



## Jones Missionary College Choir

### CHAMPION AT RABAUL FESTIVAL

E. A. BOEHM, President, Bismarck-Solomons Union Mission

THE QUEEN'S BIRTHDAY is an annual festival day in Rabaul, New Guinea. Along the dusty road from Kokopo and beyond, that skirts the shore of the bay, and down the winding roads from the hills, come huge trucks, jeeps, and other motor vehicles and push-bikes loaded to capacity with happy, singing natives all bound for the one place, which this year was the beautiful Queen Elizabeth II Park. Most of the town's European population likewise assembled there and mingled with the crowds of natives, and probably on no other day of the year are the two races drawn so closely together in one common interest.

The Choral Festival grows in importance from year to year. One has only to sit and listen to the expression of such lovely natural talent to know why such a festival is becoming renowned not only in New Guinea but in other parts of the world as well.

Some forty choirs competed for trophies on this occasion, in four sections, namely, village schools, high schools, women's, and boarding schools. The competition is organized by the Department of Education and the choirs come from the schools around Rabaul operated by the three missions: Catholic, Methodist, and Seventh-day Adventist, and also by the Administration. I wonder where else in the world could a community the size of the Gazelle Peninsula produce forty choirs of the quality of those that competed this year.

The Adventist Mission had entered the male choir from the Jones Missionary College, trained by Brother Doug Martin and ably conducted by Dan Mark, a Solomon Islander. It was one of twelve choirs in the boarding school section, in which the top-ranking choirs of the area compete. The main interest in the festival centres in this section.

Last year was the first time the J.M.C. Choir had entered for a number of years, and it did well by gaining third place. Brother Martin assured us his boys were now singing better than they had done last year.

By 1 p.m. the singers had assembled, and thousands of natives and hundreds of Europeans were crowding the green lawns of the park. Overhead was a sky of tropical blue, with a sting in the sun that made those who were able to do so, seek the shade of trees. The choirs had to spend the afternoon in the sun.

New Britain's Commissioner, Mr. J. R. Foldi, M.L.C., opened the festival, and the choirs marched around the arena, some of them singing marching songs as they went. The Jones Choir filled us with pride as the members marched past singing confidently. Dressed in blue shorts, white shirts, and maroon ties they were perfect examples of clean, strapping, intelligent young natives.

★ *Portion of the Jones Missionary College, Kambubu, New Britain.*



The village and high school singers moved off to a separate area while those forming the women's and boarding school choirs assembled before the grandstand and one by one the groups went into the stand to render two items. Before them, seated under a canopy of coconut leaves, sat four adjudicators who spent the whole time writing notes from which they awarded marks. With them was a technician from the ABC Commission recording on tape all items rendered. No doubt these will be played back to the people of the territory over the air in the months to come.

We listened to some superb singing, which made us realize that if the Jones Choir was to win it would have no easy task. Particular mention should be made of the sweet singing of the five women's choirs. It was gladdening to see this evidence of the emancipation of the New Guinea women, to see them taking their place in a community enterprise, no longer the despised sex.

J.M.C. Choir was the sixth to sing, being preceded by last year's winner and another of high quality. Admittedly, we Adventists were biased, and of course we had no difficulty in placing our singers in first place. The tone, expression, and harmony were magnificent, and the control of the conductor was perfect. Truly the rendition of the two pieces selected, "O Sing Your Song" and "O Holy Lord," were a delight to listen to. The quietness of the crowd during the singing of these items was particularly noticeable. Certainly the choir looked impressive. The clean, immaculately uniformed boys standing there in perfect formation were just the kind of advertisement to the world that all Adventists should be.

When the choirs had all sung and the judges had added up the marks, there came the announcement of the first three in each section and the presentation of pennants and shields. The boarding school choirs were the last to be announced and it was very gratifying to the representatives of the Seventh-day Adventist Mission to hear that the Jones Choir had won in its section and was thus the champion choir of the festival. It had gained a total of 180 marks, while those in second and third positions received 172 and 164 respectively.

We went home rejoicing and came back gladly to the park in the evening to listen again, while seated on the lawn under the light of the moon and the stars, to a concert of glorious music rendered by the three leading choirs of each section. Freed from the stress and strain of the competition they sang even better than they did in the afternoon. The last to sing were our boys, the compere explaining that the best wine had been kept until last.

Representatives of the other mission bodies paid tribute to them, and two of the townsmen said to Brother Martin: "Your choir was wonderful, and that conductor—he has music in his fingers; he has the professional touch."

Brother Martin's comment was: "I believe that above every other contributing factor to their success was the Lord's

blessing upon the boys, for they were united in purpose to uplift the standard of the college, to sing well, and to be happy whether they won or lost. A unity of heart inspired the unity of voice, and of course a lot of regular practice before the performance."

Congratulations, Brother Martin, on what your choir has achieved in the short time it has been under your direction, and thank you, people of Australia, for releasing to us one of your best evangelistic song leaders. And congratulations to every member of the fifty-five-voice choir. Your hours of patient practice have been rewarded.

For many years in the Bismarck-Solomons Union we have dreamed of bringing here an able musician to develop the latent talent of these naturally musical

people. Now our hopes have been realized. Already boys who have been under Brother Martin's tuition have gone out into the field and are improving the quality of singing among our constituents. This influence will spread. What the creator of the Avondale Symphonic Choir did for Adventist music in Australia and New Zealand we believe will be repeated here in this union, and we shall see more and more the proclamation of the gospel in song.

The compere of the festival truthfully remarked that people who sing together will stay together and pray together. May God richly bless the ministry of song rendered by the choir of the Jones Missionary College, and grant that it will lead many into the heavenly land of joy and song.

## Into the Mountains of West New Guinea

W. L. PASCOE

Treasurer, Far Eastern Division

A thrilling report has just come from the pen of Pastor K. Tilstra, president of the West New Guinea Mission. With Brother G. Oosterwal, he recently travelled through country never before visited by white men, in order to contact the Bora Bora and Air Mati tribes in the mountains.

Both Pastor Tilstra and Brother Oosterwal come from Holland. Pastor Tilstra has spent many years of service in Indonesia and has been responsible during the past few years for opening up mission work in West New Guinea. He and his wife have spent a long period training the first small group of young men, nationals of this territory, for service among their own people. Last year several of these young men were sent away back into the mountains to commence mission operations among tribes recently contacted by Brother Oosterwal in the course of his work for the government of Holland.

Some idea of the rigours of the journey can be imagined from the fact that Pastor Tilstra lost almost thirty pounds weight during the trip.

This is the story as told by him and Brother Oosterwal:

It was on May 9 that we left Hollandia by boat for the little settlement of Sarmi, from where we planned to set off for the interior to visit our two national workers stationed there.

From Sarmi we walked twenty kilometres along the shore to reach the Tor river, which we followed for six days to its source. There is situated Guatefareh village of the Bora Bora tribe.

On the second day we marched nine hours through tropical forests, climbed over innumerable fallen trees serving as bridges over little streams. These were usually wet and slippery. At other times we had to go through mud ankle deep and wade through water waist deep. The other

days were similar except that sometimes the mud was knee-deep and the jungle more dense.

On Sabbath we stopped at a small village beside the Tor river and enjoyed the rest and quietness. We sang with the carriers and told them Bible stories.

Finally, on Monday, May 18, we arrived at Guatefareh, which was strikingly different from other villages through which we had passed. A clear path had been cut to the river, the jungle had been cut away for some distance and gardens planted. The people had also built a large church and school and a home for the teacher. Around the church and the house flowers and shrubbery had been planted. It certainly was a wonderful sight.

The Bora Bora people were happy to see us and did everything they could to make us feel welcome. Our teacher, Luke, has done a very acceptable work. Brother Oosterwal told me how dirty everything was when he first entered this village a little over a year ago. Now everything is clean and no one uses betel-nut or smokes. In fact, the people cut down the betel-nut palm trees so they would not be tempted to use the nuts any more. Worship is conducted morning and evening.

After spending a week with the Bora Bora people we proceeded to the village of the Air Mati tribe. Several of the villagers had arrived in Guatefareh to help carry our goods. We travelled another two days, mostly along and through several rivers, but also climbed a mountain and descended to another river. Leeches fastened themselves on our legs and sucked our blood. When they were removed they left small wounds which invariably became infected. These tropical forests are very humid and so we were always wet with perspiration.

The second day we waded through mud most of the time and reached Manemane-

fareh, our destination. Our teacher, Ernst Waramory, his wife, and two little boys, were happy to see us, although the boys were at first afraid of the white men. Ernst has been here only about six months but a great transformation has taken place. Several smaller villages have joined this one, so that now it is the largest village of the interior, being comprised of about 200 persons.

Ernst has about thirty boys and girls in a day school. Besides Bible, reading, writing, and arithmetic, he teaches the children to care for the gardens and keep the village clean. It is difficult for the children to grasp everything because they have to learn the Malay language first. However they already know the Ten Commandments, other portions of God's Word, and some songs.

Here also a neat church and a teacher's house have been built, and many of the people have improved their own houses. They have stopped smoking and have chased the pigs away. A few of the people who have retained their pigs are not allowed to keep them near the village gardens.

On Sabbath about ninety worshippers attended the meetings. Ernst told us this was about the average attendance. He also holds worship twice daily but the attendance is not as good as at Guatefareh because the people have not had as much instruction. How marvellous to see what happens when people turn from their old ways of life and accept the gospel! They clean up outwardly and inwardly.

Having spent a week in Manemane-fareh, we continued our journey westward, hoping to reach our goal, the large Memberamo river. We made the trip in twelve days but had to spend two days in one place because of the heavy rains which flooded the rivers. We passed through several villages. Everywhere was filth, and pigs destroying the little food the people tried to grow in their gardens. Our teachers have introduced fowls in their villages, but here we did not see a hen or rooster.

We climbed several steep mountains, often grasping a limb of a tree and swinging from one tree to another. Or we crawled on hands and feet over tree-trunk bridges because they were so slippery. Often we landed in the muddy river below, to wade through it for hours on end. At night we might find a deserted village and an empty hut where we could stretch our weary bodies. Every morning we had worship with our men and at night we thanked God for His protecting care during the day. Many of the carriers had never heard a prayer before, and it made a deep impression upon them. We hope that God's Spirit will woo their hearts so they will find more light. Several of the villages asked for teachers, but at present we have none to send them.

Finally we arrived in Pionier Bivak, on the Memberamo river, the largest stream on the north coast of New Guinea, its mouth almost a mile wide. Pionier Bivak was the place from which expeditions set off into the interior. The government has stationed an officer here who is trying to

reach the uncontrolled tribes of this territory. There are several thousands of people in this area who have not yet been in contact with the white man.

It is our aim to set up a post here so we can enter these many villages, and the government is quite favourable to our work. We pray that soon we shall be able to send someone in to occupy this place. It will mean hard work and much



## Around the CONFERENCES

### Happy Revelations Come Out of Sickness

A. D. VAUGHAN

Wiluna Native Mission, W.A.

Just recently, during the school term holidays, twenty-four of the Karalundi Mission children returned to Wiluna to see their parents and relatives for a few days.

While they were there, Miss Harders and I took them with our own Wiluna pre-school children to see the shearing at a sheep station nearby. This was at the request of the manager. All the children were clean and neatly dressed, many of them in the clothes provided by our church people. In course of conversation with the shearers, they remarked to us that our children are some of the most obedient they had seen. That night the shearing team donated £11 5s. toward the Missions Appeal.

Come into our Sabbath school, where ninety are present. The lesson is on the crucifixion of Jesus. The story is told of His wonderful love and what Jesus will always bear as a reminder of His life on this earth. The question is asked, "What will be the reminder of His life on earth?" and without hesitation a small boy replies, "The print of the nails in His hands." Kenny's father and mother are dead, and before going to Karalundi he had seen more dinner times than dinners. God says, "Deal thy bread to the hungry." Yes, friends, it is a privilege. We have just been through one of the worst experiences that has come to the mission since its inception. About sixty inmates were stricken with the virus flu, among them two of the white staff. One native man collapsed and died and his wife was taken to hospital the same morning. Mid-afternoon she came and requested, "Take me back. I want to stop at your camp." This is contrary to the general outlook of the aborigine. He usually leaves the camp-site when death occurs.

We transferred about thirty aborigines to the hospital and it was not long before some of them were on the mend and ready for home. As I was visiting the hospital last week, Limpy Billy said, "I want

difficult travel to reach the scattered tribes, but the Lord commands us to go. We must heed His call and prepare the people for His coming.

From Pionier Bivak we boarded a little government steamer to Sarmi. From there we were able to get a small plane back to Hollandia, where we arrived just in time to attend prayer meeting on Wednesday night.

to go home. I've been worrying about watering the fruit trees which I look after."

The sister in charge of the Wiluna District Hospital told us that the natives went to bed with their clothes on under their pyjamas so they would be ready for discharge next day. Friends, there was an exodus to the mission.

I must add here that aborigines were taken to hospital from different parts of the district. The matron was very short of night clothes and once again, as the mission had a good supply, we were able to give in a time of need. Thanks for the clothing that comes to us from you, dear friends.

All God's blessings are enablings and I find that every gift and every action in His name brings forth the blessings promised in His Word. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 10, 11.

### News Flashes from Brisbane

O. H. TWIST

Secretary, Queensland Conference

On the first Sabbath of the recent camp-meeting two of our licensed ministers were ordained, Brethren W. A. Baines and E. J. Parow. The service was conducted by Pastors F. G. Clifford, D. Sibley, and S. M. Uttley. The good wishes and prayers of all our people go with these two brethren in their total dedication to the gospel ministry.

To give assistance with the Ratcliffe Mission, Miss Dawn Lorensen has joined the mission team, and her place in the Home Missionary Department has been taken by Miss Norma Lorensen. Miss Olive Hodgkinson has come from the Trans-Commonwealth Union to fill a vacancy in the MV Department, and we welcome her. A visitor from North Queensland who is associated with the Ratcliffe Mission for a short period is

Brother Keith Hankinson. We wish all of these new associates in service for the Master much of His blessing.

In the Brisbane area clubs have been formed to cater for the youth, dealing with such educational and cultural projects as radio, photography, music, and art. These are proving very popular and helpful.

Pastor K. Low, who left Brisbane early in the year on a visit to Bible lands, has sent a message:

"I am writing this in the Karachi Seventh-day Adventist hospital in Pakistan. So far, Pastor Cherry and I have travelled through Malay, Thailand, Burma, and India. Much of what we have seen is heart-breaking—the filth and squalor and poverty of these lands have amazed us. But the more we see the more proud we are to be Seventh-day Adventists. It has been a wonderful experience to see our brethren hard at work, and when I say 'hard at work' I mean that literally.

"I would like to tell you a little of the medical work we have seen being accomplished by our people. In Bangkok we own and operate a 150-bed hospital recognized as the finest in the country. On the flight to Rangoon the lady who sat next to me positively beamed when I told her I was an Adventist. She said, 'You are the people running that wonderful hospital in Rangoon.' This hospital is a little smaller than the one at Bangkok. It has 120 beds, but its influence throughout the country is tremendous. In Surat, on the west coast of India, we established a hospital in 1923, the only hospital in that part of India at that time. Today there are thirteen hospitals in Surat, but our hospital is so well equipped and our two German doctors are so well respected that when any difficult cases come to the other hospitals they are promptly sent to our doctors.

"On the very outskirts of Christian endeavour, up there in Kalimpong, on the border of Tibet, we found Pastor Reg King and his wife running a mobile clinic. To that clinic all kinds of cases are brought. In just fifteen minutes I saw Brother King attend to a lady with a heavy cold, another with a duodenal ulcer, and a third with great running sores covering her face. Is it any wonder that Brother Cherry and I are proud to be associated with such a ministry?"

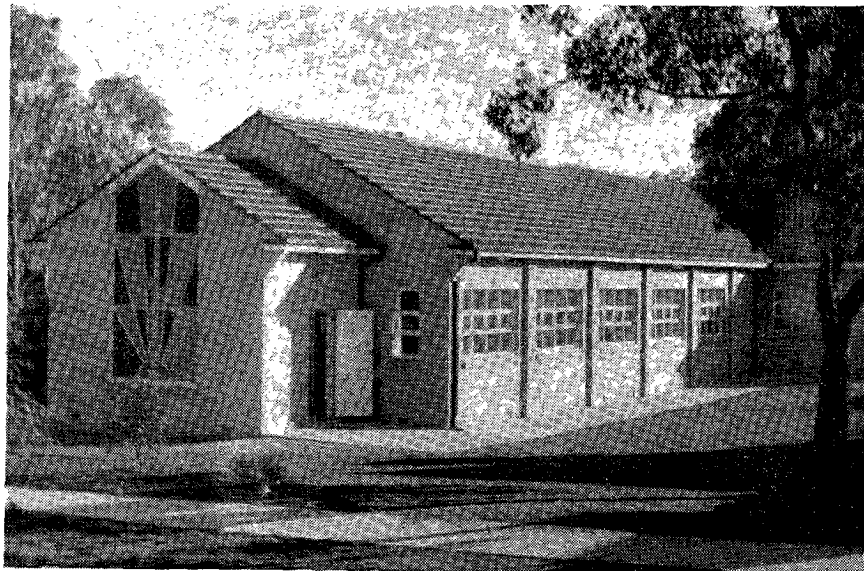
## Dedication of Nunawading Church

L. L. JONES

Public Relations Officer, Victorian Conference

"To preserve the nation from fading into paganism, the civic authority needs to have the solid guidance and teaching of the Scripture," said His Worship the Mayor of Nunawading, Councillor W. B. Heppner, as he congratulated the Nunawading members on the dedication of their new church on Sabbath afternoon, June 27.

Continuing, His Worship paid tribute to the sense of civic responsibility shown



The new Nunawading church, dedicated on June 27.

by the members in rallying strongly to the Mayoress' charity appeals, describing them as "Citizens seized with the importance of civic light, which, when combined with the light of the Scriptures, can bring nothing but good."

Pastor Herbert White, Victorian Conference president, in his dedicatory sermon, congratulating the members on the organization of "the excellent programme resulting in this fine church," asked: "What does it mean to the community? Has it provided an architectural contribution, an additional indication that God is not forgotten?—not only by this beautiful building but also by the lives of its worshippers? Has it provided a rendezvous for fellowship, a haven of rest for heavy hearts? Finally, what does it mean to God? In the words of Ex. 25: 8, 'Let them make Me a sanctuary; that I may dwell among them.'" It is a place where we may meet with God.

"The beginning was better than the few realized," declared Pastor L. H. Hay in his eulogy of the humble commencement in 1951, with its first offering of eighteen shillings from the twenty people in attendance, resulting in "this edifice beautifully furnished with its comfortable pews and carpeting, now seen." In expressing the wish that the new church should be an asset to the city and a blessing to the community, Pastor Hay summed up the secret of this fine achievement when he quoted from Neh. 6: 12, "The people had a mind to work," concluding with the prayer, "May that spirit always remain."

Truly they had a mind to work. "Three years' hard labour," Pastor Hay called it, and he had much to do with it. And the result? A cream brick-veneer sanctuary attractively finished inside with pastel colours, with upholstered pews to seat 300, with polished and carpeted floors. A solid brick hall 80 feet x 40 feet adjoining, the largest Adventist hall in the conference; a wonderful asset for the work of the

church, and in full use already. In all, a representative house of worship for an active and increasing membership; a monument to the faith and works of a people who "had a mind to work."

Former pastors of Nunawading, Pastors G. V. Palmateer and L. H. Hay, joined with the present minister, Pastor R. E. G. Blair, and Pastors T. C. Lawson and P. A. Donaldson of the Trans-Commonwealth Union, in rejoicing with the Nunawading members on the happy dedication day of a church which will soon be too small, at the present rate of enthusiastic growth of the Adventist family at this place.

## Temperance Abroad and at Home

MRS. A. BITCON

Mrs. R. Collman, who represented Australia at the United Nations Temperance Alliance, gave a stirring address at the Ringwood church (Melbourne) on Sabbath, June 6. She introduced her subject by reading 1 Cor. 3: 17 and 1 Cor. 6: 19, and we repeat some points and figures given by her.

When we defile our bodies we are sinning against God. The Christian is his brother's keeper and should bring to the attention of those who do not know, that alcohol is a narcotic poison and not a beverage. This fact is recognized by scientists. To be a total abstainer from all things harmful, and temperate in all things good is the standard.

The world is looking to the churches for temperance leadership in every country. Had the churches discharged their responsibility and upheld temperance, the liquor trade would not be so entrenched in our land as it is today.

The drink bill in Australia for the past year was £230,000,000 for a population of approximately ten million people. In

Great Britain £828,000,000 was spent on strong drink.

Thousands of people confined to institutions are there due to the effect of alcohol, and the rest of the population are taxed to support these institutions. In Sweden a survey revealed that 82 per cent of such inmates were there directly or indirectly through the influence of strong drink. From this survey a strong temperance campaign was born. At an early age school children are taught the harmful effects of alcohol. 100,000 motorists have pledged total abstinence. In the case of road accidents both parties have to submit to a compulsory blood test.

In Switzerland twenty-five years ago, two women became alarmed at the inroads of alcohol and today in Zurich there are three non-alcoholic hotels and forty cafes run on temperance principles. In parts of Germany also there are non-alcoholic cafes.

Coming nearer home, a campaign to desocialize drinking of alcohol is under way in Queensland. Hostesses are glamourizing parties serving non-alcoholic drinks.

Sister White says: "We must fight this evil by voice, pen, and vote." The world is looking to the youth of the Seventh-day Adventist Church to lead the campaign against this problem; to show how harmful liquor is to young and old. This evil is seen in increased accident toll, increased crime, an increase in broken homes and delinquent children.

"If you would have the joy and bliss of winning,  
And doing things that make life worth the while;  
If you e'en now would make a right beginning,  
And not your being, given of God, defile,  
If you want health, life, happiness, and laughter,  
And strength to scorn the drunkard's oath and jest;  
If you want character to live hereafter,  
My friend, reject the lie—that beer is best."

#### A Good Place to Start Fighting

Mr. Imrie, a state school teacher in Victoria well known to many "Record" readers, has introduced the "Alert" magazine to his classes, instructing them in the harmful effects of smoking and drinking. The children are most interested, and the number of "Alerts" lent on a weekly basis are insufficient to meet the demand. The results of this enlightenment are amazing. One girl reported that her parents had discarded drinking and smoking; the son of a hotel-keeper is keenly interested in temperance; one mother took "Alert" into the workroom to show her associates the virtues of temperance. We cannot estimate the influence of such work in the lives of the younger generation. Surely this is one of the best ways to fight the evil by voice and pen.

Mr. Imrie will be pleased to have copies of "Alert" posted to him at Lilydale, Victoria.

## VOICE OF YOUTH

### North Queensland Regional Youth Camp

DESMYRNA TOLHURST

Twenty-one eager youth assembled at ETTY Bay, a delightful beach on the North Queensland coast, during the Queen's birthday week-end. From Cairns, Mareeba, Innisfail, Tully, and Townsville they came, all with one purpose in view—to enjoy Christian fellowship in God's out-of-doors.

And what a time we had! Pastor B. C. Grosser, the MV leader, organized our activities and ensured there was plenty to keep us active. Swimming, games on the beach, clambering over rocks and hiking up the tropical-clad hills, kept us well occupied. Mrs. Grosser, the camp cook, almost over-estimated the eating capacity of teenagers, which altogether was not a bad thing; and all agreed the meals were delicious.

We were housed in one large and three small tents, and there was another small one in which the cooking was done. All meals were eaten in the open, in true camping style.

A piano accordion and an able player provided music for our camp-fire, meetings, and worships, which were all preceded by a hearty sing-song.

The youth of the far north returned home refreshed and inspired, and are already looking forward to more such occasions.

### With God in the Mountains

CLEM V. CHRISTIAN

Assistant MV Secretary, Greater Sydney Conference

Sydney youth were introduced to a new feature in outdoor recreation, a week-end camp-out in the heart of the Blue Mountains. The occasion was the Queen's birthday week-end, the location, Evans' Lookout near Blackheath.

Friday afternoon saw an advance party on its way to pitch six pup tents and to kindle the camp-fire. By an hour after dark the party had grown from twelve to twenty-three as cars rolled to a stop at the roadside and young people in typical hiker's costume disembarked, keen for this new adventure.

With the breakfast dishes all washed on Sabbath morning and with a pack or two containing the lunch slung on youthful shoulders, the group set out for the Grand Canyon. Sabbath school was conducted on the way. On returning to camp, some settled down for a quiet afternoon rest, while other restless spirits hiked around to Govett's Leap, two miles away. Coming back, the weather, which had been indifferent most of the day, turned on a

light fall of snow, much to the delight of the campers.

Sunday morning dawned bright and clear, camp was broken, and to the call "Up packs!" thirty-five young people shouldered their haversacks and began a seven-mile hike down the mountain into the valley and on to the Bluegum Forest. Only that morning the group had been supplemented by a number of youth from Concord church. A hearty dinner was eaten by a little mountain stream, the hike resumed, and by three o'clock the silence of the Bluegum Forest was invaded as camp was struck and wood-getters hurried hither and yon searching for fuel for the camp-fire.

Jack Frost was in evidence Monday morning, yet a number braved the nip in the air and went for a brisk walk. Worship was conducted along the trail and God seemed very near as the hikers knelt by a quiet brook to thank Him for His goodness.

Tents were soon folded, packs shouldered, and the trip back commenced. There was much good-natured fun as the hikers toiled up the precipitous heights of Govett's Leap, 2,000 feet from the valley floor. Packs were gladly transferred to the boots of the cars and a healthy weariness took possession of all as they returned to Sydney. For these youth, the freshness of mountain air, the cold of snow, the stately gums, the blue of the hills, and the warmth of camp-fire fellowship form a pattern of memories that will not soon be forgotten.

### Tonga Says Thank You, MV's

ERROL M. ARTHUR

Principal, Beulah Missionary College

How many people can live in one house? Of course that depends on the size of the house and maybe also the size of the people.

If you had a rather small house with verandas, more accommodation could be made by enclosing them. Then, if the walls were taken out, even more beds could be put in. By making many of the beds double-deckers and placing them where the ceilings were high enough, the accommodation could again be increased.

But believe me, by the time you have sixty people living in such a building it is more than full. Especially when the building itself is on its last legs through age and decay. That's why we at Beulah were made very happy when the mission president, Pastor A. G. Jacobson, brought us the news that the Missionary Volunteers of Australia had donated £1,929 for the erection of a new girls' dormitory.

Of course such an amount will not pay for the entire building needed to provide satisfactory accommodation for 100 girls; but it is enough to put up the first section, and it will relieve the now desperate situation and allow us to shift some girls out of the present overcrowded building and also out of a shabby iron shed. Because of this the students here want me to express to you their sincere thanks.

### Enrolment

This is our first year in Tonga and we are enjoying the work very much. We are thrilled with the possibilities of this institution and the scope for missionary endeavour. We commenced this year with an enrolment of 240 in the boarding section of our school and twenty-seven in the primary section. Although some students have left for various reasons, we still have well over 200 in the boarding section and twenty-three in the primary division.

As we teach these young people to read and write in English they have a desire to use their newly acquired knowledge and skill. Some write to boys and girls not of our faith in other countries. This is undesirable as these people to whom they write talk a different language from Seventh-day Adventists. They also send

back comics and other questionable reading matter.

Our task of preventing students reading these is made harder by the fact that we do not have a library. We would like our students aged twelve to nineteen years to correspond with our own young people, and any young person interested in writing, please communicate with the headmaster of our school, Mr. R. Sutcliffe, Beulah Missionary College, Box 15, Nuku'alofa, Tonga.

If any of our members have any spare denominationally published books and magazines suitable for the ten-to-twenty age group they could do splendid missionary work by letting us have them to commence a library, and satisfy in a soul-preserving way the desire to read.

Again we say a big THANK YOU.

# The WORLD VISION



## Working for Immigrants

WALTER SCHUBERT

Associate Secretary, General Conference  
Ministerial Association

The greatness—the intellectual, scientific, and spiritual achievements—of one of the world's leading nations, the United States of America, is due primarily to the perennial flow of immigrants from its genesis to the present day. The same, though on a smaller scale, is true of Canada, Brazil, Argentine, Australia, New Zealand, and a few other nations. The immigrants have brought to the country of their adoption their way of life, their culture, science, industry, and religion. In the environment of a democratic form of government they have blended their skill and culture, thus helping to make these nations the most progressive and advanced in the world today.

### A Challenge

The immigrants present a great challenge to us as Seventh-day Adventists. The messenger of the Lord has given us special counsel that we should labour for them in their own languages and that many would accept the Advent message and join the church. This statement has been fulfilled before our own eyes. We have here in America flourishing Spanish churches. In the Greater New York Conference alone there are more than 1,300 members, and on the Pacific coast are nearly 3,000 Spanish-speaking Adventists. We have some strong German churches that turn into the treasury good tithes and substantial mission offerings.

### An Example Worth Imitating

Many other denominations, and especially the Roman Catholic Church, have

given great attention to the development of their religious activities among the foreigners. I read recently that the Catholic Church has set up an organization in Puerto Rico that seeks out those who are going to live in the States, learns their destination, and particulars are sent to the priest of the city or town where they are to settle. As soon as the immigrants arrive the priest visits them and invites them to attend the church services. They are also offered financial help if necessary, as well as assistance in finding employment, and thus the newcomers are integrated into the church activities.

As I read this I thought how fine it would be if in the larger cities, where we have foreign ministers, they could through some agency trace the immigrants of their particular nationality who come to the city, and establish a friendship with them in their new country, and thus bring many of them into the Advent message. People who make a new country their home are usually more susceptible to the gospel than they were in their home countries. The new environment, the foreign language they hear all about them and often do not understand, make them feel somewhat lonely and lost. If at that crucial time a loving Christian minister comes and offers his help in whatever way he can to make their life more pleasant in the country of their adoption, they are then in a spiritual and emotional mood to give heed to the message.

### Seventh-day Adventist Immigrants

What about our church members who emigrate from Europe to America and Australia? When in Europe last year I heard that during the year 1951 more than one thousand Seventh-day Adventists mi-

grated, most of them to the United States and Canada. Some went to South America and Australia. But it is a sad thing that only about half of them came in contact with our churches in those countries. It is a pity that so many hundreds are lost. It would be expedient and beneficial if we could follow a system similar to that of the Roman Catholic Church. When our pastors know that a family is planning to migrate to another country, they should find out exactly where the family is planning to settle and then write direct to the local pastor or conference in the new country, telling of the expected arrival of the church members. Thus the pastor or conference officers would be looking for and waiting to welcome the new family to the church, and help them in the bewildering experience of settling in a new country. This would avoid the tragic loss of church members in the turmoil of immigration.

There are still great opportunities in our country, as well as in other countries that receive immigrants, to foster the work among these people by having ministers with a good command of their language. The results will be surprising. Many will be brought to the knowledge of the truth, and they, full of zeal for their new-found faith, will bring others into the church, thus hastening the day of triumph of this last message and the appearance of Jesus our Saviour.

—“The Ministry,” June, 1959.

## A Christian Life of High Adventure

“We had a very remarkable lady staying in Singapore last week,” writes a correspondent. “She is Miss Redelstein, who has served forty-one years in the mission field. We were all enthralled with the recital of her work and the emphasis she placed on the providences of God in her life.

“Miss Redelstein told the young people that God over-ruled in all her life, and that being a Christian in no way took the adventure out of it. She must be nearing seventy years, and is going home through Europe.

“This lady is German and was only sixteen years old when she decided to become an Adventist. Her mother was a member of the church but her father was a Catholic and threatened that if she persisted in her course there would be no room under his roof for her. She had to leave home and could not find work. Everyone was puzzled that the daughter of the mayor should be seeking employment.

“Transferring to another town, this dedicated girl found employment with an American lady who wanted her children taught German and French. She had Sabbath free and was able to attend church in this place, where she was baptized. Miss Redelstein travelled all over Europe with these people and they took her back to America with them.

“After a time she entered one of our colleges and took the teacher's course.

She applied for mission service but no opportunity came, so Miss Redelstein trained as a nurse and later went to China, one of the brethren in Honolulu paying her fare and one year's salary. She told how marvellously God blessed our medical work in China. All the officials came to the Shanghai Sanitarium for medical care, and they became acquainted with the Chiang Kai-sheks. Later, when the Generalissimo was touring all over China, he became sick, and wrote to the Shanghai Sanitarium asking for a nurse, and Miss Redelstein was sent. She stayed with them for twelve months, touring all over China. Later, one of the Manchurian war lords asked for her services to take his wife to England. When this lady required her services no longer, Miss Redelstein went to Germany and nursed her father until he died. She stayed in England during World War I, and then, of course, returned to China until she had to leave there.

"While in America in 1945, preparing to go back to China, an Austrian lady friend told her she had been asked to go to Nuremburg for the war trials, but she was unable to accept. She urged Miss Redelstein to go in her place, stating that it would be an opportunity to find out what had happened to her mother. So she applied and even though beyond the age limit, she was given the job. She was to stay six months, but the time stretched into three and a half years. She had no trouble with the Sabbath. The colonel to whom she stated her case said his grandmother was an Adventist and he guessed he should be one too, but in the army one didn't do as he should.

"She found the Adventist churches, many of them in ruins, but she had a fine time with the members. Through her own efforts, combined with several Adventist soldiers, several thousands of Bibles were sent from America to replace those lost by the church members in the bombings. One day a huge shipment came from the Bible Society, and Miss Redelstein had to get a weapons carrier to transport it to the church pastor! She said the Bibles were the best weapons that carrier ever carried. Bibles were supplied to several cities.

"Miss Redelstein also found her mother, so thin she would never have recognized her. She died while her daughter was in Germany.

"Until recently, Miss Redelstein was in Formosa, so she has had a very colourful life, and been fully dedicated to God."

## What God Does for Faithful Tithe-payers

W. N. NTWANA

This is an experience I witnessed. Peddie is a dry place and rains are scarce. Three years of drought caused many to give up ploughing. The people of Peddie live on field produce, and this depends upon the amount of rainfall.

We have a church deacon at Mgwala church who, in addition to being a faith-

ful tithe-payer, likes to attend week-end revival meetings. He leaves his home on a Friday in a donkey-cart not to return until Monday. The heathen who are his neighbours told him one day that, if he could not stay at home and work his fields as they do during the week-ends he would reap no harvest, and they would not help with food when he was hungry. He only laughed at them, and told them that God would take care of his field and see to it that he got a larger harvest, for he was true to God in tithing. Last year, when it was hard for people to get six bags of kaffir-corn, he got twenty bags. Many failed to get a full bag of maize, but he got ten bags. Two bags of kaffir-corn and one bag of maize constituted his tithe for last year.

When nobody else gets anything from his fields, Philemon Mankeya gets something. God is blessing whatever is touched by Mankeya's hands. Even the pests that are an enemy to crops seem not to worry this brother.

Up to this day Philemon is a happy man in the church of God.

—"South African Union Lantern,"  
April 1, 1959.

## Former Bible College President Endorses Dual Law Theory

A new book, "God's Law and God's Grace," by Robert C. McQuilkin, was reviewed in "Eternity" magazine for June, 1959, by Dr. Walter R. Martin, who several years ago investigated Seventh-day Adventist teachings. It was on the basis of his findings that Dr. Donald Grey Barnhouse, editor of "Eternity," declared Seventh-day Adventists to be Christian brethren, sound on the gospel fundamentals.

Dr. Martin states that the book "God's Law and God's Grace" "is a well written defence of the perpetuity of the moral law as summed up in the Decalogue. Dr. McQuilkin maintains that 'grace is not intended by God to abrogate the law.'

"Summing up his position," continues the reviewer, "McQuilkin declares, 'God's grace abounds for the saved sinner who sees in God's law the blessed picture of what God wants him to be. He is not terrified by that law because it cannot condemn him. Christ has cared for that. He is not discouraged by that law because it is not through the law that he is to enter into the fullness of the blessing. Christ cares for that. He is to live by the Spirit.'

"The only real weakness of McQuilkin's volume is that he has not bothered to exegete the primary anti-Sabbatarian texts found in the New Testament and he has assumed that Colossians 2 refers to ceremonial law, not to both moral and ceremonial. . . ."

Dr. Martin makes this final criticism: "It is unfortunate that McQuilkin endorses the dual law theory of the Reformers and particularly of the Seventh-day Adventists, for it renders unanswerable the Adventist contention, that if the

other nine precepts of the Decalogue are in moral perpetuity binding upon the Christian, then why not the fourth commandment of the seventh-day Sabbath? . . .

"McQuilkin's book is a gracious statement of an old position. It is made by a man who gave many years of faithful service to the gospel of Christ and it will be profitable reading for interested Christians despite this basic aberration from New Testament theology."

The publishers of the book are Eerdmans, and the price is \$2.

## The Indian Women Struggle with Poverty

In a personal letter written by Sister G. Conley of India, she tells of her acquaintance with some of the Indian ladies. You will be interested to read this story and our missionary's comments:

"We were in a temporary bungalow before we came to live here in 'Brionheath.' One afternoon there arrived at our doorstep an Indian woman asking if she could have a glass of milk for a baby. We were both eager to oblige and soon the woman was gone to her tiny house nearby. The next week the Indian mother of the child called to thank us for the milk, saying that the iyah who was minding her four children had become concerned as the youngest child had become hungry and she had no milk on hand.

"The mother was a petite young girl who had been reared by Protestant missionaries and spoke very good English. As I was delighted to find someone with whom I could converse, I asked her back again the next week when she came to leave the children with the iyah. She became a regular weekly visitor and we certainly did appreciate her helpful attitude. We had interesting discussions together, and as she was able to look through the eyes of a European as well as through the eyes of her own people, her visits proved a real education to me. She told me of the customs among the different language-speaking peoples. For example: if friends come to stay in their homes it is the custom that they be cared for just as long as they wish to stay at no charge whatever. Then, in Hindu circles in matters of marriage, parents frown upon a Tamil person marrying a Telegu, because each thinks of his class as the better of the two. And the prettier the girl the bigger the dowry the boy has to pay. Most marriages are still arranged by the parents, as in Bible times.

"My friend's husband is a sub-inspector in the police force and she told me of the struggles she has to run a house and rear four children on the equivalent of £3 10s. a week. She is quite well off compared with others who have to exist on £1 a week, and it is nothing for the women to have seven or eight children to care for.

"Incidentally, we couldn't see then how the Lord was leading; but as we look back we can see it was through this new friend that a stern prejudice toward Adventists

was broken down. She was staying with her adopted aunt, who is a missionary of another faith and a very well respected, influential woman in this community.

"This aunt was strongly opposed to the Adventist mission coming here, and it was through her niece that a lot of the prejudice disappeared. Soon after, we had an invitation to her home for supper, and if there is a united church meeting taking place she always sends me a personal invitation to come along. In this way we have had the opportunity to meet and befriend many other missionaries of various denominations. Whenever criticism against us arises this lady stoutly defends us.

"We have found the Indian women very warm-hearted and eager to be friendly. Wherever we have visited we have been made to feel right at home, and the people have been most hospitable to us. Of course the language is a barrier at times, but

here in South India there is a good deal of English spoken. Almost everyone knows a few English words, and with the Tamil we have learned it is amazing how we can make ourselves understood.

"Another interesting feature is that although India has had her independence for over eleven years, there is still a great respect for Europeans evident.

"I feel that the most distressing thing the Indian women have to face is the grinding poverty on every side. I only wish we could do more to lift their living standards and give them a brighter outlook as they struggle courageously to rear their unusually large families. We are here to help them in every way possible, but we know that Divine intervention is the only answer to their problems. Therefore we will continue to work and pray that we may bring them the message of hope which we all love."

## LIFE STORY OF CAPTAIN G. F. JONES---5

### *Meeting the Challenge*

A. G. STEWART

"Before the government will give permission for Europeans to settle on the land in the Solomon Islands they must have the consent of the natives by unanimous agreement. Until a few years ago they caused much trouble by fighting and killing." So wrote Pastor Jones in a letter telling the story of their arrival in the Solomon Islands and their attempts to establish a mission.

"We sailed across to Redova where as yet there are no missionaries, the natives having refused to have any on their land up to this time. They eagerly asked us to open a school among them, but could not come to terms among themselves about the land.

"From Redova we sailed across to New Georgia, up the Viru River, where we held a council with the people. After some discussion they decided to lease us land and to erect a native building for the schoolhouse. This was an excellent opening that we could not ignore. From Viru we sailed on to the Marovo Lagoon (one of the prettiest and largest lagoons in the world) where we met the chiefs and also held councils. The Marovo District Commissioner came with us and was of considerable help. It is not long since these natives massacred some white people. Many of the older men were murderers, but we are of good courage and know that the Lord is with us. Our visits have been blessed among them, and we have decided to open up work at Viru and other places in the Marovo Lagoon. The Lord's command is to go forward."

A little later Sister Jones wrote: "I do not know how we would have managed without a boat. The only way to travel from place to place is by water. At present we have to go eighty miles for our mail and supplies. While the boys who

attend our school are clearing the land and putting up a leaf house, we are studying the language most used here, and feel that we are making good progress. With God's help we hope soon to be able to converse with the natives in their own tongue. They seem to be really bright and promising lads and we pray many of them, after accepting the gospel, will help to carry it to others." The Viru Mission, the first to be established by Captain Jones in the Solomons, was the testing ground for success or failure in those islands.

A few traders and planters lived here and there throughout the Solomons, and each division of the group had its district commissioner representing the British Government. These men could and did resort to modern firearms for their protection. Not so with the Joneses. Their trust was in the Lord, in whose keeping they knew they were safe.

Writing from Viru soon after beginning their work there Captain Jones commented: "This is our first mission station in the Solomon Islands. It is a beautiful place, with a peaceful harbour. It was with much caution and many prayers that we were led to decide on starting at Viru. Perhaps no people on earth have been more firmly held in the grip of devils than the people of these islands."

Preferring to sleep on the deck of their little vessel rather than in the stuffy cabin, Pastor and Mrs. Jones, after committing themselves to the Lord, had just fallen asleep one night when suddenly they were awakened by a rhythmic tap, tap, tap of paddles on the topside of a canoe being propelled up the river toward them. Then the canoe, filled with almost nude savages, drew alongside. The occupants dropped their paddles, picked up heavy clubs, and scrambled aboard to take

possession of the ship. The little captain and his wife were alone and entirely at their mercy. What could they do before these powerfully built, battle-scarred warriors? Other white people had been captured before, their ships plundered, and the spoils divided among the attackers. In some cases the ship's personnel had been put to death.

The little man of faith stepped into the midst of the savages, with no defence save the presence of God. Speaking to them in a smattering of pidgin English, he began, "Me fella missionary." He then went on to tell them that he was there to help them; to teach their children, to minister to them in trouble and sickness. For a while they talked excitedly among themselves, and then peered into the kindly faces of the missionary and his wife, who smiled and spoke gently. They conferred together again, then squatted on the deck. A spokesman stepped forward. "Yes, e good," he said. "Me fella wantim mission. Me like you makim school."

Before the natives left they brought forward a young man named Buluhiti and presented him to Pastor Jones. Buluhiti knew the waters thereabout and could safely pilot the ship from place to place. Others stepped forward and offered their services as boat crew. The victory was won. Now the Joneses had help as well as the assurance that God had heard their prayers. The captain spoke to them of the love of God, which somehow impressed their darkened hearts. A beginning had been made, and our pioneer missionaries felt assured that in time there would be an abundant harvest.

#### **Building at Viru**

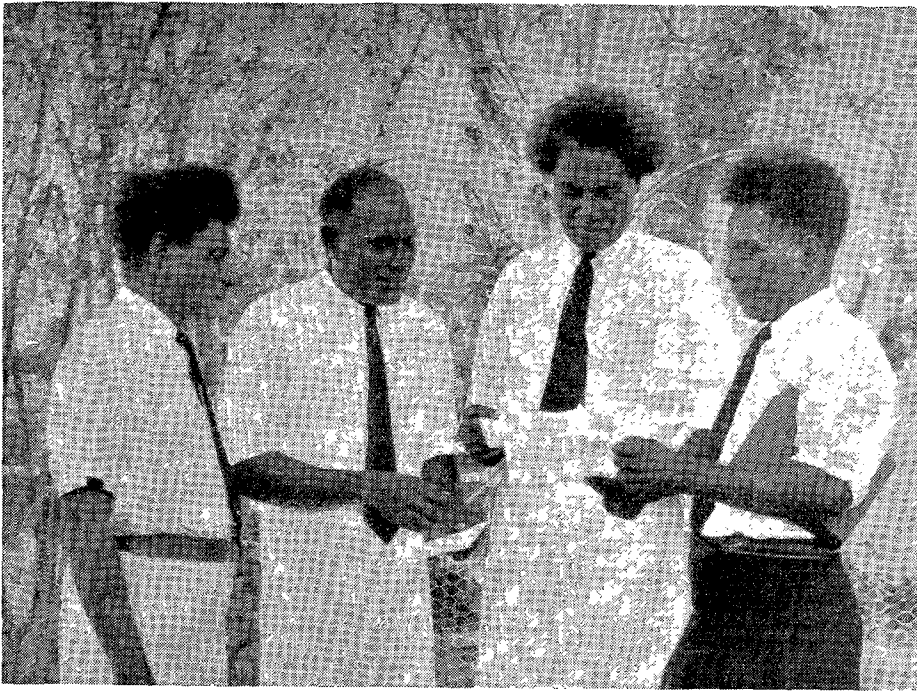
A little later Captain Jones wrote as follows: "We are still living on the 'Advent Herald,' moored to a small jetty at the mouth of the Viru River. Our boxes and goods are stored on the other side of the river, in a trader's shed. Some little distance away a group of men are clearing land for the planting of gardens, and we are erecting a native schoolhouse. While the Viru district is one of the smallest in our territory, there are cogent reasons why we are starting here."

On Viru they first erected their ready-cut two-room cabin sent out with them on the steamer. It was subsequently moved to other islands as they pioneered the work elsewhere. The Viru River proved to be a good base from which to begin larger efforts.

In writing of his subsequent reconnoitering, Captain Jones said: "Our visits among these people have been blessed, and from our beginning at Viru we will open up mission stations as far away as Gatukai Island in the south of the Marovo Lagoon. The chiefs of each district are expecting us, and are holding the places for us. May we not disappoint them nor delay. The Lord commands us, 'Go forward,' for the time is short."

The response on the part of the young people, particularly the boys attending school, brought great inspiration to these intrepid missionaries. Commenting on their progress, Pastor Jones wrote: "Would





We see today the abundant harvest of Captain Jones' seed-sowing in the strong national leadership of such men as these: Pastors Rongapitu, Sasa Rore, Kata Rangoso, and Manovaki.

it not encourage your hearts to hear young men of only sixteen weeks' schooling and reclaimed from darkest heathenism stand up humbly before scores of people and calmly yet capably tell the stories from the Bible as learned in the Sabbath school? The story of creation, of Moses, of Elijah, the crucifixion, and the judgment. Well, this is what you would see at Marovo."

Pastor Jones was so perplexed with the spread of the work that he sent an S.O.S. for more workers before he had been in the Viru district two years. In a short time three families were sent from Australia to meet these calls.

Captain and Mrs. Jones were thankful for their success in making friendly contact with the native people, securing the promise of land and material support in erecting school buildings and the planting of gardens. But a most powerful and subtle force was yet to challenge them—strongly entrenched witchcraft. It was a power of which all the natives were afraid.

The missionaries soon found that the people were steeped in this worship of devils, and their superstitious fear of the witch doctor influenced their lives at every turn. The witch doctor could decree who should die and who should live.

There was also the *ponda*, or *pela*, a spell that could be cast over a person by another possessed of occult powers. The British Government had forbidden this practice, but it was still frequently used. Another common custom was to secure something belonging to another person, or his food, and place *pela* upon it. Though the victim might be in robust health at the time, he would soon become conscious of the spell, surrender his will to live, lie down, and in a few days would die.

The Joneses instituted morning and evening worship with the people, studied the Word of God with them, and had them memorize certain passages. Gradually they lost their fear of the *pela*.

Fortified by habitual prayer to God, and exercising faith in His power to save and to keep, these once-degraded people rose to a level in Christian practice and devotion equal to that found in much more civilized places and communities. Because revenge or covetousness is the usual motive for the practice of witchcraft, and since the very opposite characteristics motivate the Christian, a striking contrast soon became apparent. The New Testament, filled with examples of the power of God to cast out devils, greatly strengthened the faith of these babes in the faith. Prayer for the sick was frequently answered in a remarkable way, and as a result the witch doctors were left to themselves, while the "house lotu," or place of worship became more and more crowded with worshippers of the true and living God.

In a few short years Captain and Mrs. Jones witnessed a remarkable change among the people surrounding the "Vina Juape Rane" mission. Where heretofore the shackles of superstition and fear had bound every soul, and savagery and suffering stalked wantonly through the land; where women, treated like dumb beasts, were sold for so many yards of strung shells; where children lived in a state of hushed dread; where families lived in dread of a sudden night raid destroying their home—a new day had dawned. How wonderful was the change in all these former conditions! The hillsides and riverbanks now echoed and re-echoed with the chatter of a freed people and the happy laughter of children at play. As the day dawned and sunlight flooded the

hills and valleys, prayers and songs of praise could be heard rising from the newly erected homes, or from the new "house lotu."

Like Israel of old, morning and evening praise became the established rule of daily life as well as the joyful observance of the Sabbath from sunset Friday to sunset Sabbath. How all this must have greatly cheered the hearts of these pioneer missionaries to the Isles of Solomon! A favourite text that was underscored in many Bibles of the natives was Ps. 40: 2, 3, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God." From the deepest depths of sin and savagery they had been lifted to the newly found heights of Christian living and security, with all of its moral, social, physical, and spiritual benefits.

A new day had dawned for them, filling their minds and hearts with the joy and peace that come only with the personal acceptance of Jesus Christ as Lord and Saviour.

#### Stalwarts Among First Converts

As had happened before when the gospel was introduced to the people of the Polynesian Islands, there were found among the first converts to the new faith some real stalwarts, who were comparable in many ways to the young Hebrew lads in Babylon, determined to be true to the new, heaven-born principles under all circumstances.

Without a written language with which to begin to educate them, Pastor and Mrs. Jones prepared an alphabet and slowly compiled lists of words, giving their meaning in simple English. At the same time, they taught these young men to read portions of the English Bible. The results of the teaching were marvellous, and rapid beyond the most sanguine hopes of the missionaries instructing them.

There were the sons of Chief Tetango. One of the first was Peo, a lad of seventeen, who came right out of the stronghold of heathenism to imbibe the spirit of the truths of the Bible. He was followed by his younger brother, Kata Rangoso, whose name is cherished and respected by Adventists everywhere. Then came Pana, a little older than Peo, who was a medium through whom the evil spirits communicated their threats to any who would not yield to their control.

In the chief's household was a slave lad, Jughu, who though small of stature was bighearted and devoted to his master and family. His development in Christian virtue was outstanding. With him was Kioto, a slave by adoption into this same family. In all the stories of mission adventure nothing more marvellous or inspiring can be found than the stories of what was accomplished under the blessing of God in and through these and other lads who joined themselves to the mission at that time.

Their early development in the art of reading and translation was capitalized on by Captain and Mrs. Jones. With the

enlightenment that came to their own souls through the knowledge of Scripture, there came to these men the compelling urge to carry the light to all around them who were still in the darkness of heathenism. They wanted to win them to God and to the truth that had done so much for them.

Peo—tall and dignified, with personality radiating from his ebony face and his clear eyes and pearly teeth contrasting so sharply with the bleary-eyed village youth, whose teeth were broken and red from betel-nut chewing—soon became a marked man in the villages, commanding an ever-widening prestige. With unusual devotion he applied himself to the study of the Word. Soon his place as a teacher and translator was valued by the missionaries to such a degree that he was fully employed on that work. Then he learned to use a typewriter and to operate the little mission hand press. He was soon producing literature for his people in their own tongue, to their great joy and satisfaction.

Among the first literature to be so produced was the Sabbath school lesson in the Marovo language. Regular and punctual attendance at Sabbath school has been a characteristic of the Adventist mission throughout its history, and to Peo and his associates must go a great deal of the credit for this successful beginning.

The life and labour of Pana has also been wonderfully helpful to the missionaries. This is most remarkable, for he was a medium for spirit worship and devil control. His acceptance of Christianity brought upon his head the wrath of the evil one. This happened by a series of strange incidents in which he suffered personal violence at the instance of the wicked spirits.

Listen to his own testimony: "In former times I was in the devil's business. When I became a Christian the devils came and troubled me. They came to my house and knocked. This took place on many occasions, but I would pray and they would flee. One day, accompanied by Kioto and Jugha, Peo and I went in a *mola* (canoe) along the shore where the water was quite calm, and the devils came and shook the canoe so violently that our combined efforts could not steady it. This continued for a full half hour. At that time we did not really know how to pray, or we would have been able to stop the rocking without difficulty. When the canoe would shake, a voice from a bush on the shore would cry out like a man. We knew that no man was there, and so we were sure it was the devil. The devil-men warned us that if we followed the teachings of the Bible, we would surely die. Many times they got very angry with us. They told us that we could go to school and learn to read and write English, but on no account must we follow the Bible or sing hymns in our homes, for the devils would get very angry."

Pana's faith in God never wavered, and his subsequent labours in teaching and preaching, editing, healing the sick, and leading hundreds of the people of Ranogo

to accept the gospel of Christ give full proof of his apostleship.

Much could be written of the work of Kata Rago, upon whom the mantle of Peo (now deceased) fell, and of his monumental work in connection with the translation of the entire Bible in the Marovo language. As an assistant to the superintendent, and as a reliable and dependable counsellor, he proved his worth. His appearance at two of the General Confer-

ence sessions, and his visits to Australia and New Zealand have left an impression on the minds of all who have met him and heard his message.

How wonderfully has the promise to our beloved Captain and Mrs. Jones been fulfilled, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

—"Review and Herald,"  
June 4, 1959.

## "Ye Are My Witnesses"

H. M. S. RICHARDS

We have all heard of the young couple who were out riding together in a buggy. He proposed to her and she accepted. Then he said, "Now don't tell anybody that we're engaged."

"No," she answered, "I won't. I'm just as ashamed of it as you are!"

Many people seem to be that way with their Christian faith, for they hide it from the world. Now I'm not arguing today for any bombastic profession of faith. I'm not talking about that at all, but our confession of faith is one of the most important things that we can consider. We do not have faith, really and truly, unless we confess it. Jesus said, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10: 32.

You will remember that in church history the martyrs are called confessors. So a martyrdom was a confession of faith. Why did the martyrs face fire when they could have been freed? One pinch of incense to Diana, one word, one bow before the image, and they could have been saved. But they confessed their faith in pain, in death. They were confessors of the faith. Real faith is always confessed. It is either confessed or it dies.

Now I suppose that for 1,500 years at least, if not 1,800, Christians have been repeating the Apostles' Creed—a beautiful confession of faith, and one that we can say from the heart, from the very first, "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord," right down through the last words, "and the life everlasting. Amen." I think it would do us all good to repeat it once in a while as a confession of our faith. But that's not the confession of faith that is of primary importance.

What do we believe about Christ? What's our relationship to Him? We might make a long list of "I believes," a credo that would fill volumes, but the centre and heart of the whole thing is "What do I believe about Jesus Christ?" In our confession of faith, fellow servants of the Lord, our companionship with, our submission to, and our fellowship with the Lord Jesus Christ should be the one supreme doctrine of our profession. I would know nothing among

you "save Jesus Christ, and Him crucified."

In the doctor's office and in the minister's study, that should be our one great doctrine. It will so change our lives that theological argument will not be primary in our dealing with people, because no matter how sound and rock-bound the argument is, somebody will think he can get around it. But there is one argument that it unanswerable, and that is the argument of a consistent Christian life. That's the one argument that no philosopher, no atheist, no infidel, can ever completely counteract.

In John, the last two verses of the 15th chapter, the same idea is stated: "But when the Comforter [or Holy Spirit] is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." That's one reason why the Holy Spirit hasn't said much about Himself in the Bible. The Holy Spirit wrote the Bible through holy men, you know, but He didn't say much about Himself. He testified of Jesus always. The Bible is a testimony about Christ—"He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning."

You can't bear witness to something you don't know. I may read a lot of books and get up, and—parrotlike—give it out. But it will have no power, no effect. The only thing I can really bear witness to is something that I myself have experienced.

When I was in college I saw something happen that shouldn't have, and which filled me with righteous indignation—so much so that I was foolish enough to put my name down as a witness. So early one morning, while I was still in bed, a big policeman came to the door and handed me a subpoena to appear in court. That was a new experience for me, and when I got on the witness stand I began to tell about it, and finally I was telling what I thought about it. The judge stopped me and said: "We don't care what you *think*. We want to know what you *saw*. We want to know what you *know*, not what you *think*."

So a witness must tell what he has seen. He is simply a pair of eyes and tells what he saw, not what he thinks.

You know, the Bible says in Isa. 43: 10: "Ye are My witnesses, saith the Lord." He

doesn't say, "Ye are my lawyers," does He? Oh, a lot of us would like to be His lawyers—yes, sir! We can give arguments and work things out with convincing proofs, and all that. But God says, "Ye are My witnesses," and a witness can proclaim only what he knows, what he understands. Therefore, if we have a witness to bear, a confession of faith that has any effect, it must be something we know.

One day a Christian preacher had his little pulpit in Hyde Park, London, with his circle of friends close by as he proclaimed the gospel. Several infidels on the outer fringe kept throwing in their challenges every few minutes. One of these sceptics asked, "Are you a Christian?"

"Yes," he replied, "I am."

"Well, then, when was Christ born?"

"I don't know exactly," came the answer.

"What province was He born in?"

"Oh, I don't know," said the Christian.

"When did He die?"

"Well," he admitted, "I don't know when He died."

"You're a fine Christian," sneered the atheist. "You don't know when Christ was born, or where He was born, or when He died. You don't know very much about Him, do you?"

"No," he said, "I don't know much about Him, but I know that six months ago I was a hopeless alcoholic down here in London. My wife just hated to see me come home, and the children would run and hide from me. We hadn't anything in the house—all the furniture had been sold for drink. My wife was dressed in rags, and the children were laughed at in the streets. Then I heard of Jesus Christ. He found me and changed my life. I can't explain it, but I'm different now. When I go home my wife is glad to see me. She's happy; there's a smile on her face; and she doesn't cry any more. The children run to meet me, and they're properly dressed. Now we have some furniture in the house. Jesus did that for me. That's all I know."

The heckler walked away.

My friends, that's the one testimony, the one argument, to which there is no answer. "Christ changed my life. I have a 'know-so' religion." We ought to be able to say that. We ought to have a testimony of faith, a confession of faith that is a confession of faith; not merely a stated belief, but a faith that is a reality, something that is real in our hearts.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. Can I say, "I know I'm a child of God"? Do I have a "know-so" religion? Over and over and over again that is in the Scriptures. Over and over and over again it's in the life testimony of great Christians.

If you want to really enjoy life, get converted and have a personal reaction to the impulses of God. Try it. Really know it. There is something great ahead for you. Then you will have a confession of faith—"I know He's my Saviour; I know I'm His child."

"Beloved, now are we the sons of God,

and it doth not yet appear what we shall be." We haven't seen it yet. We know it's coming. We know what it is, but it hasn't appeared yet, because "when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. But "now are we the sons of God." We are to be His witnesses in the way we live.

#### Sister White Visits H. M. J. Richards' Church

My father was a young pastor in Denver. Just as he was ready to preach one Sabbath morning the door opened and in came Sister White, Miss McEnterfer, and Willie White. Of course, father was quite excited and immediately offered Sister White the pulpit. Right there before the congregation, she said, "Did you ask God to give you a message for today?"

"Yes," father answered, "I did."

"Did you study that sermon faithfully?" He replied, "Yes, I did."

"Did you pray that God would give you the power of the Holy Spirit to preach that sermon?"

"Well," he said, "I think I did."

"Then do you think I'm going to take your place when God has given you a message for the people?" She sat on the platform but made him preach the sermon. After it was over she took him off to one side and gave him words of encouragement and told him his sermon had helped her spiritually. I think that was a wonderful Christian act on her part.

Sometimes I hear people say, "Oh, you don't want to say anything that will en-

courage that young fellow. You will give him wrong ideas and make him proud." I tell you, most young preachers today need a word of encouragement—and some of us greybeards do, too. I don't mean a lot of foolish praise, but just a little encouragement.

Sister White told father something else. "Now," she said, "if you go on talking as you do now, straining your voice, you'll die pretty soon." Then in about ten minutes she gave him more instruction on how to speak in public and how to breathe than he had learned in all his public speaking courses in Battle Creek College, and almost until his death father had a very sweet, melodious voice.

Later, father put a question to her, and I will pass it on to you. "Sister White, we hear so many different ideas on how to use your writings in our public work. How should a minister use them?"

She answered in words to this effect: "If you are going to preach, you should settle on your subject through prayer and the inspiration of the Spirit of God. Then go to the Bible and study everything on that subject. After that, go to these other writings and read what they say on the subject. Then you go to the people and preach it out of the Bible." And that's what father and I have tried to do all through the years. I wouldn't say it is wrong to read a statement from the Spirit of prophecy writings now and then, but that isn't preaching.

Our witness and our testimony must first of all be a testimony of a personal



experience of salvation in Jesus Christ. We must know Him as our Saviour. We must know that our sins are forgiven; and that will bring us into unity around the feet of Christ.

There will always be differences among us on some points of doctrine. I hope we think enough and study enough to look at things in different ways. That's not a bad sign at all. Our unity must be deeper than a mere formal agreement on every little statement. We are individuals; God made us all different, and we see things from different sides. Even the same great truth will be expressed a little differently by different men.

In the case of a car accident, four or five persons who witnessed it from different positions will all describe it dif-

ferently. That's why their testimony is worth while in court. If they all said exactly the same thing, their testimony would be thrown out as indicating collusion.

In the things of God there must be a great central unity, my friends, and we find it in Jesus and a faith that comes from Him. It's the faith that comes from Him. It's the "faith of Jesus"—not merely in Him, but of Him. It's the faith He had and which He revealed to the world. This baptism of unity, just like baptism in the church, is a public testimony to our faith in Jesus and His teachings. So, my friend, our daily life, our words, as well as our formal proclamations of faith, are a testimony that will hold us together in these testing days.

—"Review and Herald."

## Living Banks

ARNOLD V. WALLENKAMPF

An Irish adage says, "A child is a bank where you can deposit your most precious treasures."

For years after Mr. and Mrs. Enoch had established their home, they waited in vain for a child. Finally, when Mr. Enoch was sixty-five years old, little Methuselah was born. How happy father and mother were!

"After the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God."—"Patriarchs and Prophets," page 84.

As Enoch practised Christian habits each day and developed a Christian character, he deposited and perpetuated this same character in the life of his son Methuselah. During the 969-year-long life of Methuselah, which continued until the year of the Flood, everyone who saw him could see what his father, Enoch, had put into Methuselah's life by walking with God.

As parents, our habits and our characters will likewise be deposited and perpetuated in our children. That holds true for every one of us. What a responsibility, but also what a glorious opportunity, is ours for the salvation of our little ones!

As we are drawn closer to God, family worship will become a regular feature in our daily programme. It will not be put aside for other activities and interruptions. We will explain our habit of family worship, even to visitors. We will not hurry and finish our family devotions in a flurry before receiving them, or hastily forget our worship, because company is coming. If we do, the younger members in our home will notice our attitude to our handling of family worship, and their little souls will unconsciously absorb our outlook and practice. Instead of forgoing worship because we have company, we ought to invite visitors to come and worship with us. Surely they know we are Christians, and it would seem strange to

them if we never worshipped. Or is it possible that you and I are like Hezekiah, who forgot his God when the Babylonian emissaries arrived, and showed them only his riches and splendour?

Our family worship should not be a lazy, unprepared service. When dinner-

time comes, do we just go into the kitchen and find a few raw potatoes, a raw egg, and some unfried gluten? Do we then take that raw egg, crack it, and pour it into a small saucer, eating it with alternate bites of raw potato and raw gluten? No. Most of us would not be able to persuade our stomachs to accept such fare.

But this is exactly how many of us serve our spiritual food to our families. No wonder our boys and girls do not enjoy it. Besides, even grownups are barely able to keep spiritually alive on it, while many discontinue eating such unpalatable spiritual food entirely, and die spiritually.

As men and women, and fathers and mothers to whom God has given good sense, we should not try to eat spiritual food like that. Nor should we try to serve such a revolting spiritual menu to our children. You know how we mash and strain physical food for our babies, even getting it just right in temperature before we serve it.

We will be kind in word, as well as in the tone of the voice, even when we are tired. We cannot be fretful and peevish at home and expect to save our boys and girls. The expression of the eyes and the voice and our moods are of equal importance with the family worship. Even well-prepared worships will do no good if we are unkind and fretful. We only make our religion appear hypocritical to our boys



and girls; we will remind them of the Pharisees of old.

A boy's concept of God is moulded by his home environment. If a boy has a stern, angry father, he will think of God as being stern and angry. If the parents, on the other hand, are kind, the children will conceive of God as kind and loving.

As we draw close to God there will be unity in our homes. If there is no unity between father and mother, a child's outlook on life will be ruined. Any punishment to be administered, father and mother must agree upon, and there is still need for the old hickory stick. . . . When we punish, we should be sure that we are not in a rage. If we punish our children while we are angry, it is worse than nothing. Unfortunately, many people never punish their children in any other mood. Hence, no good results from the punishment administered. . . .

As parents we should be courteous in our homes. . . . Someone has said, "Some Christians have been washed but not ironed." As Seventh-day Adventists we are surely grateful that Jesus can remove the spot on our characters. But Jesus also desires to remove the roughness and the wrinkles that mar us. . . .

And parents should be cheerful. How children love cheerful and happy people! And as they live with happy, cheerful people, small children also learn to be cheerful and happy.

If we are kind, if we come close one to another, and live in unity and harmony and peace, if we are courteous, if we are cheerful, if we worship God in spirit and truth, our children will acquire these same traits of character.

Whatever we have—money, bonds, or valuables—we may deposit in a bank. We cannot deposit, however, what we have not. May God help us as parents daily to remember that "a child is a bank where you can deposit your most precious treasures," and that "what the parents are, that, to a great extent, the children will be."—"The Ministry of Healing," page 371.

—*Review and Herald.*

## "Y A W S"

E. E. WHITE

Division Educational Secretary

There appears to be a disease breaking out among us which if not checked soon could spread to epidemic proportions.

This affection could well be called "yaws," not, however, to be confused with frambæsia, the contagious non-fatal tropical disease known to most missionaries. The variety of which we write is "yaws precatio" and affects particularly the mouth, being known to some diagnosticians as "persona secunda pluralis."

One can readily detect the signs and symptoms when congregations are assembled in public worship, for he may hear somebody pray, "We thank you, Lord, that you . . . your . . . yours." Fortunately this disease is not fatal and does not affect the heart. In fact, all those tainted with this yaws of the mouth have

been found to have hearts of gold; but experimenters have also found that this condition of *cardia aureola* is not a cure for oral yaws.

Could we not be slow to follow this trend and adopt a conservative attitude in the use of the second person plural for the Deity?

After all, there are three personal pronouns singular and three plural. In common speech to each other we use the second person plural, Quakers being the exception. We are not surprised when the editor uses the first personal plural—we even expect it; nor when the third person singular is used of Her Majesty the Queen. But cannot we retain the second person singular always for the Divine pronoun? Thee, Thy, and Thine, to my ears at least, admittedly tutored by former experience, have a majestic sound. "You" to our heavenly Father introduces a familiarity that nearly breeds contempt. It appears to be a hearty, "matey," over-friendly kind of approach that places the Creator on our own human level and reminds me of Dr. P. B. Ballard's story of his own daughter who wrote home in this strain: "Dear Old Spud, S.O.S. Short of tin."

The Oxford English Dictionary states that Thou, Thee, Thine is used in addressing God or Christ and also in poetic language. Chambers says that these pronouns are used only in solemn address.

It is interesting to note that in the Middle English period (approx. 1150-1485) thou, thee, and thine were gradually superseded by ye, you, yours when addressing a superior, and later an equal, so that a distinction was made in the choice of pronouns. Custom has now seen a complete reversal and the singular form of address is reserved for superiors.

Do we have any counsel from the Spirit of prophecy on this point? Frankly no, if we refer specifically to the singular pronoun; but it seems to me that the general principle is covered. As early as 1854, when a section of Adventists attempted to set a specific date for the Lord's advent, those who were actuated by "the same influence speak of God as they would of a horse or of any other commonplace thing."—"Testimonies," Vol. I, page 410.

Certainly we should be very careful in the impressions we give others. "With what reverence should we, who are fallen and sinful, take it [the name of God] upon our lips."—"Education," page 243.

Then: "Some think it a mark of humility to pray to God in a common manner, as if talking with a human being."—"Gospel Workers," page 176.

And finally: "In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience-chamber of an earthly ruler.

These should remember that they are in His sight whom seraphim adore."—"Patriarchs and Prophets," page 252.

While we recognize that God is our father, that Jesus Christ is our elder brother, that the Holy Spirit is our Comforter, like a guardian to orphans, that we are by God's grace, members of the family of earth and heaven; yet can we not remember that the angels bow themselves before the Majesty of the heavens? One of the least marks of reverence could at least be to address our Father as "Thou." "Thine is the kingdom, the power and the glory," may we continue to pray.

## Cover Smiles

Magazine publishers use cover girls to sell their literary wares. The smile on the cover is intended to encourage readers to peruse the inner pages.

But people are not like magazines. The inner pages are tightly sealed. And the cover smiles are used to keep readers from even guessing what is written within.

Behind the cover smile, behind this individual curtain of iron, is written one thing—**fear!** Sometimes it is spelled differently. But in every language, in every life, it is there.

Harriett Andrews didn't know it was fear. But she knew it was eating away her life—and her soul. Suddenly it was too much. The hypocrisy of teaching others the love of God when she herself doubted it!

There was one thing, only one thing, left to try. But would the old car make it? And would Pastor Hamilton understand? Understand or not, she would tell him everything! It was life or death.

Pastor Hamilton looked up from his figures. He was buying a new car, but first comparing deals. He was satisfied now.

His wife spoke up, "Harriett Andrews called this afternoon. Said she wanted to see you at seven. She'll soon be here."

"Wonder what brings her down from the north. I suppose a teacher's institute coming up, or something."

Harriett was seated in the study. Pastor Hamilton sat stiffly at his desk. Harriett never knew a desk could be such a barrier. She tried to begin.

"I had to talk to someone," she said. "And I felt I could have confidence in you."

"We appreciate that confidence," he replied. "You know, we've been hearing wonderful reports of your work."

He was thinking about that new car and it never occurred to him that Harriett was in any real difficulty.

Suddenly she knew it had never occurred to him, and that if it did, he wouldn't understand. The desk and the new car and complete lack of understanding were too many barriers. As tactfully as possible she took her leave.

"You know," the pastor said to his wife later, "I still don't know why she came.

Just wanted to drop in while she was in town, I guess."

And he never did know. He did hear a few weeks later that Harriett's good work had been interrupted by a nervous breakdown.

"Just working too hard," he diagnosed.

That was ten years ago, I suppose. For it was three years ago that I first met Harriett.

Really, I knew her a year, over the telephone, before I ever saw her. I would call her up and she would say, "I don't want anything to do with the church. I don't want anything to do with God."

Pastor Brown would call her, too. And she would tell him the same thing. Pastor Hamilton had moved on years before. Pastor Brown recognized the plea for help disguised in her threats.

We tried to tell her about the love of God but she couldn't understand. It took us a year to convince her that we took her problem seriously, that it was important to us.

At last she talked to us face-to-face. And as she saw that we cared for her she began to think that maybe—just maybe—God could care too.—"This Thing Called Fear," by M. L. Lloyd.

(Stevenson, Id., page 34.) This also means that "no partial obedience, no divided interest," is acceptable. See "Testimonies," Vol. IV, page 249.

## 2. Man Before His Maker

Ps. 148: 5. "He commanded, and they were created" is given as cause for man to praise his Maker. The whole of God's creation, rightly regarded, calls for the creatures' unbounded praise. The purpose of Christ's incarnation was to acquaint men with their Creator. See "The Ministry of Healing," page 416-419. It is a sad comment on the progress of evil that so many people are led to wish they had never been born.

Matt. 6: 9. "Hallowed be Thy name" must have had particularly hallowed associations for Jesus as He talked to the disciples of our Father. "Father" is the most precious New Testament name for the Holy Being revealed gradually under many names in the Old Testament. The final revelation awaited the Incarnation. *Abba* is an Aramaic word meaning "father," which was translated into Greek as *pater*. Thus "Abba, Father" (Rom. 8: 15), though a tautology, appealed to both Jews and Gentiles, who were "all one in Christ Jesus." (Gal. 3: 28.)

"It [*Abba*] is very simple to pronounce—*Ab-ba*—so that a baby could say it even before cutting its first tooth. It was indeed the very first word which Hebrew babies of our Lord's day customarily spoke: and undoubtedly was the first word formed by the infant lips of Jesus." (Stevenson, Id., page 94.) For further reading: "Thoughts from the Mount of Blessing," pages 73-75.

## 3. Salvation Through the Name of Christ

Acts-4: 12. "Jesus Christ" combines the simplest and best-loved human name of our Lord—Jesus—with the official name and title Christ, or Messiah. Mary called Him "Jesus," but she knew that it connoted forgiveness of sins; greatness in the sight of God, His Father; and the eternal inheritance of David (Luke 1: 31-36). The apostles knew that there was "none other name under heaven given among men, whereby we must be saved."

Phil. 2: 9-11. The apostles in Paul's day were using names such as "Jesus Christ," "Christ Jesus," "the Lord Jesus Christ," with great frequency, because the divinity of Christ, the second coming, the judgment of the world, were all by then assured doctrines of the faith: "at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In that blessed name we pray (John 16: 23, 24), by it we are saved (Acts 4: 12), and when at last we stand before the throne of God and the Lamb, the divine name will be upon us. (Rev. 22: 4.)

"What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God, and know Him as Father?"—"The Ministry of Healing," page 421.

—"Review and Herald."

# SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference  
Sabbath School Department

For Sabbath, August 29, 1959

(Please preserve for reference.)



## GOD'S SACRED NAME

"What's in a name?" has special significance to the Bible translator who faces at the outset of his work the problem of dealing with a name for the Supreme Being.

The general Hebrew name for God is *Elohim*. . . . Sometimes it is used with a definite article, sometimes without. Altogether it occurs 2,555 times. In 2,310 of these instances it is used as the name of the living and true God. . . .

"Although plural in form (indicated by the terminal *-im*, as in *cherubim*), the name is generally used with a singular verb when it refers to the true God."—Girdlestone, "Synonyms of the Old Testament," page 19.

Our first parents knew only of one *Elohim*, but soon that sacred word was debased in the serpent's suggestion: "Ye shall be as *Elohim*, knowing good and evil" (Gen. 3: 5). This practice grew, but in this lesson we shall study God's character as revealed by study of the Scriptures, rather than the difficulties of the etymology of words.

### 1. The Nature of God's Name

Ps. 99: 3; 111: 9. This use of "great and terrible," "holy and reverend," is an indication of Hebrew respect for God. The names that came to be used of God are too numerous to mention here, except *YHWH* (*Jehovah*), which appears about 5,500 times in the Old Testament. The King James Version usually renders this as *LORD*, in small capitals. The Septuagint almost invariably uses the Greek word *Kyrios*, *Lord*.

*YHWH* (*Jehovah*), the name most precious to the Jews, is a personal or proper name that the Jews came to regard as so sacred that they never pronounced it. Since ancient Hebrew writing had no vowels, the ancient original pronunciation of *YHWH* was lost and is now uncertain. After A.D. 500 Jewish scholars

known as the Masoretes added the vowels of *Adonai* (*Lord*) to *YHWH*, and ever since that time the Jews have pronounced *YHWH* as if it were written *Adonai* (*Lord*). See *The S.D.A. Bible Commentary*, Vol. I, page 34.

"To the devout Jew of Old Testament times, God was so high and awesome, so terrible in majesty, that even His covenant name *Jehovah* (*YHWH*) was considered too holy to be uttered; to address Him as *Father* would have seemed intolerable presumption." (H. F. Stevenson, "Titles of the Triune God," page 95.) See "Early Writings," page 122, on the reverence and awe with which Christians should use God's holy name, and compare Ex. 20: 7 on the guilt attaching to vain uses of God's name.

Ex. 3: 13, 14. "I am that I am." Here *Jehovah* reveals His eternal being, whereas *Elohim* is the Almighty One. He is "the same yesterday, and today, and for ever." Compare Ps. 135: 13; Rev. 1: 4, 8; 4: 8. "We shall never, in time or eternity, exhaust the revelation of His Being or grace, but we shall go on for ever discovering new glories in His Person and attributes. This name, therefore, has aptly been described as 'the ineffable name.'" (Stevenson, Id., page 21.) "And the years of eternity . . . will bring richer and still more glorious revelations of God and of Christ."—"The Great Controversy," page 678.

Ex. 34: 14. "A jealous God." Cf. Ex. 20: 5. This strong expression is used as a name—*Jealous*. See the three other uses of the word "jealous" in Deut. 4: 24; 5: 9; 6: 15, all in connection with the command to worship God alone. How is God jealous? "Not in the sense that He begrudges success or happiness to others, but He alone has a claim upon the love of His people. It is for their sakes, that they may hallow and reverence His name, that they may flee idolatry. God's jealousy preserves the purity of His people's worship."

## WEDDINGS

**FORD-BROWN.** On June 14, 1959, the side windows of the Tumut church, N.S.W., were open wide so that those outside could share with those inside the ceremony uniting Reginald Joseph Ford and Denise Ruth Brown in matrimony. Relatives and friends came from wide distances to wish the happy couple God's blessing. This was the second occasion on which a Ford son had claimed a Brown daughter, as his bride, and so the wedding reception sparkled with the good humour of intimate families. Reg and Ruth plan to take up residence and business in Batlow.

D. A. Brennan.

**MENZ-BENNETT.** When the members of the Parkes church, N.S.W., knew that two of their young people had set a wedding date they very graciously accelerated the programme for painting and refurbishing the building. Thus it was that Kevin John Menz and Wilma Fay Bennett happily exchanged vows in a church which inside and outside reflected the good taste and industry of its membership. The lovely wedding group enhanced the new dignity of the place of worship. The loyal consecration of Kevin and Wilma was the crowning ingredient which made May 10, 1959, a proud and happy day for their relatives and church associates.

D. A. Brennan.

**JONES-CAIRNS.** In the historic church at North Fitzroy, Vic., Beverley Grace Cairns, looking resplendent in her bridal array, walked down the aisle on June 24, 1959, to be married to Rodger Bruce Jones. Beverley is the only child of Mr. and Mrs. E. Cairns of Melbourne, Mrs. Cairns being a member of the well-known Wilson family; while Bruce is the second son of Pastor and Mrs. L. L. Jones. He was the third generation of his family to be married in this church of so many memories of the early years of the Advent message, and of which both he and his bride are members. Here the writer grew up and has now been the pastor for the last three years. The church was well filled with relatives and friends who gathered to wish the happy couple God's blessing.

Llewellyn Jones.



**ARTHUR.** On June 16, 1959, another link with the early days of the church in New South Wales was broken by the passing of Sister Florence Emily Arthur, beloved wife of Brother E. T. Arthur of Ballina. Fifty years ago, with her husband, our late sister embraced the Advent message through the ministry of Pastor E. B. Rudge, and became a member of the church at Corndale, near Lismore, which was then the only Adventist church north of Newcastle. Her life was a manifestation of that meek and quiet spirit which the apostle tells us is of great price in the sight of God. Her confidence in the blessed hope was expressed in her parting message, "It will not be long." A devoted husband, two sons, Don and Eric, and a daughter, Mrs. H. C. Marshall, rejoice in the promises of reunion. Words of comfort were spoken to a large gathering in the church by the writer, Pastor C. J. Griffin, brother of the deceased, taking the closing prayer, and by Pastor F. Breaden at the graveside.

T. R. Kent.

**BRIDGES.** Miss M. Bridges, affectionately known to all her friends as "Auntie Daisy," passed quietly to rest on June 9, 1959, at the age of seventy-five years. Reared a Christian, it was only in her third last year that Miss Bridges accepted fully the Advent message. We extend to the circle of mourning friends and relatives the hope of a glorious, bright tomorrow when Jesus shall raise His sleeping saints to life eternal.

R. C. Naden.

**WHITEHEAD.** Affectionately known as "Mum Whitehead," to a generation of young people now approaching sixty years of age, Mrs. C. P. Whitehead quietly lay down to her last sleep on May 29, 1959, aged eighty-seven years, at the Home for the Aged, Nunawading. With her late beloved husband, our sister will be remembered with deep thankfulness for the kindnesses of many years. Some forty years ago she joined in fellowship with the then flourishing Moonee Ponds church, latterly worshipping at Nunawading. Left to mourn a devoted mother is one son, Russell, and his family, to whom we offered words of comfort and eternal hope as we reverently laid her to rest in Jesus at the New Melbourne cemetery.

Llewellyn Jones.

**REID.** On June 12, 1959, Stewart Lindsay Reid succumbed to a heart attack while visiting relatives in Brisbane, where he was born in 1896. He was a patient sufferer, never heard to complain, and was a kind and courteous Christian gentleman. He will be greatly missed by his sorrowing loved ones, who never heard him speak an angry word nor criticize anyone. He leaves to mourn a faithful wife (nee Helga H. Niebuhr), a son, Stewart Reid, junior, who is a deacon in the Concord church, a daughter Grace, two brothers, and four sisters. Words of comfort and hope were spoken as Pastor E. W. Hon and the writer shared the funeral services and laid him to rest in the Avondale (N.S.W.) cemetery to await the call of the Life-giver.

T. W. Hammond.

**RINGUET.** On July 12, 1959, Sister Amelie Ringuet fell asleep in Jesus at Avondale, N.S.W., at seventy years of age. Ever after the Advent message was brought to her in her mid teens by Pastors Craddock and Hubbard, Miss Ringuet was a loyal and faithful Seventh-day Adventist. She was perhaps best known as an accomplished and successful teacher of music. Many who now play in our churches received instruction from her. For ten years she was a music teacher at the A.M. College, caring for examination work. When a few years ago she was asked to teach music in the Hamilton church and high school she accepted this as an opportunity for sacrificial missionary work. All her salary for three years she gave to the Voice of Prophecy, amounting to more than £390. Very few knew of this during her lifetime. She dearly loved her pupils and her brethren and sisters in the church. After a service in the Avondale church, when comfort was brought to the sorrowing sisters and relatives by the writer, in association with Pastors W. N. Lock and G. Branster, we tenderly laid her to rest until the glad resurrection day.

A. L. Pascoe.

**WANTED URGENTLY** by quiet gentleman, unfurnished room with bed only, in Wahroonga area. H. J., care "Record."

**LADY** requires position companion-help to elderly lady; live in, Sydney or surrounding suburbs. D.C.S., Box 36, P.O., Nowra, N.S.W.

**PASTOR DAVID CHU** has use for the "Signs" and tracts among English-speaking people in Hong Kong. If you can help him, kindly post papers to him at 17 Ventris Road, Hong Kong.

**WANTED.** Reliable, strong, neat, genuine S.D.A. Sydney lad 16-18 to assist in store and shop. Junior Worker Policy available. Good prospects. Apply personally to Manager, Sanitarium Health Food Company, 13 Hunter Street, Sydney.

**FOR SALE.** Motorized caravan, Bedford engine. Good running order, full-sized gas stove. Refrigerator, wardrobe, bath, sink, cupboards, 2 beds. Battery new, 7 good tyres. A. J. Dickins, Old Bowling Green Road, Palmwoods, Qld.

**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.

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

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

## BREVITIES

Dr. E. E. White's article in this issue, reminding us of the correct and reverent form of address in speaking with God, brings to mind a common form of irreverence, that of springing from our knees immediately the "amen" is spoken. In an effort to establish carefulness on this point, the A.M. College Sabbath school has requested members to remain on their knees until the piano plays.

The secretary of the South African Division, Pastor W. Duncan Eva, wrote to Pastor E. J. Johanson on July 1: "We certainly have appreciated the wonderful attitude you brethren have shown in releasing to us so many nurses recently. We look forward to the arrival of the three young ladies who will be coming during July, and I am sure they will find themselves overwhelmed in the welcome they will receive at the various stations to which they are proceeding. The welcome will be warm, and if it is not overwhelming then the work will be, for their services are greatly needed! We believe they will fit in well into our situation and will enjoy working among us. We have particularly appreciated Miss V. Mitchell's work and her attitudes."

Sister Grace Schnitzler (nee Niebuhr) returned to Sydney on June 30 by the "Orsova," after having lived in California for about thirty-seven years. For several years she was connected with the White Memorial Hospital, then gained a further experience in general hospitals until she became assistant director in the San Luis Obispo General Hospital. From this position she retired in April last, after many years of service. Mrs. Schnitzler was held in high esteem by the medical profession and was often called to attend important medical councils and conferences held in various cities throughout California, especially those relating to the nursing profession. She has now come to Cooranbong to live near her aged mother, her sisters, and brother, and we welcome her back after her long absence.

In a personal letter, Sister Errol Arthur of Tonga says: "We are enjoying life here very much, though in many ways we were sorry to leave Fulton. The climate is much better than in Fiji, and it is much easier to grow flowers and vegetables. The Beulah College has just harvested a good crop of peanuts and there will be another crop ready soon. I am looking forward to the watermelon season, as they grow their best here. We had a tourist boat in from New Zealand lately and all the local folk were out in their fine array for the occasion. The lawns were dotted with little houses of coconut leaves that had sprung up overnight. In these the handwork displayed was really wonderful, such as I have never seen anywhere before. I found it very interesting to say the least, going from one stall to another."

With an exciting report which will appear in a later issue of the "Record," Pastor J. H. Newman included this note written at Mt. Hagen on July 12: "Tomorrow I will be leaving for Minj, where we have a new and developing work, and on Friday expect to move off to Ialabu, open the new church there on Sunday, and investigate more calls from that area. I am not too enthusiastic about investigating new calls, as we do not have staff available to fill them, and of course at all times we are limited by finance for transportation of teachers. They all have to travel by plane and be supported when they arrive."

Radiant at ninety, Sister Sarah Smart of Christchurch, New Zealand, greeted Pastor W. A. Townend with "smiles, crisp conversation, and a big dose of inspiration," he reported on return to Sydney a few weeks ago. The only living charter member of our first church in South New Zealand, Sister Smart has been an Adventist for sixty-five years, and she told Pastor Townend, "Christ and the message are nearer and dearer to me every day of my life," adding, "I am enjoying a wonderful Christian experience." The visitor also talked with one of Sister Smart's daughters, Miss Maude Smart, an outstanding educationist among us for several decades. Miss Smart's many friends and former pupils will be sorry to learn that her health is rather indifferent at present.

### Veteran Missionary Retires

N. W. DUNN

Pastor and Mrs. L. B. Halliwell returned to their homeland about a year ago and are retiring from active service after forty years spent in South America. For many years they travelled up and down the mighty Amazon on their missionary launch, the "Light-bearer," dispensing both physical and spiritual healing to the people who live along that great water-course.

Upon the Halliwells' return to the United States the General Conference Committee arranged for them to visit many of our churches in the interest of foreign missions. In a recent letter Pastor Halliwell gives the following summary of his activities during the past year:

"Just a line this morning to let you know I have finished the schedule of visits you helped arrange for me in the unions. . . . During the past 365 days we had 411 speaking appointments. I showed my mission film about 200 times. During this period we travelled 35,000 miles in our car.

"In San Diego we spoke to thirty-five Navy chaplains. One of them was an admiral. They invited me to come back and speak to the Marine officers and men, also to the Navy men. When I spoke to the Navy there were 500 present. Then I spoke to the Portland Chamber of Commerce with about 200 present. We thank the Lord that in all our travels He protected us and also gave us health, and we did not miss one appointment."

—"Review and Herald," July 9, 1959.

## 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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### Joy in Christian Fellowship

E. MACKAY

Maybe you've heard of Iluka, at the mouth of the Clarence River, the future deep-sea port for Northern New South Wales. Here Adventists made history on the thirteenth Sabbath, June 27, by holding Sabbath school, church service, and the ordinances at the home of Brother and Sister John Clancy and their five lovely little girls.

Pastor and Mrs. T. R. Kent and Glenda arrived from Lismore, members of the Palmer's Island company joined them, as well as some visitors from Evans' Head. Some of the folks travelled by boat. Altogether sixteen adults and ten children rejoiced in Christian fellowship.

The children held Sabbath school in the great out-of-doors. Neighbourhood boys who had never heard of Sabbath school, much less attended one, gradually came out of their hiding-places and eventually joined in the choruses.

We pray that many souls will be drawn out of their hiding-places here on the Lower Clarence, and be among that great company who one day shall sing the song of Moses and the Lamb.