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"Me Fella Rubbish, Tasol"

A HAPPY TIME in the mountains of New Guinea is when we gather to celebrate the ordinances of the Lord's house.

This special occasion was no exception in the village of Tirikave in the Kamano area of the Kainantu district just a few months ago. Being under transfer to the Sepik area and the coastal plains of the northern section of the island, I was giving my furlough address to the people.

There is no necessity to urge them to give their testimonies. Everyone is eager to express gratitude and thanks for the blessings and experiences of the past quarter. We call the roll and this helps us keep a check on the standing of church members.

And so, when the invitation was given for testimonies at Tirikave, we started as usual on the side where the men sit and continued round to the women's side, in the little grass church. About sixty church members were present and a full complement of village people and children. Our fellowship together was very pleasant.

Iroropami, the government representative, or luluai in the village, who is also a prominent member of the church, stood to testify. He is an outstanding man of character and spoke earnestly in his own language, which I did not fully understand. But when his words were turned into pidgin English the meaning was clear.

"You masters, you missionaries," he began, "have left your own home country and have come to this dark land of New Guinea to teach us. We appreciate what you have done. If it were not for your coming to our villages we would be still sitting in darkness."

One has to see for himself the light

S. A. STOCKEN



Purosa, a man of the Forei area, New Guinea highlands.

shining in the eyes of these people who have been dug from the pit of heathenism in one of its most degrading forms.

Iroropami continued his oration: "We have come from very dark customs. Yes, we have eaten the flesh of our own relatives. Our women cut the fingers of other people, or bit them off, cooked them and ate them to show their sorrow for the death of a relative. And we would poke sticks in the noses of our young men in the initiation ceremony. We would catch the blood, cook it with green leaves, and make them eat it, according to our custom. Oh, master, we cannot understand the wonderful love of God that has lifted us out of such degradation! Today we sit here and partake of the emblems of the Lord's supper, which shows God's

amazing love in giving His Son to die for us."

So Iroropami spoke with deep feeling, and as he considered himself and his unworthiness in the presence of the holy God of heaven, he abased himself: "Master, me fella no savy this fella something. Big fella God on top He good fella too much. How me fella rubbish tasol [that's all]!"

He could not comprehend the love of God in giving His Son to die for such people as himself, who were just like rubbish. He sat down and sobbed.

We were all affected by this testimony, giving evidence that the speaker had a correct evaluation of heathenism and of God by contrast.

But he was not alone in his new outlook. Rarana, the deacon, an upstanding man with a deep Christian experience, spoke similarly. He declared: "Master, what Iroropami has said is true. We have been a fighting people. We have followed customs of which we are ashamed to speak today. We are so glad we can enjoy this fellowship at the Lord's table. And we appreciate what God has done for us." He also was filled with emotion as he pictured the contrast of heathenism and Christianity, and as he sat down beside Iroropami he shed a silent tear.

It is a great thrill to meet with these sincere people. They discard their evil ways and grasp the glorious gospel message with both hands.

I wonder if in the home field appreciate what God has done for us. So often these primitive people can be a rebuke to us who should exceed them in earnestness and gratitude. May God help us to continue fervently pressing "toward the mark for the prize of the high calling of God in Christ Jesus."



Mr. I. Irvine with Erlwin Sungold, champion Jersey cow at Maitland Show in 1957 and 1958, and reserve champion this year. The two trophies were won for the most successful exhibitor for 1957 and 1959.

"They Scooped the Pool"

A. S. CURRIE

"I am proud to announce that the Australasian Missionary College has once again won the trophy for the most successful exhibition of Jersey cattle at this show."

That was the comment of the judge that echoed around the Maitland Showground, where Brother Irvine, the college farm manager, had entered stud stock at the recent show. In winning this award, college cattle entries took nine first prizes, seven seconds, and two thirds, as well as entering the champion bull, reserve champion cow, and the junior champion female.

Success has not been the result of overnight grooming and trimming, but of careful planning and breeding from foundation stock. For instance, the present junior herd sire, Bemersyede Jeans Satelite, is grandson of Bemersyede Eileen 31st, which was Supreme Champion at this Year's Sydney Royal Show. The college "Erlwin" Jersey Stud was founded in 1929 and named after Pastor Erlwin E. Cossentine, one-time principal of this college and now Educational secretary for the General Conference.

For many years prior to 1950 the stud competed successfully at Maitland, and with even greater success during the first seven years. Since 1953 it has exhibited the champion Jersey bull on four occasions, the reserve champion twice, the junior champion bull once, the champion cow thrice, the reserve champion twice, and the junior champion cow twice. The trophy for the most successful exhibition of Jersey cattle was won in 1957 and again

this year. In the light of these records surely we can say they scooped the pool again!

Milk and Butter Fat Production

Total milk production of the dairy for the last season (from a milking herd of forty-five cows) exceeded 35,000 gallons, of which 9,000 were consumed by students, 8,000 met village demands, 14,000 went to the Wyong factory, and the balance was consumed by school children and calves.

The high quality of the dairy herd is revealed by the fact that thirty-eight cows completed a lactation test with an average of 800 gallons of milk and 390 pounds of butter-fat each. Realizing the high average of production it is not surprising that the stud has figured prominently in production prizes. In 1955 two of the herd achieved first and second places in the Maitland Show for the highest production of individual cows against all breeds for showground milking competition. At the same show in 1957 a group of six from the herd were third out of the highest average lactation production against all breeds, and last year we attained first and third places in a similar competition. Another group took first and second placings.

Last year the stud achieved distinction in having "Erlwin Comic Queen" exceed 1,000 pounds of commercial butter production. In view of these facts perhaps the dairy boys are justified in placing this plaque on the dairy door: "All we have we owe to udders."

High production is attributed not only to quality breeding, but also to improved

concentration of fodder, maize, and corn in silage (200 tons this year) and the use of waste grain products from the factory.

Aware of diseases in stock and thus the danger of bacteria-ridden milk, the manager has the milk regularly tested for tuberculosis, and "in the nine years I have been here we have not had one reaction," he said. Certainly we can praise our Maker for His loving watchcare over college stock in keeping them free from disease.

A Letter from Omaura Hospital

Dear Editor,

I have been thinking that if all the missionaries were like me we would not get much news in the "Record," which we enjoy so much. It is the first paper we open and read when the mail comes.

At present we have fourteen boys and three girls in training for a medical career. It seems as though this will be a record year for the number of patients in the hospital. So far we have admitted 995.

A few months ago we had a remarkable answer to prayer. I had just returned from Kainantu when Epeli, the head "dokta boy" informed me that he had admitted a woman with tetanus. As you know, tetanus is a very serious illness, and even in the hospitals down south, with early diagnosis and the best of treatments, the outlook in such cases is doubtful.

This woman had contracted tetanus after giving birth to a baby. She had lockjaw for three days before being brought in to hospital, and her spasms were almost continuous. Any noise or disturbance brought on very severe spasms. The natives thought she would die and all wanted to crowd into the room and see her. Once when I went in, the room was full of relatives. Two were holding her tightly, which was only making her painful spasms worse. We cleared the room, allowing only the husband and mother to stay.

I explained to the husband that as far as we were concerned there was no hope, but we had a God who could cure his wife if it was His will. Each morning and evening five or six boys with Epeli would go into the room and pray. Each one prayed that if it was God's will He would heal the woman. Also in prayer meetings and worship we petitioned for her recovery.

Two weeks slowly slipped by and the patient did not appear to make any improvement; but she was holding on. About the third week the spasms became fewer. At the end of the week they ceased, and she could open her mouth a little. After that the woman improved rapidly and before very long she was walking around. How thankful we were one morning to see her and her husband walk from the hospital on their way home, instead of being carried there for burial. Once again prayer had prevailed.

With kindest Christian greetings from us both,

Sincerely yours,

Len Doble.

LIFE STORY OF CAPTAIN G. F. JONES---6

A Captain of Men's Souls

A. G. STEWART

What was the secret of Captain Jones's remarkable success among the degraded and devil-worshipping people of the Solomon Islands?

First, Captain and Mrs. Jones lived in unbroken fellowship with the One who gave the great commission, "Go ye into all the world," and the promise, "Lo, I am with you alway." These veteran workers took the commission seriously and the promise literally. God's Word, with its unnumbered promises, was their chart and compass. "Anywhere He leads me" was the Captain's constant polestar, and any plan that might turn him aside from his objective would be respectfully considered but seldom if ever followed. As he lay upon his bunk at night on the ship and silently communed with the Master Mariner, impressions would come upon his mind so vividly that the morrow's course of the ship would be guided accordingly.

Another factor in Captain Jones's success was his spirit. Though small of stature and refined in every gesture and impression, his exuberant personality was almost contagious. His deep love for the people, like that of his companion, so broadened his influence and reputation that calls came pouring in for "Jonesie" to come. His unaffected humility, which spontaneously led him to move among the people, and to lock arms with the old warriors that others dared not touch because of heathen customs, broke down all social and national barriers. He was one with them as they walked and talked together along the narrow bushland trails.

However, it was not alone his friendliness that broke down their prejudice and made an opening for the mission; his compassion for the people also was a large factor. Like the Saviour, "When he saw the multitudes, he was moved with compassion on them."

One who gave considerable assistance to Captain Jones in navigating the mission ship was J. C. Radley, who filled the role of both chief engineer and mate until a native crew was trained. He tells of one or two experiences that reveal the successful methods of Captain Jones and the almost magical results that occurred. Brother Radley wrote as follows: "On one occasion natives came across from the island of Lolaha and invited Pastor Jones and me to come to see their old chief who was seriously ill. We boarded the launch and went over immediately, and found all the village people gathered together in the chief's 'spirit house' expecting him to die any moment. Lepi, as he was called, lay at one end of the house, while the rest of the place was crowded with apparently sympathetic relatives and friends busy making preparations for the division of his possessions after his death.

"Since I had had some experience in treating native diseases, Captain Jones

asked me to examine Lepi to see what I could do to bring relief. He was having acute pains in the abdomen, and a severe headache. His temperature was high and his pulse rapid. I did all I could to help the patient, but after an hour the pain was no better.

"Then Pastor Jones stepped forward and spoke to the dying man. 'Lepi,' he said, 'this house has been dedicated to the worship of spirits, but if we are to have prayer here, the spirits must go, never to return. Now, Lepi, in the past you have been a great warrior; you have killed

*Working with Him*

HAZEL HARTWELL SIMON

*God let me walk His paths with Him,
To streets where people throng.
He let me see their aching need
And know for what they long;*

*To sense the hunger of their hearts
And read their eyes' deep prayer;
And then I looked into God's heart
And saw the pity there!*

*God let me share a task with Him
To lift the weak and low,
To free the captive, find the lost,
A better way to show.*

*He let me speak a word of cheer
And give from my full store,
And when I saw the joy to HIM
I wished the gift were more!*

*God let me, and I did not count
The task too hard for me,
Nor did I feel compelled to serve,
Or sigh reproachfully;*

*I did not think resentful thoughts
Or ask to be excused;
God placed His loving hand on mine,
'Twas PRECIOUS to be used!*

—"Go."

many: you have taken slaves and still hold many as slaves. Now you are very ill and about to die, Lepi, I want to make an agreement with you. If you will allow me to hold worship in this house, I will pray to God to make you better, believing you will be completely healed. The pain will be gone out of your body and your head. You will be able to get up and walk about. But I want your promise that when you are healed, you will never again take up your old spirit worship or heathen customs, but will do your best to help the mission on your island."

"Lepi responded feebly, 'What name?' meaning, By what means? 'Me no savvy. Me killim man. Me no good fella too much. Me no savvy God big fella Masta.'

Lepi Surrenders

"Pastor Jones explained as best he could that God did not want to know what people had been but wants them to forget the past and live in the future for Him. Would he do it? 'Yes,' he replied, 'me like belong God big fella Masta. He savvy makim me alright.'"

Pastor Jones knelt beside the sick old man and asked him to put his hand on the painful place, "Let us sing a hymn," he suggested. Quietly we sang "In the sweet by and by." Then he offered a short prayer, asking God to heal the old man completely and to reveal to all these people that there is a God in heaven who hears and answers prayer.

It was only a short petition, not more than two minutes, but upon its completion he asked, "Where is the pain now, Lepi?"

The old man sat up, feeling where the pain had been. "What name?" he exclaimed. The pain was gone. He arose and walked about, telling his amazed friends that from then on he was going to live for the mission, which he did.

Three years later another missionary baptized the old chief and many of his people. As he tottered into the water he held onto two men, one on each side. The missionary wished to baptize him first, but he insisted that the two others be immersed before he was.

After they returned to the shore together he took them each by the hand and told them that he had killed their parents and had taken them as slaves. They had been his servants all their lives, but from now on they were "all brethren."

One of the most touching incidents related by Brother Radley, showing the way Pastor Jones's personality impressed the natives, is one concerning a leper lad. "On one occasion Pastor Jones and I paid a visit to a little village, where we met a man and his little boy who had come more than seventy miles from another island by canoe. Pastor Jones began to talk to this man about the mission and the possibility of beginning work among his people. The little boy naturally wanted to see the ship, so taking them aboard I showed them around, telling them things of interest, showed them the nautical instruments, some photographs, etc. This little lad seemed to be the most impressed. After going ashore he stayed a while talking with Pastor Jones before we left.

"Two years later I again paid a visit to that part of the field and was told that this boy had come back, but that he was now a leper. The day before my arrival they had set him adrift in a small canoe with a paddle and sufficient food for two days, for he had to be separated from the other people. I inquired which way he had been sent, and was told that he had gone to a small uninhabited island to die there.

"I took the launch at once and found him, sitting all alone on the beach in the shade of a tree. I asked him whether he remembered me. He said, No. He did remember 'Jonesie' though. I inquired how it was that he had remembered Captain Jones, since it was I who had shown him over the ship. He didn't know. He only remembered meeting the short man with grass on his face who had told him about the Big Fella Masta on Top who one day would come and take him to a place where there would never be any more sickness nor death. Somehow the talk with Captain Jones remained quite vivid in his mind, and he had not forgotten his words of hope."

More Workers Needed

Perplexed as to how to answer the many calls coming to him to open up mission work on islands farther away, Captain Jones sent this S.O.S. to Australia after having been in the field but two years: "Territories in the Solomon Islands hitherto closed to missions by the natives themselves, are now opening to our mission and inviting us to enter, but these places are wide apart with angry seas intervening. How are they to be operated without missionaries stationed in them?"

He stressed the appeal by the following stipulation and assurance:

"There are territories in Melanesia unentered by any mission, calling only for the very bravest of our young people. They should be well educated and thoroughly consecrated in order to meet the worst conditions of savage life. Remember, the promise made to Joshua long ago is still true today: 'Every place that the sole of your feet shall tread upon, that have I given unto you.' And again the Lord said, 'Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.' These words are our shield to take with us anywhere."

Several families were sent out from Australia in response to these urgent appeals, but another problem faced Captain Jones; he needed another ship. How could he hope to get around the stations already being opened and yet reach out to the farther fields calling so urgently for help? If only he had another boat he could turn the "Advent Herald" over to the work in the Marovo Lagoon, and then he could extend the work elsewhere!

The conference leaders in Sydney, while greatly impressed by the good reports coming to them, felt it would be wise for

Pastor and Mrs. Jones to attend the forthcoming union conference council to be held at Wahroonga, August 2, 1916. There they could give account in person for the work and needs of the Solomon Islands Mission. To this they willingly agreed.

(To be continued)

—"Review and Herald," June 11, 1959.

New Missionaries Enjoy Life on Pitcairn

REX COBBIN

We have been on Pitcairn for over three months now and have really settled in to the various duties involved. We are enjoying our association with the people and although we are kept busy yet the generosity and happiness of all is worth witnessing.

Just a few weeks ago we held a special farewell for one of the senior captains, Commodore Lettington by name. He has been calling at this island for over twenty-five years and is now due to retire. During that time he has helped the Pitcairn people in many ways, and as a result they hold him in high esteem. Before the ship was due to leave they gathered on the deck, surrounded by the passengers. They sang some of those familiar hymns which they have been in the habit of singing as

they leave the various ships, such as, "In the Sweet By and By" and "God Be With You Till We Meet Again." The chief magistrate, Brother Warren Christian, spoke words of appreciation and gave the captain some curios made especially for him; and then on behalf of the church I presented him with a copy of "Desire of Ages."

The captain spoke warmly of his association with the Pitcairn people and how he would miss hearing the hymns they had sung so often as they bade the ship farewell.

I overheard some of the passengers afterward expressing their appreciation of the little service which the folk had arranged. It is on occasions like this that the witness of these Adventist people on this far-distant island can make a real impression on others. My wife and I well remember the voice of Andrew Young, the first person we met when our ship stopped at Pitcairn, reminding the passengers that the sun would soon be down and they wouldn't sell curios on the Sabbath. Who can tell the results of the witness of these people?

One of the young men, Desmond Christian by name, has been chosen to go to Fiji and train for nine months at the Agricultural Department. On his return to Pitcairn it is expected he will be able to give real help and assistance to the people.



Pastor and Mrs.
R. E. Cobbin
with their family,
Dexter, Darleen,
Kerralyn, and
Kendall, en route
to Pitcairn.

What Kind of Schools for Tomorrow?

(Part 7)

L. H. TURNER
Headmaster, Strathfield High School

1. The Strange Face of Tomorrow

The time is here when this denomination must face the future with respect to its educational development. We are standing at the threshold of a new era, an era so different from any that history has as yet presented to us that few have dared to imagine it. One thing is certain: the present unimaginative educational plans do not begin to prepare us to meet it.

Of course no one can tell with any certainty what the next generation will bring; or even whether there will be a next generation. But we can look at the direction and strengths of the main currents of the present.

In this and following articles we will look at some of these currents and try to estimate their effects on the stream of education in general and upon our denominational system in particular.

What Kind of World Are We Moving Into as We Top the Rise of the Immediate Future?

It Will Be a World of Rapid Change

In the last century the stability of the British Empire was boasted to rest largely on the fact that England remained serene and unchanging from decade to decade.

We have already reached the time when the very prosperity of the nation rests on its capacity to change rapidly and efficiently.

Cars have new models each year. Household appliances, methods of production, economic policies change so rapidly that a man cannot profit from a new discovery unless he is able to exploit it to the full in the brief period that elapses before it is out-moded. Scientific and even mathematical concepts are changing so that text books are out of date almost before they reach the press. Most disturbing of all, civilization has mastered the technique of establishing changes efficiently. The rate of change is thus accelerating.

But what we are seeing today is only the beginning of an era. The fantastic programme has only just begun. It is the new generation that will see the weird climax.

It Will Be an Age of Fabulous Productivity

It seems to be inevitable that automation will take over the problem of production, indeed of work itself. Technologists have just caught a vision of a new order of complexity in machines, and with this new complexity, hitherto undreamed-of production sequences. It is as though a new continent had been discovered, a continent of productivity.

No one is sure of its boundaries. No one is even dimly aware of what lies inland. But the trek across these uncharted regions has begun. Nothing about this

new generation is surer than the fact that the discoveries of automation will accelerate. The power to produce, the capacity to get work done with magical speed and precision will grow beyond the wildest dreams of the man in the street.

It Will Be an Age of Knowledge

The progress of knowledge through the centuries has been anything but consistent. Indeed, hundreds of years have sometimes passed by without a significant change in the sum total of the world's knowledge. It is not that one age is more brilliant than another. It is simply that the conditions have not always been propitious.

Today we live in a world where conditions are well-nigh perfect for amassing knowledge.

There are three main reasons for this.

In the first place, gold is mined rapidly and in great quantities when there are rich alluvial fields available, when there are great numbers of people working at the task, and when they have the best equipment and a co-operative attitude. It is much the same with knowledge.

The tremendously rich fields have just been opened up—the universe of the atom and the universe of space. It is certain that man cannot rocket his way into space or make his weird journeys into the incredibly small realm of the atom without finding new concepts that may open the door into the richest vaults of knowledge ever dreamed of.

In the second place, there has never been such a host of searchers after knowledge. Scientific discovery has been a tactical weapon of enormous consequence, and national and international pressures are beginning to urge more and more into the field. Countries that were, up to a few decades ago, illiterate, are now in the forefront of the attack upon the secret strongholds of knowledge.

Then again these searchers have tools that their fathers did not dream of: electronic calculators that do the work of years in minutes; massive cyclotrons, technological equipment that make laboratories strange metamorphoses of the orthodox laboratories of the last century.

Finally there is the hitherto unknown capacity to co-operate. Today men work in teams. Every experiment is recorded and every piece of information tabulated and made available to the world. A problem that one man would have toiled with for a lifetime and often in vain is now the province of many men in many countries. Indeed, it is the international co-operation that is the most impressive aspect of the present. One has only to meditate upon the significance of the work of the Geophysical Year to realize how times have changed. As we peer over the horizon of the next decade we know that men are

surely going to "run to and fro, and knowledge shall be increased."

Finally, It Will Be a World of Social Unrest

The world has never been able to handle too many changes. Every major change in production has left behind it a world full of unemployment and bitterness. One cannot read of the social circumstances that accompanied the industrial revolution, the agrarian revolution, the Elizabethan change of emphasis from farming to pastoral pursuits, without feeling a qualm of fear for the future. It is true that we have already listened to soothing assurances that this age is equipped to handle the economic and social implications of the age of automation, but can any student of history really believe in these assurances?

There are two other aspects of our social life that are bound to be seriously affected in this new age. There are the aspects of our leisure and of our religious life.

It is almost axiomatic that a sudden upsurge in production will lead to a shorter working week, and with a shorter working week an increased period of leisure. This is a change for which we are almost entirely unequipped. Centuries ago men discovered that they needed work and a sense of duty to give significance and stability to life. Boredom among the rich was common. What is going to complicate the problem of the next generation is the fact that its children are already being trained to seek a dubious satisfaction in inactive spectator entertainments. The boredom of the next age could well be withering.

It is a tragic fact that religious faith seems to grow better in a soil of ignorance than in one of advanced knowledge. There seems to be little doubt that the habit of learning leads one to put emphasis on reasoning and questioning. Such a habit does little to strengthen the attitude of the little child who listens to revelation with more reverence than understanding. The great atheists and famous agnostics have all been highly educated men. One finds the agnostics of our day in the universities and colleges of our land rather than in the centres of wickedness.

What will be the effect upon the average man of the first news of a journey into space and the possible landing upon the moon? There is, of course, no ground for a loss of faith in the Bible revelation whatever may be their discoveries; but there will almost certainly be a loss of faith. Quite apart from this, the general incidence of agnosticism will be materially increased as a direct result of the increased proportion of students working on postgraduate levels of study.

In the presence of these speculations on social change, how thought-provoking is the statement of the Bible: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . heady, highminded, lovers of pleasures more than lovers of God."

What will be the effect of all these things upon the education of our children?

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, September 5, 1959

(Please preserve for reference.)



GOD'S OMNIPOTENT POWER

Absolute power is incomprehensible to finite man. It is as difficult to understand as are illimitable space, endless time, or omniscience. Yet the Bible clearly sets forth an Almighty One, whose power appears to us chiefly in creation (Ps. 104: 14), in the continuous government of the universe (1 Chron. 29: 11, 12), and in redemption (Rom. 1: 16).

Our memory verse is only one of a number of doxologies in which God's dominion, in the sense of might, or strength, is mentioned: "Now unto Him that is able to keep you from falling, . . . be glory and majesty, dominion and power, both now and for ever." Jude 24, 25; compare 1 Peter 4: 11; 5: 11; Rev. 1: 6; 5: 13.

1. God's Power Inherent and Benevolent

Matt. 6: 13. "Thine is the kingdom, and the power, and the glory." Primarily, absolute power is the ability to do whatever is desired. With God, this power is allied to infinite wisdom, love, and goodness, hence He never acts contrary to these benevolent moral attributes. When we read: "He hath done whatsoever He hath pleased" (Ps. 115: 3; compare Mark 10: 27), we know that God always acts for the universal good.

He could do many things that He does not do. Jesus could have prayed and God could have sent angel hosts to deliver the Saviour. (Matt. 26: 53.) But Jesus did not pray that way and God did not send delivering legions. Often what we think is inaction on God's part is His wisdom in action, and we can be sure that "the majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—"Thoughts from the Mount of Blessing," page 121.

2. God's Power Punitive and Corrective

Gen. 6: 7. "I will destroy man," ch. 19: 14: "The Lord will destroy this city." In many cases of divine judgment a reason can be seen for punitive action so that divine visitation is not a display of meaningless, naked power. "In sparing the life of (and pronouncing the curse upon) Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. . . . In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy, He destroyed the corrupt dwellers in Sodom."—"The Great Controversy," page 543.

Isa. 26: 9, 10. One of the overriding reasons for God's retributive acts is that sinful human nature will "not learn righteousness" under conditions of great favour, but many sinners "will learn

righteousness" when God's judgments are in the earth.

Fourfold Purpose

The judgment upon Egypt was fourfold in purpose: (1) to requite Egypt for her cruelties, (2) to warn the world against merciless oppression, (3) to save the Israelites from slavery and from the gross idolatries by which they were affected (see Ex. 1: 13, 14; 2: 24, 25; "Patriarchs and Prophets," page 320), (4) to pursue God's covenant plan to prepare a people and to establish His kingdom (Ex. 3: 7-9; Ps. 89: 28, 29). Read "Patriarchs and Prophets," pages 125, 333-335.

Dan. 3: 17, 18. "Our God . . . is able to deliver us. . . . But if not." These young Hebrews understood that serving God was not an insurance against risk or hurt. They knew that man is to serve God not with motives of expediency or utilitarianism, but for sheer love of God and the principles for which He stands. Hence they could say: "God can deliver if He will, but if not we will still be true to Him."

3. God's Power Redemptive

Rom. 1: 15, 16. There is inspiration in this aging warrior's "I am ready to preach the gospel . . . at Rome also." He was writing to a church he had never seen, in this terrible Rome, unknown to him except by evil repute; a place where Christ and His followers were hated. Yet he longed to preach, proudly and gladly, the gospel that was "the power of God unto salvation." "Not ashamed" suggests Paul's experience of the Creator's power in the gospel: "Unto us which are saved it is the power of God." 1 Cor. 1: 18. "The Word of God, which effectually worketh also in you that believe." 1 Thess. 2: 13.

Eph. 1: 18-20, R.S.V. "That you may know . . . what are the riches of His glorious inheritance in the saints." "The disciples of Christ are called His jewels, His precious and peculiar treasure." ("Thoughts from the Mount of Blessing," page 89.) "The immeasurable greatness of His power in us who believe" is a mighty challenge to every believer. Do we live, pray, work, believe like men renewed by divine power? The miraculous power of God was seen when Christ was raised from the dead. It is seen in every true conversion, in every transformed and sanctified life. Read "The Acts of the Apostles," page 120.

Eph. 3: 20. "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Paul could see victory

where others saw nothing. He could be in chains and harassment, which others thought defeat, and he felt and acted like a victor. Jesus could be rebuffed, reviled, cast out, and yet live joyfully and victoriously.

"He [Jesus] knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter." Jesus "knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would wave triumphantly over His followers."—"The Desire of Ages," page 679.

Luke 9: 42-44. Two apparently contrary experiences are seen in Luke 9. Jesus healed the lunatic son in "the mighty power of God." That was victory; but Jesus at once warned that they should remember this victory, "for the Son of man shall be delivered into the hands of men." That looked like defeat, but it was victory. Do we understand that "all power" for the work of the church means power to act loyally regardless of temporary consequences?

Matt. 28: 18. "All power is given unto Me. . . . Go . . . and teach all nations." The power and authority of Jesus were recognized during His earthly life, but it was necessarily limited. Compare Matt. 21: 23; Phil. 2: 6-8. After the ascension, however, all power was His once more. "Power" (Greek, *exousia*) indicates freedom and right to act. When used of God, as in Luke 12: 5, *exousia* is absolute and unrestricted.

—"Review and Herald,"

May 21, 1959.



UNTIL THE DAY BREAK

LARGE. Mr. Leonard Large peacefully passed to his rest on June 2, 1959. Our late brother first heard the third angel's message through a faithful colporteur. Removing from his home at Mt. Glasgow, he settled in Maryborough, Vic., and for many years kept his light shining. Always willing to serve the Master, he had reached the age of eighty-two years, and now waits in the Maryborough cemetery for the call of the Life-giver. W. J. Cole.

WHITEHEAD. Recently, great joy came to the home of Brother and Sister Ron Whitehead of Mt. Gambier (S.A.) with the arrival of twin sons to add to their two girls. However, their joy was short-lived, for these little boys stayed only a few fleeting days. We laid them tenderly to rest in the Penola cemetery on June 16, 1959, safe in the care of Him who holds the keys of the grave. The sorrowing parents were pointed to the not-far-distant day when the graves will burst asunder and "death shall be swallowed up in victory." K. J. Bullock.

HOOPER. On May 29, 1959, our Brother Henry Alfred Hooper fell asleep. He had been an Adventist for twenty years, having studied the third angel's message with the writer. He became a faithful follower of his Saviour and died in the sure hope of resurrection to eternal life. He was the first white child born in the Makarau district eighty-four years ago, and for many years was a bullock driver hauling logs from the bush. He leaves a sorrowing wife and two sons. Pastor E. B. Ibbott performed the last rites at the graveside at Kaukapakapa, N.Z., where we laid our brother to rest until the last trump sounds. W. Williamson.

HARDY. Sister Eva Hardy of Bairnsdale, Gippsland, Vic., passed peacefully to rest at the age of eighty-six years, on July 1, 1959. She was a well-known and beloved member of the Bairnsdale church, having joined it as a charter member thirty-odd years ago. Sister Hardy found joy in serving her Master and the church as church organist, and her presence will be greatly missed. To the four sons, Fred, Les, Reg, and Lindsay, along with the three daughters, Mrs. Bashford, Mrs. Ellis, and Mrs. Raethel and other relatives, we extend our sincere sympathy, and point them to the glad resurrection day of reunions. H. Baird.

WITHERS. A long life span of almost ninety years ended on July 19, 1959, when James Edwin Withers closed his weary eyes in a blessed sleep of God's appointment and keeping. For almost fifty years our late brother had been a loyal member of the church, and in later years enjoyed fellowship of the Stanmore members. His buoyant faith and hope will be greatly missed by those who knew and loved him. The daughters and other relatives of our brother were pointed to the God of all comfort as we committed this trusting child to His care and remembrance at the Rookwood cemetery until the Lord Jesus comes to receive him unto Himself. Ralph Tudor.

ATKINSON. On June 18, 1959, at Palmerston North, N.Z., Raymond Atkinson, at the early age of two years, was suddenly called to his rest. Raymond developed a rare heart disease and the Lord spared him a life of suffering by laying him to sleep till Jesus comes. His passing brought great sadness to all the church, as he was one of the bright little boys who loved the Sabbath school. At the church and the graveside Pastor Kranz and the writer assured Brother and Sister Atkinson and other loved ones and the many kind friends that God has a place for the little children in His kingdom, and these little ones will be restored to their parents on the resurrection morning. V. Novelty.

STEVENSON. A loving heart and an unwavering faith characterized the life of Beatrice Teresa Stevenson who, at the age of seventy-nine years, was called to rest on July 16, 1959. For fifty years she was a faithful church member and more than one person was led to Christ through her godly life. The blessed hope of meeting loved ones again was her constant source of comfort, and we laid her to rest in the Bega (N.S.W.) cemetery in the sure and certain hope of reunion. Nine children and thirty grandchildren are left to mourn her passing, and they are sustained by the unfailing promises of God. Associated in the funeral services were Pastor E. A. Reye, Brother R. E. Pen-gilley, and the writer, J. N. Beamish.

TOBITT. At the age of seventy-two, Leslie Alfred Tobitt of Williamstown, S.A., passed suddenly to rest on June 24. The services at the home and the graveside were attended by many friends of the family, their presence and floral tokens expressing their sincere sympathy for the bereaved, and appreciation of the quiet yet earnest life of the one they mourned. He leaves his wife, of the Gawler church, one son, two daughters, and thirteen grandchildren. Sister Powell (well remembered as Matron Speck of the Sydney Sanitarium) is a sister-in-law of the deceased. To those who sorrow we extend our deepest sympathy and point them to the time when all things shall be made new. H. W. Hammond.

MICHELL. Another link with the pioneer Australian Adventists was broken with the passing of Miss Ellen Michell at Rose Bay, N.S.W., on June 11, 1959. Our late sister was baptized by the late Pastor S. M. Cobb in 1903, and with her parents and other family members, was blessed in knowing all those workers who did so much to build up the church here in those early days. Our love and sympathy is extended to the sorrowing sisters, Emily, May, Marguerite (Mrs. Shaw) and other relatives. Wonderful consolation and hope were found in the promises of God as we tenderly and confidently laid our Sister Michell to rest in the Rookwood cemetery until Jesus comes. Ralph Tudor.

MORRIS. Mrs. Winifred May Morris was called to rest from much suffering on July 13, 1959, at Haberfield, N.S.W., aged sixty-eight years. She was baptized in 1951 and was a most devoted and loyal member. Persistent illness denied her other than occasional visits to the Stanmore church, and she was most appreciative of the calls of the many friends who loved her so much and who were inspired by her great patience and cheerful courage. Her son Harry and daughter Edith and other relatives found great comfort and hope from God's promises as we laid her to rest in the Northern Suburbs cemetery till the trump of God calls her to life and immortality. Ralph Tudor.

RITCHIE. James Gilbert Ritchie passed away at Sutherland, N.S.W., on July 2, 1959, aged sixty-two years. Seven years ago he was badly crippled in an accident, and through the influence of the Sydney Sanitarium and Hospital, the study of our radio Bible courses, and studies which it was the writer's privilege to give him, he was baptized in 1955. The many friends so quickly gained among the Adventists were greatly saddened to learn of Brother Ritchie's accidental death. We laid him to rest in the Woronora cemetery confident that he sleeps in Jesus, awaiting His call to life immortal. Ralph Tudor.

TODD. Herbert Edwin Todd heard and accepted God's last message under the ministry of Pastor J. W. Kent in 1930. Following his baptism he lived a quiet, consistent Christian life before his friends and neighbours of the Wiseman's Creek district (N.S.W.). Brother Todd served as a church deacon for many years, until God called him to rest on July 17, 1959, in his seventy-eighth year. We laid him to rest in the Bathurst cemetery until the glorious day of resurrection. Our prayers and sympathy are extended to Sister Todd in her hour of sorrow. E. M. Logue.

YOUNG MAN, A.M.C. graduate, urgently requires board in private home, Sydney, close to city. W. Bailey, 50A Cameron St., Bexley.

WANTED. Refined, good Adventist girl for domestic help in Adventist country home, North N.S.W. Reply to "Home Help," care "Record," Wahroonga.

HORNSBY HEIGHTS, 18 miles from Sydney, furnished cottage, beautiful setting; suit young married couple or two business people. £3 15s. per week. JU 1027.

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

FOR 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.

CAN YOU HELP? Ministerial student from A.M.C. coming to Sydney to engage in colporteur-evangelism for 18 months requires accommodation for himself, wife, and 2 young children. Reply to Publishing Department Secretary, UJ 5371 or XF 2049.

CHOICE HONEY FOR SALE. Buy in bulk for economy. 60 lb. tin 82s. 6d.; 30 lb. tin, 44s. 6d.; 14 lb. tin, 24s. Freight paid on rail to anywhere in Victoria. Free sample on request. Satisfaction guaranteed. L. W. McClelland, Broadway, Dunolly, Vic. 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.

NORTHERN RIVERS (N.S.W.) CAMP-MEETING

The annual camp-meeting of the Northern Rivers section of the North New South Wales Conference will be held at the camp-site, Goonellabah, via Lismore, from August 27 to September 5, 1959. This camp will be devoted entirely to spiritual activities. The camp-ground is located on the Ballina Road, about three miles from Lismore.

Please obtain your application forms from your church elder or from the Secretary, P.O. Box 27, Hamilton, 2N, N.S.W.

E. J. Garrard, Secretary.

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

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

First 25 words 3s. 6d.

Each additional 6 words 9d.

Remittance must accompany copy.

BREVITIES

After twenty-seven years as Science Master at the Australasian Missionary College, Cooranbong, which speaks well for him, Brother R. Watts is to transfer to the New Zealand Missionary College at the end of this year. Brother W. R. Veitch, a respected teacher at the latter institution, will go to the Trans-Commonwealth Union.

A pastoral exchange has been effected between Pastor A. L. Pascoe of the North New South Wales Conference and Pastor S. T. Leeder of Greater Sydney. The former will be associated with Evangelist M. M. Stewart and have charge of the Windsor, Kellyville, and Castle Hill churches; while Pastor Leeder will care for the constituency at Mullumbimby and Tweed Heads.

Two General Conference visitors are expected to attend the division and union year-end meetings. They are: Pastor R. S. Watts, field secretary and formerly president of the South African Union, and Pastor N. W. Dunne, associate secretary. Their itinerary has not yet been decided, but Pastor Watts will in all probability be in attendance at some of the camp-meetings early in 1960.

Office staff transfers arranged by the Sanitarium Health Food Company within the last few weeks are these: Miss L. Burgess from the Cooranbong Factory to Newcastle Wholesale Branch; Brother G. A. Shields from Hobart Retail to Cooranbong Factory; Brother J. E. Tomlinson from the Hobart Factory and Wholesale Branch to the Retail Branch in the same city; Brother D. Stanford from Melbourne Factory and Wholesale Branch to the Hobart Factory and Wholesale Branch.

"The new wing should be ready for occupation about the middle of August," writes Brother S. C. Greive, manager of the Warburton Sanitarium and Hospital, "and all the work done is up to standard. It is a credit to the men who have built it and to the denomination. I think I can say this wing is the most modern and advanced of any I have seen in Australia," he concludes. Plans for the second wing are now being prepared. The patronage for the last twelve months has been quite buoyant.

A happy return to the Lord by one who had lost contact with the Adventist Church for a long period of years was seen in the Greater Sydney Conference lately, when Brother D. Wilesmith and his wife were baptized by Pastor H. Stacey. One who particularly rejoiced on this occasion was Pastor F. G. Clifford, who canvassed with Brother Wilesmith in England in 1920, when they were both college students. Brother and Sister Wilesmith are now worshipping with the members in the little church at Warrimoo in the Blue Mountains.

Twenty-eight years ago Pastor R. A. Anderson held an evangelistic crusade in the Holloway church, London, and among his converts were two young people who arrived in Sydney on July 9 as Mr. and Mrs. L. R. Walker. They brought with them their two teenage sons, Peter and Raymond, and went on to Cooranbong, where Brother Walker, a master printer, is now employed in the Avondale Press. He is glad to be there and Brother W. R. Wilson, the factory manager, says they are glad to have him. Brother Walker has been a church elder and the Sabbath school superintendent in the Holloway church, the largest Adventist house of worship in London.

Glimpses of Missions Between Business Appointments

C. W. TINWORTH

Lewisham Wholesale Branch, S.H.F. Company

Having just returned from one of my periodic visits to the Coral Sea and Bismarck Solomon Unions on behalf of the Sanitarium Health Food Company, I have to run the gauntlet of the editor, which raises a very important question as to the kind of news an editor should be told!

First of all, I express my sincere appreciation for the wonderful help and co-operation received from the leaders and staff in general in the two unions. They did everything possible to make my work a success.

The fact may not be generally known that the Health Food business in most of the islands is cared for by the Lewisham Branch. It is six and a half years since our last visit to the territory, and during that time the business has grown tremendously. A factor which contributes more than anything else to this happy situation is the support of our members, both missionaries and lay people. Their insistent demand for our products makes it imperative for the merchants to carry stocks. We venture to say that if our people in the homeland were as insistent on this point as those in the islands we would have a much bigger business than we have.

Not only do we sell large quantities of foods in the territory; we also buy large quantities of peanuts grown there for the manufacture of certain foods. Some of our mission stations grow peanuts for us.

One of the things that impressed me tremendously was the keen interest that is taken in our church paper by our people in the islands. "The Record" is seized upon and read avidly. The missionaries are intensely interested in anything concerning the denomination and its work. It is probably the only section in the division where we have 100 per cent readers.

Another impression that is very strong in my mind is the devotion and loyalty of

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our workers, both missionaries and their wives. In no place in our denomination is the wife called upon to do so much, it seems to me, as in the mission field.

The missionary wife appears never to have a minute to call her own. There is always a constant stream of people coming to her door for medicine, treatment, advice, and instruction. I recall one place where my programme was severely limited because I arrived on a plane at 5 p.m. and departed by the same plane before breakfast next morning. The missionary was away on a long itinerary, so his wife not only arranged for me to be met but also made after-tea appointments with all the business men I had to see. She did it all in such a business-like way that she must qualify as a really efficient secretary. For all they do our missionary women look for no financial remuneration or reward.

After visiting this vast territory, one gains the impression that our line of ambassadors is stretched very thinly, and they are trying to do a tremendous work with very limited facilities; much more limited than we in the homeland can appreciate. It behoves us all to lend our utmost support to help them in their sacrificial service.

"To learn the way of prayer is to find the secret of peace."