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PUPILS AND STAFF OF OUR LARGEST
SCHOOL IN THE AUSTRALASIAN DIVISION

THE APIA CENTRAL SCHOOL Western Samoa



Minister of Education's Daughter Attends Division's Largest School

D. E. HAY
Educational Secretary, Samoa Mission

The aims and methods of the Samoa Seventh-day Adventist Education Department—"To train the student for the joy of service in this world and for the higher joy of wider service in the world to come, by the harmonious development of the physical, mental, and spiritual powers"—are being understood and appreciated by many people, particularly those in positions of influence in the Government and in other churches.

The Honourable Tuatagaloa Letele, Minister of Education in the Western Samoan Government, expressed his desire to have his daughter attend our school. Now this thirteen-year-old girl is a pupil in Form I and is being trained for service for God and country.

A Protestant minister, the father of one of our pupils in Form 2, said, when asked by his friends to send his daughter to his own church college: "I prefer the Adventist school, and my daughter will stay there."

In our central school all subjects are directed towards service and the making of educated Christian gentlemen and ladies. Our teachers desire to see pass through the school gates, young men and young women who have developed a strong character, high academic standards, and love for God and country that will be seen in their service.

In the cultural emphasis our uniform plays an important part. Neat, attractive, and colourful, it compares well with the best schools. Business men and citizens are impressed, and feel it is indicative of the cultural tone of the school.

New and interesting methods of applying the curriculum have been undertaken

by Brother Neil Hughes. In social studies he has taken high school and upper primary pupils out to large boats, such as the "Tofua," to see loading methods and the nature of Samoa's imports and exports. Other educational tours have been made to the hydroelectric dam, the banana marketing scheme, the Government offices, broadcasting, and police. Do they enjoy it? Come out and ask them. The smile, as bright as a 250-watt light bulb, will give you the answer before you hear any words. Now, leading Government colleges, such as Samoa Academic College and Avele Agricultural College, are awakening to the value of the practical approach to the subjects they teach. They are following the Adventist lead!

For the first time in the history of the school the enrolment has remained stable during the year instead of decreasing. Actually it has increased a little in our primers because of the excellent work of our teachers. This encouraging situation offsets the sadness we felt earlier in the year when we turned away several hundred pupils who were applying for admission to higher classes, because we had no teachers for them.

Strong spiritual programmes are being conducted weekly in the higher classes. Pastors Tini Inu and Tavita Niu promote the Voice of Prophecy course. Pastor Tavita holds a Bible question class, and I conduct a baptismal class. We believe the Lord will prosper our work as He did last year with souls for His kingdom.

Pray for your school. Ask that God's Spirit will be freely given to the teachers so they shall fulfil His aims in His work in the "paradise of the Pacific."

Return to Tari

L. T. GREIVE

It is fortunate for us that two Cessna 180 planes are stationed at Mt. Hagen for chartering, so that we now have no difficulty in arranging a flight in or out of Tari. On our trip we flew over the mission station to take a picture and noticed it was completely deserted because, as we knew, everyone would be at the strip waiting for us.

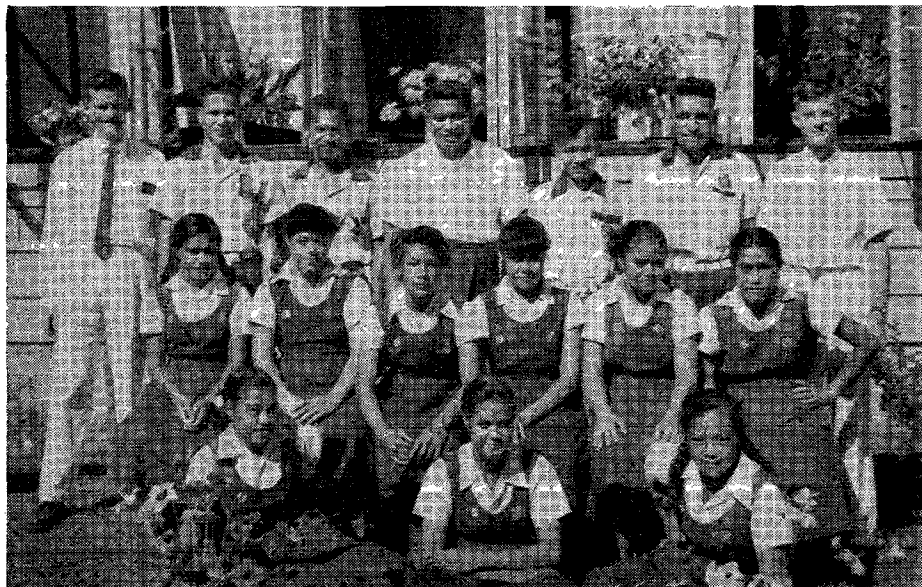
On coming in to the parking bay we could see a mass of uncontrollably excited boys, girls, teachers, and others waving and shouting; and on the plane's coming to rest we were surrounded by smiling black faces eager to wring our hands and take all luggage from our grasp. In a short time we were unloaded and heading for the government office. There we met an old friend who kindly kept an eye on our station in our absence and helped our native staff in every possible way. We were invited to wait a little while so that we could be taken out in the government Landrover.

Naturally it was with a certain amount of eager anticipation and excitement that we approached the mission station. I am happy to say it was beautiful to see, just as good as it looked from the air. Once more, on returning from a furlough, we heard highly complimentary comment from missionaries and government officers alike regarding the behaviour and work of our national staff during our six months away. The leader of another mission body with whom we are friendly said he visited the mission several times to see how our staff behaved when the "master" was absent. In each instance he found them working or in school instead of sleeping or playing, as he expected. "I could not expect that of our fellows," he said.

There was plenty of work to do, and we were soon engrossed in all kinds of activities. Six months' accumulation of mail takes some going through while keeping other work going at the same time.

As we expected, the first crop of mandarins and oranges was ripening when we got there, and there are enough limes and lemons and bananas to share with our friends, who greatly appreciate them. Our pineapples are so large one would think we were living on the hot and humid coast, and we have papaws almost every morning, too.

This was the "dry" season, but every day was, and still is, unseasonably wet. The roads have been quagmires. Just at this time there has been an epidemic, now on the wane, of virus flu, with thousands of natives down all at the same time. Every European engaged in medical service has been overworked caring for the unusually large numbers of sick people. We are pleased to be able to say that the only deaths occurring in our area, as far as we know, were of old people who certainly did not have long to live anyway. It was most fortunate that a long-time friend in the U.S. had supplied us with the medicines we needed for such an occasion, but we have had to empty the



Prefects of Apia Central School, with their master, N. Hughes, on left, and D. E. Hay on right.



One of our outstation evangelists, with his wife and baby, and assistant, Tari, New Guinea.

medical cupboards to treat our patients, who, we are glad to say, are now diminishing.

Before long we received a radio from Pastor Newman warning us to expect him and Pastor Keith on May 29, and we began to prepare happily for the occasion, anticipating the pleasure of congenial Adventist company, which we do not often have. Inasmuch as this would be our union president's first real look at the work in Tari Valley it was something which called for an unusual celebration.

First Huli Converts Baptized

The unusual celebration was provided on the following Sunday morning when we all repaired to the banks of the Aiina River, either to take part in, or witness, the baptism of candidates who included our first Huli converts. It was a solemn but joyous beginning of the reaping of the harvest in a new field. Among those who saw these young men and women publicly witness to a new life of faith in Christ Jesus were numerous employees of the Administration and a native pastor of another mission.

Following an appeal by Pastor Keith, about twenty-five persons indicated their desire to join a hearers' class and prepare for baptism. Most of these were from clans in which our two outstations are situated, showing that our native evangelists are making an impression even at this early stage.

The following two days before Pastor Keith returned to headquarters, were mostly spent in visiting our two outstations. In each case these were neat and clean and in every way such as we could be proud of.

Pastor Newman's main thought was to erect as much as he could, while here, of a new permanent school sixty by twenty feet. We had been accumulating timber for this for some time, of course, as it has been all done by pit-saw. Working hard with the assistance of some semi-skilled natives and schoolboys, despite constant

showery weather which turned the building site into a slough, by the time he had to leave we had on the Tari mission the whole frame of the building including rafters and ridge pole. We salute our hard-working Western Highlands president for his enthusiastic assistance to the Tari mission. Our school, the first permanent native school in the valley, will be only one of many such memorials to his term of office in this part of the highlands.

Being Queen's Birthday, we had a holiday and were surprised when a government family called in with the Landrover to invite us to go with them for a swim picnic at Lake Waralo, loading us on with our food and Lilo beds for floats. Our boys and girls walked the three miles to the lake and had fun with us, too. It was raining when we got back home, but it had been a good day.

Medicines, Ashes, and Prayers

The missionary's wife has a varied role to play, as this extract from Sister L. T. Greive's personal letter reveals:

"I'm sure you'd think it a great joke if you could see what I'm doing today!

"First of all, I had my babies to weigh and give vitamins, etc., and then attended to the dispensary. In between babies, giving out medicines, tying up sores and seeing to those with ulcers, I've been tipping ashes on the garden. There has been a steady stream of ash carriers all the morning, and they get some yellow singeing paint (which is very scarce around here at the moment) or a small mirror as payment. There are people everywhere just clamouring for a kerosene tin or drum or anything in which to carry ashes. As soon as one person has his reward his tin is eagerly taken from him by another. If this keeps up for another week we'll certainly be out of yellow paint and soon the small mirrors will finish unless the plane brings more in. The only time I sat down

all the morning was to see what the scales said when I weighed a baby. Our garden should greatly benefit from all the extra ashes.

"We've had terrific rain for days and the place has been like a quagmire, but fortunately the sun has been out this morning.

"My husband is out with the assistant district commissioner looking at a piece of land for an outstation, and I am having little prayer sessions by myself that everything will be arranged as the Lord would have it."

Later news states that land right on the main road was secured, an answer to many prayers. It appears that this road will eventually connect with one from Wabag, and so the outstation will be well situated.

New Rabaul Church of Unique Design

E. A. BOEHM

President, Bismarck-Solomons Union Mission

A congregation of approximately 300, including many of the leading citizens of Rabaul, was present at the dedication of the new Seventh-day Adventist church in that town on Wednesday afternoon, July 8, 1959.

The church's unique design has attracted much attention as it has grown during the past months, and the people of Rabaul have watched it develop into a structure of beauty of which we are proud and were pleased to bring as an offering to God. Many had expressed a desire to be present at the opening ceremony, and we were honoured by their presence.

The District Commissioner of New Britain, Mr. J. R. Foldi, M.L.C., formally declared the building open. It includes not only the main auditorium, but also the offices of the New Britain Mission. The Commissioner spoke of the spirit of unity existing between the mission and the administration, which was particularly manifested that day in that he, a Government official, had been invited to perform this important ceremony when some dignitary of the church could well have been asked to do so.

Without church extension funds being made available by the General Conference and the Australasian Division, this church could never have been built, and so it was most fitting that Pastor E. J. Johanson, treasurer of the local division, should be present for the occasion and preach the dedicatory sermon. He made reference to the world work of Seventh-day Adventists and extended praise to God for His leading of this movement.

It was my part to lead the act of dedication, and the prayer was offered by Pastor C. C. Weis from the division office. It was a pleasure to have with us on the platform, to offer the opening prayer, the Reverend Mr. W. Lutton, chairman of the Methodist Overseas Mission in New Britain. Two national ministers also assisted with the programme.

Memorial Plaque Unveiled

During the service, Pastor C. Pascoe, president of the New Britain Mission, spoke in appreciation of those who had helped in the upbuilding of this church with funds and effort, mentioning particularly two former ministers who had laid the spiritual foundations for today's house of worship.

The first of these was the late Pastor G. F. Jones, who pioneered mission enterprise in New Britain; the other was the late Pastor E. M. Abbott, superintendent of the New Guinea Mission at the time of the Japanese invasion, who died during the occupation. Pastor Pascoe unveiled a plaque on the wall of the church to his memory.

The male choir of the Jones Missionary College, winners of the 1959 Rabaul Choral Festival, came to Rabaul for the occasion, and delighted the congregation with their lovely singing. The director, Brother Doug Martin, very ably rendered the solo, "How Lovely Are Thy Dwellings."

Following the service, many of the guests personally thanked us for inviting them to be present, and expressed their deepest appreciation of the programme. They were served with refreshments by the ladies of the church.

The Rabaul Seventh-day Adventist church is situated at the intersection of two prominent streets near the heart of the town, and stands as a constant monument to the blessed hope we proclaim. It is of modern and simple design but dignified and beautiful. Many have described it as a "pretty" church. Often it has been photographed by tourists from visiting ships.

Its main feature is a three-sided tower gradually increasing in area with its height and topped by a single pitch roof sloping off on angles to the rear and one side. Beside it is the nicely panelled and

painted front feature wall. The auditorium itself has side walls of saw-tooth design amply ventilated by full-length louvres so placed that the congregation is oblivious of passing traffic.

The Rabaul membership joins in praise to God for His bountiful blessings which have made possible this very fine house of worship, and thanks the world membership who, through the General Conference, have provided the greater portion of the funds required for its erection.

We Give Thanks!

C. C. WEIS

Home Missionary and Sabbath School Secretary,
Australasian Division

With the division and union Home Missionary secretaries confined to their beds as a result of a motor-car accident in Rabaul, Pastor E. A. Boehm, president of the Bismarck-Solomons Union Mission, and Pastor C. Pascoe, president of the New Britain Mission, with three other helpers, launched a most successful Ingathering campaign, breaking all previous records. The five brethren, as a result of one day's work reached the grand total of £246 in cash and £50 in pledges.

The business men of Rabaul praised the work of the Adventists and responded with liberal donations, giving as much as £20 in one offering.

Speaking of motor-car accidents, we pause to give thanks to a loving heavenly Father for His providential care and protection bestowed upon Pastor Dickins, his family, and me, when the car turned completely over, as already reported in the "Record." Pastor Dickins having sustained the most severe injuries, will nevertheless be able to resume his heavy departmental responsibilities in a few weeks' time.

Our missionaries, having often to expose themselves to great dangers as they travel by car, plane, and boat, greatly appreciate the earnest prayers of our faithful people in the homeland on their behalf.

As I write these lines I am reminded of the words of the Apostle Paul when he summed up his own experiences in 2 Cor. 11:26-28: "In journeyings often, in perils of waters, in perils . . . in the city, in perils in the wilderness. . . . In weariness and painfulness, in watchings often, . . . Beside those things that are without that which cometh upon me daily, the care of all the churches."

If the Apostle Paul were here today, I am sure he would add, "in perils of the motor-car." Such is the lot of the modern missionary. With the apostles we rejoice in the fact that we are counted worthy to have a small part in the work of Christ who willingly gave His life for us.

Please continue to pray for the men and women who have dedicated their lives to the finishing of God's work in the remotest corners of the earth.

District Commissioner Opens New Lae Church

K. J. GRAY

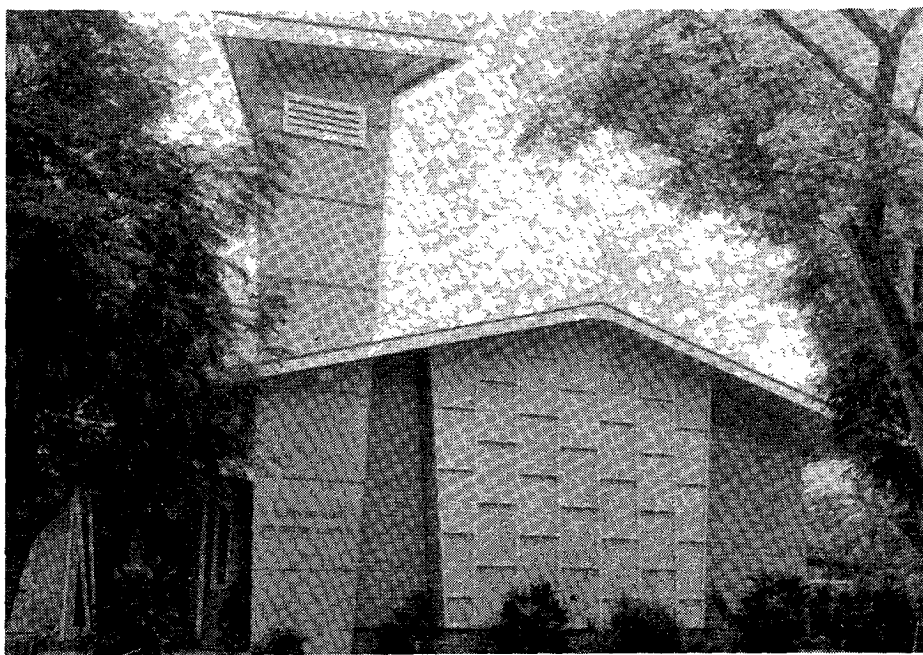
Educational and MV Secretary, Coral Sea
Union Mission

At the opening of the new Lae church on July 5, the Morobe District Commissioner, Mr. H. L. R. Niall, C.B.E., gave a heart-warming testimony to our missionary service, with which he has been personally acquainted for more than twenty years.

He considered it a privilege to attend this service, his only regret being that we had not commenced here even earlier and then much more strongly than we have in this actual district. Mr. Niall expressed the opinion that the every-day territorian does not see to advantage the work accomplished by the Adventist Mission. Their institutions, hospitals, dispensaries, and schools are all out in those centres where the needs are greatest, and as a result much they do passes unnoticed. However, he had travelled and seen for himself, and now in the Lae church we had erected a monument which all could see and appreciate.

After a week of almost continuously wet weather, the dedication hour of 3 p.m. approached with glorious sunshine. How our hearts were filled with gratitude to God! The union half-yearly meetings had just concluded and quite a large group of missionaries was on hand. Presidents, committee and church members, office staff, nationals, and even children shared the happy task of preparations and decorations. Outside and inside was made spick and span. Flowers, ferns, and shrubs had been provided in abundance, and the final effect for the church opening was one of combined beauty and simplicity.

Invitations had been sent to friends and certain other folk, and a notice in the local paper invited all to come. We were thrilled to see the church well filled.



The new church at Rabaul, headquarters of the Bismarck-Solomons Union, designed for comfort and quietness of worship in the tropics.



Another church built for worship in the tropics is that at Lae, New Guinea, the headquarters of the work in the Coral Sea Union Mission.

Prominent business men of the town attended, and we were honoured in having the District Commissioner present.

Pastor J. B. Keith, our president, introduced the official guests, welcoming and acknowledging the valued assistance given by many in the building of this house of worship. Regret was expressed that Brother L. L. Butler, our former secretary-treasurer, and his family could not be present. A congratulatory message was read from them.

As one of the three original members of the staff who were in Lae at the establishment of headquarters just ten years ago, I was asked to give some facts relating to the growth and development over that period. Sincere gratitude was expressed to God for His wonderful leading in the tremendous advances of the gospel through this time. Early pioneers and more recent leaders were given credit for their contribution.

The musical items rendered were a special feature of the service. A sextette of national young men clad in spotless white marched regally down the aisle and sang "Glory, Glory." Pastor E. C. Lemke feelingly sang the beautiful anthem, "Open the Gates of the Temple," and at the close of the service Pastor and Mrs. A. D. Pietz rendered, "Jesus is a Friend of Mine."

In his dedicatory sermon, Pastor E. J. Johanson took as his text, "Let them make Me a sanctuary; that I may dwell among them." Our thoughts were directed to the world-wide organization of Seventh-day Adventists, and a brief but comprehensive review of our main doctrines brought before us the need for consecration of ourselves as well as dedication of the sanctuary in which we would worship.

Very favourable comment has come from townsfolk and friends on both the construction and the situation of the church in Coronation Drive. It stands in a prominent position just where the road takes a wide sweep. The building is seen

to good advantage from every approach, and will be a reminder to all who travel on this through-way road that the remnant church is in their midst.

A new organ is on its way from England, which, when installed, will add considerably to the spiritual atmosphere of worship. Pews, furniture, and rostrum have all been made locally, from local timber, by our own church members, and these have made the interior most pleasing and attractive.

Our hearts are full of gratitude to you folks in the homeland for your prayers and help; to the division brethren who have made funds available to us; and to the world field members who have given so generously to the mission programme, making it possible for us to have such a representative house of worship in this fast-growing centre of New Guinea.

With you, we desire that this newly dedicated edifice will exert a mighty influence in proclaiming the third angel's message.

Plans are being made to hold Sunday evening services, so that seekers after truth may find the Bread of Life.

Mona Mona's Irresistible Singers

MARGARET WEEDON

Theatre-bound residents of Mareeba, North Queensland, and those just out for a stroll in the evening of Saturday, July 11, could hardly believe their ears. They fancied they heard the sound of many voices raised in song. But where was the sound coming from?

Then they saw the dusky, diminutive figures gathered under the trees in the centre of the main street. A sign placed near the group proclaimed that these were aboriginal children from Mona Mona Mission singing to gather funds for the annual Appeal for Missions.

Soon quite a crowd had gathered on the pavement to listen to the lusty but delightfully harmonious renditions of the children's favourite choruses. Folk hearing them for the first time looked carefully to see if there were any adults in the group; and finding none, shook their heads in amazement. Men deserted the hotel bars to join the throng of listeners.

While the children sang non-stop for almost an hour, some of the school girls mingled with the crowd displaying their labelled collecting tins. Folk dug into their pockets and purses for coins that might not have been forthcoming had the donation been solicited by any other means. Some did not wait to be approached, but walked over to the group and pressed money into the hands of staff members accompanying the children. One man, who had already put quite a few florins in the tins, gave a further £3 to a staff member.

The experience brought joy to both the singers and the audience, and funds for the support of the Lord's work.

Senior members of the native congregation and JMV's also joined with staff members in canvassing the houses and business centres of Mareeba, Mossman, and Atherton. Our aim of £100 was reached in a little over a week.

Public Relations Workshop at Palmerston North

E. F. GIBLETT

Public Relations Secretary, North New Zealand

A new word became very much alive at the Palmerston North (N.Z.) Seventh-day Adventist church on July 4 and 5. It was the Trans-Tasman Union Conference compound word "PROOF," meaning Press Relations Officers on Forage—search for food. This was the first such workshop to be held in the Dominion.

The local conference president, Pastor C. F. Hollingsworth, opened the workshop by saying, "Misunderstandings between Adventists and many of the general public have been very much our own fault." Too scanty had been the information released about ourselves and our beliefs. Sometimes widely publicized "misinformation" had been allowed to go uncorrected. In consequence, that which had been written against the Adventist Church had often been interpreted as statements of Adventist beliefs.

Adventists, continued the speaker, had often facilitated misconceptions about themselves by being engrossed in their own affairs to the exclusion of others. While the situation is changing there is still some distance to go. Recent publications by both Adventists and non-Adventists are helping in the right direction. An increasing brotherly-kindness and the will to understand and be understood are encouraging trends in the Adventist communion today, Pastor Hollingsworth concluded.

Pastor W. A. Townend, the Trans-Tasman Union Conference Public Relations Secretary, was the guest instructor.

The workshop included practice in news-story writing. Films were used to clarify and illustrate the right methods in this important means of bringing the Advent message before the public in a right light.

Mr. Murray Jensen, Palmerston North city Public Relations officer, addressed the delegates on Saturday evening. He stated that public relations was a deliberate and planned policy to increase confidence and understanding. It was a two-way flow of information; and finally, every time we mention our name we engage in good public relations.

On Sunday morning the delegates listened to an address by Mr. L. A. Barrett, of the editorial staff of the "Manawatu Evening Standard." He declared that journalism is life; the press tries to reflect daily life. A lot of little stories are better than one big one, he said, and "a public relations man must be an evangelist."

The workshop was to one delegate a highlight in his Christian experience; to another "it was instructive, up-to-the-minute, and well planned."

The two Palmerston North newspapers gave excellent news coverage, an eleven-inch story appearing in both.

As our Press Relations secretaries returned to their homes their local papers were glad to publish stories reporting the week-end meetings. A reporter expressed the opinion that Seventh-day Adventists have the best public relations organization of any church in New Zealand.

A.M. College Sabbath School

Report for the quarter ending June 27, presented by the superintendent, W. J. DRISCOLL, and Secretary, D. BOYD

At the risk of over-repetition we would like to state the reasons for the existence of the Sabbath school, and then to say how much we are measuring up to them.

In "Counsels on Sabbath School Work," the messenger of the Lord states: "The Sabbath school, if rightly conducted, is one of God's greatest instrumentalities to bring souls to a knowledge of the truth. The object of the Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ the school is a failure."—pages 115, 61.

The far-flung mission fields in the forefront of the battle are looking to the Sabbath school for half of their ammunition.

With these facts in mind, the Sabbath school officers in all divisions have been attempting even greater things for God through child evangelism, investment, Sabbath school improvement, and freewill offerings.

On the Sabbath School Rally Day invitations were sent to forty-eight one-time Sabbath school members, and quite a few of these made a ready response. Some are now attending Sabbath school regularly, which is very pleasing and encouraging.

Our membership in twenty classes stands at 656. Of this total 525 are seniors,

including 266 students. Unfortunately, the method of ascertaining the daily study was not satisfactory to get an accurate figure, so we can only say that a new and better method has been adopted for this quarter.

The following figures will help us to see more clearly how the College Sabbath school has worked to win souls through freewill offerings and investment.

S.S. Offerings % of Tithe by Divisions				
	1955	1956	1957	1958
North America	15.8	15.6	14.9	14.7
Australia	13.1	13.3	13.1	13.3
Central Europe	7.4	7.2	7.3	7.7
Far East	16.9	16.7	15.7	15.6
Inter-America	13.9	14.0	13.2	13.4
Middle East	19.4	16.9	18.1	20.8
Northern Europe	14.6	14.3	14.0	13.7
South America	10.8	10.7	10.0	10.0
South Africa	17.0	17.9	17.1	16.3
Southern Asia	22.8	23.2	21.2	23.7
Southern Europe	13.4	13.2	12.5	13.0
World average	15.3	15.1	14.4	14.3
Avondale Sabbath School, 2nd qtr., 1959,				
Offerings for the last four years, second quarter	1956	1957	1958	1959
	\$674	\$652	\$649	\$946

The record investment of £142 15s. 9d. was achieved by many and varied avenues which brought a thrill and inspiration to the workers.

In "Patriarchs and Prophets," page 527, Ellen G. White records: "The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but on the contrary the faithful observance of these regulations was one of the conditions of their prosperity."

The Sabbath school was presented with this challenge early in the quarter and it does seem that not a few members are taking God at His word. Therefore our heavenly Father will be delighted to open the windows of heaven and pour out blessings to saturation point.

The College Sabbath school urgently needs and pleads for the prayers of every member that it shall continue to grow, and in growing, give, and in giving, be vitally instrumental in finishing the work of God in the earth at this time.

Letter to the Editor

"Dear Brother,

"I wonder whether it would be possible to have an article put in the 'Record' outlining our church's stand on Wealthword competitions and similar things? I am sure there are many of our people besides myself who would like to know. The one I might be interested in if it were right, is at present appearing in the 'Brisbane Telegraph.'"

Wealthword competitions are not confined to Brisbane, of course. They have become a favourite winter pastime throughout Australia, and are sponsored by many of the leading dailies throughout this country. The prizes are certainly attractive, and skill and knowledge appear to be the means of attainment. "Appear to be," I repeat, for judging by the hundreds of thousands of entries for such competitions, and the fact that few people

provide the right answers, and now and again the prize goes unclaimed, the chance of winning is, to say the least, very slender.

It seems, therefore, that it is not skill or knowledge that enables one to win, but rather a good deal of what the world is pleased to call luck. Luck, of course, should have no place in the Christian's programme. Believing Rom. 8:28, that all things work together for good, he doesn't consider things that affect him as being lucky or unlucky. It appears to us that in any of these get-rich-quickly schemes, where the element of chance preponderates, the Christian should not participate.

The fact that only small stakes such as sixpence or a shilling are involved, does not alter principle, and a principle is definitely in jeopardy here. Our counsel to all of our members is to keep clear of anything that savours of gambling, no matter how innocent it may appear, even to the guessing of the number of peas in a bottle, for which the prize might be a dressed doll or a sponge cake.

We believe that our correspondent has raised a very timely question, and we feel that we can print with profit an article which recently appeared in the "Signs of the Times," South Africa. Be sure to read it. It will do you good.

L. C. N.

I Talked with the Dalai Lama

G. W. MAYWALD

Just before leaving Bangalore for our hill leave at Vincent Hill School in Mussoorie, I jokingly said to the rest of the family that I intended to have a private interview with the Dalai Lama of Tibet, who has taken refuge in India. Little did I realize then that my words would come true.

After a pleasant trip here to the hills, I learned from Pastor J. W. Nixon that each Wednesday morning at ten o'clock "His Holiness" the Dalai Lama publicly appears at his residence to all who wish to enter his grounds. Unfortunately, the day we planned to go there was very wet, so we missed out on this occasion.

Last Sabbath morning, July 4, when I entered the school chapel, I was pleasantly surprised to see there Pastor Howard B. Weeks, secretary of the Public Relations Department of the General Conference. Because of bad weather he was unable to visit one of our missionaries in Kashmir, so Brother H. Osmond, secretary-treasurer of the North-West India Union, brought him and Brother Abraham, our division Public Relations secretary, to visit Vincent Hill School.

Through the day I had opportunity to become better acquainted with Pastor Weeks, so suggested we endeavour to have an audience with the Dalai Lama. Brother Weeks said he was hoping this could be arranged. The principal of the school, Pastor Manley, rang His Holiness' secretary, and you can imagine my surprise when early Sunday morning a knock came to our cottage door and Pastor Manley

informed me that we had an appointment for 10.15 a.m. This was a special privilege indeed, because the Dalai Lama had been indisposed as the result of a heavy cold. We considered ourselves fortunate, as there is a long waiting list.

At the guarded entrance we were given our pass to enter. A little farther along the driveway stood another guard. Here we were asked to leave our umbrellas and cameras. We managed to persuade the servant to let us take our cameras. We were then taken to the secretary, who asked us to leave our cameras with him. At last we were ushered into the presence of His Holiness. It was interesting to come face to face with this man who for so many years has been inaccessible, and shake his hand. We sat down in his lounge and soon felt at home.

Although I think the Dalai Lama understood English, we spoke through an interpreter. He informed us that the attack on his country by the Chinese was both political and religious. Because it was religious as well the attack was more serious. The Chinese are endeavouring not only to wipe out their religion but also the Tibetan race. In the past two to three years over one thousand religious institutes have been completely destroyed. There are two kinds of religious institutes, the monasteries and the temples for public worship. The monasteries range in size from those accommodating 5,000 monks to the smaller ones with at least 100 monks. The vessels connected with these temples have been removed by the Chinese, and the religious books destroyed.

In answer to the question, "What can other religious bodies do to help?" His Holiness said they could reveal to the world the attitude of the Chinese to religion; because they have dealt a blow to religion as a whole. He declared that the spirit of his people cannot be changed; that they will continue to look to him as their spiritual leader. No matter what the Chinese do they will not be able to change the loyalty of his people.

We spent forty-five minutes with the Dalai Lama. Although cameras were banned, he gave us permission to take his photo on the balcony. I had mine taken with him, and as we stood together he slipped his arm around my waist. We were happy to have this opportunity of letting him know our identity.

Today, Pastor Appel, a missionary who spent many years on the Chinese border of Tibet, Pastor McGhee, and Pastor Fouts, two of our Pakistan missionaries, spent half an hour with him. Pastor Appel had several pieces of our literature in the Tibetan language, and no doubt this helped to influence the Dalai Lama to give them an interview. Also, Brother Appel was able to speak direct to him in Chinese.

This Buddhist leader has a strong expectation of returning, whatever difficulties may now prevail, and he assured our brethren today that when that time comes he will call for our people to commence medical work in Lhasa. He was also interested to hear that we do not drink or

smoke. Pastor McGhee is hoping to show him the temperance film, "One in 20,000."

Surely God is leading in these trying times in Tibet. Many refugees have come from Tibet into India, and the Dalai Lama would be most grateful if we could in some way give them clothing. He assured Pastor Appel Western clothing would be suitable.

As we leave this beautiful hill station it

is with a prayer that God will work out His plan for the Tibetan people and their "god king." We know that this gospel must be preached to every nation, kingdom, and people. God still has His hand over the affairs of the nations, and His final message is rapidly advancing through the earth. Let us pray, work, and give until the day of Jesus' return.

LIFE STORY OF CAPTAIN G. F. JONES---7

A Larger Ship--"The Melanesia"

A. G. STEWART

The missionary activities of a real pioneer in the South Sea Islands cannot be confined to the area within the encircling reef. It was John Williams who fell a martyr on the island of Erromanga who, while having succeeded in persuading many of the people on Rarotonga to accept Christianity, wrote to the head office of the Missionary Society in London: "A missionary was never designed by Jesus Christ to gather a congregation of a hundred or two hundred natives and sit down at ease as contented as if every other sinner was converted while thousands around him and but a few miles off are eating each other's flesh and drinking each other's blood, living and dying without the gospel. For my part, I cannot content myself with the narrow limits of a single reef, and if means are not afforded a continent to one would be preferable, for there if you cannot ride you can walk. But to these isolated islands a ship must carry you."

"Did you know the state of the surrounding islands," he wrote in a letter to the directors in London, "how ripe they are for the reception of the gospel, you would sell the very gods out of your museum if it were necessary, to carry the glad tidings of salvation to those now sitting in darkness."

Such was also the spirit of G. F. Jones as he contemplated what might be accomplished with a deep-sea-going vessel to reach out to the other islands in the Solomons and away beyond to the New Heb-

rides, lying a little farther away to the north-west.

It was about the middle of the year 1916 that Pastor and Mrs. Jones were advised of a council to be held at the head office in Sydney at which they would be welcome if they felt their work could be so arranged. This would also give them a little respite from the debilitating effects of the humidity of the tropics and the consequent attacks of fever. They accepted the invitation, and in the invigorating climate of Sydney quickly regained all their old vigour. This was demonstrated by the way they told their story as they visited among the churches of Sydney.

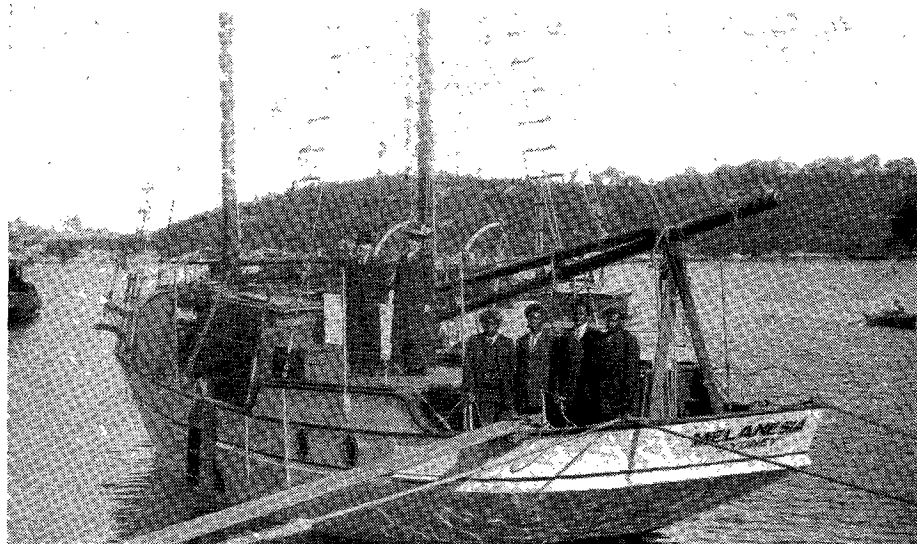
Late in June the annual council was held, with Captain Jones among the delegates. His presentation of the needs of his field was so impressive that on August 2 the following action was taken concerning the newly organized Melanesian Mission field: "Voted, that G. F. Jones be superintendent of the Melanesian Mission and that a seagoing boat be purchased and fitted out at an approximate cost of £2,000, to be at the disposal of the superintendent to all parts of the field independent of the established trade routes. That the raising of funds for the purchase of this sea-going vessel for the Melanesian Mission be undertaken by the Missionary Volunteer Department. That our young people be encouraged to raise the funds for the boat by engaging in the sale of magazines, devoting the whole of the profits toward this objective."

As might be expected, this proposal was taken up with great enthusiasm, especially as each one who contributed five shillings to the fund (\$1.25) became a shareholder. An edition of twenty thousand "Morning Watch Calendar" was soon all sold. Other literature used included an enlarged edition of the monthly magazine "Life and Health."

The then leader of the MV Department of the Australasian Union Conference, Pastor Frank Knight, travelled throughout Australia and New Zealand promoting the proposal. The response was most encouraging, and the amount was soon raised. Pastor C. H. Watson, the division president at the time, had Captain Jones visit a reputable shipbuilding firm in Sydney and place before their draftsmen



Sister Arlie McDougall, who has recently taken up her service at the Hatzfeld Hansenide Colony.



An old picture of the "Melanesia," showing Pastor and Mrs. Jones on board, with their faithful crew.

his idea of the size of the vessel required, and her appointments.

Before the building of the vessel was completed four Solomon Islands natives were brought to Sydney by steamer to help in sailing the vessel to the islands. These fine stalwarts were from among the recent converts to the mission. They had already had some experience with Captain Jones aboard the "Advent Herald." While in Sydney they had opportunity to visit and address several of our churches, and their message profoundly impressed their hearers, especially as they sang together the plaintive message of the hymn, "Send the Light, the Blessed Gospel Light."

The completion of the new ship for mission work created considerable public interest. Her chief dimensions were: Length, sixty feet, 8 inches; beam, fifteen and a half feet; depth, seven feet; ketch rigged (two masts). She was fitted with a fifty-horsepower engine, giving her a speed of eight or nine knots per hour. There was accommodation for twenty-two persons, including the crew.

The providing of the necessary funds for this ship for the Joneses not only found a ready response in the hearts of our people in Australia but also in the hearts of the missionaries in other island fields. One wrote to his union conference treasurer: "We would like the privilege of making a small donation towards the cost of the new Melanesian Mission ship, so will you please debit our account with the sum of £5 (\$20) and credit the Melanesian boat fund."

Just three years after Captain and Mrs. Jones had set out on their new venture to the Solomon Islands, taking with them their thirty-two-foot launch, they prepared to sail again for the same field, this time in a vessel twice the size, and navigated by the mariner missionary himself right from the port of Sydney.

June 3, 1917, was the day appointed for the dedication of the "Melanesia" at Berry's Bay in Sydney Harbour. Some 500 people met to witness this happy event

under very pleasant weather conditions. Some speeches were made, and then Pastor A. W. Anderson offered the dedicatory prayer. Sister Jones christened the ship "Melanesia," which means "Island of the dark-skinned people," and from the mast-head broke the house flag, the emblem of a white dove with a green olive branch in its beak on a blue background, under the large letters A.U.C. (An abbreviation of Australasian Union Conference).

Sailing from Sydney

When all preparations were complete and sailing formalities concluded, the ship cleared the Sydney Heads about 2.30, Monday, July 2, 1917, farewelled by the waving handkerchiefs of friends and spectators on other vessels and along the shores. Aboard were ten persons: Pastor and Mrs. Jones; W. Fairfoul, mate; D. Woolston, engineer; J. C. Radley, boat-swain; R. H. Tutty, a missionary designate; and Lokete, Varani, Londi, and Kioto as crew.

Strong head winds and heavy seas pounded the little ship as she made her way north, and the party took shelter for a few days at Brisbane, some 500 miles north of Sydney, where fresh supplies of water and food were taken aboard. This also gave our constituency in that city a good opportunity to visit the ship for which the MV members had worked so enthusiastically.

Some ten days later the ship reached Tulagi in the Solomon Islands. From this port Captain Jones sent back word of a safe voyage in spite of the fact that the course lay through the sunken reefs, where the engine had to be engaged to keep her on course.

"The evening before reaching port," Pastor Jones reported, "there was a beautiful display of phosphorus, so we who go down to the sea in ships to do business in great waters are privileged to see the works of the Lord and His wonders in the deep." Mrs. Jones added a few words, saying, "Our white crew were en-

tranced with the beauties of the tropical isles lying in the blue sea. We sailed along merrily, and the wrinkles soon passed away from our weatherbeaten faces. On an island an hour's sailing ahead we sighted a white speck. Yes, it was our new mission station on the island of Telina, in the Marovo Lagoon. No one had seemed to notice our coming in, although they had watched the entrance many days for the arrival of the 'Melanesia.' When they heard our siren the people shouted 'Sail-Ho' and ran to the jetty, laughing and crying with excitement. We dropped our anchor in thankfulness, and enjoyed the rest of the day with our island friends. The following day was the Sabbath, when we enjoyed a blessed time together."

A busy programme lay ahead of the captain and his crew. The work had advanced: hundreds of people were uniting with the mission. On Redova a new church was being completed, and a message from another part of the island was sent in to intercept Pastor Jones. It was written by a chief who said, "I want you to send me a missionary." He had already erected a church building.

Writing of this experience, Pastor Jones said, "Of course, the opening up of a new mission station always brings me much joy. On our first pioneering trip in the Solomons when Mrs. Jones and I were sailing anywhere to find natives who would receive us, this tribe on Redova was the very first people we visited, and they were almost persuaded to have our mission but were suspicious, afraid, and undecided, so we left them. Just two years later at their pressing invitation I visited them again and oh, they were so changed. They were so desirous that I should stay and be their missionary. Now more than a whole year has passed, but we still haven't sent them a missionary. We are much too slow in sending help to the poor darkened heathen of Melanesia."

After a few busy weeks visiting around the mission in the Solomons and leaving Brother Tutty to man one of the new stations, the "Melanesia" sailed for the New Hebrides. There was great excitement on Atchin Island, off the heathen coast of Malekula, when this trim, white-painted vessel with sails set arrived at the mission station. I was stationed there at the time. My wife recognized the ship through the field glasses and gave the signal, to which our native people responded in one loud shout, "Sail-ho, 'Melanesia,'" for by that time the name on her bow was decipherable.

We brought in our only other mission family in the group, the late Brother Norman Wiles and his wife, and enjoyed to the full a week of happy association and mission council, highlighted by the experiences of these veteran missionaries with their years of successful work. This spotlessly clean ship with her transformed native crew with jet-black skins and flashing white teeth, made a profound impression on Europeans and natives alike wherever they went.

(Continued next week)

—*Review and Herald*, June 18, 1959.

How to Identify Adventist Publications

A chapter from the new book, "Questions People Have Asked Me," by PASTOR F. D. NICHOL, editor of the "Review and Herald."

Now and then brethren send to me leaflets or other printed or mimeographed materials they have received that critically discuss certain doctrines or policies or standards of the church. They wish to know: **Is the author of such material a Seventh-day Adventist? And how can we know when a piece of printed matter correctly presents Adventist teachings?**

The answer to the first question cannot always be given simply in Yes or No form. Some holding membership in the Adventist Church devote their time, energy, and resources to attacking it. But they belong in name only, not in spirit. When they joined the church they solemnly affirmed their belief in its doctrines and covenanted to be obedient to its standards and its government. Without such a declaration of belief and obedience they would never have been voted into church fellowship. Admittance into the church rests, not upon a candidate's expression of a vague, sentimental interest in things heavenly, but upon a specific declaration of belief in certain truths that directly and constantly affect the lives of all who affirm them.

The member who turns against what he once devoutly affirmed when he sought membership, most certainly beclouds his title to membership. He is no longer a church member in spirit. And almost invariably his body finally follows his spirit outside the pale of the church, so that his name no longer appears on the records. But that last step is only the outward evidence of something that had really taken place in his heart at an earlier time.

There is another class who write strange, critical things against the Advent Movement. They are people who have been disfellowshipped for years, and for the very reason that they attacked some distinctive feature, or teaching, of the church! Such persons often use the name Seventh-day Adventist in their propaganda literature in a way to convey to the ordinary reader the impression that they are still members of the church. At best their methods are questionable; at worst, plainly dishonest. If the writer of a piece of literature does not wish to state his connections, religious, political, or otherwise, that is his privilege. But it is not his privilege within the bounds of common honesty to write in such a way as to convey to his readers the idea that he belongs to a certain organization unless he really does.

Probably we might be justified in feeling flattered that some who attack the church still seek to pose as Seventh-day Adventists. This movement must have built up a good reputation through the years to make the name a thing to be desired.

Sometimes those who have gone from us use the words "Seventh-day Adventist" prominently on their literature, but precede or follow these words with a qualifying adjective, often in small type, that is

supposed to reveal honestly the distinction between them and us. But we would ask such persons a question: Suppose you and your fathers before you had spent a century in a business building up the name of a particular product, until that name conveyed one distinct idea to all who saw it. Then suppose that a few dissatisfied workers in your establishment left you and began to advertise a competing product under the same familiar name, merely adding a qualifying word like "new" or "improved." Would you feel that their use of that century-old name, for the obvious purpose of catching and favourably impressing old customers, was an honourable use? I think you would probably go to the courts and seek to restrain them from the use of the name. You would have good business precedent for so doing, and the chances are large that you would win in the courts.

Now, how is it any more honourable to take the century-old name, "Seventh-day Adventist," which rightly belongs to a well-defined organization and stands for equally well-defined beliefs and standards, and merely add to it some such word as "New" or "Reformed"? I think the answer to that question is evident to all who believe in common honesty.

I do not question the right of any man to leave our ranks or his equal right to freedom of pen and voice to oppose us. I am firmly committed to a view of religious liberty that assures him such rights. But I do not agree that he has a right to carry on his opposition in deceptive fashion, and with such a use of the words "Seventh-day Adventist," that good members of the church need to write to inquire whether the literature is Seventh-day Adventist or not. A good cause needs no such deceitful aids to advance it, certainly not a cause that poses as a "reform."

Let us look directly, now, at the matter of our Adventist publications in contrast to pseudo-Adventist literature. There is nothing more vital to the stability of the Advent Movement than its doctrines. If they are tainted so also is the movement. If they are undermined, so also is the movement. That is why the church takes such pains to see that its publications are correctly edited. All our publishing houses of any size have special committees that read manuscripts that have been submitted for books, booklets, or pamphlets. The editors of our major religious journals are almost invariably ordained ministers, to ensure that the material printed will be in accordance with the beliefs that the journals were founded to promote. The leaders of the denomination, in setting up these publishing policies, are simply seeking to discharge their responsibility to provide the members with literature that is in harmony with the doctrines and standards of the church.

But how can we be sure that the piece of literature that comes to us in the mail,

or that someone may give to us has been produced in one of our denominational publishing houses, and thus truly expresses Adventist views? Fortunately there is a clear answer that can be given. Such literature always bears the imprint of the house that published it. Our members, no matter in what division of the world field they may be, should know the name of the publishing house that provides the church's literature in that area. In most divisions there is only one house. In the North American Division there are four, as follows:

Review and Herald Publishing Association
Takoma Park, Washington, 12, D.C.
Pacific Press Publishing Association
Mountain View, California
Southern Publishing Association
Nashville 8, Tennessee
Kingsway Press,
Oshawa, Ontario, Canada

[In Australasia the only publishing house is the Signs Publishing Company, Warburton.—Editor "Record."]

Occasionally a conference or an Adventist institution may print and send out a tract or paper. But in such instances the name of the conference or institution will be found on the printed matter or in an accompanying letter. Thus our members need have no uncertainty as to whether a piece of literature coming through the mail is bona-fide Adventist and reflects soundly the teachings, policies, and standards of the church.

A piece of ostensibly Adventist literature coming to your home with no identification on it, or with a name and address on it not that of a denominational publishing house, or conference office, or Adventist institution, is properly suspect. And the suspicion is only heightened if such a piece of literature prominently displays a statement like this: "Published in the interest of Seventh-day Adventists." That is **not** the way genuine Adventist literature is sent forth. Such a statement would be superfluous if the literature were coming from one of our publishing houses or other unit of the church. In fact, I can say without hesitation that one way our members can be sure that tracts and booklets coming to them are **not** genuinely Adventist is if they display a line like this: "Published in the interest of Seventh-day Adventists."

It is true that occasionally some devout, doctrinally sound, and loyal church member has privately printed a tract and sent it out more or less generally. And doubtless some good has resulted. But all things considered, I think the harm has generally outweighed the good. And that is more true today than ever before. Such persons should remember that the general effect of this independent printing is to confuse the minds of the members. They are not quite sure as to the dependability of what they read, for it bears no other identification than the name of the author. And if, having read it, they find it is sound doctrine, they are put off their guard when another piece of privately printed literature comes to them. But the second piece may contain subtle heresy.

An Important Resolution

Let me call the attention of all our members to an action that was taken by the Autumn Council of the General Conference in 1949, entitled "Independent Publications." It reads as follows:

"With the growing perils of these last days it is becoming increasingly important that the literature issued in connection with the activities of the denomination should receive the most careful editing by competent persons, and the approval of some regularly constituted denominational authority.

"In order to accomplish this:

"1. We consider it pre-eminently essential to maintain the most thorough organization of our denominational activities, in order that a proper balance may be secured and maintained in all our departments of church work, and that our denominational teaching and standards may be safeguarded.

"2. Every individual who prepares manuscript for publication in the form of tracts, pamphlets, or books for general distribution through our Book and Bible Houses or other denominational channels shall submit the manuscript to a regular denominational book committee for criticism, endorsement, and final decision as to publication.

"3. The foregoing regulation shall not be interpreted as applying to unbound mimeographed sermons prepared by our evangelists for free distribution or to radio sermons offered free to listeners.

"4. Our Book and Bible Houses and churches shall carry in stock and promote the circulation of only those books, pamphlets, tracts, periodicals, and magazines which are regularly printed under denominational direction or are furnished through our publishing houses.

"5. Our publishing houses and branches should not purchase or carry in stock books dealing with any phase of the third angel's message which are published by individuals on their own responsibility, and which are produced and promoted independently by individuals or by non-Seventh-day Adventist publishers, except as hereinafter specified.

"a. All orders received for such publications shall be referred to the publisher and promoter of the same.

"b. It is inadvisable to promote the circulation of such literature or give it an apparent standing or approval through reading notices, advertisements, or by listing in catalogues.

"c. Union and local conferences shall co-operate in a united effort to curtail the publication of independent literature by labourers in conference employ.

"6. Books approved by reading course committees, and such other valuable books, not of a competitive character, as have been approved by a denominational book committee, shall be handled and promoted in the same manner as are denominational publications. It is understood that reading course books not published by the denomination are to be stocked and promoted only during the life

of the course or courses of which they are a part or as long as the stock is carried by the publishing houses.

"7. College printing plants should confine their work to local and special job printing, and they should not enter the field of our regular denominational publishing unless counselled to do so by the General Conference Publishing Department.

"8. The reprinting, in tract or other form, of chapters or portions of chapters from our standard denominational works, should be definitely discouraged. Such a course is an infringement of copyright, which cannot be permitted.

"9. We appeal to all our denominational employees, sustentation beneficiaries, and membership to stand loyally by our denominational publishing policies in the matter of publication and circulation of our regularly approved literature.

"10. Editors of our union papers are asked to keep the columns of their pages free from advertisements intended to promote the circulation of unauthorized literature.

"11. It shall be understood that these recommendations shall not restrict the publication of promotional or special literature on authorization of any union committee for free distribution among church members within its own territory."

In the light of this resolution surely no genuine Seventh-day Adventist can permit himself privately to print and circulate tracts, pamphlets, books, or papers, and thus bring perplexity to our conferences and possibly confusion to the minds of our members. At best such a procedure is costly. The money would go much farther if used to purchase literature from our approved publishing houses. At worst the procedure provides a screen behind which every variety of apostate may send his productions into the homes of our people.

We live in a day when deceptions are abroad, deceptions so subtle that if possible they would deceive the very elect.

Before we either read or circulate, we should look for the identifying mark that the literature is a product of the Seventh-day Adventist Church.

Let us take our Seventh-day Adventism straight and unqualified. Mrs. White, whom most offshoots so fervently quote, knew nothing of a new wing of the church. When she used the name Seventh-day Adventist she meant what we have always meant. True, she spoke of "reformed" and "transformed" and "translated" Seventh-day Adventists. Throughout the seventy years of her writings she held these key words before the church. But never did she suggest that these words would come true as a result of turning away from a divinely constituted movement, whose clearly defined government had come down through the years. On the contrary she called for unity and loyalty, an even greater pressing together.

The doctrines of the movement are true, its government was given to us of Heaven, its standards rest on the Bible, and its world work fulfils the prophetic description. There is no question that the movement is true. The only question is: Will we be true to the movement?

The Power Promised

ELLEN G. WHITE

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal.

He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts.

Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel.

It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.

What was the result of the outpouring of the Spirit upon the day of Pentecost? —The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price.

Those who had been the bitterest opponents of the gospel became its champions. . . . Every Christian saw in his

The Alabaster Box

EDNA ROGERS

*Hast thou an alabaster box
Of ointment sweet and rare,
That thou hast treasured to thy heart
With tender, zealous care?*

*And wilt thou come some future day
When he thou lovest best
Has fallen 'neath life's heavy load,
And laid him down to rest?*

*And wilt thou bring that precious box
And shed its rich perfume
With sighs and tears of sad regret
Within that death-hushed room?*

*Ah! no; like Mary bring it now,
And break the seal apart,
And shed its fragrance all around
To cheer the fainting heart.*

brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labour for the enlargement of His kingdom.

"With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them." Acts 4: 33. Under their labours there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy.

Hundreds proclaimed the message, "The kingdom of God is at hand!" They could not be restrained or intimidated by threatenings. The Lord spoke through them; and wherever they went, the sick were healed and the poor had the gospel preached to them.

So mightily can God work when men give themselves up to the control of His Spirit.

To us today, as verily as to the first disciples, the promise of the Spirit belongs.

God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation.

At this very hour His Spirit and His grace are for all who need them and will take Him at His word.—"Testimonies," Vol. VIII, pages 19, 20.

You Can Write Your Own Health Insurance Policy

One does not need a college degree to follow a diet programme to maintain good health. There are just two rules to remember: (1) Eat a whole variety of natural foods and (2) eat the amount to maintain an ideal weight.

In this age of machines and stress, the requirement for calories in general is much less than it was for our hard-working forefathers; yet requirements for many nutrients such as vitamins, minerals, and protein is almost as great for persons doing light work. Consequently, there is need for foods of high nutritive quality—foods high in vitamins and minerals and low in calories, such as fruits, whole grains, and vegetables.

It is estimated, however, that over 55 per cent of the calories in the American diet are obtained from foods low in vitamins, minerals, and protein. Often a desert will make up over 50 per cent of the calories for a meal, usually of highly refined foods. A serving of apple pie, for instance, would be 350-400 calories, over 80 per cent refined. An increase of calories without an increase in vitamins and minerals will lead to a lowered state of health.

Three Culprits

Watch for* the three main culprits—sugar, shortening, and white flour. Hot cakes with syrup and butter have 1,000 calories, 100 per cent refined; spaghetti

and French bread (garlic), probably over 95 per cent refined. Other foods in the same category are cookies, doughnuts, pastries in general, biscuits, gravies, sweet puddings, jellies, candy, pop, mayonnaise, etc.

Refined diets are expensive in health and money. Let's look at a few of the effects of the refined diet on the American people.

1. Low roughage tends to constipation. \$100,000,000 a year is spent to combat constipation.

2. A highly refined diet favours the spending of 250,000,000 dollars a year for vitamin pills—a poor substitute for food at best, and a dangerous one in some cases. Too great an intake of vitamins A and D may cause toxicity.

3. Too many refined calories tend to dilute the diet and to rob the body stores of vitamins and minerals (the more calories, the more vitamins and minerals needed). Dietary imbalances result, which tempt to habitual over-eating. True satiety is not reached by simply filling the stomach with food. If nutritional needs are not met, the desire for food persists.

The concentration of fats and sugars also leads to over-eating. For example, fifteen ears of corn would have to be eaten to obtain as much corn oil as one tablespoonful of concentrated corn oil or shortening. Dr. L. N. Katz of the University of Chicago estimates that over one half of the people now living will die of atherosclerosis which may be caused largely from eating a highly refined diet.

4. America's most costly disease (the million dollar disease) is dental caries, or decay, and is closely associated with a poor diet.

A highly refined diet must bear the blame for most of the present nutritional inadequacies. To meet the requirements in vitamins and minerals needed to accompany the high-calorie, refined diet would mean that one must eat daily 1.5 pounds of fruit, 1.5 pounds of potatoes, 2 pounds of other vegetables, and 1.5 quarts of milk—an impossible bulk.

No Manna Today

It is important to eat a wide variety of foods. No one food alone is manna for our times. If only milk were consumed, anaemia would result from iron deficiency; if only whole wheat, there would be a vitamin A deficiency; if only soybeans, a B₂ deficiency, etc. Learn to enjoy a variety of foods in unrefined form.

Diet improvement should be progressive, not revolutionary. Abrupt change is discouraging. Eating a wide variety of

natural foods insures adequate intake of known essentials and also of unknown ones yet to be discovered. Fruits, grains, and vegetables, prepared in a simple way, make, with milk, the most healthful diet. They impart nourishment to the body and give a power of endurance and a vigour of intellect that are not produced by a stimulating diet.—"Chopleter"—The magazine of Worthington Foods News and Views, January, 1959.

"Understandest Thou What Thou Readest?"

F. G. CLIFFORD

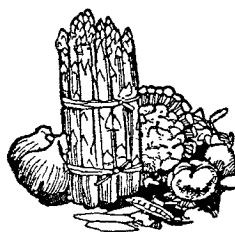
President, Australasian Division

This question asked of the Ethiopian eunuch by Philip the evangelist could be a well-nigh universal question. So many read the Bible without understanding. Many others know little and desire to know more. All sincere Christians are ever searching for a fuller understanding of the words that make wise unto salvation.

The first aid to the understanding is the Holy Spirit. The Spirit takes the deep things of God and reveals them unto us. He will guide into all truth. He illuminates the darkened mind, and directs the thoughts that are ready to respond to His direction.

Another aid to the understanding of the Word is found in listening to the exposition of the Bible by the preacher moved of God. The Bible records many experiences when understanding was brought through the preaching of the gospel. One of the memorable commands of our Lord to the apostles was to go into all the world and preach the gospel to every creature. These apostles were commissioned by Christ Himself. Following His ascension the church assumed the responsibility of appointing and sending forth preachers of the Word. These went forth with the blessing and approval of the church. In this way the church was guarded from self-appointed teachers who frequently sought to draw away disciples after them, or to teach not according to truth. Even so in this our day the church appoints its teachers that the flock may be instructed and protected.

Another aid to the understanding of the Word that should not be forgotten is that of good literature. Foremost in this class are the writings of the Spirit of prophecy. Here is source material of great spiritual value. To obtain its assistance we should procure and study the writings for ourselves. It is not wise or profitable to follow a line of thought drawn up by some individual who claims the support of the Spirit of prophecy by giving few or many quotations from the writings. The quotations may or may not be in their proper setting. Even in Bible study, verses taken out of their context are used to seemingly support many errors. With the Bible and the Spirit of prophecy we would do well to check carefully the context from the original sources before changing our opinion regarding any point that claims our attention.



Then there are books of history, of customs, of geography, dictionaries, concordances, doctrinal treatises, and almost endless accounts of this or that point of faith conveyed in book or periodical, tract or manuscript form. In this field the searcher for truth will have to exercise great discretion. He must sift the chaff from the wheat. He must bring all to the test of the law and the testimony.

To assist our people in the field of aids to Bible study, the remnant church early received instruction to print and publish. This instruction has been faithfully followed until at the present time we have forty-three publishing houses engaged solely in the production of worthwhile literature, representative of the truth which we hold.

Through the years some who have failed to obtain the approval of the church for their writings have endeavoured to reach our people through this medium of the printed page. Their doctrinal positions have usually been unsound. They have sought to teach disputed points of minor import which, if contended for, only bring confusion and destroy the bonds of Christian unity and love. Our people can be assured that any worthwhile literature that presents the message of God for this hour will always be made available by our publishing houses and book depositories.

How thankful we can be for all of these aids to assist us in understanding the words of truth! Through them God is preparing His people to stand in witness to His saving grace and eternal truth.

Indigestion

T. R. FLAIZ, M.D.

Indigestion—who hasn't had it! How many otherwise pleasant trips have been ruined by those uncomfortable attacks! How many engagements, parties, dinners, and other social events have been wrecked by acute attacks! How many weeks, months, or perhaps years some have suffered with the more protracted forms of digestive disorder!

On radio and TV we are constantly being reminded of the easy ways to deal with those upset-stomach conditions resulting from dietary indiscretion. And how accurately this describes the most common cause of indigestion—dietary indiscretion! Dietary indiscretion may refer to occasional or rare overindulgence, or it may refer to a habitual practice that has now resulted in a progressively chronic discomfort, perhaps even grave illness.

Dietary indiscretion may well be charged, in the great majority of cases of indigestion of all kinds. It may be a simple upset stomach, or it may be a more acute attack, with vomiting and diarrhoea.

This problem is of so nearly universal interest that we would do well to look into the more important aspects of the question. Let us look first at the digestive mechanism and the process that takes place as digestion advances. Food is received into the mouth as liquid, as solid, or as semi-solid. If solid or partially so, it is ground and mixed with a very mild digestive juice called ptyalin, which acts on the carbohydrates of the food. This process is referred to as mastication, and it is the first, and a very important, step in the digestion of food. If the food is swallowed whole or in large pieces, none of the digestive juices can act quickly or effectively on the food particles. This failure to chew the food well may therefore result in a slowing of the digestion throughout the entire journey of the food.

Food passes from the mouth into the stomach, which is like an elastic bag capable of contracting to about the size of a hand and of stretching to contain a sub-

stantial quantity of food and drink. In the stomach the food, principally the protein, is acted upon by the hydrochloric acid and the pepsin of the gastric juice. From here a contracting wavelike movement of the stomach forces the food along into the intestines, where it is attacked by the pancreatic juice and the bile, the latter coming from the liver for the digestion of fat.

Starting in the intestine and continuing throughout its length, water, with its solution of digested food elements, is taken by the blood-vessels into the blood stream and is stored or used for immediate body needs.

The normal digestive machinery is designed to handle effectively only a certain amount of food. The actual capacity to digest varies in people. Some people inherit a better or more adequate digestive apparatus than others. This difference must be accepted and allowed for by those who seem to be less favoured. These differences may be in the total food capacity of the stomach; or they may be in the ability to handle certain types of food, as perhaps coarse vegetables, the sugars, starches, cereals, and certain kinds of fruit; or the limitation may be in the digestion of fats.

Acute indigestion may result from a number of indiscretions. Short episodes of indigestion are usually caused by one of the following dietetic indiscretions: (1) eating too much; (2) eating hastily, without proper mastication; (3) eating at intemperate times, too often, or late at night; (4) eating too much of some particular food, such as ice-cream, rich desserts, confections, or fried food; (5) eating between regular meals.

Under the first category—eating too much—just what is it that causes the digestive disturbance? The stomach, like

any processing machinery, is built to handle a certain work load. The digestive juices of the stomach can care for just so much. Peristalsis (the wave-like constriction that mixes and pushes the food along) functions best when the stomach is not stretched too tight. This organ is designed so it will not allow food to pass into the intestine until its special digestive process has been accomplished. If the food quantity is excessive or if the normal process of digestion is unduly delayed, there is set up a process of fermentation.

This will be better understood when you remember that food is held in the stomach undigested at a temperature of nearly 100° in the shade, making a perfect environment for bacteria to multiply rapidly. Some of these bacteria produce fermentation. Some of them may be toxin producers. With this additional insult the stomach may respond with a painful "tummy ache" for its owner. There may be nausea accompanying the pain and the stomach may decide that quickly getting rid of the meal may be the happiest way out. More often, however, the irritation is not quite so serious, and the discomfort is relieved by one of the much-advertised remedies warranted to cure acid indigestion.

The mechanics involved in the second category—eating hastily—is comparable to the first in this way: When eating a meal rapidly, the food is not ground up and finely divided into the smallest possible particles, as it is in good mastication. The result is that digestion in the stomach takes a longer time than usual and the same fermentation and related irritating processes result. Again there is moderate to severe discomfort, which, as in the case of overeating, may be relieved by some neutralizing medication.

Under the third cause of indigestion, the process is related. The stomach has received a meal and while doing a good job of digesting it, and perhaps about ready to pass the partly digested food on into the intestine, in tumbles a chilling milkshake, a dish of ice-cream, or perhaps a poorly masticated batch of potato chips or a sandwich. This interruption retards digestion. The milk, cream, and sugar are a good medium for the growth of fermenting bacteria. Irritating substances are produced and the end result is a painful, aching stomach. The stomach should have time not only to complete digestion of the meal before further food is introduced but also to have a reasonable period of rest between meals.

The fourth and fifth causes of indigestion mentioned above—eating intemperately of some specific food and irregularity of the eating programme—bring about their disturbing effects by much the same process as already explained.

If you are a frequent sufferer from acute episodes of indigestion, check up on your dietary indiscretions and determine whether the temporary pleasure you receive justifies the uncomfortable and possibly ultimately dangerous results.

—"Review and Herald,"
May 14, 1959.

Well - arranged time is the surest
mark of a well-arranged mind.

What's Wrong with Gambling?

SHOULD CHRISTIANS TAKE PART IN IT?

ROBERT H. STEPHENS

The Protestant church has always taken a forthright stand against gambling in any form. Yet it may have erred in not making clear why it is opposed to gambling. "What's wrong with gambling?" people ask, and I'm afraid hundreds of church people ask that question, too. Let us assume that they honestly want to follow Christ, but that they honestly cannot see why the Protestant church should make so much fuss about gambling.

"If other countries can reap tax benefits from it, why should not our country? If people get a little fun and excitement out of it, why must the church oppose it?" These are fair questions if honestly asked, and the church has an obligation to make crystal clear what is wrong with gambling. That obligation I am attempting to fulfil.

The church doesn't oppose the practice for the sake of being cantankerous. She is alert to gambling's cancerous effect on human personality and government. Moreover, the church must judge everything by the mind and Spirit of Christ. It must look for guidance to the Man hanging on the cross, and not to the men gambling at the foot of the cross.

"But," someone says, "everyone gambles. It is as universal as eating and sleeping." No, that is not true. Everyone does not gamble. Furthermore, morality is not a matter of majority votes. Right and wrong are not ultimately determined by the ballot box. If they were, then the Old Testament prophets were always a lone minority. On the same basis Jesus would be wrong, for the majority voted, "Crucify Him," and sent Him to the cross.

Life Is a Gamble

"But," someone says, "all life is a gamble. Marriage is a gamble. Business is a gamble. Crossing the street is a gamble." To which the answer is, "No, that is definitely not true." Life has its risks. That is what makes life an adventure. But the intelligent person reduces the risk to a minimum, while the gambler isolates it and emphasizes it as the main thing. A business man must take risks, but he reduces them to a minimum by watching his inventories, checking his accounts, feeling the pulse of public wants, studying the market, and following a host of other procedures that come under business skill. The successful man reduces risk to a minimum.

So it is with marriage. There are always certain risks involved even when two people plan and pray, look ahead and look around, doing their best to reduce risk to a minimum. It is like crossing the street. If I come to the kerb, close my eyes, and plunge blindly across, that is a gamble. But if I come to the kerb, look in both directions, and cross when it seems safe, I still run risks, but it is no gamble.

Undermines Good Government

Always and inevitably gambling undermines good government. You can't keep gambling clean. It attracts the worst elements, who have little respect for law and few scruples about honest government.

It corrupts clean sport. Football, boxing, baseball, and racing have constantly to fight against the corrupting influence of the gamblers.

It destroys brotherhood by denying the unselfish spirit of brotherhood—my gain means your loss.

It is the enemy of good government, good business, good sport, good homes, and good character. Gambling is a sin against society.

We are made for adventure. There is something deep within us that dares us to risk all for great causes. Washington risked his all when he took command of the tattered battalions of rebels in the Continental Army. Yet the great general once said, "Gambling is the child of avarice, the brother of iniquity, and the father of mischief." Edison risked his reputation when he dared to say he could light up New York City with his little glass bulbs.

This glorious capacity of the human spirit to risk and hazard all for some great good has brought untold blessings to the world. Go down the list of the saints and martyrs who gladly risked their all, not to blight this world for a paltry bit of selfish gain, but to bless this world by living and dying for a great cause.

Gambling takes this noble spirit, vulgarizes it, exploits it, and spends it on the turn of a card, the fall of the dice, or the running of a horse. It gives nothing, but grabs all it can get for nothing. It adds nothing to life, but eats like cancer at the good in life. It winks at crookedness, laughs at the most sacred obligations to home and to God. It gets into the blood like a fever and into the brain like a fiend until the confirmed gambler will lie and rob and kill, if necessary to satisfy this urge.

Gambling makes a man a parasite. It sets him seeking something for nothing. It makes him glad if he wins, though his winning ruins his neighbour. It makes him substitute luck for work, chance for

industry. It makes him scheme to win success by chance, rather than earn it by ability. It makes him a thief, taking something for nothing, getting something without giving a fair exchange.

Moreover, it makes a man a fool. A man is a fool who backs a horse with only a 75 to 1 chance of winning. No one ever wins. Mathematics and statistics prove it. No one ever wins except the professionals who promote it—and they don't gamble. They have it so set up that their gain is a sure thing. When a person buys a ticket in the Irish Sweepstakes the chances are 137,043 to 1 against him. Now isn't a man a fool to get involved in that?

"But," you ask, "what's wrong if a man buys a ticket just for the fun of it, without getting deeply involved in it?" It is this easy acquiescence of good people in bad things that puts millions into the pockets of the racketeers and throws around them the false cloak of respectability. Do you know a single character that has been improved by gambling? Do you know anyone who has been made a better husband, father, friend, worker, or citizen by it? Dare we then give it our easygoing and unthinking support? Have we become so spiritually dull and ethically insensitive that we no longer have any principles for which we will live and die?

Gambling Is a Sin Against God

Make no mistake about that. Anything that hurts God's children, hurts God. Anything that hurts God's world hurts God. Anything that breaks God's law hurts God. And gambling hurts God's children, hurts God's world, and breaks God's law. Repeat the Ten Commandments, and see how many gambling violates.

Our God is a God of law and love. His universe is organized and ruled by immutable order. It is purposeful and dependable because God is like that. Gambling worships the gods of luck, and laughs at the God of law. Gambling serves the gods of greed, and turns its back on a God who "so loved the world, that He gave His only begotten Son."

So inevitably we come to Christ, as we must. What does He think about gambling? Here we face the cross. Look at Him there, nails pinning His hands to the crossbar, spikes riveting His feet to the beam, thorns biting into His forehead, blood oozing from His wounds, and flies buzzing about His head, while the agony eats like fever and the thirst burns like fire. Look at Him, the Son of God, the Master of men, giving His all in selfless sacrifice. Take a long, long look.

Then look again, at the foot of the cross, at the men who nailed Him there. They couldn't help it. They were under orders. They bore Him no ill-will. They were just utterly indifferent. It was a job to be done and they did it. And now, at the foot of the cross . . . they gamble . . . for His robe. Inevitably it comes to this: Where do you stand? With the Man upon the cross, or with the men at the foot of the cross?—"Signs of the Times," South Africa, June, 1959.



SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath
School Department

For Sabbath, September 12, 1959

(Please preserve for reference.)



GOD'S CONSUMING GLORY

Glory is an interesting word from the point of view of both derivation and usage. "The Hebrew word which corresponds to glory implied originally the idea of weight or mass." (J. J. Von Allmen ed., "Vocabulary of the Bible," page 137.) Compare Paul's expression in 2 Cor. 4:17: an "eternal weight of glory." In secular usage it became synonymous with riches and property: "Jacob hath . . . gotten all this glory" (Gen. 31:1; compare Isa. 10:3). In Gen. 45:13 it means honour, greatness, splendour—"Tell my father of all my glory in Egypt."

The great theocentric idea of the Bible is seen in the phrase "the glory of the Lord," used in many forms with many meanings. God acts for His own glory. The Exodus was "wrought for My name's sake" (Eze. 20:9, 14; 36:21-23). "My glory will I not give to another" (Isa. 42:8). The whole of Biblical revelation is for the glory of God.

1. God's Glory in the Heavens

Ps. 19:1-3. "The heavens declare the glory of God." All nature was intended to reveal the glory, power, and wisdom of God. See "Patriarchs and Prophets," pages 48, 599, 600. Even after "the world that God had made was blighted with the curse of sin" ("Patriarchs and Prophets," page 63), nature still spoke of "the perfect works of the great Master Artist," and still "speaks to us of His matchless love." ("Testimonies," Vol. V, page 312.) "The stars also have a message of good cheer for every human being. In those hours that come to all, when the heart is faint and temptation presses sore," we can look up and gain courage and steadfastness "from the stars in their untroubled courses." ("Education," page 115.)

Rev. 5:13. "Blessing, and honour, and glory . . . unto the Lamb for ever and ever." This is one of the "visions of future glory, scenes pictured by the hand of God, and these are dear to His church" ("The Acts of the Apostles," page 601). How the church should love to promote God's glory on earth, by word, deed, and consistent life!

Rev. 15:8. We should note the glory of the places where God reigns, as here in the heavenly temple. In Rev. 21:10, 11, the New Jerusalem is resplendent in glory as of translucent stones.

2. God's Glory Seen on the Earth

Ex. 3:2-6. Moses beside the burning bush in the desert is one of the dramatic Old Testament episodes. He shared the ancient reverence for holy places where God was. (Compare Gen. 28:17). The

unconsumed burning bush turned him aside, and he therefore heard God's urgent "Moses, Moses." Would Moses have heard God's voice, seen that symbolic glory, and received that marvellous commission to "bring forth My people" if he had not been humble, reverent, alert to God's will? "Humility and reverence should characterize the deportment of all who come into the presence of God."—"Patriarchs and Prophets," page 252.

Ex. 19:16-18; 24:16, 17. Moses, now a great leader under God, seems never to have lost his sense of God's presence. Later he referred to the glorious giving of the law in these words: "Ye came near . . . and the mountain burned with fire unto the midst of heaven." (Deut. 4:11, 12.) It is in this connection that Moses referred to the Ten Commandments as "His covenant," thus uniting the moral glory of the Lord with the physical glory surrounding the giving of the immortal ten words.

Ex. 34:29-35. "The skin of his face shone" is one of several expressions in this narrative indicating a physical phenomenon. Paul, in 2 Cor. 3:7-18 spoke of it as "the glory of his countenance," and asks: "Why should not the dispensation of the Spirit be attended with greater splendour?" (R.S.V.). Compare the glory of Christ, of Moses, and Elias on the Mount of Transfiguration (Luke 9:29-31), and on the face of the martyr Stephen (Acts 6:15); and note the permanently restored solar-like glory on the face of the resurrected Jesus. (Rev. 1:16.)

Ex. 40:34, 35. "The glory of the Lord filled the tabernacle." The cloud covered the tent outside, and the ineffable glory appeared inside. These symbols of divine presence had guided them from Succoth (Ex. 13:20-22), and they now fulfilled God's promise: "My presence shall go with thee" (Ex. 33:14). Henceforth this glory signified in a peculiar sense God's presence in the tabernacle. "Above the mercy-seat was the shekinah, the manifestation of the divine presence."—"Patriarchs and Prophets," page 349.

3. The Glory of Christ

Heb. 1:2, 3. "The brightness of His glory," Paul sets forth "glory" most completely in the New Testament in four ways. First, early man could see God's glory. (Rom. 1:21, 23.) Second, sin made God's glory foreign, and often an object of terror to man. (Rom. 3:23; 2 Thess. 1:9.) Third, after the resurrection, man sees the glory of God in the face of Christ. (2 Cor. 3:18; 4:6.) Fourth, after the second advent, when man will neither sin nor die, he will see Christ's glory and be himself

radiant with glory. (1 Cor. 15:43; Phil. 3:21.)

Ps. 50:3. "Fire shall devour before Him;" Matt. 24:27, "as lightning;" Luke 9:26, "in His own glory, and in His Father's, and of the holy angels." In Matt. 16:27 Jesus will come "in the glory of His Father;" chapter 19:28 says He "shall sit in the throne of His glory" (compare chapter 25:31); chapter 24:30 tells us He will come in the clouds "with power and great glory." These and similar predictions are in each of the Gospels. In the fourth Gospel, "glory" is the outstanding attribute of the Son. See John 1:14; 11:4, 40; 13:31; 17:5.

Isa. 25:9. "After the appearance of many false christs (see on Matt. 24:24) and after Satan's masterpiece of deception, his impersonation of Christ ("Great Controversy," page 624), the saints now joyfully acknowledge Him for whom they have waited patiently for so long." (The S.D.A. Bible Commentary, on Isa. 25:9.) "With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, 'Lo, this is our God; we have waited for Him, and He will save us.'" ("Christ's Object Lessons," page 421.) The glory that rejoices the saints is but the flaming fire of judgment to "them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8.

—"Review and Herald,"
May 28, 1959.



**"Blest are the dead, for ever blest,
Who from henceforth in Jesus rest."**

SMITH. Sister Olive May Smith, wife of Mr. Abbotsford Smith of Gisborne, N.Z., passed away in Auckland on June 30, 1959, from the effects of an accident, at the age of fifty-nine years. She suffered much, but bore it all with Christian fortitude. She was the mother of Mrs. F. W. Marr of Manurewa, Roy and John of Gisborne, Gerald of Inglewood, and the late William. Our Sister was baptized by the late Pastor J. Pascoe at Gisborne in 1935. To her dear ones and all mourning friends we extend sympathy and point them to the hope of a happy reunion soon, when our Lord comes to gather His faithful ones home. H. L. Tolhurst.

PEREZ. At his home in Papatoetoe, Auckland, N.Z., Brother Alfred Perez fell asleep in Jesus on July 2, 1959, aged seventy-three years. Brother Perez accepted Christ as his Saviour and just before his death he said to one of his daughters, "There are no good-byes in our family—just good-night." At the funeral service, relations and friends came to honour the memory of a loving husband, father, grandfather, and friend. To his dear wife and children, Mrs. R. P. Brown, Mrs. H. J. Dye, and John, and other mourners present, consoling messages were read from God's Word. We extend sympathy to them and absent mourners, including Mrs. W. L. Kilroy of Wahroonga, to whom he was a much-loved uncle. H. L. Tolhurst.

DYKE. Brother William Glynwyn Dyke made his decision for Christ about a month before his death at his home in Whangarei, N.Z., and rejoiced in the knowledge of sins forgiven. Many sorrowing relatives and friends took comfort from the promises of Scripture which direct us to the blessed hope of Jesus' return and the resurrection morn. Brother Dyke was laid to rest in the Maunu Lawn cemetery, in the care of the One whom he had so lately learned to love and trust.
E. A. Robinson.

MELVILLE. On July 9, 1959, Sister Elizabeth Melville of Eight Mile Plains, Queensland, was called quietly to her rest at the age of eighty-four years. Sister Melville was greatly loved by the members of the local church, where she had faithfully attended for many years. After accepting present truth over fifty years ago, she was ever an inspiration to all who knew her. Each year found her nobly working on the Appeal for Missions. To the relatives and friends who mourn their loss we extend our deepest sympathy and with them look longingly to the day of reunion.
W. A. Baines.

THOMPSON. Amanda Arabella Sedgers was born May 3, 1889, at Tarana, N.S.W., and passed to her rest in Sydney on July 26, 1959. It was following a mission conducted in Lithgow in 1905, led by the late Pastor J. L. McElhany, that Amanda, with her mother and several others, became the foundation members of the Lithgow church. In 1914 Amanda was married to Harold Thompson of Lithgow, and two children were born to this union, the elder, Jean, predeceasing her mother by some two years. As a member of the church for over half a century, Sister Thompson was a bright and shining light, always active in church service. She was also a highly respected citizen, as was evident in the large attendance at the funeral services, in which Pastor M. S. Ball and the writer, who was tent-master in that Lithgow mission of the long ago, were associated. To those who are left to mourn her passing we commend the same blessed hope that our late sister so ardently cherished.
A. G. Stewart.

DAVIS. With saddened hearts many friends gathered in the Warburton church on Friday, July 17, to bid farewell to Brother Leslie Davis, who in the course of his work while checking electric light wires met his death by misadventure on the previous Wednesday afternoon. Brother Davis was born in Corndale near Lismore, N.S.W., on October 12, 1896. He served in the first World War from 1914-1919. In 1927 he was married to Miss Edna England. Brother and Sister Davis and their daughter Joan (now Mrs. R. Reid of Launceston, Tasmania), moved to Cooranbong, and in 1932 Brother Davis joined the staff of the S.H.F. Co. After a short time in constructional work he entered the electrical department. Seven years ago Brother and Sister Davis transferred to Warburton, and he continued in electrical work. Brother Davis was an active church worker, and served as senior deacon in the Warburton church for several years. Following the church service we laid him to rest in the picturesque little cemetery at Lilydale, where he awaits the call of the great Life-giver. Our sincerest sympathy is extended to Sister Davis, Joan, and other sorrowing relatives; but we bid them rejoice in the sure and certain hope of the resurrection at the Saviour's glorious appearing.
Pastors Judd, Piper, and Ulrich.

PRATT. Relief from years of suffering came to Sister Evelyn Pratt of Waitara, Greater Sydney, when she fell asleep in Jesus on June 12, 1959, at the age of sixty-four years. From childhood she had been brought up in the Advent faith and remained loyal and true to Him whom she loved and served. On Sabbath morning, after a service in the chapel and Northern Suburbs cemetery, we laid her to rest in the sure and certain hope of life eternal and glad reunion, when death will no more take from us those who are near and dear to our hearts. To her two sons and daughter-in-law we extend our deepest sympathy.
E. R. Whitehead.

LEE. Brother Frederick Featherstone Lee was suddenly called to rest July 17, 1959. Forty-eight years ago Brother Lee accepted present truth under the labours of Pastor Paap. Now we sorrow for the loss of so faithful and loyal a brother. His timely and inspirational messages on the Sabbath school blackboard were a joy to all who read them. To his wife and children and the many relatives who mourn we extend our sincere sympathy and pray that the same hope which sustained their loved one will comfort them at this time. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
W. A. Baines.

FOR SALE. Vitamin electric juice extractor in good condition for reasonable offer at 41 Austin St., Balwyn, Vic. Tel. WY-3187 evenings.

BRANSTER'S HEALTH FOODS, Parramatta Branch. We require a smart, energetic male or female 25-35 years as a senior shop assistant. Inquiries JB 5476.

WANTED. Middle-aged housekeeper to take charge of country home. Travelling expenses paid for suitable applicant. Further details apply C. H. Griffin, Inaha, Hawera, N.Z.

ACCOMMODATION REQUIRED for young business lady for 2 or 3 months, Sydney area. Perhaps be a companion. Telephone Miss Fitzpatrick, MA 7268, business hours.

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. Faulconbridge, Blue Mountains, small, compact, nearly new home, handy transport, comprising bedroom, lounge, dinette, kitchen, bath-laundry, sun-room 22 x 9, tastefully painted pastels. Frig., washing machine, venetians, floor coverings included, £1,850. Phone Springwood 560.

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, Victoria. Phone 120.

FOR SALE. 4 acres land, with foundations down for 3-bedroom house, room 16ft. x 12ft., closed-in veranda 11ft. x 6ft. completed, bathroom floor down, plans passed by council; close proximity to College, high elevation. For further particulars apply Mrs. I. F. Richardson, care A.M. College, Cooranbong.

TRAINED NURSE, convalescent home experience, 3 children, desires position in Adventist home. Live in. Write J. Slade, 54 Salisbury St., Benalla, Vic.

S.D.A. COUPLE desires to adopt baby girl. Good home assured. All inquiries regarded as strictly confidential. Reply to "Adoption," "Australasian Record," Wahroonga.

WANTED. First-class motor mechanic and/or fitter. Adaptable and capable of general maintenance motor trucks and machinery, including fruit-processing plant. Good pay and conditions. Comfortable house available near church and church school in pleasant country township Southern Tasmania. Apply R. H. Brown, Glen Huon, Tasmania.

TO LET. Comfortable furnished house, 2 bedrooms. Conveniently situated tram, bus, train. Melbourne suburb. For further particulars write Lease, Signs Publishing Co., Warburton, Victoria.

GOOD HOUSE, weatherboard and fibro, 8 rooms. Floor coverings and furnished, electricity and phone. 5 acres freehold land suitable for small crops or tropical fruit-growing. Fowl runs, packing shed, misc. tools. Situated 7 miles from Murwillumbah, N.S.W., lovely scenery and climate. 15 minutes from beach. £1,750. Clarke, 17 The Avenue, Collaroy, N.S.W.

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AUSTRALASIAN RECORD

and Advent World Survey

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Editor - - - - L. C. NADEN

Assoc. Editor - CONSTANCE M. GREIVE

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BREVITIES

The division Public Relations director, Ernest H. J. Steed, informs us that a feature story on the Australasian Missionary College is scheduled to appear in "People" magazine dated September 2, but on sale August 24. A further article on Pitcairn Island, as outlined by Pastor L. N. Hawkes, will be published in a later issue.

From Aoba in the New Hebrides came Sister Horace Watts and Judith Anne at the end of July. While waiting for Pastor Watts to join them they are staying with the Rowsell grandparents in Melbourne. Brother Watts disembarked at Suva, where he is assisting with Pastor Burnside's evangelistic mission.

A well-known retired missionary, Miss E. E. Edwards, came down from Brisbane to Sydney early in May to undergo operations for cataracts on her eyes. We are happy to say she returned home at the end of July with her sight very much improved. Miss Edwards is still a wellspring of Christian joy, dispensing good cheer wherever she goes.

Why a "barbecue"? Occasionally a church or youth picnic will be announced as a "barbecue." The word jars upon the ears of many of our people and has a bad connotation for Adventists. Moreover, it could easily be misunderstood and give the wrong impression. We feel that discretion will find a better word.

After reading the report of the Apia school, Samoa, appearing on page 2 of this issue, and the one from Fulton Missionary School which will follow in the August 24 issue, Dr. E. E. White, Division Educational secretary, made this comment: "We are greatly encouraged by these inspiring reports of educational progress in the Central Pacific Union Mission. They show the blessing God will bestow as we follow His plan of making Him supreme in the school, in the work of the teacher, and in the life of the pupil."

With the cry of the unsaved ringing in their ears, missionaries are glad to return to their fields after furlough. Pastor J. R. Martin left Sydney for Madang on July 27, leaving his wife and Joan to follow later. On August 3, Brother and Sister E. Gibbons, Greg and Jennifer set off for the Kwailibesi hospital, Malaita, Solomon Islands, a new post for them. Brother Gibbons was looking forward to the wide scope of service awaiting him in this place. Sister Gibbons is a member of the Backhouse family so well known in New South Wales.

"About two weeks ago I had a very interesting experience at Sotheby's famous Art Auction and have enclosed a report of it for 'Record' readers," wrote Pastor R. M. Kranz from London on July 20. (It will appear next week.) "We have been enjoying a wonderful English summer, and believe me there is nothing quite so delightful as the green of England at this time of year. We are planning a three-week motoring holiday in Italy this August, and are looking forward to it with great interest. Pastor Kenneth Lacey, our leading British evangelist, has recently come to the New Gallery to run an effort. This commences on September 20, and we are looking forward to good results."

Last year we reported that Sister A. G. Head of Niue Island had been awarded the M.B.E. The "New Zealand Herald" of July 23 has now announced the investiture which was no doubt delayed by the remoteness of Niue. "Few women teachers," it says, "can boast of being able to supervise school classes at the age of seventy-seven. Such is the proud achievement of Mrs. Malamatagaloa Viola Head, of Niue Island. Mrs. Head was invested on Monday at Niue with the M.B.E. by the Governor-General, Lord Cobham, who, with Lady Cobham, paid a one-day visit to the island during their current cruise of the Pacific. . . . It was a proud moment for Mrs. Head and her eighty-five-year-old husband when Lord Cobham handed her the citation at the administration green, Alofi."

Take It to the Lord In Prayer

A suggestion has been gladly accepted to publish in the "Record" suitable subjects for collective prayer. Together we may form a huge prayer group interceding at the throne of grace for the divine blessing upon projects and activities of the church and for individuals.

Please continue to join the Voice of Prophecy prayer circle wherever you may be, at 8.30 a.m. Thursday mornings. Just now they also want God's blessing on a new course for young people, "Bright Horizons," which they hope will bring spiritual gain to Adventist youth as well as others. A lady in Tasmania has asked for prayer that her husband will overcome alcoholism; and an Adventist sister wishes to be remembered because her husband has deserted her after thirty-four years of married life.

Brother Steed reminds us that Monday morning we present before God the Temperance Department. Adventists on rally day, September 5, and other Protestant churches on September 13, need to be aroused to a sense of duty in being temperate in all aspects, and in working for the public good. September 5-14, Brother Steed will be visiting in Tasmania. A big Temperance rally will be held in the Hobart Town Hall in conjunction with the Temperance Alliances. Brother Cross, the local Temperance secretary, has organized Temperance Week for Tasmania, and Adventists will be taking a prominent part.

Pastor G. Burnside left Sydney on August 5 to commence evangelism in the city of Suva, Fiji. Very little public evangelism has been done in this place of four races: Europeans, Indians, mixed blood, and Fijians. The team will be leaning heavily on our prayers for the salvation of many people.

The destiny of every soul is soon to be decided. Pastor C. C. Weis is anxious that the laymen attending the three congresses commencing September 30 (New Zealand), October 28 (Brisbane), and December 30 (Melbourne), will be gripped with a sense of responsibility and urgency in proclaiming the warning; and will be so equipped that they will go out with confidence and holy boldness. We are requested to supplicate the throne of grace for them and ourselves.

In Singapore serious problems have arisen for Seventh-day Adventists because of the government's intention to introduce a six-day school week next year, and they have asked for intercession on their behalf. Our teachers will be embarrassed, and the problem has to be faced of paying church school fees for many poor Adventist children whose parents have been unable thus far to provide a Christian education. Our leaders are at present trying to arrange local sponsors for these children.

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."