" in chapter 18: 10, 17, 19. Severity is seen in Rev. 18: 6-10. "For strong is the Lord God who judgeth her" implies undeviating justice for the age-long sins of the harlot mother and her impure daughters.

"With violence shall that great city Babylon be thrown down." A mighty angel casts a great millstone into the sea to illustrate the violence and permanence of Babylon's downfall. In Matt. 18: 6 and Mark 9: 42 the millstone simile is used to indicate the judgment of persecutors. Compare Ex. 15: 5.

"Found no more at all." Six times in Rev. 18: 21-23 we find "no more at all"

emphasized. It is a picture of complete desolation, as in Eze. 26: 13, 14. As the builders of Babel and their work were struck down by God's hand, so this modern Babel and all its builders, whose sins "reached unto heaven," will perish at the hands of her disillusioned devotees, in the overruling will of God. (Rev. 17: 16, 17.) See The S.D.A. Bible Commentary, volume 7, pages 867, 868, for more detail on the identity, character, ambitions, objectives, accomplices, strategy, and fate of mystical Babylon.

#### 3. God's Concern for His People. Rev. 18: 1-4; 14: 8.

"Another angel . . . from heaven, having great power." Since the second angel's message of 1844 the state of Babylon has deteriorated. Its constituent parts have sunken into formalism, materialism, apostasy—"lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

"Come out of her, My people." (a) "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14: 6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion."—"The Great Controversy," page 390.

(b) "Almost till the very close of time, apparently, some—perhaps many—of God's people have not heard the call to come out of mystical Babylon. Compare God's call to His people in ancient times to flee from literal Babylon (see Isa. 48: 20; Jer. 50: 8; 51: 6, 45)." (The S.D.A. Bible Commentary, on Rev. 18: 4.) (c) This call to flee from doomed Babylon is heeded, for we read in "The Great Controversy," page 390: "The light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"

#### 4. Conclusion.

If a loving Lord deals so patiently with earnest souls in error, how careful His people should be for the welfare of those of other persuasions! Here is a statement that should warn us against any scornful application of the term "Babylon" in reference to other bodies: "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition, and are longing for clearer light."—"The Great Controversy," page 390.

The message of the angel of Rev. 18: 1-4 unites with that of the second angel of Revelation 14 in a movement that announces the imminent doom of Babylon, but it is primarily a gracious appeal to turn from error to truth, from Satan to Christ. We are not appointed to condemn. We are commissioned to seek and save the honest in heart.

—"Review and Herald."

## Ten Rules for Parents and Children

### FOR PARENTS

I

"Thou shalt not become an army sergeant, barking orders to thy children, but shalt guide them by thine own perfect example.

II

"Thou shalt not treat thine erring son or daughter as a criminal, but shalt remember he or she is but a chip off the old block.

III

"Thou shalt not chase the mighty dollar so furiously that thou become a bear instead of a father, or a workhorse instead of a mother.

IV

"Thou shalt not neglect thine appearance, nor conduct thyself in such a way that thy children become ashamed of thee.

V

"Thou shalt pray with and for thy children morning, noon, and night."

### FOR CHILDREN

I

"Thou shalt not look upon thy parents as policemen.

II

"Thou shalt not use thy home merely as a base of operations from which thou goest forth for pleasure, but shalt wash a dish and mow the lawn when asked to do so.

III

"Thou shalt remember that someday thou wilt become a parent, and consider how thou wouldst like a child who puts furrows in thy brow and grey hair in thine head.

IV

"Thou shalt take counsel from thy parents, for it may be possible thou hast not yet found all the answers.

V

"Thou shalt honour thy father and mother that thy days may be long and happy in the home thy parents give thee."

—Excerpt from sermon by J. R. Nelson.

Prepared by Public Relations Department, Pacific Union Conference of Seventh-day Adventists, Box 146, Glendale, California. (Quoted in "Canadian Union Messenger,"

March 5, 1958.)

### TWO SPHERES OF AUTHORITY

"God has set up two spheres of authority: the spiritual, which makes Christians and pious men through the Holy Spirit under Christ; and the secular, which restrains the non-Christian and the evil so that they are compelled to keep the external peace and are quiet, even against their will. And so Paul says: 'Rulers are not a terror to good works, but to the evil.'"

## WEDDINGS

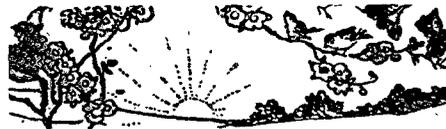


**McBURNIE-ALGATE.** The Brisbane Central church was the scene of a very pretty wedding on June 24, 1958, when Pauline Florence, eldest daughter of Brother and Sister Algate of the Sherwood church, came to the altar to exchange marriage vows with Robert Arthur, eldest son of Brother and Sister Nigel McBurnie of Red Hill church. The parents of the bride and bridegroom are well known and loved in the Brisbane area. As Bob and Pauline make their home in this city, many friends wish them much happiness and God's blessing in life.

J. F. Hankinson.

**MILLER-STEVENS.** On May 27, 1958, in the tastefully decorated Central church, Brisbane, Peter McLintock Miller and Fernie Appleton Nell Stevens met and before God pledged life-long loyalties each to the other. Peter and Fernie are active members of the church and have given valued service not only in their own church, but also throughout the Brisbane area. The love and esteem in which they are held was evidenced by the large number of relatives and friends who were present. This happy couple desire to put Christ first and to establish a home where His name is honoured. May He richly bless them as they continue to witness for Him.

E. A. Reye.



**UNTIL THE DAY BREAK**

"A few more days and we shall meet  
The loved whose toil is o'er,  
And plant with joy our bounding feet  
On Canaan's radiant shore."

**HOLLINGSWORTH.** Called to lay down his life's work while in the prime of manhood, Reginald Richard Hollingsworth of Bickley, W.A., passed peacefully to sleep on June 10, 1958, aged forty-nine years. Reg, as we all knew him, was the brother of our Pastors Forrest and Harold Hollingsworth; his sisters being Sister Lou Hollingsworth of the Sydney Sanitarium, and Mrs. G. Wheeler and Mrs. I. Bamford of Perth. Reg's sickness and death came as a shock to the beloved relatives, and cast a gloom over the Bickley-Carmel districts, where his work in connection with the S.H.F. Company was highly valued. It was obvious to visitors that God graciously sustained our brother during his illness. Pastors O. K. Anderson, D. Speck, H. Perry, and the writer combined to convey words of comfort to the bereaved children, Douglas and Althea, relatives and friends who gathered at the Karrakatta cemetery, where our brother now sleeps. To all members of the Hollingsworth family we tender our sympathy and assure them the morning will shortly come and sorrow shall be no more.

Gordon I. Wilson.

**CLAUS.** "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Such were the words spoken to bring comfort to the loved ones gathered at the grave-site of Sister Marie Elizabeth Claus of Lower Longley in Tasmania. Our sister passed to her rest on June 25, 1958, at the age of eighty-two. In 1912 she came to Australia from Saxony with her family, and for ten years lived in Sydney before moving to Lower Longley. She diligently studied her Bible and in her earlier years was an active soul-winner. To her sorrowing loved ones, Eric, Fred, Paul (Pastor Claus) and Sister R. Singe we extend our Christian sympathy and look forward with them to the glad reunion day when partings will be no more.

W. R. Cross.

### RETURN THANKS

The relatives of the late Reg Hollingsworth have been comforted and sustained by the many expressions of loving sympathy they have received. They deeply appreciate this and also the affection shown to their loved one during his illness. They extend sincere thanks to all.

Mr. and Mrs. H. J. Osmond of Beauty Point Road, Morisset, thank very sincerely all who upheld them in prayer during the long illness of the former, also those who encouraged them by letters, cards, and visits, all of which were greatly appreciated.

**HIRE CARAVAN.** New 3-berth, 5 cwt., s.s. sink, i.s. mattress, w. pump, battery. Phone Sydney LW 2496.

**YOUNG BUSINESS COUPLE,** no children, require flat or house in Sydney, preferably in the Lewisham district. Reply to J. L., care "Record."

**FREE LITERATURE WANTED.** Brother W. Matthews, 6 Cremorne St., Herne Bay, Auckland, N.Z., would be glad to receive clean copies of the "Signs," "Our Little Friend," V.O.P. "News," etc., for missionary work.

**MONA MONA** Mission school desires children's books, "Junior Guide," "Youth's Instructor," for library; remnants material for sewing classes, and wool. Please address Headmaster, Mona Mona Mission, P.M.B., Cairns, Nth. Queensland.

**FOR SALE** 75 acres freehold, rich volcanic soil in the beautiful McPherson Ranges, frost free. 10 acres bearing bananas, plenty scope for development. Neat cottage, packing sheds, all necessary plant. Returns over five years for inspection. Suit father and son, or partners. This property is outstanding. £3,500, deposit £2,000, balance easy terms. Inquire T. Brinsmead, Banora Point, Tweed Heads, N.S.W.

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

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

First 25 words . . . . . 3s. 6d.  
Each additional 6 words . . . . . 9d.

Remittance must accompany copy.

## BREVITIES

An exchange between evangelists brings Pastor L. J. Cherry down to the Greater Sydney Conference, and sends Pastor E. Totenhofer up to Queensland.

Brother A. Sonter wrote from the Gilbert Islands on June 11: "We are all well and happy here, and enjoying a good Week of Prayer, which is being a real blessing to the folk. All the students have been attending early morning prayer bands voluntarily, and we hope to see great things as a result."

Several missionaries went out to New Guinea in July: Brother C. T. Parkinson, who was three years in the New Hebrides, left on the 8th for Paglum in the highlands, his wife to follow in six weeks' time; Sister E. A. Boehm and eight-year-old Robert took wings on the 10th, to rejoin Pastor Boehm and older brother Ken who is a building apprentice in Rabaul. As we go to press, Brother Keith Thorpe of Brisbane is booked to depart for the Coral Sea Union Mission on the 20th. He will engage in building out there for a period.

### "Pray Ye the Lord of the Harvest"

A. SONTER

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

This text is brought forcibly to our minds as we think of the situation confronting us here in the Gilbert and Ellice Islands.

During the last few months, under the blessing of God, unprecedented opportunities have opened up for the establishment of our work strongly on several islands.

On the island of Maiama, where the old heathen superstitions are very strong, the people of three villages have asked us for a teacher. At present there is no teacher of any mission in these villages, and no school. These people are very interested in education, and if we can establish a school it will be a wonderful means of spreading the truth on this island.

A number of times during recent weeks a man representing a group of people on the island of Butaritari has talked with us about the possibility of having a teacher there. The people have already decided on a place for a school and teacher's house, and have worked out means of raising money to support the teacher.

When the "Fetu Ao" visited the island of Kuria recently with the Fijian teacher for Funafuti on board, the people wanted him there and then to stay and start a school for them. They made a list of the children who would come to the school, and expressed their willingness to support the teacher. Of course the teacher could not be left with them, but they are anxiously waiting for another.

Recently we received a news letter from our district director in the Ellice group, Pastor Neru. He told of his stay on the island of Vaitupu. A number of people there are eager to hear the truth. However, the teacher of another mission on the island visited the interested folk and told them that if they have the Adventist minister in their homes again their children will be debarred from attending their school, the only school at present on the island. The folk told Pastor Neru that if we can start a school for them they will disregard the threats of the other teacher.

So God has opened the doors. The question is—can we find suitable teachers to fill the needs? The time is short. We do not know how long the door of opportunity will remain open. Our earnest request to our people everywhere is that they will join with us and "pray . . . the Lord of the harvest, that He would send forth labourers into His harvest." Luke 10: 2.

### Stand "Tall and Straight"

VIOLA M. ROGERS

Pastor Theodore Lucas, General Conference MV Department secretary, states:

"More Seventh-day Adventist boys and girls are baptized at the age of twelve than at any other age. Ten to fifteen is decision time for thousands annually. . . . One must conclude that this time of life, most favourable for our children to decide for Christ and the church, requires most careful planning. Here are need and opportunity to provide for our boys and girls the most appealing environment, to attract them to God and the church, and to hold them."

The home, the Sabbath school, the church school, all have an important part in the salvation of the children of the church.

It is believed that the Pathfinder clubs and the JMV progressive studies for the boys and girls form part of the means for reducing the heavy losses in potential church membership.

In many of the church periodicals from overseas that come to us in exchange for the "Record" we are impressed by the amount of space given to the work of the Pathfinder clubs and the progress that is being made. In each centre the youthful members set out with enthusiasm to meet the requirements covering a well rounded list of achievements in nature, memory work, story telling, knot tying, Junior first aid, and other areas. They are striving for honour tokens in the fields of arts and crafts, household arts, nature, and outdoor industries.

Good sportsmanship, fairness, self-control, co-operation, regard for the rights of

Watch a man with scrutiny when his will is crossed, and his desires disappointed. The quality of spirit he reveals at that time will determine the character of that man.—R. T. Williams.

## AUSTRALASIAN RECORD

### and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - L. C. NADEN  
Assoc. Editor - - - - - CONSTANCE M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 10s. extra for empire and foreign postage is required.

• Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to the Editor, "Record," Fox Valley Road, Wahroonga, N.S.W.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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others, and loyalty are stressed in the activities, stories, games, and talks given at the Pathfinder club meetings. We want our boys and girls to stand "tall and straight" both physically and spiritually, and shine as lights in this crooked and perverse generation.

### Used Stamps Wanted

Thanks to the people who have saved their used postage stamps and sent them to Mrs. Burnside, Voice of Prophecy office, Wahroonga, Sister Burnside was able to pay in another £50 recently to help keep the message on the air. So far this missionary project with stamps has brought into God's cause £937. Not long ago when funds were needed to print Bible Correspondence lessons in the languages of Fiji and Samoa, the brethren were able to vote £200 out of the Stamp Fund to assist in paying for them.

A big "thank you" also to the good souls who help Sister Burnside in the cleaning, sorting, and counting of the stamps.

Please don't destroy your used stamps! Get others to save them for you, and please send them to Mrs. Burnside, 148 Fox Valley Rd., Wahroonga, N.S.W.