



8,000 Miles and Four Mission Sessions

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THE EDITOR

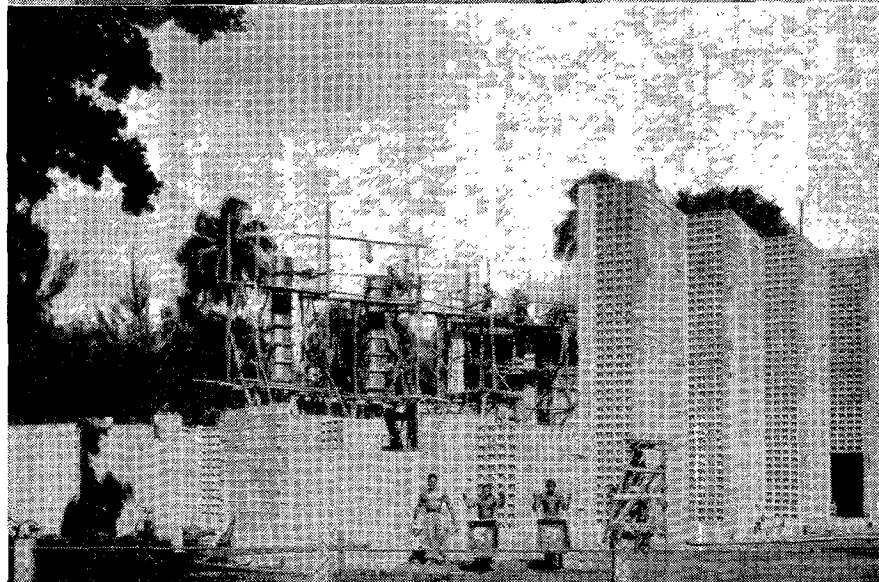
AFTER A MONTH of intensive travelling and ministering in the Central Pacific Union Mission at four local mission sessions I returned to Wairoa on June 27.

The life-belt drill on the planes impressed me with the hazards of flying over the wide expanses of ocean, and on arrival in Fiji I was doubly grateful for the protection of unseen guardians. Bookings for accommodation and further plane travel had been made for me, but apparently no one at the airport knew I was coming. So the only thing to do was to hire an Indian taxi to take me 130 miles to Suva. The driver had not slept for twenty-four hours, and about twenty times he went to sleep at the wheel. As we veered off the road I had to shout to awake him. On the last occasion the car was heading straight for an oncoming truck. The truck driver tooted his horn and shouted, and a collision was averted. I was very thankful to arrive safely at the mission, and for the prayers that constantly ascend from our members for those of us who are travelling.

EAST FIJI

The delegates to the session at Vatuvonu in addition to myself were Pastor O. D. F. McCutcheon, the union president, Brother W. Simmons, the secretary-treasurer, Brother C. R. Thompson, the Educational, MV and Temperance secretary, and Pastor H. C. Barritt, the Sabbath School, Home Missionary, and Publishing secretary.

Pastor Barry Crabtree is the president of the East Fiji Mission, and at his headquarters in Vatuvonu we had good meetings and excellent reports of progress.



PICTURES. Upper: At the session in Tahiti. Brother L. Doom is at the desk. Others, left to right: F. Doom, F. Tahai, L. C. Naden, E. J. Landa, O. D. F. McCutcheon, W. H. Simmons, M. Bornert. Lower: The new church at Papeete under construction.

Seventeen people were baptized during our stay there.

Among those who had renounced the old life and rose to walk in newness of life was an elderly woman whose husband had been baptized by Pastor McCutcheon twelve years ago. At that time his wife refused to give up her heathen customs, but recently Pastor Saimone Vula went to stay in their home for a few days and was able to help her spiritually. After he retired each night, an apparition appeared at the foot of his bed. On the fourth appearance, Saimone asked, "What do you want?" and the spirit disappeared.

Saimone suggested to the husband that his wife was engaging in devil worship and the husband admitted this was true, adding, "She has a stone in her possession which she worships." Saimone began a search for the stone and found it in the bottom of the woman's trunk. When she returned and found the stone had gone she expressed the desire to tear Saimone to pieces.

This stone has been renowned in Fiji for many years and the claim is made that it has the power of 8,000 devils. Strange and incredible as it may seem, the owner of the stone was able to obtain from it anything she desired—money, food, and clothing—by simply making request.

But the power of the Holy One operating through His consecrated minister, Pastor Saimone Vula, was able to liberate the devil worshipper. He studied with her and prepared her for church membership. At the Sabbath service, Saimone held up the stone for the congregation to see, and there were exclamations of astonishment and awe, for they knew of its power in days gone by.

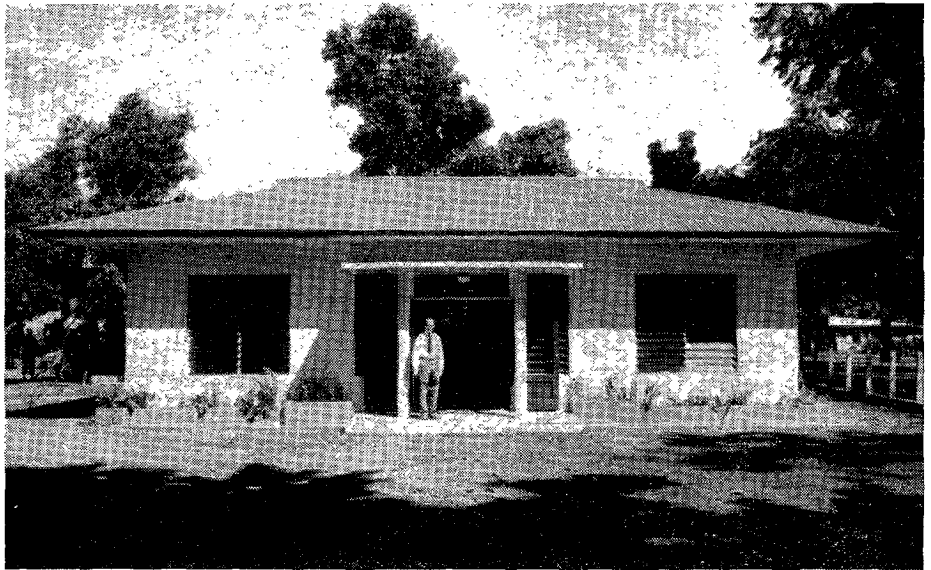
Here also we heard of a woman who in a dream saw three angels flying in the heavens. They directed her to the Adventist Church, and she is now a baptized member.

French Oceania

In Tahiti a new church is rising in a central position in Papeete which will be the most beautiful we have in our mission field, and will be surpassed by few, if any, in the homeland. The unusual architecture and design lend a majestic appearance to the edifice. The architect's fees are unusually low as a contribution to the mission.

The grounds in front of the church are being converted into a miniature park by the local council, which is also bringing the tar-sealed road right up to the fence to avoid any dust nuisance. Outside, on the road, will be placed a sign similar to those erected for other churches in Tahiti, "You Are Approaching the Seventh-day Adventist Church," a polite request for quietness.

Pastor Bornert, while speaking of the new church remarked: "We are happy to have qualified workers for building the church, all local Adventists. Our architect observed that in his twenty-five years in Tahiti it is the first time he has been associated with such a fine group of tradesmen."



Pastor Landa standing in front of the mission office, Tahiti.

Pastor Landa has left for furlough in France, and at the beginning of 1960 will join the staff of the Victorian Conference.

Writing since the session, Pastor Bornert, now acting president, says: "After the busy days of the session and the highly appreciated presence of the delegates, it is a little hard to be alone. Yet we are assured of the presence of our heavenly Father who, through Jesus and the Holy Spirit, helps us in our responsibilities.

"Our evangelists are full of courage," he continues, "and we hope with the Lord's help to have a fine harvest of souls this year even if we are just a handful of reapers."

One of our young people, Miss Elsie Deane, a Fulton Missionary College graduate, at present in the employ of the Pan-American Airways, has accepted an invitation to join the mission staff. So far the missionaries have had little stenographic help, and this promised assistance will facilitate their office work.

In New Caledonia the Advent message is moving along steadily. Recently a fine young Frenchman, his wife and two children, have joined the church. He operates his own business, a general store and cafe, and his becoming an Adventist caused quite a stir in the community. He hopes to come to Sydney before the end of the year.

The session in Noumea was attended by approximately sixty people during the week-end. Pastor Leon Hilaire is the leader of this mission. It is just a year since he came out from France.

Mission business was conducted successfully due to the fact that Brother Lazar Doom came with the C.P.U.M. delegates from Tahiti to act as interpreter. He will later spend a month at the Fulton College in Fiji and he and his cousin, Forrest Doom, and Frank Tahai will represent French Oceania at the Burnside evangelistic training campaign in Suva during August.

New Hebrides

The third angel's message is established more firmly in this section of the Central Pacific Union than in any other local mission. Extracts from the reports presented will indicate this:

Five European missionaries are assisted by sixty-two nationals, and the membership had increased 225 per cent since 1949, now standing at 1,399; 381 were baptized in the three years and three months since last session.

The largest group of converts came from the Malekula district, which was then under the care of Brother C. T. Parkinson. He is now in New Guinea.

The Appeal for Missions goal is £250 a year, and most of the solicitation is done by the headquarters staff with a little help from the Parker Missionary School. Already this year, Malekula, under the leadership of Pastor Maseng, has collected £20 and the headquarters staff £50. One of these brethren called at a hotel and the proprietor inquired, "How long have you been here?" and then "Why haven't you called on me before?" He gave £4.

In the Publishing Department, Pastor Timothy has shown his capabilities as a salesman. Last year he sold as many as four different French periodicals in a number of homes. Subscriptions for the Chinese "Signs" have been taken successfully in Vila. Two shipments of books from Vietnam sold readily, but the doors seem to have closed, as no books have come through for over a year now. Students have been encouraged to engage in colportage, and this term two of our boys are selling French books in Santo quite readily.

We thank God for the blessings that come to His people as a result of faithful tithing. In 1950 the tithe was £2,806 and in 1958, £5,555. In the Sabbath School the twelve Sabbaths offerings for 1958 amounted to £699, and the thirteenth Sabbath produced the sum of £168. Pastor Solomon, the Sabbath School secretary,

reported that the membership of 2,315 is double that of the church membership. There are fifty-one Sabbath schools, an increase of four.

Simon Karae, the assistant MV secretary, reported a membership of 1,355, an increase of 155. The investitures for 1956-1958 period were: Master Guide, 7; Explorers and Guides, 54; Friends and Companions, 360; Pre-Juniors, 262. Eighteen gained St. John Ambulance certificates.

Speaking of the Appeal for Missions, Simon said many people expressed their pleasure in giving, and some of the Tongkinese said that if books were printed in their own language the mission would be surprised to see how many of them would join the church.

The report closed with this tribute: "We express our particular appreciation of Mr. D. Crombie's noble, exemplary service for the youth, as MV secretary for the New Hebrides Mission this year. In the two and a half years of his service here he has wonderfully endeared himself to the youth, and it is with real gladness we speak of his service in these islands."

The Educational secretary, Brother D. H. Powell, reported that in 1956 there were 483 boys and 270 girls attending school; in

1958 there were 610 boys and 288 girls. The changed attitude of parents in allowing their girls to be educated is particularly pleasing. An increase of eleven teachers brings the total to forty, four of them trained at Fulton, and seven training there at present. Three of the teachers are girls.

Pastor H. Watts told of a young man having a dream in which a bright Being appeared and told him that soon strict Sunday laws will be passed. He was also invited to join the Seventh-day Adventist Church. Brother Watts said this man apparently knew little if anything about Adventists prior to this dream.

I was impressed with the fact that God is speaking in many different ways to these simple people of the South Sea Islands. Here again is evidence that He is making His last appeals to humanity in the closing days of earth's history.

From the foregoing our readers will note that there is a sound of a going in the tops of the palm trees in the Central Pacific Union Mission. May God richly bless His workers—European and national alike—as they lengthen their cords and strengthen their stakes in this, the oldest of our three union missions.

View from Life's Summit

A past president-general of the Methodist Church who lives in Wahroonga was recently a patient at the Sydney Sanitarium. There Pastor A. G. Stewart renewed acquaintance with this spiritual leader, having first met him in Fiji fifty years ago. He is now a great age. Pastor Stewart lent him his book "Trophies from Cannibal Isles," and later received a letter from which we take these paragraphs:

"I greatly enjoyed your account of the pioneers in the work of your denomination, some of whom I knew. If I may say so, you wrote with great clarity and admirable simplicity. No one could fail to be attracted by the sincerity of your work. Thank you very much for letting me read it.

"I was glad of the experience at the San. There was a spirit of fellowship in the institution which I greatly appreciated, and though we are probably poles apart in theology we are one in consecrated spirit. I remember an old Hindu in Fiji saying to me after a long discussion on heathenism and Christianity: 'There is only one religion in the world. It is the religion of those who know God.' After a month at the San I refelt the truth of the old Hindu's words. Nothing else really matters. As I approach the end of life I feel that differences of creed are petty. Only the quality of life is real, and it was that our Lord was so insistent upon.

"Please remember me to Mr. Newman, who always showed Robert Louis Stevenson's shining morning face, and to Mr. Fordham, whose kindness seemed a natural instinct as unforced as the song of a bird."

AROUND THE CONFERENCES

Happy Fellowship and Inspiring Increases

J. K. IRVINE

Secretary-treasurer, West Australian Conference

Camp-meetings are usually happy occasions for the Adventist family—a time for renewing acquaintances and meeting new friends; a time when city and country believers share a warm fellowship and a feast of spiritual food. West Australia's convocation held at Advent Park, Welshpool, March 24 to April 4, was a truly happy occasion.

The ministry of Pastor A. Higgins from the General Conference, Pastor L. C. Naden, an ex-president of the West Australian Conference, Pastor R. A. Vince from the Australasian Division, and of Pastors T. C. Lawson and P. A. Donaldson and Brother W. J. Gilson from the Trans-Commonwealth Union, was appreciated by all. In addition, the presence of Pastor A. C. Thomson, home on furlough from the Gilbert and Ellice Islands, and Pastor A. W. Martin and Brother T. Sowden, recently returned permanently from service in Fiji, gave the true missionary flavour to the meetings conducted.

250 family tents, sixty-four cabins, and over twenty caravans were completely filled. An S.O.S. was sent to all to bring their own tents to ease the accommodation problem, and many families did this; but still many late orders had to be returned with a reluctant, "Sorry, full up." The big pavilion had an added splice, making this a five-pole tent seating at least 2,000; but for both Sabbath services

many worshippers were seated outside the tent, under shade trees.

The reports from all departments of the conference brought inspiration to the delegates assembled. The president's resume told of the vigorous evangelistic programme of the conference, resulting in an increase in density of baptized Adventists to the state population of 1 in 271, perhaps the best ratio of any area of the Commonwealth.

The secretary's report told of an increase in church membership by baptism of 398 in the biennial period, the greatest increase in any two years of the conference history; and showed how the value of church buildings had doubled in the same period from £46,000 to more than £90,000.

Appointments at the session were as follows: President, F. T. Maberly; secretary-treasurer, J. K. Irvine. Departmental secretaries: Religious Liberty and Education, F. T. Maberly; Assistant Educational, H. O'Hara; Home Missionary and Sabbath School, R. A. McFarlane; Assistant in these departments, R. Baird; Radio and Public Relations, O. K. Anderson; Publishing, A. A. Godfrey; MV and Temperance, G. Southwell; Book and Bible House manager, M. R. Smith.

Executive Committee: President, secretary, V. J. Heise, S. J. Hartley, T. A. Sherwin, H. Harders, M. Larwood, A. Laird, R. Molyneux.

The final resolution of the business session of the camp-meeting, returning thanks to God for His blessings in this area of His vineyard, echoed the fervent prayer of the faithful church members as they turned homeward, each one taking with him the inspiration of a blessed week with fellow believers and the Lord.

A Time to Reap

A letter from Pastor C. H. Davis, an Australian who has spent a lifetime in missionary service in the East and is now president of the Korean Union Mission, was published in the "Far Eastern Division Outlook" of May last. He says:

"Pastor George Munson and I returned last night from a trip to Kun Houg. A layman came up from there and reported hundreds of people interested in Bible truth. Many were keeping the Sabbath. We received this word on Thursday and drove down on Friday. We took Pastor Oh Yung Sup with us.

"The interest has developed under the leadership of a lay sister. Pastor Oh also visited and held a short mission effort there some time ago. The interest has grown and there is much enthusiasm, so now is the time to reap the harvest in that place.

"We are sending Pastor Wu Yon Sil to give studies to 200 who are already keeping the Sabbath. He will be able to stay for only two weeks, but we propose to hold a big effort there as soon as possible. We need a million hwan, US\$500 from the division evangelistic fund, and the other 500,000 hwan will be raised locally. An

(Concluded on page 8)

The Proof of the Meat Is Not in the Eating

N. H. J. SMITH

Home Health Education Secretary, Queensland
Conference
(Concluded)

Fish. But what about fish? Surely if they are deep sea fish their flesh will be clean?

Referring to God's counsel again, in "Ministry of Healing," pages 314, 315: "In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger."

The newspaper again bears out the Spirit of prophecy. In an October, 1956, issue of the Melbourne "Sun," a warning was given against the eating of certain fish found to be carrying paralysis virus. These fish were brought to the markets and distributed to unsuspecting housewives and the source of danger was not detected until the fish were scientifically examined and condemned as the cause of several people contracting poliomyelitis.

Fowl. There may be some who do not realize the disease that is rampant in poultry, and because it is a white meat some consider that it is not so foul as it may sound. Therefore we ought to give this statement by Dr. E. Jungher in the Pacific Grove Press: "Over 60 per cent of adult mortality among fowls may be ascribed to paralysis (cancerous disease)."

In a small corner of America recently "32,000,000 laying hens were destroyed because of fowl leukosis." Professor Leech tells of his experience, which could be repeated by many in Australia. Since his neighbours were losing so many fowls by paralysis each year, he thought he would sell all he had before they were lost by the dread disease. Two already showed signs of being cancerous. Professor Leech hurriedly called a poultry dealer, who came out and offered to buy the lot. When his attention was called to the two sick hens, the buyer hastened to say he would take those too. When the professor asked what he would do with them, the dealer replied that he divides them into three classes:

1. Those that cannot walk are sold to road-houses for chicken sandwiches and rolls.
2. Those that have early symptoms but can walk are sold to restaurants and hotels.
3. Those with no signs of cancer paralysis are sold to private family trade.

In the light of these incidents it is easy to understand why a famous doctor remarked, "It is nice to sit down to eat a fleshless diet and not have to worry what your food died of." And there was the small school boy who was asked by the

shop assistant if he wanted meat sandwiches. He answered, "No, don't put anything dead in my food, thanks."

One other vital point of topical interest in the realm of diet is worthy of note while we are discussing the counsel, "Keep the message of health reform to the front. . . . Show so plainly its value that a widespread need for it will be felt."

Fats and Greasy Food

The "Sydney Morning Herald" of June 12, 1956, reporting on the Congress of International Medicine in Germany, says, "Harassed business men and people suffering from hardening of the arteries would be healthier without butter. Blood samples showed that those examined had absorbed large quantities of fat in the blood stream and at the same time complained of a painful and oppressive sensation in the region of the heart."

"The doctors advised exhausted business men and people suffering from arterio-

sclerosis to avoid butter and eat instead other fats whose molecules do not pass into the bloodstream so easily."

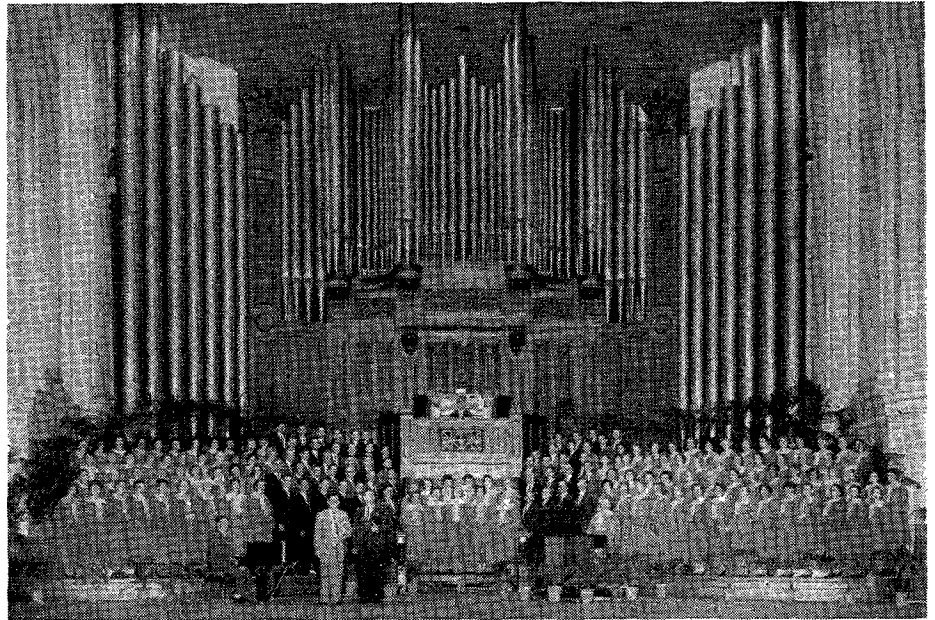
In the Melbourne "Sun," October 6, 1955, the science writer, Chapman Pincher, says, "Three hundred men in the prime of life and at the height of their capabilities are collapsing with heart attacks in Britain every day. Scientific opinion is that this weakness is almost certainly caused by eating too much fat."

"Experiments show that the bloodstream clots much more easily when fatty foods are eaten than when the diet is fat free."

Now, brethren, let us look at the counsel God gave us away back early in this century, far ahead of these scientific discoveries. "You have used the fat of animals, which God in His Word expressly forbids: 'It shall be a perpetual statute for your generations . . . that ye eat neither fat nor blood.' . . . You are liable to acute attacks of disease and to sudden death."—"Testimonies," Vol. II, page 61.

How slow we are to heed His counsel and take the lead in these things in our own homes! Abundant advice is offered free for the study and acceptance in the writings of the Spirit of prophecy. "The liability to take disease is increased tenfold by meat eating."

Some may not realize these statements



Faith for Today Ratcliffe Evangelistic Crusade

R. C. NADEN

In a few weeks' time we will give a full report of the progress of the campaign in Brisbane. This is just a note of the facts and figures of the opening night, June 21.

The first session, at 3 p.m., was packed to capacity with approximately 2,300 people.

The King's Way Harmonists, a small vocal ensemble incorporated with the Faith for Today mission, preceded Pastor

Ratcliffe to Wynnum where we held a short session in this suburb just about twenty miles from the centre of Brisbane. We all joined forces again in the evening session at 6.45, and once again the building was more than crowded with about 2,350 in attendance. A total of at least 4,700 heard the opening programme entitled, "Dead Men Do Tell Tales."

The accompanying picture shows 160 members of the choir. The full membership is 175.

N.B.—The second Sunday night approximately 4,000 people heard Pastor Ratcliffe's address.

also are given us, for we find folk here and there still using tea and coffee: "Tea is poisonous to the system. Christians should let it alone. . . . Coffee is in a degree the same as tea, but the effect upon the system is still worse." We may receive help on these subjects by reading "Testimonies," Vol. II, pages 64, 65.

Finally, we recognize that we have been purchased by the precious blood of Christ. Therefore let us by precept and example show to our fellow men that we need to glorify God in our bodies, which are His.

May these facts help all to know the Lord's means of lessening suffering in our world and of purifying His church.

line of least resistance and to await the piece-by-piece disclosures as occasion forces it from him. No one can await such an exposure without trepidation, and the results of such clumsy techniques are also devastating. The individual becomes wary. He is watchful and guarded. He is keenly aware of the moment when conversations take a dangerous turn and he becomes adept at evasive action.

There are two obvious results of all this: Instead of a warm, outgoing, ingenuous personality he will give the impression of secretiveness and guardedness. Such a personality is not popular with the group, and so he suffers a kind of secondary rejection because of the very negativeness of his personality.

The second effect follows from the very unpleasantness of his social life. Conversations contain for him threats that are unknown to others. He is continually suffering the mild humiliation of hovering on the borders of society; and because he is more often burned than warmed by his social contacts he very naturally finds himself content to miss experiences that others find rewarding. In short, he learns the technique of withdrawing.

This habit of withdrawal may take various forms and may not be readily discernible. In the most obvious cases the individual keeps apart from the group. He may find for himself a constant companion or two who are non-social for some reason or other, or he may plunge into a life of reading. In most cases, however, the individual manages to wade warily near the shore of social life. Sometimes he is ready with a plausible excuse when the need arrives; sometimes, if he is intelligent, he may keep everything superficial with a constant flow of flippancy. But whatever the technique the result is the same. His personality growth is stunted. He has a depressing sense of failure. He comes away from all social contacts hungry.

Parents are usually quite unaware of all this. Children never talk about these distressing experiences. Indeed, they become adept at concealing them.

These then, are the principal personality hazards of Adventist children in state schools. It is not inevitable that all children should fall into them, but it is certain that everyone who is exposed to them will suffer in some measure. Let it be remembered that personality is something of tremendous importance. Beside it the problems of finance, of distant travel, of particular subjects, or almost any other reason for preferring a state school are of small account.

And now, to conclude this article, let us consider the situation of children in our own schools. Here they are not at a discount. Here they conform naturally to the group. Here they can compete socially on an equal footing with every other member of the group. They can talk openly of out-of-school activities, of weekend activities, and be understood. They are happy. They are eager to join with the group. They become positive and outgoing. Their personalities blossom. One has only to visit one of our larger schools

Why Should Adventist Children Attend Adventist Schools?

L. H. TURNER

Headmaster, Strathfield High School

(Continued)

Part VI

FOR THE SAKE OF THEIR PERSONALITY DEVELOPMENT

In the previous article we noticed that Adventist children face certain personality hazards as a direct result of growing up in a school society where they cannot achieve a satisfying degree of conformity to the group. It is now time to look more particularly at the nature of these hazards.

To begin then: **What do we mean by a "personality hazard"?**

When an individual is placed in a situation that predisposes him to the formation of bad social habits he may be said to be facing a personality hazard.

Some people are under the illusion that it is a good thing to throw a child into difficult social circumstances. They imagine that these circumstances will toughen him and give him moral fibre. One can see the futility of this argument by considering a hypothetical case.

Imagine a child who has only half-mastered a musical number being pushed onto a concert platform by his teacher. He fumbles his way to an embarrassing breakdown. What is the effect upon him? Is he toughened, exhilarated by the experience? Does he go forward to a similar experience with zest and confidence? No; in all probability nothing could persuade him to attempt a repetition of the performance. He has lost confidence in himself for life in this department.

What kind of personality hazards does the young Adventist have to face in a state school?

What kind of habits is he likely to adopt as a result of these hazards?

First, there are the hazards that come as a **direct result** of his situation. The young Adventist finds himself the odd man out in a great many situations. He listens to conversations in which he can take no part because he has not had the experiences of the group. He can contribute nothing.

He listens to plans which cannot include him because such plans nearly always involve a Sabbath that is Saturday to the group. The group learns to ignore him, to accept him at a discount. It is an unhappy experience to be treated as one who only half-belongs. Indeed, it is virtually impossible to accept an inferior role with-

out feeling inferior. Feelings of inferiority associate themselves with feelings of insecurity, fears, lack of confidence.

The effect on the personality of the child is devastating. He grows like a fruit tree that has buds but little fruit. His impulses are likely to be censored and inhibited rather than expressed. He becomes a wall-flower in the dance of life. He sits below the salt at the meal of life and he expects to do so. Indeed, he takes refuge in the position.

And then there are the hazards that come from his awareness of his difficulty and his efforts to deal with the problem. It is a painful thing for the individual to have to parade his differences to a group when he knows the group will disapprove of them. Of course the wisest thing for an Adventist to do is to parade his differences unflinchingly and to accept with stoical unconcern the role that is conferred upon him after he has been discounted.

But it is a rare child who will take that course. It is human nature to take the



to see how many children manage to arrive at absurdly early hours on some pretext or other to join the groups of their peers.

If there were no other reason for our schools than that of providing a society where our children can participate fully and be fully accepted, it would be reason enough to spend all we spend on them.

The Narrowing Gulf

THEODORE CARCICH

Will the gulf between Protestantism and Roman Catholicism ever be bridged? Will the time ever come when the two shall unite their forces in a common cause?

Some say "Never." They point to the theological chasm which yawns between the two major branches of Christianity, and claim that it is widening.

As proof, they call attention to Rome's proclamation of the dogma of the Immaculate Conception in 1854, as well as the dogma of Papal Infallibility in 1870, and the dogma of the Assumption of the Virgin in 1950. The three theological pronouncements, they say, have created an abyss so wide between Protestantism and Catholicism that it seems futile to hope that it can ever be bridged, much less closed.

That Rome never has changed nor ever will, is pretty much settled by the three foregoing papal dogmas. One of them establishes the authority of the church over the authority of the Scriptures. The other two take Mary of Nazareth, a clearly defined Biblical figure, and create her a mythological Madonna who becomes a co-Redemptrix with Christ, something which has not the slightest foundation of fact in the Biblical narrative.

On the other hand, in spite of the irreconcilable theological differences there has been a gradual change in Catholic and Protestant relationship during the past years. If Rome is not yielding, then who is? The narrowing gulf between the two antagonists and how it will eventually be bridged is well expressed in the book "Great Controversy." Read the following quotations carefully.

1. Protestantism and Not Catholicism Is Changing. "It is not without reason that the claim has been put forward in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change, but the change is not in the Papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers."

2. Rome will co-operate with Protestantism. "Marvellous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time seeing that the Protestant churches are paying her homage in their acceptance of the false Sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled Infallible Power to exalt an institution

that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?"

3. Sunday sacredness creates a bond of sympathy between Rome and Protestantism. "Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome."

4. Protestants of the United States will initiate a common endeavour between Catholics and Protestantism. "The Protestants of the United States will be foremost in stretching out their hands across the gulf to grasp the hand of Spiritualism. They will reach over the abyss to grasp the hand of the Roman power, and under the influence of their threefold union this



GOD'S IMMUTABLE LAW

Psalm 119—the longest and most elaborate of the alphabetical psalms—is a eulogy of "the law" in its broader sense, including all of God's revealed will. It affords an excellent illustration of the various words and expressions used in the Old Testament to describe God's "law." English translators have used such terms as law, ordinances, statutes, commandments, word, ways, precepts, judgments. These terms include the Decalogue, but do not refer specifically or exclusively to it.

Of the Hebrew words used to speak of "law," "torah" is the most characteristic and . . . occurs more than 220 times in the Old Testament. . . . Originally a torah was an oral instruction given by the priest or the prophet in the name of God." ("Vocabulary of the Bible," page 225, Von Allman, ed.) Thus, in the Old Testament torah generally signifies all of God's expressed will, particularly that revealed in Scripture.

1. The Nature of Divine Law

Rom. 13:10. "Love is the fulfilling of the law." Love here is not emotional affection, but a benevolent principle. "Love works." Love is personified and active in 1 Corinthians 13. It always works good to others, even when it may "abhor that which is evil" in them. (Rom. 12:9.) Who loves God loves mankind; who hates mankind does not love God. (Matt. 22:37-40.)

"Righteousness is holiness, likeness to God, and 'God is love.' 1 John 4:16. It is conformity to the law of God, for 'all Thy commandments are righteousness'

country will follow in the steps of Rome in trampling upon the rights of conscience."

The time is upon us when "The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honour the Sunday. The lack of divine authority will be supplied by oppressive enactments. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected."

What are you doing, dear friend, to prepare for this trying hour? Do you study your Bible daily? Are you in attendance at Sabbath school and church each Sabbath? Are your children in church school, academy, or union college? Do your neighbours know that you are a Seventh-day Adventist, and why?

Of course, these are disturbing questions, but we are facing disturbing times. Is it not time to stir ourselves out of lethargy? Is it not high time to witness for Christ?—"Central Union Reaper."

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, August 22, 1959

(Please preserve for reference.)

(Ps. 119:172), and 'love is the fulfilling of the law' (Rom. 13:10). Righteousness is love, and love is the light and the life of God."—"Thoughts from the Mount of Blessing," page 18.

Rom. 7:12. "The law is holy, and the commandment holy, and just, and good." Here, "law" doubtless refers to the entire code and "commandment" to the individual provisions of that code. The tenth command of the Decalogue is quoted in verse 7. If we add the description in Ps. 19:7, "The law (torah) of the Lord is perfect, converting the soul," we have an appealing picture of what the words of God are to His loved ones.

Matt. 5:17, 18. "One jot or one tittle shall in no wise pass from the law." "The principles of the moral law are as permanent as God is." (The S.D.A. Bible Commentary, on Matt. 5:18.) "The law of God is as immutable as His throne."—"Patriarchs and Prophets," page 365; Ps. 89:34.

2. The Object of the Divine Law

Rom. 3:20. "By the law [that is, the torah, the express revelation of God's will as entrusted to Israel] is the knowledge of sin." In Gal. 3:19 (R.S.V.) Paul asks: "Why then the law?" His answer is: "It was added [at Mt. Sinai] because of transgressions." Added to what? The Abrahamic covenant (Gal. 3:17). This covenant was not a covenant of works, but of faith and grace that produce righteous living. The "law," which is a guide but not a saviour, reveals a man's sinful condition; grace leads him to Christ. Thus "the law" which "was our school-

master to bring us unto Christ" was added to God's free grace already promised in the Abrahamic covenant, "that we might be justified by faith" (Gal. 3: 24). Grace is God's way of salvation, whether before or since Calvary (Heb. 4: 2). The relation between law and grace is seen in these words: "While Moses was in the mount God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was prefigured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses."—"Patriarchs and Prophets," page 330.

Rom. 2: 18. "Being instructed out of the law [that is, the *torah*]," Paul says the Gentiles are lost in sin. He now acknowledges the virtues of "the law" of God as revealed to Israel, and their privileges as His people. The Jew has received knowledge beyond others from "the law," yet has failed and is lost in sin as certainly as the Gentile.

"From the law, his [the Jew's] thoughts rise to its great Author. That the Maker of the world is the God of the Jews, fills him with exultation. Through the law he has looked into the mind, and knows the will of God: amid the mistaken judgments of others, he has an infallible standard by which he can determine and approve that which is really good." (J. Agar Beet, "Romans," page 83.) If such a privileged person could "through breaking the law" dishonour God (see Rom. 2: 23), what of a Christian today who knows God's truth and does not live it in his life?

James 2: 12. "So speak ye, and so do, as they that shall be judged by the law of liberty." "The only condition upon which the freedom of man is possible is that of becoming one with Christ. . . . Subjection to God is restoration to one's self—to the true glory and dignity of man. The divine law, to which we are brought into subjection is 'the law of liberty.'"—"The Desire of Ages," page 466.

3. Can Man Obey the Divine Law?

Heb. 8: 10. "I will put My laws into their mind." The redeemed man no longer regards law as an external code that prohibits and sternly condemns. God's liberating grace, through faith in Jesus Christ, is in his heart. He is no longer shut in with sin, because he has learned that faith in a redeeming Christ expresses itself in a Christlike life. He can now "fulfil the law of Christ" (Gal. 6: 2), and he joyously cries: "the life which I now live . . . I live by the faith of the Son of God." (Gal. 2: 20.)

1 John 5: 3. "This is the love of God, that we keep His commandments." Read the famous passage on the law in Rom. 13: 8-10, where Paul quotes from five specific commandments and summarizes thus: "Love is the fulfilling of the law." Paul quotes Lev. 19: 18 in Rom. 13: 9: "Thou shalt love thy neighbour as thyself," and again in Gal. 5: 14. It is what he calls "all the law . . . fulfilled in one word."

"It cannot be too often said that law-keeping can never be the means of sancti-

fication, but it will most certainly be its result. Our lives must be able to stand the moral test of the commandments."—Ernest F. Kevan, "The Law of God in Christian Experience," page 77.

4. Conclusion

Augustine once said: "Love, and do as you please," but someone has added: "the only thing that will please love is 'the fulfilling of the law.'"—Id., page 79.

For further reading: "Thoughts from the Mount of Blessing," on "The Spirituality of the Law."

—"Review and Herald."



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."

RIPPON. Brother Horatio John Rippon passed away June 30, 1959, in his eighty-seventh year, after a brief illness. He accepted the Advent message last year during the Cooke programme in Goulburn, N.S.W. Although rather feeble he was faithful in attending Sabbath school and worship and was loved and respected by his fellow members. After a service in the Goulburn church he was buried at Marulan, to await the call of the Saviour. To the sorrowing relatives was held out the joyous hope of reunion on the resurrection morning.

Donald E. G. Mitchell.

HURN. After a comforting service in the Avondale (N.S.W.) church, of which she had been a member for over twenty years, we laid the still form of our beloved Sister Hurn to rest in the local cemetery. Her earthly pilgrimage ended at seventy-nine years, the tired mother's eyes closed to earthly light on May 14, 1959. Soon they will open again to the joys of heavenly sight and the vision of the Saviour whom she dearly loved. She leaves to mourn her husband, seven daughters, and two sons. Pastor W. N. Lock assisted the writer in pointing the bereaved ones to the resurrection day, when partings will be no more.

A. L. Pascoe.

IRELAND. June 20, 1959, Brother Joshua Robert Ireland passed unexpectedly to rest in his sleep, at eighty years of age. He was a faithful member of the Leongatha company, Vic., and a highly respected citizen. Born in Devon, England, he came to Australia forty-eight years ago, and settled in South Gippsland. Under the ministry of Pastor J. B. Conley, our late brother accepted the Advent message, and for thirty-four years was a faithful witness for Christ. We extend our sincere sympathy to his wife, two sons, Tom and Henry, and two daughters, Mrs. Miller and Mrs. Dennert, and their families. Our brother now awaits the Saviour's return and his eternal reward.

H. A. Grosse.

TO LET. 2-bedroom home well furnished. Suit two married couples or friends. Reasonable rent. Apply Mrs. Rock, "Hastings," Cooranbong.

WANTED. Spare copies of Programme Kit, issues Autumn 1952, Spring, 1954, Winter 1957; also copy "Missionary Volunteers and Their Work." Trans-Commonwealth Union Conference MV Department.

CHOICE TABLE HONEY. Mild flavour, direct from our hives this season, in 60 lb. tins or smaller quantities. Olsson, 225 William Street, Merrylands, Sydney. Phone YU 3209.

FOR ALL EXTERIOR PAINTING and interior decorating contact Murray Bros, painting contractors suburbs within 20-mile radius of Melbourne. Ring WU 1365 or write to V. Murray, 64 Bedula Ave., Vermont, Victoria.

RENT-FREE. Self-contained flat available good Melbourne suburb (near church) for suitable middle-aged lady in return companionship and light help for Adventist lady. Details, Pastor W. F. Taylor, WX 9497, 18 Rutland Road, Box Hill.

FOR SALE. Choice honey. Buy in bulk for quality and economy. 60 lb. tin, 82s. 6d.; 30 lb. tin, 44s. 6d.; 14 lb. tin, 24s. Freight paid anywhere in Victoria. Free sample on request. Satisfaction guaranteed. L. W. McClelland, Broadway, Dunolly, Victoria. Phone 120.

FOR SALE. Farmlet 2 acres, good soil, mixed fruit trees bearing, suitable market gardening; tanks, 3 wells, 2 small cottages good order, electric light, poultry shedding, good drainage, practically frost free. Curran's Rd., Cooranbong, close college. Retiring on account of age. H. H. Turner, care S.H.F. Co., Cooranbong.

FOR SALE. Fairly new home: 3 bedrooms, linos, rotary clothesline and some furniture (optional); quarter-acre block, fruit trees, nice grounds. Handy position Pacific Highway, bus passes door; 1 mile primary school, train, Adventist community. Price £1,700. Must sell. P. Dick, Clouten's Bakery, Macksville, North N.S.W.

FOR SALE. Attractive small property situated 12 miles east of Guyra in rich New England district, 360 acres, suitable mixed farming and grazing or ideal for fat lamb raising. 1 mile river frontage, flood free, 40 acres established improved pastures, 60 acres cultivated, further 160 acres could be cultivated for cropping or pastures. Comfortable attic home and necessary sheds. Owner selling for health reasons, and any reasonable offer considered. Stocked with sheep or bare. Further particulars from owner, J. G. Sisson, Rubywood, Pte. Mail Bag, Guyra, N.S.W.

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

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BREVITIES

A telegram received from Pastor D. A. Ferris on July 7 gave this pleasing information: "His Excellency the Governor and Lady Gardner paid Karalundi Mission courtesy call yesterday. Warm tribute paid to work being done."

Having made a valuable contribution to the building and teaching programme in the Coral Sea Union Mission, Brother Norman Trood has returned to Sydney permanently with his family and is taking up residence in the Wahroonga area.

Brotherly love and practical sympathy have been shown by the church members in South New South Wales for Brother and Sister Parioisien, who suffered severe loss by floods. A sum of approximately £300 was presented to them and they received considerable help in cleaning up after the destroying waters receded.

While in conversation with a Jewish young man recently, one of our ministers seized the opportunity to ask a number of questions. Referring to the closing of the Sabbath with the setting of the sun, the young man said the Jewish people do not consider it closed until they can see three stars in the sky. Would not this carefulness be appropriate for Adventists to emulate?

For the year ending June 30, the Sydney Sanitarium and Hospital reports a record year in the number of patients. The average equalled comfortable accommodation—155 beds—and the highest number on one day was 173, which meant some patients had to be placed in corners of passageways, etc. The institution was full even in those months when patronage is usually lower.

Miss Ethel Edmed landed in Sydney from South Africa on July 3, to spend about a year with her sister, Mrs. F. G. Clifford. She has given forty-five years of service to the denomination, mainly as a teacher, but she also was for a considerable period head of the business department in the Helderberg College, and for some years a local conference secretary-treasurer. We welcome Sister Edmed to Australia and wish her a very happy sojourn here.

"In the 'Anglican,' April 24, the Rev. A. V. Maddick, chaplain of Mentone Grammar School, Victoria, in his weekly Question Box, answered "What Is a Seventh-day Adventist?" Apart from the usual type of material he said, "Experience in other cities after a Billy Graham Crusade has shown that many are earnestly looking for Bible instruction. Few provide it as attractively set out and methodically graded as the Seventh-day Adventists." Pastor M. G. Townend, from whose "P.R. Survey" we took this note, adds: "In the Roman Catholic 'Advocate' in May, Father Ambrose Ryan gave a very fair reply to a similar question on Adventists."

Pastor W. A. Townend, Public Relations secretary for the Trans-Tasman Union, welcomed an invitation to attend a naturalization ceremony in Sydney, recently, along with prominent clergymen of other churches, civic leaders, parliamentarians, and leaders of well-known organizations. Our representative took his place among the guest speakers and later was able to speak personally with each of those listed above.

Because of the impossibility of visiting numerous relatives during their furlough, Pastor and Mrs. S. A. Stocken arranged two get-together evenings, one in Melbourne, and the other in Wahroonga on July 7. With the inclusion of a few close friends, the company numbered approximately eighty at the latter place. They enjoyed a buffet tea and the screening of Kodachrome transparencies from the Forei country of New Guinea, by Pastor Stocken, and of Pitcairn by Pastor Lester Hawkes. Pastor Stocken left on July 12 for his new parish at Maprik, ninety miles inland from Wewak, an elevated, heavily populated area on the north coast of New Guinea. Sister Stocken and the children will follow when there is a house ready for them.

The "Review and Herald" of July 9 announces the death of Pastor J. L. McElhany, president of the General Conference from 1936 to 1950. He passed to his rest at the Glendale Sanitarium on June 25, following a second paralyzing stroke, aged seventy-nine years. Says the "Review," "Seventh-day Adventists around the world pause in tribute to one whose long and able service to the cause he loved so well has been an inspiration to all who knew him." Pastor McElhany came to Australia as a young man of about twenty-two, with his wife, who was a lovely singer. Pastor A. G. Stewart recalls that he was tent master for Pastor McElhany in 1905 at Lithgow, replacing Pastor H. E. Piper, who worked with Pastor McElhany the previous year in the Northern Rivers area.

At December, 1954, the "Record" circulation was 4,673. A promotion campaign was later conducted throughout the division, and by the end of 1957 the figure had risen to 5,593. The report for last June shows that 5,890 copies of our church paper are now going out from the publishing house—only 110 to make 6,000! With eleven conferences to share this number, only ten each, we could easily reach it in a few weeks. There may be new members to whom you could introduce the "Record"; there are probably a few in your church who have failed to renew their subscriptions and need a reminder; and remember that our church paper makes an ideal gift. Evangelists may obtain sample copies for new converts. An American member who subscribed several months ago, has now sent this request: "I would appreciate your placing our names on the Standing Order List. We think so much of that little paper that we do not want to be without it any more."

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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

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"Tales of Tonga," by Pastor C. S. Palmer, will be issuing from the presses of the Southern Publishing Assn., U.S.A., in September. The father of the author was the second Adventist in the Kingdom of Tonga, and the book is filled with the colour and excitement of pioneering in that part of the Pacific. Another book that promises to fascinate the reader is "Missionary to Polynesian Paradise," by Pastor Ron W. Taylor. This tells of Samoa as he saw it during his years of service there. The book is in the hands of the Pacific Press Publishing Assn., U.S.A.

A Time to Reap

(Concluded from page 3)

auditorium to seat 800 will be built and it is estimated that with the children we will soon have a thousand Sabbath school members in this place. The children will meet in a separate building near the auditorium.

"It is really harvest time in Korea, but if these big interests are not taken care of while the enthusiasm is running high, they cool off and much is lost."