



"Ye shall... find Me"

**WHEN YE SHALL
SEARCH FOR ME
WITH ALL YOUR
HEART. Jer. 29:13**



KEITH S. PARMENTER



Laurie Ridley

LAURIE was only sixteen years of age, and he desperately longed for the freedom of a world of which he had heard but not known. His mother and father had been banished because of political disturbances, and the rest of the family could not be traced. He was left alone in an unfriendly and dangerous land.

Within his heart there was a burning desire to know and understand the Holy Scriptures, of which, up to this date he knew very little. His visits to the church and the priests were always met with refusals to explain the simplest matters. They told him that the church would explain all he needed to know at the proper time and place. All he had to do was believe that the church was God's voice to him. But this did not satisfy his longings nor calm his anxious spirit.

He knew he must escape from his country to find the light and love and freedom for which his heart longed. One day he saw an American ship in port, and the urge to escape was so strong that he stowed away. He hoped that within a few days this ship would take him to freedom and a new life. He stayed hidden without food or drink for three days.

Believing that the ship had tied up and was unloading, Laurie ventured out of his hiding place to investigate. To his horror he found that the boat had gone deeper into dangerous territory. It was berthed at a Russian port! The illegal passenger was detected by an American guard, who thought he was a Russian spy and ordered him off the ship. He tried to protest but he could not speak English and was finally forced to descend the gangplank. A Russian guard on duty at the lower end saw what was happening, and thinking the Americans were trying to unload a spy into their country, he turned his rifle on Laurie and shouted in Russian for him to go back on the ship. By this time the American had drawn his gun and Laurie was swinging on the gangplank between the barrels of two guns. The guards were shouting and neither could understand the other.

After a while an interpreter was found who sized up the situation and arranged a council on board ship. It was agreed that if the Americans brought this young man in their ship they should take him away again. Laurie was well treated by the American sailors but had to work hard during the day and at night was locked in a tiny cell.

One of the sailors took a special interest in him and proved a real friend. One day he told Laurie he had heard they were going to take him back to Rumania, his homeland. The tortured youth knew this meant death or banishment, which could be worse than death. The sailor told him there was only one way for him to escape. He must jump overboard. If he followed advice his chances of reaching safety were reasonable. The ship was to pass a narrow neck of land as it came into Istanbul. At 4.30 in the afternoon they would be only a little way from land, and Laurie must jump at that time. The sailor provided him with life-jacket, knife, and torch.

The hours ticked by on leaden feet. Laurie became nervous and anxious. What if he was trapped in this last bid for freedom? Would he make it? The tension was too much for him. He couldn't wait another moment. With a wild dash across the deck he flung himself over the back of the ship. But he was an hour too early and the boat was about four miles from land! He hit the water very near the great propellers and was almost cut into mincemeat. He was tossed and churned and almost sucked under the ship. The icy waters of the Black Sea chilled him to the bone. He lost consciousness and would have drowned if it had not been for the life jacket.

Providentially a patrol boat evidently saw him fairly soon after this and the men on board revived him and took him into Istanbul, where he was put in prison. Again he was accused of spying. He was questioned for a long time, then left alone in his cell. When night came down the bugs and vermin came out of the walls and crawled all over him. Their bites nearly drove him mad. He screamed in desperation and terror but nobody came to his aid.

After a few days and nights he became dangerously ill and was taken to hospital. When he was well enough, he was returned to the same prison for further questioning and torture.

The Turks finally decided that Laurie was not a spy. They told him they were going to take him down near the Syrian border and that he must find his way by night across the border. He could not stay in Turkey. He must leave or be shot. Two armed guards escorted him to a border town. When it was dark they let him go, instructing him that he must climb over the rugged mountains and cross the border before dawn.

As he scrambled through those treacherous hills he tore his clothes and flesh on the jagged stones and sharp thorns. Many times he fell, bruising himself almost from head to toe. His head ached, his limbs pained, and his heart thumped. But he had to go on! Death was behind, and who knew what was ahead? Would he make it before God drew back the curtain of night and the sun should reveal his secret? He hoped and prayed that he would.

The thought of failure sent a cold chilling terror into his heart. The jackals howling all around him seemed to be lamenting his misfortune. They seemed to him like a thousand babies crying in the night. As the day began to break he was completely exhausted but sure he was now in Syrian territory.

Coming to the top of a hill he was able to see a little village in the valley below. He was glad to see some civilization, but afraid of what it might mean for him. He was hungry, and felt he could hardly walk another step. He tried to rest under the shade of a huge rock, but big mosquitoes came in swarms and began to bite into his bruised and bleeding flesh. He could do



Laurie Ridley and his beautiful bride after their wedding in the Adventist church, Moonah.

nothing but stumble on down the valley and try his fortune with the peasant folk.

After hearing something of his story, these kindly people gave him food and allowed him to rest for a while. Then they took him along to a police station a few miles away. It was only a small country station, and the officer in charge was perplexed to know what to do; but finally sent him with an escort to Damascus.

The police at Damascus put him under close observation. They found him a room and put him to work. He had to report to the police at the end of each working day. He decided to wait for a holiday week-end, giving him three clear days in which to escape and make for Palestine and Jerusalem.

His first attempt failed. He was placed under stricter supervision, but later made a successful break and found shelter with some fellow countrymen in the Holy City. He told them of his experiences and his close calls with death. They believed that Providence was being manifest in his life and that God must have a plan for him. His new friends urged him to join a monastery down near the Dead Sea. Perhaps there he would find the light and peace which his soul craved.

The suggestion was accepted and Laurie entered the monastery, only to be bitterly disappointed. To the devotees there the physical life meant nothing. You must pray, pray, pray. It was just one unending round of prayers to saints and apostles. To take time for such mundane things as a bath or a shave seemed like committing sacrilege. Fastings and penance abounded,

but there was no stream of light from the Word of God.

To Laurie it seemed that the darkness of night was pressing in around him. He secured his release from the monastery and returned to Jerusalem, and from there made his way to Italy. Surely he would find the longed-for peace in Rome! He visited the holy places of this centre of his faith. He questioned priests on many Bible teachings but his soul remained unsatisfied. It was always the same story: "Do what the church tells you. The church has the answers. Wait for the voice of the church."

But the earnest young seeker could not and would not wait. He wanted to find God's truth, and continued to search.

Then the opportunity came for him to migrate to Australia. He felt this was the leading of God. Arriving here he found employment in Melbourne. One Sunday morning while quietly resting in his room the soft strains of the King's Heralds floated from the radio. Laurie sat glued to his seat as the speaker unfolded the truths of God's Word in a simplicity and beauty he had never heard before. "Who is this man? Where can I find one like him, who could teach me?" he thought.

As if in answer the announcer suggested, "Write today to the Voice of Prophecy, Box 4112, G.P.O., Sydney."

The session was hardly ended before the young man was writing the letter which brought me to his door. I shall never forget that first visit. Laurie was beside himself with joy to know that he had found someone who could guide him in his study of Bible truth! For weeks he was a regular visitor to our home. Message after message found lodgment in his heart. There were many battles to be fought, many life-time habits to be broken. Night by night we would study and he would accept the doctrine presented.

How disappointed I was to learn one night that Laurie was leaving for Tasmania. There were many reasons, of course. But this did not lessen my disappointment at not seeing this fruit ripen. Laurie promised to write and I promised to answer, and we kept our promise.

One of his letters told of his meeting with one of our pastors. He was continuing to study the Bible. I was thrilled to hear this news. Another letter was a little different. Laurie had found the girl God made for him. He went on to say she was a sister in the Hobart hospital. She was good looking and a fine Christian. Another letter brought an invitation to the wedding, which was to be celebrated in the Adventist church.

Today I received another letter from Laurie and there was also a note from his bride. The sweetest line I read simply said, "Laurie and I are going to be baptized together."

The years of anxious questing are over. Peace fills the earnest searcher's heart. The promise is fulfilled, "Ye shall . . . find Me when ye shall search for Me with all your heart."

Deliberate with caution, but act with decision and promptness.—Colton.



Around the CONFERENCES

Nothing Else Matters

K. E. WILLIAMSON

Gold and precious stones are usually found in desert or mountainous places which are difficult of access. Much effort and considerable cost are expended to win these valuables from the earth.

Many times I have gazed across the river which separates the city of Cairns (Qld.) from the coastal range and mangrove swamps and enjoyed the ever-beautiful and changing scene of tropical verdure and cloud-capped mountains, never dreaming that at the foot of those mountains, on the fringes of the mangroves, was precious gold just waiting to be found.

A few months ago God led me down the river which soon degenerates into a creek, then over the only bridge by which one can cross and so come back on the other side. Soon the last cane farm on that road was left behind, but the road went on and I was informed that up where the road ends, some miles beyond, there were a few scattered farmlets not worth going to see. But when duty calls it pays to obey, so eventually I found myself at the foot of those hills.

Here was a little clearing with a tent and a bough shed in one corner and two shacks a little further on. Here live three coloured families, and though I did not hold out any hope of selling my book ("Modern Medical Counsellor"), for they were obviously very poor, I went in with the intention of at least presenting them with some literature on the Advent message.

To my surprise, the man who lives in the tent was very interested in the Bible and he listened intently to me. He told how he and his friends had been driven from a mission station on the other side of the mountains because they had begun to study the Bible for themselves, and had objected to the many inconsistencies practised by those in authority. He declared, "We are looking for the true church of God, and if what you have to teach is in the Bible we will accept it; but don't try to give us anything you cannot back up with a Bible text." When I told him which church I represented he replied, "Why then do you differ from all other Christians and keep another day?" This was my chance, so I gave him as many texts as I could from my Bible, and before I left he knew we had the truth.

After spending two hours there I felt I should press on, but left with the promise that I would come again. I was asked to bring some Bibles next time as this man's friends did not have any. Just up the

track a little I received another order from a white settler, and at the end of the road found a lady who had bought my book from me in another town.

It was not a hard job for me to begin studies there because by the time I called back my Bible-believing friend was keeping the Sabbath as best he knew how. When I suggested we could help them materially too, he answered, "We want to know and understand God's Word. If you can help us that way, nothing else matters."

This we have endeavoured to do, and so our branch Sabbath school was started, and now under the blessing of God our attendance totals nineteen little coloured boys and girls and four whites from the home nearby, which ordered and now has "Modern Medical Counsellor." Five coloured adults also attend, and now the second family are taking their stand to keep the commandments of God instead of the false law of the church of Rome.

To get to this place we have to travel twenty-three miles by car though the distance is only two miles by boat. We have prayed that God will provide us with a boat so we can organize another two branch Sabbath schools for other members of the same tribe who are living on beach strips which can be reached only by boat. In the two groups there are seventy-four children whom we can gather in to learn about Jesus.

Our coloured brother has already paved the way with these people, who are waiting for us to bring them Bible truth, and they have provided a boat which we will be able to use when a suitable engine is found.

We have heard how the Advent message has changed lives out in the mission fields. We have seen it do just that here. The people are cleaner and there is a new light in their faces. God is doing such a work that we rejoice every time we look across the river, for we surely know there is gold in those hills.

Wallsend Pathfinder Club Award

R. A. VINCE

MV Secretary, Australasian Division

The Wallsend (Newcastle) Pathfinder Club, now four years old, is perhaps Australia's veteran and most successful club among the sixty-seven now operating. It achieved a notable success recently when participating in a march of Wallsend youth groups to aid promotion of building an Olympic swimming pool.

Joining the marchers at the last moment, after closing Sabbath, the forty-odd Pathfinders in full uniform, with flag and guidons, but with practically no practice, were astonished to be awarded the victors' pennant. Judging was on uniformity, spacing, marching, appearance, etc.

One official was so impressed that he followed the group back to their hall to inquire further into their activities. Another alderman of the City Council later offered to address the club, which he did, on his experiences in India. Subsequently, requests for non-Adventist children to be allowed to join the club were received.

Congratulations to Wallsend Pathfinders, and especially to Brother Bennett and Brother and Sister Norris, who have dedicated themselves to leadership of the club since its beginning.

Silenced by the Scriptures

N. H. J. SMITH

A few weeks ago, through a Catholic lady, I had an unexpected meeting with her priest.

The city in which this happened is a beautiful place near the coast, and is famous for having the world's second largest car population next to Los Angeles. One of my reasons for going there was to contact a lady of the Legion of Mary whom we met in another city while canvassing with Brother Noel Herring. She gave me her address so that when up that way I could call and she would provide the answers to the questions we had asked in regard to the changing of the second commandment, or rather to its deletion from the catechism, while it is included in the Catholic Bible. She said she had never noticed this before but would ask "father" to find out.

When I called this lady warmly welcomed me inside, where she was preparing a eucharistic statue of Mary to carry through the streets in a procession. During our conversation the telephone rang. She attended to it in another room and was heard to say, "Hello, father." I asked if she had found the answers to the questions on the changing of the commandments, and she replied, "I don't know the Scriptures very well. You could dazzle me with the Bible references, but would you come up on the hill and see the Catholic dean? He could explain these things." I declined her invitation on the grounds that I had spent eight hours with a Roman Catholic dean on two occasions.

After giving her a pamphlet on Catholicism and a study on various topics it was time to go. She said, "There is a point in a book here I must show you." I felt a strong impression that I should leave, for I was anxious not to weary her or blind her with too strong a light at one time. Also, I had invited Pastor Stan Wood to come, and he was waiting in the car in case I should get an opportunity to introduce him for further studies.

At the moment I left for the gate a big car stopped outside and out jumped a

priest. I realized that he had come by invitation, and been told to come quickly. He questioned, "Are you a visitor?" The lady then introduced me as a Seventh-day Adventist whom she had met elsewhere. "Come inside," he said, but I declined. The priest insisted that I come in and he would explain the answers to my questions, so I went back.

The priest set out confidently to show me with what authority the "church" can do what she wishes with the laws of God, but what a shock that man and his parishioner were to receive that day! Whether the claim came from priest or pope or king, it was my duty to defend my God, so as kindly as possible I began to reply to his "great words against the Most High." After a quarter of an hour the priest became angry and the Irish fire flashed from his eyes as he shouted, "What rubbish! I have been a priest for twenty years and are you going to tell me what Catholics believe?" At that moment I am sure I was given holy boldness, for I stood firm and replied with a smile, "Sir, it is an outrageous thing for a church to deceive millions of innocent little boys and girls and men and women by hiding from them the Word of God, and that particular portion which He wrote with His own finger on tables of stone, which was so important and of such an eternal nature that He did not even trust His faithful servant Moses to write it. The Catholic Church has altered, subtracted from, and changed that law, and now hands it out in the form of a catechism. You will be called upon to give an account for this some day soon."

We discussed the making of images, the second commandment and the ninth and tenth on covetousness. I asked why the change had been made in the Sabbath. He openly admitted his church was responsible for that, saying, "The Catholic Church did change the day of worship from the seventh to the first." As we discussed this commandment and I quoted the scriptures, "I will not alter the thing that is gone out of My mouth," "I am the Lord, I change not," the priest and the lady stood still, as though they were dumbfounded. It seemed they could not speak.

I asked whether they realized that the fourth commandment is one in which God specifically tells us the reason why He wants us to keep it—as a memorial of creation week, a fact which cannot be changed? At last the priest said, "Well, I am not a Bible student." A priest of twenty years' standing not a Bible student? How my heart ached for those two souls! What could I do for them?—steeped in the blackness of Papal midnight, with the windows of their minds so obscured by Romanism and idolatry that the bright warmth and light shining from God's Holy Word was scarcely able to penetrate.

The priest looked at his watch and said, "I must go." He was so upset that as we walked up the hall to the door he awkwardly and rather foolishly asked, "How do you know the Bible is true anyway?" I

stopped and answered, "Sir, don't you believe the Bible is true? If you don't then you are undermining the whole platform on which you stand. You quoted the text, 'Thou art Peter, and upon this rock I will build My church.' If you don't believe the Bible then you cut away from under you all the authority you claim to have received."

"I believe the Bible is true," he responded. "I believe the Bible is true," I said, "so we do not need to debate that point, do we? That is one thing on which we can agree as we part."

I have not contacted the lady since, for I was booked on the train for home that night. But I pray that our conversation and the words of truth will spring forth into eternal life some sweet day. I hope to call up there again as circumstances permit.

I tell you, brethren, the literature ministry is a wonderful work. It brings you into some of the most challenging experiences and joys that life can offer. If you are in this ministry, then make the most of it. Lift your vision to the vast possibilities that await you in the service of your God. If you are considering this calling and hear the still small voice urging, "This is the way, walk ye in it," write to your publishing leader. Asking for God's guidance, launch out into the deep. Burn all your bridges behind you, and your success in the literature-ministry is assured by the promises of God.

Comments by a Traveller

During his brief stay in Wahroonga, Pastor L. Barnes made some observations. "I was thrilled when I walked into this church tonight," he said. "I have been in many of our large churches in America and I do not think I have seen anything better." He mentioned having seen something of denominational establishments in about fifty countries, and expressed the opinion that outside of Washington and Glendale, there was probably no more representative group of buildings than those at Australasian headquarters.

It was in 1946 that Pastor Barnes left this division to attend the Washington Theological Seminary, and liked America so well that he has made his home there. For the past four years he has been pastor

"The supreme happiness of life is the conviction that we are loved."—Victor Hugo.

"A sanctified person is like a silver bell, the harder he is smitten the better he sounds."—Sumnock (1673).

"To be angry is to revenge the faults of others upon ourselves."—Pope (1688-1744).

"As prosperity blindeth the eyes of men, even so doth adversity open them."—Vermullerus (1551).

of the Syracuse church in New York State, and has 350 members in his care.

Asked about his family, Pastor Barnes said his wife is contemplating a trip home to Sydney, possibly next year. His sixteen-year-old daughter Jeanette will be entering Emmanuel Missionary College in September and his son Ross is ready for the academy. He expressed regret at not being able to meet all old friends on such a hurried visit, but sends his greetings to them. At Christchurch and the New Zealand Missionary College he met many he knew.

In many churches in America the pastor teaches a special Sabbath school baptismal class for visitors, but as the regular lessons are often too advanced for these new interests, it has been decided to prepare suitable lessons for them. This assignment was committed to Pastor Barnes and he has been working on them during his trip.

On his way back to U.S.A. he expects to make thirty stops, the main ones being Cambodia, Nepal, India, Afghanistan, the Holy Land, Athens, and Rome.

We wish him God's blessing upon his service and travelling mercies.

Salvation Comes to Many in Hobart

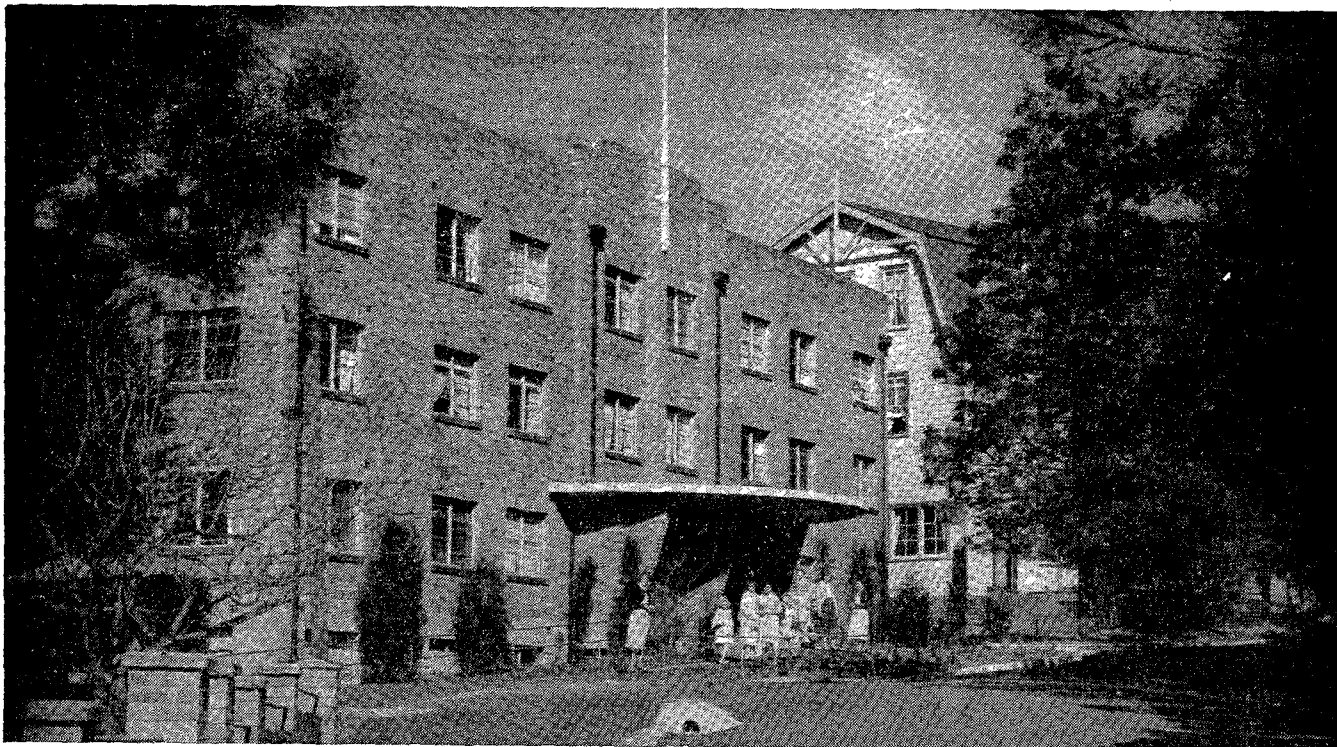
On the final night of the Burnside evangelistic campaign in Hobart, June 7, 700 people were present; and as is his custom on such an occasion, the speaker addressed his audience on the solemn subject of the unpardonable sin.

Among the 126 persons who signed a covenant to go all the way with God and link up with the Adventist Church were some prominent citizens. At the close of the address, a lady came to the railing of the second gallery and offered a prayer of thanksgiving for the light that had been brought to her. Later, she told Pastor Burnside she was a Catholic and had been impelled to do this. Another young lady of the same faith attended for the first time when the "mark of the beast" was explained. She rejoiced, saying she had been waiting years for such truth. Pastor Burnside stated that it is many years since Catholics attending his meetings have expressed any offence taken at his preaching.

On June 1 a lady wrote this letter to our evangelist: "Just a line to thank you for your wonderful help. You have given me a new outlook on Christianity, and also on life. May God bless you and your marvellous work. I shall be over again before you go, of course."

When a member of the mission team had difficulty in finding this lady's home, he called at the police station. "Oh, yes," said the officers, "we all know her. She is the biggest racehorse owner in the district." This lady signed the covenant.

Pastor B. Andrews and Brethren D. Currie, R. Smith, and P. Cummings are establishing these converts and caring for other interests created.



AS ONE ENTERS THE COLLEGE GATES, THE FIRST BUILDING IS ANDRE HALL, THE NEW GIRLS' DORMITORY.

Avondale Alive!

JOHN COX

Literary Editor, 1959 "Jacaranda"

A hooter blasts. The breakfast babble lulls for a moment. Then dishes clatter, a door bursts open, and a score of boots thunder across the veranda towards the fire-fighting equipment. Helmets on . . . hoses out . . . the clank of a hydrant cover hurled aside . . . water on! . . . and once again the Avondale fire brigade is off for its Sunday morning practice. And none too early, either! For there are hydrants to check and hoses to mend, uniforms to try on, recruits to be instructed, and members who must be drilled in speed and efficiency. To these boys, and indeed to every student at Avondale, life at college is a constant round of **doing** things.

Some after breakfast may gather to talk, or just to enjoy the sun. But moments of idleness soon end when the chapel bell tells all that it is time to **work**. Campus boys, bearing over their shoulders rakes and spades, move off to the soil. The tractor rumbles away to the farm, and aproned girls trip down the road to the factory. To different tasks they go, by different ways—but all to **work**.

To work, to do. From Sunday morning to Saturday night students are swept into a ceaseless round of doing. There are classes to attend, assignments to finish, worships to prepare, clubs to join, meals to enjoy—and work to do. For Avondale is not just an institution. It is more than that. To those who know her, Avondale is a place of action, a warm, fascinating, busy place—a place alive.

But the life and warmth of Avondale is not maintained alone with the energy provided by its students. For the exuberance of youth must be controlled and directed by the wisdom of faculty and board. Behind the bustle of student activity these men too are busy—guiding, thinking, planning—working to make Avondale the place it is. As well as guiding the Avondale of today, they are also planning for the Avondale of tomorrow. Ever conscious of the need to keep up with the times, they envisage bigger buildings, more modern facilities, new courses—a better education for the youth of tomorrow.

Eager to know more of these projects, I sought an interview with the principal of the college, Dr. E. G. McDowell. Step with me into his office and you will see spread before you the plans of two new buildings soon to be erected on the college campus. The first and smaller of the two, is a very comfortable hostel to house forty children of high school age, whose missionary parents will be able to extend their period of service in the islands because of this provision. The second is a 300-foot long administration and classroom block. The plans include eleven modern classrooms together with a lecture room seating ninety-six. A new circular library will provide study facilities for over 160 students, and stack space for 30,000 books.

These plans are not idle dreams, for the hostel will be completed next January, and the administrative building later in the year. In addition, plans are in hand for a new home science course, to be in operation next year.

Yes, Avondale is indeed a place alive. This busy, fascinating life the 1959 "Jaca-

randa" has sought to capture. Its pages glow with the fire of the youth whose activities it presents. A pictorial, it shows life at Avondale as it really is.

This year the layout of the "Jacaranda" has been completely revised. New features include:

The story of the founding of Avondale.
A section on past students.

Photographs of the college as it was fifty years ago.

Latest plans for the future development of Avondale, including an artist's impression of the new administration building.

100 action-filled pages.

A more durable binding.

Same price—25/- (20/- N.Z.).

Old students will have happy memories revived, prospective students will feel a quickening of the pulse, church members around the field will gain an insight into life at this main training centre for the Australasian Division.

Don't leave your order too late, as some did last year. Simply fill out this form and send it to us. We will send you an order form-receipt.

COUPON

Circulation Manager, "The Jacaranda,"
A.M. College, Cooranbong, N.S.W.

Please find enclosed my cheque/money order for 25/-, which covers payment for my 1959 "Jacaranda."

NAME

ADDRESS



A pleasing glimpse of the front entrance of the Sydney Sanitarium and Hospital.

The Sydney Sanitarium and Hospital

From the latest News Bulletin prepared for the staff and employees of the Sydney Sanitarium by the manager, Pastor A. H. Forbes, we take these items:

New Service Block. Many are inquiring when we will demolish the rear building recently occupied by the laboratory and medical records staffs and when we plan to commence the erection of the new section. It could be another few weeks.

The new building will comprise three floors. The lower ground floor will be level with our corridor, where we will have three large class-rooms for the training school, refrigeration and cool rooms, grocery and vegetable stores, a furniture room, and a linen room.

On the ground floor there will be a modern kitchen, a dietitian's office, food kitchenette, a dining-room each for patients and staff.

The top floor will consist of suites of offices for the five doctors, the X-ray, laboratory, and medical records departments.

At a meeting of Macquarie Street doctors lately, it was most pleasing to hear some of Sydney's leading specialists speak so highly of the nursing care the patients receive at the sanitarium. All these gentlemen wished they lived on the North Shore so they could bring all their patients here. Just last week a suburban doctor approached a matron with the request that we purchase a building in his area to serve as annex to the sanitarium. He gives his patients a choice of going to a hospital where they will be served meat, tea, etc., or to the sanitarium, where they will get first-class nursing attention. The doctor said that invariably they select the sani-

tarium. We continually thank God for the influence exerted by our staff.

Recently, a patient came to my office and gave me a cheque for £110 to cover the cost of three metal lounges for use on the wards where Sisters Felsch and Lewin are in charge. This lady certainly appreciated the kindly attention she received from sisters and nurses in the Medical wing.

Extracts from Patients' Letters

"I write to express my appreciation of the kind attention I have had while at the Sanitarium and Hospital. In particular, I am very grateful for the careful attention of Sister Reid in the Surgical ward, and for the constant personal supervision of my diet by Mr. Fatt. I think you have a very fine staff of nurses in training."

"In particular, I would like to tell you that I greatly appreciated the soft, charming voices of all your nurses. In this otherwise noisy world I would like you to know that I think this soothing quality a very valuable ingredient in the care of the suffering."

"I would like to express my sincere appreciation of the kindness and courtesy shown to me by all of the staff with whom I came in contact. I have benefited greatly from my stay, and for that I must thank Dr. Letham and the sisters and nurses responsible for my treatment. I do hope it will be my privilege—if necessary—to visit the san again."

"Having recently undergone an operation in your hospital, I feel it incumbent on me to express my very sincere thanks for the treatment I received from all the sisters and nurses, both female and male, with whom I came in contact. The attention left nothing to be desired, and I will never forget my mornings in the treatment rooms with Mr. Newman and

Mr. Fordham. They are truly ministering angels."

Sister A. Franks, our kitchen supervisor, leaves Sydney on July 8 to spend two months with her daughter, Sister Kelvin Bailey in Suva. Sister Arlie McDougall, a 1957 graduate, expects to take up her appointment at the Mt. Hagen Hansenside Colony, New Guinea, this month also.

Our Island Field

Tremendous Interest at Yalubu

"I have just returned to the office from the Highlands," Pastor J. B. Keith wrote from Lae, New Guinea, on June 4, "and was through the Tari Valley, where I witnessed the first baptism among the people there. Brother Greive has certainly done a very fine work there. We visited some of his recent outstations and quite a number of people are in the baptismal classes.

"On my way back, I met three men at Mount Hagen from a place called Yalubu, where we have become established. It is several days' walk from Mt. Hagen, away out from Minj. This particular tribe refused three other missions, saying they preferred to wait for us to go in. Brother Newman finally sent in one of his mature teachers, and the result has been tremendous.

"The three men I met had walked in to request the District Commissioner to grant us land for a permanent mission. I was told there were 714 in the Sabbath school, and I would say this interest is only about two months old. So the Advent message is spreading, even though our lines are very thinly held."

No Time for Hobbies or Getting Bored

A. L. SONTER

I suppose it is about time we gave a few indications of life out this way. Energy has to be directed to so many avenues that you will understand if only a little finds its way across the three thousand miles of ocean in the way of a letter. Let me assure you we are not the least lonely even when there are no other Europeans on the mission here. We are far too busy to be lonely. There just aren't enough hours in the day or days in the week to attend to everything that is crying to be done.

When we were coming out here someone told me I would need to have plenty of hobbies to keep from being bored! But I've never had time yet to be bored, nor for hobbies, unless you like to call the varied activities of life here, hobbies. The traditional tropical after-lunch siesta is also something which never gets a look in here—not with fifteen or twenty energetic

(sometimes) boys to be supervised and helped with their afternoon work.

Our day at school starts with the rising bell at 6 a.m. and ends at 9 p.m. First thing in the morning and again before tea the students cut their "toddy," the process of collecting the sap from the coconut flowers, the main source of vitamin C in the Gilberts and a very pleasant drink. There is morning and evening worship, school between 8 and 1.30 p.m. After lunch, work begins at 2.30, and consists of anything that needs to be done, pit-sawing coconut timber for buildings, planting bananas, clearing land, making fish traps, erecting buildings, making mats, strapping, thatch, levelling hills and hollows, etc.

My work also includes keeping our engines, electric light plant, etc., in going order. At night I need to make occasional visits around the establishment, and fish must be collected from the trap at low tide. This programme keeps us fairly busy, as I attend all worships, work during work-time with the students as much as possible, and teach most of the time.

Also at present, I have to look after all the mission books, help with the production and translation of tracts and papers in Gilbertese, look after the "Fetu Ao," write school textbooks, and give Bible studies.

We enjoy this busy programme very much and are thrilled to be able to have a part such as this in God's great work.

We are sorry to hear Pastor and Mrs. A. C. Thomson will not be coming back again, as we very much enjoyed working with them. However, God always directs His work and we know it will continue to progress.

You may be interested to learn that at the Government secondary school here at Tarawa a number of the boys are studying the Voice of Prophecy Bible course. Tomorrow I am going up to see them and give what encouragement I can. Also, I have had studies with a European officer and plan to give him "God Speaks to Modern Man" to read. Another European is already reading this book. A Government school teacher has read "Great Controversy" and "God Speaks to Modern Man," and I understand he is already keeping the Sabbath. Two men with whom I am studying at Abemama are showing keen interest, and I believe will soon be ready for baptism, if they allow the Spirit of God to continue operating in their hearts.

Literature Distribution and New Buildings

Over the past six or seven months we have distributed about thirty different leaflets on Abemama and some at Tarawa and Ocean Island, about 200 copies of each, and the interest is high. The series is addressed to our friends who are mentioned in Daniel and the Revelation. The Lord is convicting hearts and we look forward to a good harvest.

A new church has almost been completed and we are worshipping in it. Its dimensions are 70 by 25 feet, and it looks very attractive. The cost was about £50

and a few months of hard work sawing coconut logs with a pitsaw.

I must tell you about starting our new school on Kuria Island. The Fijian teacher Jone (Johnnie), and his family arrived in March, and we took them to Kuria early in April. As we neared the shore in the boats, the beach was a moving mass of people, children and adults. We were engulfed immediately we landed and didn't get clear of the crowd till late at night.

When we took the teacher to his house the children came in and filled it up. They looked through the windows as well. The only way we could walk was by removing children at each step. After a while they thinned out a little and we got on with our preparations for the night, as it was evening when we arrived. School opened on the Tuesday with nearly twenty students. The parents and others stood around as the students assembled outside the building. They seemed most intrigued as we hoisted the Union Jack and played "God Save the Queen" on the trumpet. When the pupils marched into school the parents looked in through the cracks in the walls. They stayed there for a long time and I felt that we were very much like monkeys in the zoo.

The children, some up to fourteen and fifteen years old, knew practically nothing when they came to school, although they said they had attended the school belonging to the main mission body on the island.

The school is going well now with many more than twenty pupils. We are still waiting for the teacher for Maiana. We understand he will be coming on the next ship from Fiji.

Reef Wreck Provides an Anchor

One instance of the variety of life here might be indicated by the salvage of an anchor from a wreck, an operation which we completed not long ago. During the westerly season here, winds sometimes reach forty knots and we need a strong anchor for the "Fetu Ao." We found that

the cost would be at least £35, including freight out here. One of our ship's crew said he thought there was an anchor on a wrecked ship out on the reef at Abemama, so we went out and sure enough, the anchor was there in about six feet of water, about four feet at low spring tides. It took an afternoon to dig away the coral from it and get it clear of the bottom. We returned later and floated the anchor under a dinghy out to where we had the ship anchored, and then hauled it aboard with a derrick.

It was most interesting to go down with a diving glass and look at the old wreck. The ship was an old steamer used for trading, and was on its way from Tarawa to one of the southern Gilberts one dark night in 1915, and ran straight onto the reef. The anchor was still in good condition, and so has saved us quite a lot of money.

One of our dire needs here is for a fast and comparatively cheap method of transportation. I believe a float-plane is the answer and have already collected many facts and figures. You imagine trying to run schools in places up to 700 miles from where you are, when the fastest you can travel is six miles an hour! Native teachers require a good deal of supervision, and this just cannot be done adequately with a ship.

We Also Met the Duke

I suppose I had better tell you about the visit of the Duke of Edinburgh. Our school did not take part in the celebrations but I was impressed by the fact that the Catholic bishop was presented to the Duke before the heads of Government departments. My wife and I were officially presented as representatives of the Seventh-day Adventist Mission, shaking hands and speaking a few words to the Prince. He wanted to know whether we got on all right with the other missions. The following evening we were invited to a reception on the "Britannia" and again met the Royal visitor, as well as Admiral Lord Frazer, with whom we had quite a long talk, and a few other bedecked gentlemen. When we declined cigarettes offered by the Admiral he asked my wife, "Don't you ever smoke?" When she answered that she had never smoked in her life he remarked, "My, you were well brought up."

"Fetu Ao," with all her dress flags displayed, was in the line of ships which welcomed the "Britannia" as she steamed into Tarawa Lagoon. The poor little "Fetu Ao" seemed rather drab to us after being on the Royal yacht.

It certainly was an honour to attend the reception on the "Britannia" and to shake the Duke's hand twice; but as we saw all the preparation for his visit I couldn't help feeling sad that there is so little preparation for the return of the King of kings.

We are now in Tarawa to collect building materials for our new school. Brother L. H. Grafham from West Australia is at Abemama now commencing the work.

We always look forward to the coming of the "Record."

A Worker's Prayer

*Give me always a goal to try for;
Let me fight till my breath be spent.
Give me a dream to live and die for,
And I shall be content.*

*Keep for others your silken leisure,
Drowsy days in the shade or sun;
I was never one to treasure
Rest till my work is done.*

*Give me always a goal to try for;
Let me toil till my days be spent,
Give me a dream to fight and die for,
And I shall be content.*

*Somewhere still there are roads uncharted;
Somewhere still is an unfound trail;
Let me go onward, valiant-hearted,
To the end of the long last trail.*

—Author Unknown.

Christian Education in a Christian Environment

(Part III)

L. H. TURNER

Principal, Strathfield High School

Should the education of a Christian differ from that of the man in the street? Is there anything wrong with the schools of the world?

Jesus thought so. He did not attend them. There is little doubt that He would have got along a good deal better in the world if He had. For it is well to remember that Jesus was anything but a success in the world's sense of the term. He died without prestige or possessions.

Now it is interesting to reflect that if Jesus had been a success from the viewpoint of the schools of His day He would have been a failure in His own eyes.

Surely the Christian of today needs no other answer to his questions.

But most of us have a different scale of values from that of Jesus. We give lip service to the principle that "it is more blessed to give than to receive." We know that He was of "no reputation," and that "He had not where to lay His head," but we would like our children to make good in this world. We are anxious for them to have position, prestige, financial competence.

Our attitude to this question of education becomes quite a revealing matter. If we value these worldly advantages highly we send our children to the schools of the world. If we have achieved the perspective of Christ we will choose as He did.

Of course most people do not think very specifically about these matters. They make their decisions without undergoing the pain of rejecting a principle. Indeed, most people feel that their children will somehow develop the right way in spite of their schools.

Before we discuss this possibility, let us look a little more closely at the kind of development we want our children to have.

We would want our children to have the perspective of eternity. We would want them to evaluate everything in terms of its relative duration. It is not easy to achieve this perspective. Lot hoped it would belong to his children by endowment, but they could not see beyond the glitter of the city lights. Abraham was wiser. He withdrew to the silent plateau.

Gradually, under the faint glimmer of the stars he began to discern "a city which hath foundations, whose builder and maker is God." After that it became a matter of little consequence that he was but a stranger and a pilgrim on this earth.

Again, we would want our children to develop the attitudes of Christ and to live by His ideals. They are certainly not the attitudes and ideals of the world.

Finally we would want our children to develop good tastes. We would want them to enjoy certain activities and to form a distaste for others. We would want them

to enjoy the company of the children of the kingdom and to discover that they have little in common with the people of the world. After all, we cannot go about continually forcing ourselves to do the things we dislike and fighting ourselves away from activities that we secretly find enticing.

Now let us examine the proposition that many Christians unconsciously put to themselves with optimistic vagueness. Is it reasonable to hope that our children will achieve this perspective in spite of the schools they attend? Is it reasonable to believe that the home and the church will look after these things while the school keeps its influence to its proper business of the three R's?

Anyone who knows anything about the social life of human beings will know that such a hope is an optimistic one indeed.

The development of personality, the establishment of ideals, relative evaluations, perspective—these are things which develop like the growing of a plant in the night. They are unconscious processes for the most part. We arrive at maturity to find ourselves living and reacting in behaviour patterns that have grown a stitch at a time without our knowledge.

These things are largely the product of our environment. Children revere ideals

that are revered by their associates. To the children of gangsters the world is something to be ruthlessly exploited. They worship toughness. Money becomes a symbol of power to them. It is valued out of all proportion to its worth. These children breathe this atmosphere till it becomes part of the living cells of their personality. Likewise in the schools of the world children will adjust their eyes to the perspective that is the perspective of their teachers and their fellows. Things that seem important to others slowly become important to them. Their very tastes change to become the tastes of their associates.

And what is the most potent aspect of this environment? not the teachers, not the text-books, not the physical environment. It is the children with whom they associate. Parents and teachers have inescapable evidence before their eyes every day of the fact that it is a matter of supreme importance for the child to please the group. Time and again he will sacrifice his desire to please his parents and his teachers to this wish. Success in school, approbation of his elders—these are sorry comforts for a loss of the approval of the group. That is why it is inevitable that a child will slowly bend towards the centre of gravity of the group in tastes, outlook, and general behaviour.

There is one more solemn fact that we must face in this respect. Much of the effect of the group upon the individual is not only beneath the level of the child's own awareness. It is beneath the scrutiny of his nearest associates. The bases of personality are deep indeed.

In closing this discussion, we would stress two things. **The most important**



The children with whom he associates form the most potent influence in the school child's environment.

aspects of our education have to do with personality and character. These aspects have far more to do with our success and happiness than any amount of book knowledge. They depend on processes that are not under the control of educationalists in a very organized way. In the second place, the most important of these shaping forces is the environment. By far the most potent aspect of this environ-

ment is the group of children with whom the pupil associates.

So it turns out that the answer to the question in our opening paragraph can be given succinctly. How should the education of a Christian differ from that of the man in the street?

He should be educated in a Christian school in association with Christian children.

knowledge of navigation would be of real help in sailing mission vessels. There he would bring the news of salvation to untold thousands of unregenerate souls who would live to love and revere the names of Captain and Mrs. Jones as their spiritual father and mother in their new-found faith.

Yes, the hour was about to strike for a vast extension of our mission work in the South Seas, and God was calling a man with the necessary qualifications and characteristics to aid this undertaking.

No doubt few people who have made a success of life have not, somewhere along the road, had periods of discouragement and even despair. Captain Jones did not question the fundamental teachings of his new-found faith; he was convinced that they were founded upon the Bible and the Bible only. Nor did he regret his decision to quit the mercantile sea-faring life with its seven-days-a-week duty. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God" echoed and re-echoed in his mind. That was a clear, Heaven-born mandate, and he was determined to obey. But to persuade men and women to subscribe to the journal that had brought him such a treasure of truth was hard, and their apparent indifference to his earnest appeal as he went from door to door wore down his zeal and brought him to the brink of discouragement.

One day in the midst of a serious attack of the blues while working Belfast, Ireland, he turned aside into a park and sat down on a bench with the unemployed and destitute, like Elijah under the juniper tree. Shortly after he sat down John McEvoy, one of the leaders of the book and periodical work in the British Isles, passed by the park and noticed the forlorn-looking agent on the park bench. He gave him a hearty handshake and a cheery word. The discouraged colporteur sprang to his feet, looking rather embarrassed.

"How did you find me here?" he asked. The fact was that McEvoy had not expected to find him there, for he had been put to work in London. But no word of reproach was spoken. He merely responded by saying that the Lord must have sent him there just at the right time.

"I'm going on my way to sell 'Present Truth,'" he added, inviting Jones to join him. This proved to be the turning point in the colporteur's experience, for soon success was attending his efforts. Not only were people subscribing to the paper, but some through reading and personal visitation joined in the worship of God with the commandment-keeping people.

Finding a Wife

The wise man has said, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." It was while working in Birkenhead and Liverpool and associating with other young people that Captain Jones met and fell in love with a young woman named Marion Valentine,

LIFE STORY OF CAPTAIN G. F. JONES--2

From Mariner to Missionary

A. G. STEWART

Having discharged her cargo of British freight in the port of New York, the merchantman of which Captain Jones was in command reloaded for England, and soon was on its way back to Liverpool. The 3,000 miles of sea between the two countries were safely crossed, and after the work of discharging her cargo was well started, Captain Jones went ashore to visit some friends in London.

While in their home one of the duly appointed representatives of Tract and Bible Society in London (now known as the Book and Bible House) called at the door and presented a good canvass for a religious book explaining the prophetic portions of the Bible. Captain Jones was deeply interested in the man's presentation, and recognized a similarity between the contents of the book being offered and the article in the torn piece of paper he had found lying on the deck of his ship several weeks before. He was still carrying it in his pocket.

Captain Jones ordered a book for himself. Then he found the meeting place of the Seventh-day Adventists in London—the publishers of both the book and the paper "Present Truth"—and purchased some more literature. He took a good supply with him on his next sea voyage.

That a divine hand was quietly guiding this missionary mariner is apparent, for on his next voyage he found that the mate of the ship had in his possession a fairly large book entitled "Thoughts on Daniel and the Revelation." It contained a comprehensive verse-by-verse exposition of these two prophetic books of the Bible. Captain Jones borrowed the mate's book and read it with interest.

Captain Jones had acquired his Certificate of Competency and had bright prospects of a successful career as a seaman, but he could clearly see that if he followed the will of God, obeyed His voice, and kept His commandments, it would be necessary to relinquish his position as a ship's officer.

No doubt he reasoned that the significant events which had been happening to him indicated that a divine providence was leading him to discover a new philosophy of life. He thoroughly believed that his new-found teachings calling for obedience to God's law were in harmony with the Word. How often he had read in the Prayer Book and repeated after the

minister of the church, "Lord, have mercy upon us, and incline our hearts to keep this law!"

He made another voyage abroad and returned, but the conviction was growing upon him that if he wished to have a clear conscience, there was no alternative but to leave the seagoing life and worship with those who keep the commandments of God and have the testimony of Jesus Christ.

Back again in London he was about to step out of his lodgings one rainy morning to take a walk when he noticed, lying on the wet cobblestones before him and partly smeared with mud, a portion of a copy of "Present Truth." Surely, thought this serious-minded young seaman, this is a strange coincidence. It seemed almost like a message from heaven to his soul. If there had been any doubts as to the Lord's leading in the past, surely there were none now.

Taking up the piece of torn paper, he returned to his room and carefully washed off the mud. After the paper had dried he read every word.

What should he do? What could he do for a livelihood if he gave up the sea? "Present Truth" was accosting him and directing his attention to the Word of God. Why not devote his time and energy to the circulation of such literature? He had the address of the publishers of this paper and he had already become acquainted with some of the colporteurs engaged in this work. He decided to become a colporteur-evangelist selling "Present Truth" from door to door.

And so to Birkenhead, Liverpool, and other places he went with other young people, distributing the literature that he knew had in the providence of God changed the course of his own surrendered life. The going was hard and the work somewhat strange, but Captain Jones had the clear conviction in his soul that God had a higher purpose for him than he had heretofore realized.

Though some of his former friends and church members reproached him for his decision, he found himself willing to bear all this for the favour of God who, though unknown to him, was leading him into a wider field of service. Someday, out in the Antipodes, among the reefs and shoals of islands occupied by heathen people, his

who was to share with him the joys as well as the perplexities of his long and adventurous life. She was fair complexioned, blue-eyed, and strong; a little taller and a couple of years older than the captain. At the age of thirty-three he and Marion were united in life and service, a union that continued for more than forty years.

Perhaps no better description could be given of Mrs. Jones than to borrow the tribute paid to another pioneer missionary wife in the South Seas. In the book "Memoirs of the Life of John Williams," the author says, "In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior. It is not flattery, but simple justice, to say that she was in all points worthy of the honoured man to whose happiness and success she so largely contributed, and in no part of his life was the kindness of Divine Providence more manifest than in the circumstances which led to their happy union." Their life of service continued clear up to the time when Mrs. Jones passed to her well-earned rest in Wahroonga, Australia, January 2, 1939, in her seventy-ninth year.

Helping a Health Institution

Captain Jones was prepared to try any line of work that would better qualify him as a missionary, for he was determined that this line of service would be his life-work. While engaged in colporteur work in London, and with the going rather hard, Captain Jones learned that Dr. D. H. Kress and his wife were opening treatment rooms in London. He also learned that they were in need of a male assistant, so he offered his services on a part-time basis, allowing for time to do his rounds with the paper and periodical distribution.

Not long after this the earnest young couple decided to enter a training school in order to fit themselves more fully for overseas mission work. As there was no such place in England at that time operated by Seventh-day Adventists, they applied for admission to Keene Academy in Texas, and were admitted as students on an industrial basis.

Arriving in Texas in 1900, they both enrolled in the Bible Worker's Course. They applied themselves whole-heartedly both to the manual and mental activities of the academy, and were graduated the following year. A good report of their qualifications as prospective missionaries had reached the officers of the General Conference Mission Board, and also of their earnest desire to devote their lives to overseas mission service.

The "Pitcairn" had made her final voyage to the South Seas and was sold in 1900, just before Captain and Mrs. Jones were appointed to island mission work in the faraway Society Islands. They accepted the appointment without hesitation, confident that they were answering the call of God to a work to which they had both dedicated their lives.

The Society Islands lie midway between Sydney and San Francisco, and halfway between Honolulu and Auckland, with the

mouth of the Panama Canal some 4,000 miles to the north-east. When Captain Cook paid a special visit there in 1773, 1774, he named them the Society Islands in honour of the Royal Society, in whose interests he made the visit.

Captain Bligh of the "Bounty," whose crew later mutinied, spent some five months there in 1788. In 1797 the mission ship "Duff," commanded by Captain Wilson, landed a party of twenty-five missionaries and supplies from England, representing the London Missionary Society. Credit for the evangelization of these islands during the early part of the nineteenth century is due largely to the noble work done by representatives of this society, especially John Williams.

When the Adventist missionaries arrived in the islands on the mission ship "Pitcairn" in the early part of 1891, the island people had settled down to a formal practice of Christian worship, but they were Christians in name more than in reality. The gospel in a fresh setting of a true conversion, the observance of the Sabbath, total abstinence from the use of tobacco and intoxicating liquor, abstaining from the use of swine's flesh and all unclean animals and fish, and kindred truths as taught by the Adventists created an interest in the minds of many of these people who welcomed the "Pitcairn" to their shore.

E. H. Gates was in charge of the mission to the South Seas, accompanied by his wife, A. J. Read and his wife, and John I. Tay. Brother and Sister Read were left in the Society Islands, and they began their interesting work in Tahiti.

To show the deep interest created by these workers, I quote a paragraph from an early letter from that field: "Brother Read was one day visiting the French Protestant minister and was showing him the book 'From Eden to Eden' when one of the native ministers from a few miles out in the country came in, and seeing the book immediately expressed interest in it, saying he wished to buy one. A day or two later Brother Read went to his home and delivered the book, and also sold him a copy of the book 'Thoughts on Daniel and the Revelation.' Since then he has bought other books and has had some Bible studies. Last Sabbath he and his family and one of the deacons of the church kept the Sabbath of the Lord. He seems to be as hungry for the truth as a child is for its food, and only needs to know that a line of teaching is according to the Bible to accept it."

One evening was spent by Brother and Sister Read at the home of a woman who was evidently part European. She was a nice person, but smoked heavily, a habit at that time quite customary with the womenfolk in the islands. Later they received from her the following letter: "I am happy to say in reply to your kind

inquiries that somehow, perhaps due to your earnest pleading for me at the throne of grace, I have entirely left off the habit of smoking, and although I was a confirmed smoker before, I can truly say that from that morning I have never entertained a desire for it. The Master has helped me to overcome through your prayers. Several native friends have voluntarily abandoned the habit of smoking. There are also a few who have begun the observance of the Sabbath, cooking their food on Friday. . . . God bless you, Mrs. Read, for the good you have done me in my not smoking any more, and may the blessing of God be with you and thine for ever. (Signed) Anna Shaw."

Interests of this nature were being created in various places, and it was to meet this need that Captain and Mrs. Jones were appointed to this field. They soon endeared themselves to the people but had scarcely made a beginning in their work when, in order to keep in touch with the people on faraway Pitcairn Island, the British Government bought a cutter of 15 tons to sail between Tahiti, Pitcairn, and Mangareva Island. The British Consul in Papeete requested Captain Jones to take charge of the vessel, sail it to Pitcairn, then remain there sufficiently long to train a crew of the Pitcairn people in the art of navigation, so that they could sail their own vessel. So, leaving Mrs. Jones for the time being at Papeete, Captain Jones sailed June 1, 1902, on a bright sunny morning with a crew of five men and the daughter of one of the crew, the distance to cover being 1,200 miles of open sea.

As Bounty Bay is not a good anchorage, the ship was kept most of the time at Mangareva Island, some 300 miles distant. While instructing some of the Pitcairn people in the art of navigation, Pastor Jones did mission work of a practical nature for the natives of Mangareva, where disease was making inroads among them. Mrs. Jones later joined her husband by taking passage on a steamer that occasionally called at Pitcairn to leave mail and some supplies.

Captain Jones found it somewhat difficult to teach the island people navigation by chart and compass. Being children of nature, they preferred to sail by observation. The Joneses' work was highly appreciated by the people, as was the medical care they gave. However, they had not been back in the Society Islands long when they learned that the vessel had been wrecked on a reef. No lives were lost, for the crew succeeded in swimming to land.

For the next several months Captain and Mrs. Jones applied themselves diligently to the acquiring of the native language, for English was not well known, and French was the official language. Knowing the native tongue was a great help in conducting their mission work, and brought them to closer sympathy with the people. Both Captain and Mrs. Jones demonstrated linguistic capabilities.

(Continued next week)

—“Review and Herald,” May 14, 1959.

“HOME—the place where the great are sometimes small, and the small are often great.”

The WORLD VISION



Physiotherapy Clinic in Greenland

ANDREAS NIELSEN

Greenland, the world's largest island, stretches over twenty-four degrees latitude, or roughly 2,700 km., which is more than the distance from Norway to Africa. East to west it is 1,050 km. wide or approximately the distance from Copenhagen to Paris. The total area is 2.17 million sq. km., or approximately the same as Hungary, Germany, France, and Spain together. Five-sixths of Greenland is covered by ice, which in places is up to three km. thick. This mighty country is inhabited by only 26,000 people, of whom 2,000-3,000 are Danes.

It was in 1721 that Hans Egede, the apostle to Greenland, came from Norway to bring the gospel to the heathen Eskimos. Twelve years later Zinzendorf missionaries arrived, and they have worked in Greenland right up to the beginning of this century. Otherwise, it has been the Evangelical Lutheran Church which has had a monopoly, so to speak, on religious preaching and instruction. When the Danish Constitution was revised in 1952, Greenland, which up to then had been closed for all practical purposes, was declared a part of Denmark proper, and the doors were thrown open for the third angel's message.

As we could no longer be prevented from entering Greenland, attempts were made to put our church and beliefs in the most unfavourable light, and we have met with persistent, aggressive opposition. Warnings against us and our work have been given from the pulpits, in church papers, through the public press and the radio. It has been hard going, and visible results are meagre. Nevertheless we have been strengthened in knowing that brighter times are ahead of us.

Thanks to our truth-filled and Christ-centred literature—as for instance “Steps to Christ,” which has been translated into Greenlandic, and is now being read and re-read in many places—many are becoming favourably acquainted with us. “The Great Controversy,” by E. G. White, is now ready in manuscript form. The translation was done by the only authorized translator in Greenlandic, and he did it free of charge because of his great interest in the book. He has even offered to translate “The Desire of Ages.”

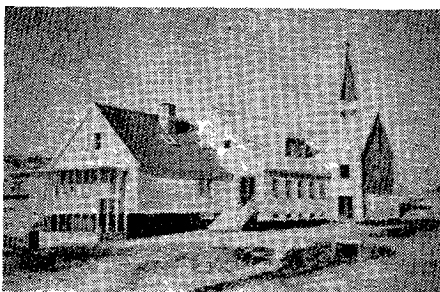
In a twenty-minute radio broadcast about our faith and missionary activities throughout the world which I had the privilege of giving over the Greenland radio, and which was published in the ver-

macular, we have had a wonderful opportunity to testify before many. Also, a public meeting which the district Lutheran minister had arranged at the Seminary at Godthaab, at which both he and I spoke, has done a great deal to make us known and respected as fundamentalists, Christians who really believe in the Bible.

The young Greenlander with whom I have had contact since we met for the first time at Holsteinborg in 1953, took his stand for present truth under great opposition from his fellow countrymen. He had been convicted of the truth through reading our literature, through the Bible Correspondence School lessons which I had the privilege of studying with him, and by his attending a few public meetings in our home. When this young brother came out of the waters of baptism he folded his hands in front of him and said, greatly moved: “I thank Thee, my God, that Thou hast shed Thy blood for me. Thou hast helped me to help Thee.” Joyfully he himself paid the great cost of the ticket—practically all his savings—in order to go to Denmark to get an education which will make him better fitted to work for his own people. Today, he is at Vejleffjord High School and is looking forward with great joy to the day when he will be able to return to his beloved Greenland and help in saving his own people for the kingdom of God.

During the past two winters we have opened our home for public meetings which have been fairly well attended. However, we are happy that in a very short time we shall be able to invite people to public meetings in our new church which will seat eighty-four.

In the beginning of February we opened our new clinic, which is built in connection with the church and our house. Both press and radio commented very favourably on this new venture. The broadcast was in the form of an interview between the editor of the radio press and the district



The new church, clinic, and minister's home
in Greenland.

doctor for Greenland. The commentator asked, among other things: “Does this clinic meet a real need of which we have been aware in Godthaab?” The doctor's reply was: “Yes. And I would say not only in Godthaab, but as a practising doctor all over Greenland I have time and again met situations where it has been highly desirable that we should be able to prescribe to patients the kind of treatment that is being offered here. But unfortunately there are no other facilities for it. I can definitely say that this clinic will meet a real need.” In the local newspaper, “Sermitsiak,” under the heading: “Greenland's First Physiotherapy Clinic,” the district doctor ended up by saying: “The Medical and Health Authorities extend the most cordial welcome to this clinic. We have no doubt but that it will meet a long-felt need on the part of both patients and doctors.”

In this development we see confirmation of the following testimonies of the servant of the Lord: “Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. . . . There are many places that need gospel medical missionary work, and there small plants should be established. . . . They are to be so conducted that by their work attention may be called to the message God has sent to the world.”—“Counsels on Health,” pages 500, 501.

—“Northern Light,” April, 1959.

Indian Gentleman Appreciates Health Literature

S.J.

One Mr. S—, a leading business man of Rajahmundry, attended our temperance rally in that city. He was a heavy smoker; but was thrilled to see the film “One in 20,000.” He took with him that evening a bound volume of the Indian “Alert” and read it through during the whole night, returning it the next morning. Early in January, Pastor I. Subushanam—our church pastor at Rajahmundry—called on Mr. S— for Uplift [Ingathering] and received Rupees 100.00 in cash and a promise of better things in the future. He expressed his keen desire to quit smoking.

Also among those who attended the temperance meeting at Rajahmundry was a Brahmin gentleman, a senior deputy inspector of schools. After the meeting he met Pastor Subushanam and said: “There was a mission called Seventh-day or something like that, which was publishing a health book.” Our brother quickly suggested: “Could that be the Seventh-day Adventist Mission, and the book ‘Health and Longevity’?” “Yes, that is correct. I read the book in my training class some years ago; and in it I learned that only human beings use tobacco; that none of the animals use it. Do you still publish that book?”

Our local colporteur was at hand and he took a cash order for a copy of “Health and Longevity” and a two-year subscription for “Marga Darsi,” our Telugu health

magazine. Two weeks later this gentleman visited our place again with orders for two copies of "Health and Longevity" and two two-year subscriptions for "Marga Dasi," and took back with him a supply of temperance tracts, Voice of Prophecy enrolment cards, and other literature for distribution. He came again after two weeks with money for still another copy of "Health and Longevity." He returned home saying he would procure more subscriptions to our health literature. He is now a good friend of our work in Rajahmundry—"Southern Asia Tidings."

Institutional Expansion

J. A. McMILLAN

President, British Union Conference

The late Pastor W. A. Spicer was fond of saying that wherever the Advent message took root, there invariably sprang up a church, a medical institution, a publishing house, a food factory, and a school.

Such has been the pattern of the Advent movement here in Great Britain. Fifty-one years ago, Stanborough Park was purchased, and the various activities mentioned above began to take shape. For fifty years these institutions have played their part in the development of the work within the British Isles.

In March we had the legal meetings associated with our business and church enterprises, and a most encouraging picture emerged. The following are the highlights of the reports presented by the managers concerned.

Granose Foods

Our food factory, under the capable managership of Brother G. E. Norris, reported a trading total of £221,378. This is the highest figure ever reached by this busy institution, and represents a gain of £7,467 over the previous year.

During the past three or four years, Granose has been undergoing a process of mechanization to keep up with the growing demand for its products. New ovens have been installed and the plant has been considerably modernized. A new building is greatly needed, and plans have been passed by the union committee to erect office accommodation, which will ease the pressure on the existing space.

Stanborough Press

Another encouraging report was given by Pastor J. H. Craven on the progress of the press. The total sales for the year were £140,414. One of the striking features of the press's activities was the installation of the offset litho machine. This has enabled the press to produce the new volumes of Pastor W. L. Emmerson's "Footprints of Jesus," a masterpiece in printing that has evoked praise from all parts of the world.

The press has added two necessary extensions to the original building, and plans are afoot to instal yet another offset litho machine. This will enable the publishing house to undertake further

work to advance the cause of God in Britain.

The Stanboroughs

Since the end of the second world war the Stanborough Hospital and Nursing Home has endured lean times. As a result of changing economic conditions and the impact of the National Health scheme, patronage fell far below the continuously rising cost of operating our medical institution. But 1958 saw the turning of the corner, and the Stanboroughs manager, Brother G. L. Anniss, was glad to report an operating gain.

At the time of writing this report a giant scaffolding envelops the maternity wing of the Stanboroughs. A new maternity unit is being added to the building, giving much-needed space for bedrooms in this section. The nursing home section has done much to break down prejudice as we have rendered Christian service to the community. The future of the Stanboroughs looks brighter today than at any time during the past twenty years.

Stanborough School

Stanborough School has an enrolment of over 300 boys and girls. Last year saw the beginning of the long-awaited boarding school. In order to expand this vital phase of our educational work, we must withdraw the Voice of Prophecy and the

union departments from the school property, which are housed there. To accomplish this, the union committee has approved plans to build a new administration unit.

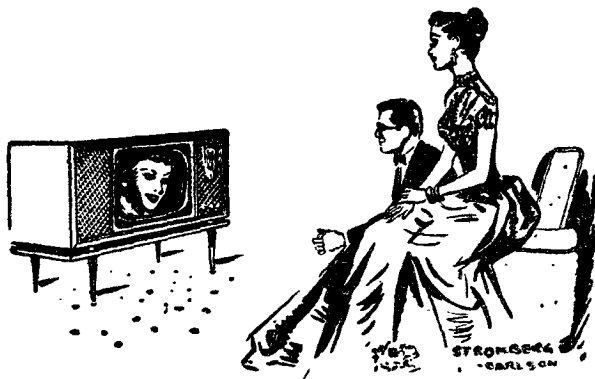
The Ranelagh Institute

This health institute, the youngest of our institutions, is located in Dublin. It has been steadily developing its patronage and influence since its inception in 1949. In 1950 the treatments given numbered around 150, whereas in 1958 the number of treatments had grown to 4,260. The income in 1950 was £266, but in 1958 this had grown to £2,732. The current year's operations seem set fair to exceed this.

During the past year a new Ultra-sonic machine has been installed, the only one of its kind in the Irish Republic, and a small but competent Turkish bath unit, brought over from Skodsborg, has attracted additional patronage.

We trust that this small health unit will continue to break down prejudice and prepare hearts for the acceptance of the third angel's message in Eire.

May God's prospering hand be upon His work to build up and to establish it in strength and righteousness throughout the coming days, that the kingdom of Christ may be ushered in.—"The British Advent Messenger," April 18, 1959.



Children and Television

HAROLD SHRYOCK, M.D.

Dr. Lawrence Kubie, clinical professor of psychiatry at Yale University, is quoted as saying, "Quite frankly, I think the movies, TV, comics, the constant confrontation with killing, bloodletting in a form so realistic that to a child it's as real as life itself, cannot fail to have an effect not on the impulse to rebel but on the form that your rebellion will take and what your standard then is of how you express the fact that you are rebelling."—"Christianity Today," May 26, 1958.

In homes where children are allowed free access to TV, its programmes provide their favourite means of entertainment. By its very nature, TV fascinates the child and holds his interest, hour after hour. TV appeals to the child's active imagina-

tion. It tends to satisfy his curiosity of many things that are strange. It permits him to identify himself with famous persons. It provides suspense. It takes him to the very centres of activity around the world.

We have been instructed clearly in the writings of the Spirit of prophecy that parents should protect their children from the influences of the world. In harmony with this counsel we send our children to our church schools rather than to public schools. We help them choose their friends from among those who have similar Christian ideals. We encourage them to participate in the activities for children and youth which are sponsored by our MV and Sabbath school organizations.

We help them select wholesome reading matter. How dare we, then, relax our vigilance by allowing them to come freely under the influence of TV programmes that are planned and produced by persons who do not subscribe to conservative Christian ideals?

"Parents should endeavour to keep out of the home every influence that is not productive of good."—"The Adventist Home," page 411.

"So far as in us lies, we should close every avenue by which the tempter may find access to us."—"Messages to Young People," page 70.

Children learn very rapidly from example. The scenes that are portrayed so graphically on the TV screen have the effect of instilling into childish minds the basic patterns by which later conduct will be determined. "Any one act, either good or evil, does not form the character; but thoughts and feelings indulged prepare the way for acts and deeds of the same kind."—"Child Guidance," page 199.

When in TV programmes children observe that the person who is insulted retaliates, the person who is in need of money steals, and the person who is provoked kills, these evil responses appear as normal and acceptable.

"Everything that can be done should be done to place ourselves and our children where we shall not see the iniquity that is practised in the world. We should carefully guard the sight of our eyes and the hearing of our ears so that these awful things shall not enter our minds."—"The Adventist Home," pages 403, 404.

Children need activity and contacts with real-life situations. Children learn by doing, as well as by seeing and by hearing. Many TV programmes provide imaginative experiences. What a child learns by viewing TV is passive rather than active. TV provides eye and ear fun rather than the wholesome enjoyment that comes from running, climbing, splashing, throwing, exploring, and learning feats of skill.

TV in the home interferes with the time and desire for such essential activities as reading and leisurely personal contacts between parents and children. When permitted to choose, a child naturally prefers to absorb his information from the "talking screen" rather than by the more laborious method of reading printed pages. His cultural and intellectual development suffers by this substitution.

Even when parents are sitting with their children as they watch TV programmes, it is the actor on the screen who influences the children rather than the parents. As far as moulding the child's life is concerned, the time spent with TV must be subtracted from the precious hours of companionship that parents owe their children.

With interesting TV programmes competing for the child's attention, the evening passes quickly until the child must be hurried off to bed. What time is then left for Bible stories or for family worship?

The leisurely telling of Bible stories is one of the most potent means of laying firm foundations for a child's character. When this time is sacrificed even for the sake of "good" TV programmes, precious opportunities are lost for building into the child's memories those inspired examples which will help him to make right decisions at critical times in the future.

It is recognized that certain TV programmes are wholesome. It would be presumptuous, however, to assume that children have sufficient discernment to select only the occasional good programme for their viewing. It is therefore proposed

Could This Be You?

J. W. FISK

*I've got a new set, TV set that is,
And oh what a beauty! Picks up like a
whizz!*

*There's killin' and fightin' and wrestlin'
and drinkin',*

*O yes, there's the news and weather, but
that's not excitin'.*

*I'm all day at the office or in the shop,
I've got to relax a little and let some work
drop*

*While I rest and get ready for another
day,*

*Back at the grind of toil, to work for my
pay.*

*Let's look at the paper and see what's for
tonight;*

*S-a-y, this'll be good, though it's not quite
right.*

*But I MUST see this; it's a real fight,
Even though it comes on prayer-meeting
night.*

*Oh, I know I won't enjoy these things I
love now*

*When I get to Eden and before Jesus bow;
He'll cause me to love Him and all my
sins annul. . . .*

*Say, I wonder what's playing on number
12 channel?*

—"Northern Union Outlook."



that the only safe procedure in the Seventh-day Adventist homes where TV is installed is for the TV to be used only when at least one parent is present to view the programme with the children. Such a policy permits the parent to discontinue a programme that proves to be objectionable. It gives him personal influence with the children in helping them to develop discernment. It also gives the parent an opportunity to make comments and introduce interpretations whenever these will help the children to develop their sense of values.

Prayer Power Is Go Power

FLORENCE HAMILTON JOHNSON

This is an age of power. Nations are racing to attain superior strength through nuclear power, electric power, jet power, sea power, and air power. Another dynamic force, however, is as yet relatively unused. It is simply called prayer power.

The strength of prayer power depends not on its source. Rather, its constancy and even flow are sustained by the proper relationship of the user to the Giver.

Let's examine this relationship, and appraise it from several points of view. It does not take a stiff course in physics to evaluate this phenomenon associated with the laws of personal victory and energy. In fact, you need not understand it scientifically at all. The only requirement in its efficient use is recognition of its existence, and laying hold of it in simple faith.

Automatically, your mind becomes a functional, unobstructed channel through which God's power can flow, provided you submit to the plan. God is not arbitrary. This is proved by the fact that He has endowed most people with more than one talent. He knows, however, in which talent you excel and where you could do the most good, and where you would be the happiest.

Christ came that we might live more abundantly. By the abundant life He meant that we should use all our talents in living, and develop more than would be possible without Him.

Suppose you can tell a class about certain great truths, but lack the personality to make the class really interested in them. Are you a successful teacher? On the other hand, have you ever met a really mature Christian who lacked a warm personality? Have you?

Are you satisfied with your accomplishments thus far? Or do you feel that you need a little more inspiration, strength, or power?

Power is given in proportion to our faith and our need. Not being a physics student, I was inclined to feel bored at first, but I became instantly alert as soon as the professor made the assumption that there was a connection between the power of Heaven and the electrical powers of the mind. He emphasized, of course, that he did not understand all the implications, but that he knew of the possibilities through personal experience.

Bill Rowe, usually a happy, successful man, came home one evening from his work and fell into a chair. "Whew!" was all he could say. The next evening was the same. After the children had gone to bed Mrs. Rowe asked what was wrong.

"That new fellow I have to work with in the office is impossible. His work is jumpy and doesn't vibrate right. I know it sounds queer, but the fellow is out of rhythm, or something. It simply wears me out."

"I think you might help him by praying for him through the day," Mrs. Rowe said. "Whenever you run into him why don't

you direct a kind thought in his direction and a little prayer? That will help to put him into the rhythm of the office."

One day several months later Mr. Rowe was working in the file room when Jim Jones, the new man, stopped to chat. "Until I met you," he said, "I felt all out of kilter in this office. It was the strangest thing how comfortable I felt as soon as I came in contact with you. I can't understand it."

"I was praying for you," Mr. Rowe said. "Praying? For me?"

"Yes. You were wearing yourself out—and everyone else, too—with your nervous, jumpy ways. On a suggestion by my wife, I decided to pray for you through the day. Apparently the healing power worked both ways. I am not nearly so tired at night now, and I guess you aren't either!"

"I feel different and so relaxed," the new man said. "I've changed, but I didn't realize what was happening. Prayer power is go power, I guess. The fears that used

to make me nervous have subsided. How do you go about this business of praying?"

Mr. Rowe smiled. "I have friendly little visits with God throughout the day. You see we are in business together, and for that reason He is eager that I turn out all right and that I become a successful man. You simply can't be in business with God and be a personal failure.

"When I look at my problems through God's eyes they sort of fade away. On a piece of parchment I taped a tiny mustard seed one day and wrote these words on the paper, 'And nothing shall be impossible unto you.' I keep it here in my desk and I read it each morning before I begin work. You see God talks to me through His Word, and I talk to Him through prayer."

It is within your reach to test the operation of the most dynamic power in the world. Prayer power is always at your mind's finger tips.—Adapted from the "Youth's Instructor."

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, August 1, 1959

(Please preserve for reference.)

GOD'S PERFECT CHARACTER (Continued)

In this lesson the study of God's character is continued under three headings: (1) His Holiness, (2) His Justice, (3) His Faithfulness.

God's holiness is one of His most distinctive features. "The chief and proper Hebrew word for 'holiness' is *godesh*. This is the most intimately divine word of all." (N. H. Smith, "The Distinctive Ideas of the Old Testament," page 19.) God "is holy in the sense that He stands utterly above the created world; He is the wholly other, the incomprehensible, the unanalysable, the unfathomable."—Vocabulary of the Bible," J. J. Von Allmen, ed., page 166.

1. The Holiness of God

Ps. 99:5. "Worship at His footstool; for He is holy." The awe of God's presence can be seen in such passages as Gen. 28:16: "Surely the Lord is in this place." Cf. 1 Sam. 6:19, 20.

Ex. 15:11. "Who is like unto Thee, O Lord . . . ? Who is like Thee, glorious in holiness?" This was part of Moses' triumph song, in which God's judgments upon the ungodly and His salvation of His people are reasons for praise.

"Holiness is a glorious perfection belonging to the nature of God, hence He is in Scripture styled often the Holy One, the Holy One of Jacob, the Holy One of Israel, and oftener entitled Holy than Almighty, and set forth by this part of His dignity more than by any other."—



Stephen Charnock, "The Attributes of God," page 448.

Heb. 12:10. "That we might be partakers of His holiness." The disciplines of this life are part of God's sanctifying process, "appointed by a Father's tender love" for our growth in holiness, "without which no man shall see the Lord." (See "Testimonies," Vol. V, page 683; Heb. 12:14.)

In the New Testament the adjective "holy" (from the Greek word *hagios*) is used almost one hundred times, in reference to the Holy Spirit.

"The word is also applied to Christ, who was the Holy One of God, and our Lord applies it to His 'holy Father,' and to the 'holy angels.' We find it used in a more ceremonial sense of the holy city Jerusalem (Matt. 27:53), and the holy place (Matt. 24:15); of the covenant with Abraham (Luke 1:72); of the Scriptures (Rom. 1:2); of the law and commandment (Rom. 7:12); of a kiss (Rom. 16:16); and of food which was separated from ordinary uses, and was therefore not to be cast to the dogs (Matt. 7:6)."—Girdlestone, "Synonyms of the Old Testament," page 181.

The devoted believers are repeatedly called saints (*hagioi*), that is "sanctified" or "holy" ones (1 Peter 1:15; 2 Peter 3:11; 1 Cor. 3:17).

2. The Justice of God

Rev. 15:3, R.S.V. "Just and true are Thy ways, O King of the ages!" The law was based on God's holy will, not man's.

It consequently taught that the man who served God sincerely must treat his fellows justly. (Amos 5:14, 15.)

"In the temple in heaven, the dwelling-place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested."—"The Great Controversy," page 415.

Gen. 18:25. "Shall not the Judge of all the earth do right?" The last word here is from the Hebrew word *mishpach*, indicating the due administration of judgment. (See Girdlestone, Id., page 101.) It is used of God's people in Prov. 12:5. "The thoughts of the righteous are right." Abraham could not conceive that God would deal other than justly with the righteous remnant in wicked Sodom.

Deut. 32:4. "All His ways are judgment: a God of truth and without iniquity, just and right is He." In commenting on Christ's mediatorial work before the mercy seat over the ark containing the law, Mrs. White says: "Thus it represented the union of justice and mercy in the plan of human redemption." ("The Great Controversy," page 415.) Justice without mercy would be fearful for sinful man; but we have a just and merciful God, and also "a merciful and faithful high priest. . . to make reconciliation for the sins of the people." Heb. 2:17. Cf. Acts 3:14: "the Holy One and the Just."

3. God's Faithfulness

Heb. 10:23. "He is faithful that promised." This is the reason for holding "fast the profession of our faith." "God is faithful" in sustaining His people and in delivering from trial, says Paul twice (1 Cor. 1:9; 10:13), and in a third he declares: "Faithful is He that calleth you, Who also will do it." 1 Thess. 5:24. Sarah bore the seed of faith because she "judged Him faithful who had promised." Heb. 11:11. Because of God's unwavering faithfulness, believing men respond by their faithfulness, just as we love God because "He first loved us." 1 John 4:19.

1 Cor. 4:2, R.S.V. "It is required of stewards that they be found trustworthy." "By the terms of our stewardship we are placed under obligation, not only to God, but to man." ("Education," page 139.) "Every Christian is a steward of God. . . A steward identifies himself with his master." ("Testimonies," Vol. IX, page 246.) What do we owe God? Our heart's prayerful devotion, our unsparing witness to redeeming grace, our loyal service, our means to spread the gospel, our all. What do we owe our fellow man? Our kindness, our service, and our neighbourliness are required of us if Christ is to be rightly represented, regardless of whether we make converts. "God has made His people stewards of His grace and truth, and how does He regard their neglect to impart these blessings to their fellow men?"—"Testimonies," Vol. VIII, page 24.

Rev. 2:10, R.S.V. "Be faithful unto death, and I will give you the crown of life." "In vain were Satan's efforts to destroy the church of Christ by violence.

The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward."—"The Great Controversy," page 41.

The poet Cowper pictures the ultimate victory of God's faithful servant:

"He holds no parley with unmanly fears:
Where duty bids, he confidently steers,
Faces a thousand dangers at her call,
And, trusting in his God, surmounts
them all."

—"Review and Herald."

WEDDINGS



SMART-MARTIN. A quiet home wedding was celebrated in the afternoon of June 10, 1959, in Christchurch, New Zealand, the contracting parties being Graeme Lawrence Edward Smart, eldest son of Brother and Sister L. Smart of Greenpark, Canterbury, and Joan Martin of Tai Tapu, Canterbury. A number of relatives and friends were present to wish this young couple all the best for the future. May the Lord bless Graeme and Joan as they set up yet another Christian home in the city of Christchurch.

W. W. Petrie.

WHITE-PEARCE. The little stone church at Oamaru, N.Z., opened only the day before, was beautifully decorated on June 1, 1959, when Graham Walter White waited at the altar for the coming of his lovely bride. Sylvia Frances Pearce, church clerk and Sabbath school superintendent, came on her father's arm to link her life with a colporteur-evangelist. The best wishes of the church in Oamaru go with them as they raise up a new home in Wellington.

E. C. Rosendahl.

FURDSON-HARRIES. On June 15, 1959, at the Central church, Brisbane, a large number of friends and relatives gathered to witness the exchange of marriage vows between Jeffrey Furdson and Judith Ann Harries. The bridegroom is an engineer of the P.M.G. Department, while the bride, the daughter of Mr. and Mrs. F. W. Harries, is a doctor's receptionist and is well known in Adventist circles. We take this opportunity of wishing this couple much of God's blessing as they set up their Christian home in Brisbane.

A. G. Ratchiffe.

PETRIE-STACE. It was in the afternoon of May 24, 1959, that Arthur John Petrie and Margaret Lilian Stace made their solemn vows before the marriage altar in the Wahroonga church, N.S.W. The bride is the second daughter of Brother L. J. Stace, chief auditor for the Division, and Mrs. Stace. The bridegroom is the elder son of Pastor W. W. Petrie, president of the South New Zealand Conference, and Mrs. Petrie. Both are on the office staff of the Division office. Many were the good wishes of relatives and friends present at the church and the reception which followed. May the Lord continue to make Arthur and Margaret a blessing as they witness for the Master in the Wahroonga community.

WILKES-COCKERSOLE. On June 7, 1959, Edward Eric Wilkes and Yvonne Martin Cockersole vowed lifelong allegiance to each other in the newly dedicated Perth church, and then stepped forth to be greeted by a large gathering of relatives and well-wishers. Ted is the only son of Mr. and Mrs. Wilkes of Kwinana, and a recent graduate of the University of W.A. with a B.Sc. degree. Yvonne is the elder daughter of Brother and Sister Cockersole of Victoria Park, and she taught with the Education Department until her marriage. Following the marriage celebrations in the S.H.F. cafe, the young couple left to reside in Sydney, where we feel sure the church will be enriched by their talents and the community blessed by their presence.

V. J. Heise.



UNTIL THE DAY BREAK

"As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good, shed light upon the world long after the actors themselves have passed away."

ANDERSON. Brother Herbert Anderson was suddenly called to rest on Sabbath morning, June 6, 1959, at his home in Christchurch, N.Z. Our late brother, with his wife, accepted Sabbath truth under the labours of Brethren G. Burnside and L. Moulds in 1949. Words of comfort and hope were spoken by the writer to the sorrowing wife and children, who rejoice in the assurance that if faithful we shall see our loved one again on the resurrection morning.

J. T. Howse.

IRVINE. Brother Alfred Robert Irvine accepted present truth and joined the Maryborough church in 1949, and through the years afterward he was a faithful and loyal member. He carried the office of elder, was the treasurer for four years and a deacon, and for some time assisted in the Sabbath school. His duties were always performed thoroughly and well. We sorrow for the loss of such a loyal and faithful brother. He now sleeps, awaiting the call of the Life-giver when the rivers of humanity shall reach the ocean of eternity. The writer was assisted at the church and the graveside by Pastor S. M. Uttley.

T. A. Mitchell.

CLAMPITT. On May 29, 1959, Mrs. Emily Clampitt of Auckland, N.Z., was called quietly and unexpectedly to her rest at the age of eighty years. Sister Clampitt was greatly loved by her family, and her consistent Christian life endeared her to the church where, until the last, she was a regular attendant each Sabbath. She now sleeps in the Waikaraka Lawn cemetery, Onehunga, awaiting the voice of the One who will call her to eternal life. To her sons and daughters and the many other relatives and friends who mourn their loss we extend our sincere sympathy and pray that the same hope which buoyed up their loved one shall sustain them in this hour.

A. G. Judge.

WYBORN. After many years of consecrated service, Brother Claude Vincent Wyborn, senior elder of the Ballina church, N.S.W., was unexpectedly called to rest at Lismore on May 25, 1959. Well-known as "Jock" to a wide circle of friends, Brother Wyborn carried the responsibility of church elder in Toronto, Burringbar, Lismore, and Ballina. As a large assembly of loved ones and friends gathered to pay their last tribute of love to this devoted man, Pastor T. R. Kent and the writer laid him to rest in the Lismore cemetery. Not mourning as others who have no hope, but rejoicing in the prospect of glad re-union when Jesus comes, are Sister Anne Wyborn, June (Mrs. Smith), Graham, and Kevin. Frank Breaden.

MILLER. Brother Burnham Miller, so well known to our Melbourne constituency, passed to his rest on May 29, 1959, thus severing another link with the Adventist pioneers of Australia. Brother Miller was the son of the late W. H. B. Miller, printer, who was among the first fifteen to accept the third angel's message as a result of the Bible studies given in a home by J. O. Corliss in 1885. Burnham was born seven years later, for he was within a few days of his sixty-seventh year at the time of his decease. He spent some years at the Australasian Missionary College and later established a successful printing business in Melbourne. He was held in the highest esteem as a deacon in our East Prahran church, where his cheery personality won the affection of all. He will be missed most by his devoted wife and daughters, Heather (Mrs. Winston Kent), and Shirley (Mrs. Kenneth James). To these we extend our sincere sympathy. We laid our brother to rest in the Springvale Lawn cemetery to await the call of the resurrection morning. Pastor H. S. Streeter, a lifelong friend of Brother Miller, gave gracious words of comfort at the chapel service, while the writer, assisted by Pastor L. L. Jones, officiated at the final resting place.

R. Brandstater.

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BREVITIES

"We are settling in again at Boliu," Brother Colin M. Winch wrote from Mussau on June 9, "and it is good to be with our dark-skinned friends again. At the moment we are busy putting down cement floors in our new school. The walls are almost completed, so it will be a luxury to be able to teach school without getting wet when it rains."

A mission being run by Evangelist D. K. Down at Ranchi, Bihar, India, is attracting excellent attendances, according to a letter from his wife written on May 12. It was then in the ninth week, but the sad statement follows: "But it is wretchedly hard over here and results are very meagre." Of herself, Sister Down says, "I am writing a book about our journey last year, but nobody knows when it will be finished, especially as three weeks ago we had another little son. With five children to feed, clothe, and teach (three of them) I can assure you I don't have an idle moment. It is hot here at present but the rains begin in a month and then we broil instead of bake." Have you read Sister Down's graphically descriptive book, "Missionary to Calcutta"?

Brother and Sister Robert Woods, both Sydney Sanitarium graduates, left Sydney with their two small sons and one daughter on June 18, bound for the Hanseniide Colony at Hatzfeldhaven, New Guinea. Brother Woods, originally of West Australia, has been serving at the Warburton Sanitarium and Hospital. Sister Woods, nee Miss Thelma Bates, is a South Australian. On their journey they had the cheerful company of Pastor C. C. Weis, who has gone avisting in the Bismarck-Solomons Union.

Sister Scarr, mother of Sister D. K. Down, has returned to Australia after an absence of five years, one in U.S.A. and four in India. She had to relinquish her position as matron at Vincent Hill school because the high altitude affected her blood pressure. Her two other daughters, Mrs. Leo Jasper and Mrs. Shirley Thoresen and their husbands have now taken out U.S. citizenship. They each have two children.

After spending a few days in Sydney visiting relatives, Brother and Sister H. Bais of Coral Sea Union Mission headquarters in Lae, left Sydney with their two young daughters to spend several months in Holland, with Brother Bais' people. About mid-June they passed through Singapore, where they spent two happily busy days with Australian friends, shopping and sampling life in that area.

What I Saw in the Australasian Division

W. A. HIGGINS

Associate Secretary, General Conference Publishing Department

I have just returned home from my first visit to the Australasian Division, and there are many things that greatly impressed me. Among these was the spirit of progress that is evident in every country I visited.

I saw many modern factories already in operation, and I also observed that many of these were being enlarged, as well as additional ones being built. There are also vast areas of new housing projects under construction. All of these indicate growth and progress.

But more encouraging to me was the evidence that this progressive spirit has not by-passed our cause in Australasia. New churches are being erected in many places. These are attractive and well built.

Our colleges are also being enlarged. I remember especially the new administration building at the college in New Zealand. It is most attractive. I was happy to see some of the new buildings at Avondale, and to learn of plans for still other buildings in the near future. These schools are filled with talented, consecrated young men and women preparing for a life of service in God's cause.

I was also impressed with the extent and influence of our health work. Our

sanitariums are filled to capacity, and I found a good spirit in these institutions.

I visited several of the sanitarium health food factories and found them to be exerting a strong influence throughout Australia and New Zealand.

My visit was largely concerned with our publishing work, and here also there was much to encourage. Our literature-evangelists are outstanding men and women who are devoted to their profession. They are eager to constantly improve their ability to sell more literature and to be more fruitful in their soul-winning. I was thrilled with the reports of some who had won large numbers to the faith.

The publishing house is well equipped with modern machinery and staffed by a dedicated group. I saw beautiful literature coming off the presses and going out to the field.

I found capable leaders in our conference headquarters and throughout the field. They are men and women whose lives are fully dedicated to the proclamation of the gospel. They are talented and are making a major contribution to the advancement of the cause of God.

My visit in Fiji was brief, but there too I was most favourably impressed with the outstanding work being done by the missionaries sent out from Australia and New Zealand.

I saw hundreds of our devoted lay members at the camp-meetings. It was my privilege to visit with many of these folk and to learn first-hand of their experiences and their devotion to the cause of truth. Everywhere I found friendly, courteous people who made my visit a very pleasant occasion.

I am glad I was privileged to make this visit. The people I met, the work being done, and the plans being made for even greater accomplishments bring joy to my heart. There is every indication that the Advent cause will make a rapid advance throughout the division, and our precious truth will soon go with power to all of the waiting millions in this vast territory.

Relocation of the Potomac University

F. O. RITTENHOUSE, President

Potomac University announces the transfer of the institution to the new campus at Berrien Springs, Michigan, as unanimously voted by the 1958 Autumn Council. At the new location three units or divisions will be in operation by September, 1959, as follows: the undergraduate college (Emmanuel Missionary College), the School of Graduate Studies, and the S.D.A. Theological Seminary.

In order to effect an orderly transfer and properly to accommodate all students concerned, instruction during the academic year 1959-1960 will be offered both in Takoma Park and at Berrien Springs. —"Potomac University Bulletin," January-February-March, 1959.