



Refreshing Showers

FALL ON

FULTON

DAPHNE M. TOWNEND



THE LAST WEEK OF MAY at the Fulton Missionary College produced a heavy rainfall—not only literal rain but also showers of blessings from above.

It was Week of Prayer time, which was held the first full week of the second term. As is the usual practice in our colleges, a special chapel meeting was taken each day and special services were conducted each night. Somehow we felt that abundant blessings were going to be showered upon us that week, and you would have had that same feeling too had you been here, for at the Monday morning chapel meeting many victories were won.

As Pastor A. P. Dyason, a man well experienced in working for youth, reviewed the story of Naaman's healing from leprosy, the pleading voice of the Holy Spirit was heard in 150 hearts. Many students stood and responded to the invitation to go to the front as a sign of their desire for healing from the leprosy of sin. It was a glorious meeting. I wish you could have been here. In my own heart I made a resolve not to miss any meetings if those to follow would be like that one.

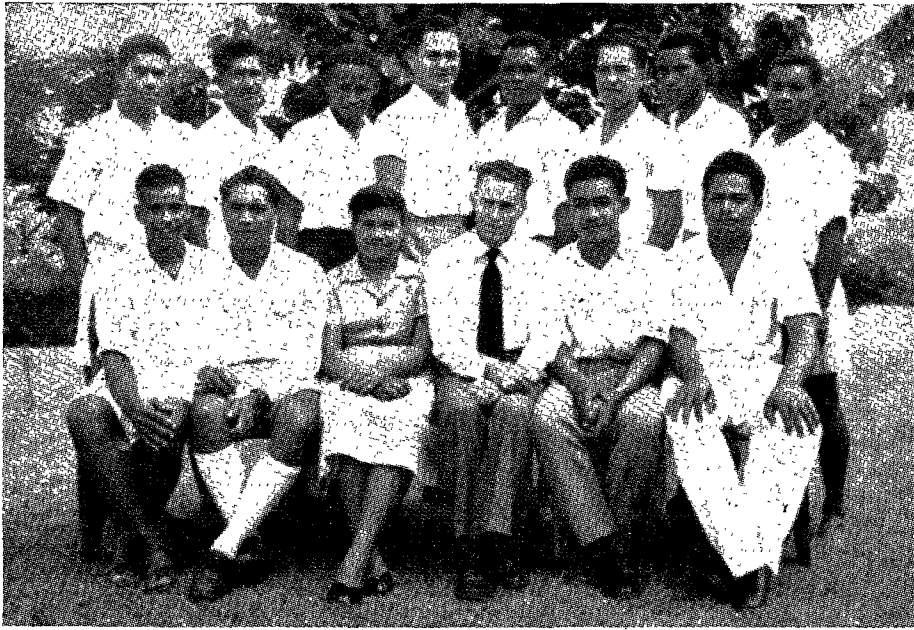
The next morning Pastor Dyason spoke of Naaman's experience once more, this time emphasizing the part of Gehazi who failed so miserably by not giving all the glory to God. Youthful hearts had been surrendered to their Maker, and now they must learn how to maintain that wonderful experience of walking with the Master.

What matter if classes were shorter during the week? What matter if study period wasn't as long as students needed to gain high marks? Battles were being fought and won, and some day the trophy will be presented: "an inheritance incorruptible, and undefiled, and that fadeth not away."

More and more surrenders were made each day, and as voices ascended to God from prayer-band groups, showers of refreshing seemed to descend upon us. Our buildings were inadequate to house all prayer bands, thus making it necessary for some groups to meet outside on the lawns. Somehow I believe those particular groups were more fortunate; for what better spot could there be to commune with God than out among waving coconut palms and under the starry dome?

As the Sabbath came to us there was expectation of a beautiful day, and surely it was. The angels must have looked upon the scene with joy as students and staff again expressed their determination to surrender all to Jesus. Twenty-five students have joined the baptismal class.

★ One representative from each racial group at Fulton Missionary College, Fiji. *Front Row:* Cook Islands, Ellice Islands, Fiji. *Middle Row:* Samoa, New Caledonia, Tahiti. *Back Row:* Tonga, Gilbert Islands, India, Part-European, New Hebrides.



Ministerial Training Class at Fulton, with Pastor C. S. Adams, Bible Teacher.

It was our privilege to have Pastor R. Harrison visiting our college, and as he spoke at our MV meeting, relating thrilling stories from the Bismarck-Solomons Union, hearts were inspired to go out and help finish the work of God. One meeting of such stories couldn't satisfy the students of F.M.C., and so Pastor Harrison spoke to us again that evening. Incidentally, he taught us the chorus, "We'll Never Say Good-bye in Glory," and Fulton hills continue to echo that song.

But that wasn't the conclusion of our showers. On Monday Pastor L. C. Naden arrived to spend a very short time with

us. That evening found us in the chapel viewing the attractive Faith for Today and Voice of Prophecy films he brought with him. At F.M.C. no films are received with more enthusiasm than our own denominational productions. These good things came to an inspiring conclusion when we listened to Pastor Naden's chapel talk on Tuesday evening, as he told us of the onward progress of the Advent message right around the globe.

Please pray that the students of F.M.C. shall grow in grace and prepare to finish the proclamation of the gospel here in the Central Pacific Union.

Christ on Canvas

RUSSELL M. KRANZ

When Mr. Peter Wilson, chairman of Sotheby's world-famous art auction, announced Lot 14, he asked, "Shall I say, £50,000?" Immediately a voice from somewhere in the room called £100,000." In a hushed atmosphere bids raced forward in £5,000 jumps.

I had stood patiently for over an hour in the long queues of art enthusiasts waiting to be admitted to the most exciting sale of the century. When the doors were eventually opened, the crowd rushed up the steps and into the galleries. The scene was fantastic. Three large rooms adjacent to the salesroom were packed with people. Closed circuit television was relaying the auction to them. I pushed my way through the crowds to the auction room. Lining one wall in a solid bank were cameramen with their cameras pointing over the sweltering crowd of art dealers seated on small gilt chairs facing toward the treasures of canvas. All the big museums' men

were there, with their representatives. The greatest international dealers in the world were out to make their bids for some of the finest paintings on earth.

The Duchess of Westminster was selling eighteen pictures from her late husband's estate. The proceeds from the sale would go direct to the Treasury in part payment of a further instalment due in death duties. Some £7,000,000 has already been paid on the estate valued at between £40,000,000 and £60,000,000. The star picture in this priceless collection was the famous Rubens masterpiece, "The Adoration of the Magi." Everyone expected the bidding to be high. Continental and American buyers were there. Even in Parliament the British Government had been urged to make sure no foreign dealer outbid British interests. It was important that such a great picture remain in Great Britain.

As the bids rose—£140,000, £150,000,

£160,000—a battle developed between Mr. Paul Getty, Sir Geoffrey Agnew, and Mr. Julius Weitzner, the New York dealer. Bids came from all over the suffocatingly hot, densely-packed gallery, and the auctioneer alone could follow them. Within a few minutes the figures had rushed above £200,000, and eventually Mr. Leonard Koetser, the St. James dealer, offered £275,000. The hammer was down. The highest price ever given for a painting in an auction room was bid.

Later, Mr. Koetser, who purchased for a wealthy British client, said, "I think the value of the painting was much more than the price. I would not say it was a bargain; but the price was reasonable. I could have gone much further. I was not nervous—I am used to high bidding."

"It is one of the greatest pictures I have ever seen, and my client has wanted it ever since he saw it at Sothebys. I advised him to buy it. The picture is pretty dirty; it needs cleaning. I should say it hasn't been cleaned for about fifty to eighty years."

I found my way back into the clean, fresh air of the street. My mind was still staggering at the fabulous value placed on the picture—£275,000 for an artist's conception of the Magi worshipping the Infant Jesus. £275,000 for Christ on canvas—on a canvas that was covered with fifty to eighty years' dust! Strange that men will spend a fortune to hang a picture of Jesus in their home. Still stranger that while doing so, some men will reject the opportunity of having the resurrected, ascended, glorious Christ, unsoiled from the dust of the years, live in their hearts. He is not auctioned, not bought, but given freely to all those who accept His salvation.

£275,000 for a painted Christ and most men want Him! Nothing for a living Christ, and most men spurn Him! If men would pay so much for a canvas, what value is the priceless, precious possession that belongs to those who have Him and His salvation as their own! Paint can fade, canvas tear, but Christ within can last eternally.

God lent me the moon
That I might see
A golden circle in the night.
He lent His stars
To stud the dome of my black sky.
He lent me the world,
But gave me His Son.

God lent me the flowers
That I might feel
The touch of a pansy's face.
He lent His birds
To thrill the saddest heart with song.
He lent me the world
But gave me His Son.

God lent me the dew
That I might know
A spirit fresher than the morn.
He lent His showers
To quench the thirst of every soul.
He lent me the world,
But gave me His Son.

LIFE STORY OF CAPTAIN G. F. JONES---8

Among the Big Nambus in the New Hebrides

MEETING A CANNIBAL CHIEF

A. G. STEWART

A well-known yachtsman who spent some time cruising among the South Sea Islands once said, "If I were a king, the worst punishment I could inflict upon my enemies would be to banish them to the Solomon Islands. On second thought, king or no king, I don't think I'd have the heart to do it."

Notwithstanding the lush tropical beauty of the islands, much sickness and disease lurks in their swamps and jungles. Malaria frequently followed by the dread blackwater fever, is spread by the anophelous mosquito.

One missionary of another denomination stationed on Malaita said he had agreed to come to the islands for six months. He further agreed that if he were alive at the end of six months he would stay. Six years had passed and he was still there, though doubting if he would survive another six months. However, he was so much in love with his work that he hesitated to leave. Three missionaries had preceded him in that area, and in less than the time he had served, two had died of fever and the third had gone home a physical wreck.

The natives were almost all affected by skin diseases. Large ulcers were common, and almost all the children were covered with suppurating yaws. In the Solomons a very large percentage of the people suffer from a widespread ringworm that is foul-smelling and very persistent. People with their bodies covered with this itching disease would board the "Melanesia" and sit on the hatches scratching themselves so hard that the dry scales flew from their bodies in all directions. Others with large yaws on their feet would leave pus-stained footprints on the decks. Some with parts of their toes gone or with deep holes in their legs from long attacks of these tropical diseases would come and visit the "Melanesia."

Pastor and Mrs. Jones patiently treated these sick ones as best they knew how. They also advised them on their diet, and distributed medicine. With the discarding of swine's flesh and unclean fish, including shellfish, a marked improvement was soon seen.

For the Europeans, the tropical climate with its high average of humidity was, to say the least, very enervating. Pastor and Mrs. Jones did not isolate themselves from the people, but continually moved among them, and were exposed to the dangers of infection or contagion.

On one occasion word was brought to Pastor and Mrs. Tutty, living on another island, that Mrs. Jones was quite ill and that the captain was afraid she would not survive. As doctors were scarce or lived a long distance away and there was no

means of quick communication, Pastor and Mrs. Tutty decided to visit the Joneses, for Sister Tutty was a trained nurse. The trip took two days, and when they arrived Captain Jones had already given up hope of his wife's recovery. He was preparing for her burial. He had even drawn plans for her coffin, intending to use the flooring of their living-room, which he had already measured.

However, with good nursing by Mrs. Tutty, Sister Jones recovered, greatly to the captain's relief. In his enthusiasm to make her comfortable and set the place in order, he laid to one side the drawings of the proposed coffin. When his wife was able to be around again and was straightening up the papers, she found the writing pad with the unused drawings, much to her husband's embarrassment.

When Captain and Mrs. Jones were doing this pioneering work in the Solomons, hospitals were not available, except perhaps in the ports of call or in the administrative centres. This led to the consideration of calling for missionaries who had already received some medical and nursing training.

Scanning a Wider Horizon

With the larger vessel at his command and a field assigned to him comprising the Melanesian groups, Captain Jones was soon studying his nautical maps, measuring distances, soundings, and possible courses.

Lying about 1,000 miles to the southeast were the New Hebrides islands, where heathenism was very strongly entrenched. The Adventist mission had made a beginning in this area with two European families striving to secure a foothold. Captain Jones thought the story of the mission success in the Solomon Islands would bring them encouragement, so he made arrangements to go there. Before doing so, however, he left on record his acknowledgment of God's providence, in the following few lines:

"As the work is gradually and continually extending in the Solomon Islands we can more clearly see how wonderfully the hand of the Lord has been working from the first simple beginning in the start of the mission at Viru. It was apparently so insignificant that the European settlers said we would never do any good there, as the people were lazy and no good. But these people have sprung ahead, and are now spiritually on a par with the other missions. In fact, they undertook to conduct the mission themselves in the absence of a European missionary, and showed remarkable zeal in their work. In those early stages of the work it was those young people who on the "Advent Herald"

pioneered the cause in the Marovo Lagoon by their simple testimonies and the singing of the Advent hymns. First, there was the Marovo Island, then Lolohe, then Gatukai, then all the people around the coasts of the large Marovo Lagoon.

"Just one incident. Our leading boy at Viru, who with his young wife was recently baptized, told me that several men had recently arrived by canoe from an island far away to see how we conducted the mission on the Sabbath. This was conducted entirely by native boys, and they left satisfied, saying that they would return later and make a request for a missionary for their island, with its population of some 600 people. Surely God is doing great things for our people, young and old, in the Solomons group, so recently rescued from the veriest heathenism."

The "Melanesia" in the New Hebrides

Our readers may but faintly imagine the surprise and thrill of excitement on the lonely mission station at Atchin Island when, about three o'clock one bright sunny afternoon, the cry of "Sail-ho" went up from a chorus of husky voices, as the white-painted ketch "Melanesia," her engine purring and her sails filled with the southerly breeze, came through the passage between Atchin and the mainland.

Lying about half a mile to the northeast of Malekula, the second largest island of the New Hebrides, Atchin Island is a lonely spot. The few boys and men who were now being attracted to the mission had been advised of the proposed visit of the "Melanesia," and they had had sufficient schooling to be able to spell out the large letters painted on her bow. Now the island echoed with their joyful welcome.

My wife and I had the great pleasure of being the resident missionaries and of entertaining the Joneses and their party, and of inspecting the almost spotless mission ship from the Solomons. Not only did we enjoy the visit of the mission party and the inspection of this gift-ship of the young people of Australia, but the following day we were taken aboard to visit an outstation some twenty miles along the coast, where the late Norman Wiles and his wife were pioneering among heathen tribes.

Another eight miles farther on was the open door to the Big Nambus tribes, still considered cannibals, and the wildest people in the group. Few Europeans would venture ashore there. One planter, who lived on the east side of the island and worked among the native people on his plantation, had told me just a little while before that he would not land among those Big Nambus people "for all the tea in China," adding that they were armed with deadly muskets and had frequently fired on visitors, either white or coloured, who had endeavoured to land on their foreshore.

Nothing daunted, our brave little captain said, "Let's go!" We climbed the range to the plateau where their villages were hidden beneath large banyan or palm trees, barricaded behind strongly

woven bamboo fences reinforced with thickly woven cane or strong reeds. The narrow path up the ridge had to be carefully followed through thick, tall, pampas grass and scrub. It wound upward for 1,800 feet.

The paramount chief, Nikambat, king of the cannibals, known far and wide throughout the area, looked the part. Tall, well built, with long shaggy hair from which hung beads or small shells, he presented a rather awe-inspiring figure. He also had a long black beard, a polished round shaft of bone thrust through the centre of his nostrils, and was wearing bracelets of pigs' tusks on his fore-arms. Around his waist were many rounds of plaited bark to which were attached the dark-red bunch of twisted grass, or "nambus," the only covering piece of wearing apparel. With him were all of his warriors, similarly attired.

Captain Jones and some of his party were taken into his enclosed compound. In the centre was the chief's house, a long, low, thatched hut without any opening but a door in front about three feet high and two feet wide. The chief and one wife occupied this hut, and close by were some three other huts occupied by nine or ten of his other wives or concubines. To mark them as married women each had at least one front tooth knocked out. This was done when she was purchased for so many pigs, and was a sign to all that she was the property of her husband.

We were then taken inside the large communal house. When our eyes became accustomed to the gloom we discerned several human skulls on a low shelf, and human leg and arm bones protruding from the thatch in the roof. After the reception ceremony we retired to a native house prepared for visitors, and stayed the night. Of this experience Pastor Jones wrote:

"We then went into this grass hut, and as it had been raining we were wet. We took our clothes off to dry. As I took no change of clothes with me, I wrapped myself around with my blanket and tried to sleep on some shaky bamboo sticks while my clothes dried. Fortunately no raid was made on us that night, although they had just had a raid from a neighbouring tribe resulting in two of their men being shot, so the camp was not too quiet.

"We met all the men folk the next morning, and I spoke to them for about forty minutes, Brother Wiles interpreting as best he could. The big bearded chief and his stalwart followers gave good attention.

"Returning toward the coast we met another company on the way, and held a service with them. These were joined by others, all armed, who followed us down the hill to the beach. The high chief, with some of his men, ventured carefully aboard the 'Melanesia,' and manifested great surprise at all they saw. We eventually persuaded them to sing one of their mountain songs, and its weirdness and wildness cannot be surmised. We then entertained them by playing some sacred songs on the gramophone. This greatly intrigued them,

and they looked within and without to find the singers."

The cleanness of the ship and the crew, and the absence of firearms was also a source of surprise to these men, as were the absence of tobacco and liquor, usually found aboard the recruiting ships that sometimes called there. That visit was a subject of discussion among these primitive people long after they saw the "Melanesia" disappear out of sight as she sailed away on her missions itinerary.

(To be continued)

—"Review and Herald,"
June 25, 1959.

Soul-winning Activity at Japan Missionary College

T. YAMAGATA

President, Japan Missionary College

In a heathen country like Japan where there is an established tradition and culture, education is one of the most effective means of soul-winning. Japan Missionary College has been endeavouring to be a strong soul-winning agency. The Lord has blessed the efforts of teachers and students. The number of baptisms in the school has been steadily increasing.

Here on our campus are four schools—elementary, junior high, senior high, and college. At the end of last year, the percentages of baptized students in the various schools were as follows: Elementary, 0; junior high school, 20; senior high school, 70; and college, 98.

The students themselves are active in soul-winning work outside the college. Early this year, the Missionary Volunteer officers of the college church met and discussed youth activities. They felt that they should do more evangelistic work in the community. They decided to start a series of evangelistic meetings in a nearby town.

A committee of seven members was elected to make plans for the meetings. Nightly meetings were planned for one

week. Many students worked hard to prepare the field in house-to-house visitation and in distribution of handbills. They were allowed to use a public hall free of charge.

The meetings were started. The speaker was Brother S. Hokama, one of our Bible teachers. From the first night, the hall was full with an average attendance of sixty. The people were so interested that after one week they asked that the meetings be continued. Some of them said that they wanted to have the meetings continue for ever.

One of the students, Miss Masako Ito, was very happy about this effort. In a Missionary Volunteer meeting, she testified as follows:

"I was very happy when I heard that an evangelistic effort was going to be held in Takayanagi. It is near my home. I prayed very earnestly and faithfully for the success of the meetings and helped as much as I could. I was glad to see some of my former schoolmates attend the meetings. Above all, it was my happy surprise to see my parents attend the meetings. At first I could hardly believe my eyes.

"When I began to attend the Seventh-day Adventist church several years ago, my father did not like it. He took my Bible and burned it. He told me that Christians were queer people, and that I should not join them. I already had determined to follow Jesus and continued to attend church. My father became angry and beat me furiously. I saw his fist trembling as he beat me and tears in his eyes. I felt my resolution shake, but the Lord helped me to stand firm on His promises.

"My father told me to get out of the home. I went to Mr. Hokama and stayed in his home. Later, I entered Japan Missionary College. Since that time there has been no communication between me and my father, so you can imagine how happy I was to see my parents attend the meetings. The Lord worked a wonderful thing for me."

The first baptismal service was held last month and two were baptized. The meetings are still being continued. We are praying that a rich harvest of souls will be seen through this effort.

Mission School on the Sepik

Reporting from the Sepik area of New Guinea, Brother L. M. Miller wrote on July 21:

So that everyone will know just what we are doing in the school programme, here are some facts and figures. The enrolment is forty-nine. Native teachers look after Grades A and 3 while I teach 2 and 4 together.

We could have many more students if we had accommodation and food. There are some students at the Western Islands who have reached Grades 3 and 4 and are waiting to come here. We teach school in two open native buildings with walls on the blackboard ends only. This is quite



Miss Masako Ito and her parents.

pleasant and allows plenty of cool air to circulate under the grass roofs, though sometimes the weather interrupts.

The new school, built to modern Australian standards, will soon be erected. Two class-rooms, office, staff room, and library will comprise the first section. Later, four class-rooms and a large chapel will be added.

As yet we are living in a temporary house, but the new one is on its way to completion. Now there are two carpenters here we should see things move quickly. Hold-ups in delivery of material have delayed construction many, many times.

In early September we are having six research men from the C.S.I.R.O. from Canberra to stay with us. They plan to camp on the banks of the Nagum River and for about two weeks study soil, for-

estry, etc., in this area. Their food supplies arrived yesterday and are now stored in our new house. We are looking forward to association with the learned, and hope to know more about the jungle and the land here. It appears that every year a team visits some part of New Guinea to make such a survey.

Last Sabbath morning the government tax officer and the medical officer called in on their walkabout. They were very interested in our project.

The weather is quite pleasant at present and mosquitoes are absent. It is the dry season. The nights are often quite cool and we have to put on the thick bedspread. However, we always sleep under mosquito nets and take our fever pills.

On January 5 we plan to leave Port Moresby for Sydney.

changes had forced the infantry to split up into specialized units that their fathers had not heard of. Furthermore, the degree of specialization undergone by the trainees of 1946 was fantastically higher than that of the trainees of 1939.

It requires little imagination to grasp the fact that this kind of rising acceleration will bring profound changes in the next quarter century.

Life is too short to allow us to push forward this kind of training entirely into the post-high school years. It is inevitable that choice of vocation will be made earlier as time goes on, and specialization will be more intense in the high school years.

During the Elizabethan era education had the simple function of preparing the sons of gentlemen to be gentlemen. The concept of a liberal education has persisted till the present. However, there are so many things competing for a place in the curriculum today that we are looking for short cuts. The very complexities of life are already exerting their strange pressures. More and more we will have to choose a way and follow it in comparatively small groups. The result in multi-phase schools with growing numbers of departments is already beginning to appear. However, this type of school will undoubtedly become vastly more elaborate and expensive before it satisfies the needs of an age of spacemen, automation experts, and technologists.

We have space to reiterate the main points of this article and to ask a question or two. A world already leaning out of the windows of the present civilization to watch the kaleidoscopic opening scenes of another must soon make abrupt and dramatic changes in its schools. These changes will include a longer school period, a greater emphasis on science and technology, and a tendency towards greater specialization in the work of the high school.

WHAT WILL BE THE EFFECT OF THESE CHANGES UPON OUR DENOMINATIONAL SYSTEM? HOW SHOULD WE BEGIN TO PREPARE FOR THEM?

Compete with Yourself

ORDELL R. REES

The following quotations I have had pasted in the inside cover of one of my notebooks for many years. Early in my ministry these quotations came to my attention and I have read them frequently since that time. They have been a great inspiration to me, and I pass them on to you for whatever they are worth.

"Always seek to excel yourself. Put yourself in competition with yourself each day. Each morning look back upon your work of yesterday and then try to beat it." And again: "Our business in life is not to get ahead of others, but to get ahead of ourselves—to break our own record, to outstrip our yesterday by our today, to do our work with more force than ever before."

School of the Future

L. H. TURNER

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(Part 8)

In the previous article we looked through the half-open door of today and tried to catch a glimpse of the strange world of the next generation. We noticed some of the forces that are already reaching out of the present to shape this world of the future:

The growing capacity that the world has developed to change overnight, the newly found power to create fabulous machines to perform the most delicate and complex functions in the cause of productivity, the mighty new attacks on the strongholds of knowledge that succeed in bulldozing their way into kingdoms of science that have defied all the previous centuries.

How Will All These Changes Be Reflected in the Educational Developments of the Future?

It is quite certain that the processes of education will be affected by these things, for education always finds its way to keep up with the needs of the world in the major aspects of life. It has to be so.

It would be futile to spend time speculating upon the details of the changes in the schools of the future, but we can be confident of certain significant facts.

In the first place, the general standard of education will rise. The more complex life becomes, the more elaborate must be our preparation to live successfully in the complex world of our creation. It has already become apparent that the shorter school life of our grandparents would no longer suffice. There are a great number of vocations that require a broad background of knowledge and a very precise, specialized training. Indeed, quite apart from the question of vocation, one needs a full and varied diet of knowledge to fit one to be an intelligent spectator in the exciting turmoil which is the world of today.

But asleep in the lap of tomorrow are vocations not yet dreamed of, bewildering

complexities that our children must grapple with. These things will force the whole programme of education to steady itself for a steeper climb, a longer climb, a more expensive climb.

In the second place, it is certain that the educational programme of the future will lean a little more in the direction of science and technology, for our world is falling more and more into the hands of the scientist and technologist. There are already abundant signs that even the primary producer of tomorrow must be much more of a scientist than he is today, if he is to stay in business in a highly competitive field.

Associated with these changes in the general direction of education are unpredictable changes that must come in the education of the non-scholastic pupil. One of the really troubling features of the changing world is this: the world is slowly but surely moving away from the untrained and unskilled labourer. It is obvious that a new role must be found for this large social group, and a new programme of education must be devised to fit them for this role.

In the third place, education is likely to become more highly differentiated in the next generation. We can see the tide of knowledge sweeping into every vocation. In order to reach any kind of competence a man must begin to specialize early in life and work hard to acquaint himself with all the developments in his chosen vocation.

If we wish to become impressed with the rate at which the world is moving towards this need for specialization we have only to examine the history of the two world wars. Two generations of young men twenty years apart were set about the task of preparing for war. In what now must seem two leisurely decades, the world had made giant strides in science and technical achievements, and these

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath
School Department

For Sabbath, September 19, 1959

(Please preserve for reference.)



GOD'S HOLY WORD

The introductory paragraph of the Epistle to the Hebrews (ch. 1:1-4) is remarkable for its presentation of our Lord: (1) as **prophet**—"God . . . hath . . . spoken . . . by His Son;" (2) as **priest**—"He . . . Himself purged our sin;" (3) as **king**—"He sat down on the right hand of the Majesty on high." This passage should be compared with the unique prologue to the Gospel of John. (ch. 1.1-3.)

We must not forget that throughout this lesson, as throughout the whole Bible, the finality of God's revelation and redeeming work centres in the living Word—the Creator, Redeemer, Prophet, Priest, and King.

1. The Spoken Word

Ps. 148: 5. "He commanded, and they were created." In Heb. 4:12 (R.S.V.) we read that "the Word of God is living." This is a reference to the written Word, but the next verse refers to the Searcher of hearts, the living Word: "Before Him no creature is hidden, but all are open and laid bare to the eyes of Him with whom we have to do." The spoken creative command of God, the recorded Word, the incarnate Word, are all **living and powerful**. Because of this, creatures and worlds are created and sustained; by "the living and abiding Word of God" sinners are born anew, or recreated and preserved from sin. (1 Peter 1: 23, R.S.V.; Heb. 1: 3.) Read "The Desire of Ages," page 258.

Jeremiah 23: 29. "Is not My Word like as a fire? . . . and like a hammer?" The Word of God always enlightens the earnest mind ("Testimonies," Vol. VIII, page 156), warms the heart, purifies the life. It also reveals the nature of every man's life-work. (1 Cor. 3: 12, 13.)

2 Peter 3: 5-7. "The heavens and the earth . . . by the same word are . . . reserved unto fire against the day of judgment . . . of ungodly men." When the inspired written records of creation by divine fiat and of the destructive Deluge are rejected, men have little regard for the word that warns of the destruction of sin and sinners in final judgment. Moreover, in their unbelief they lose all fear of God. "The sins that called for vengeance upon the antediluvian world, exist today. The fear of God is banished from the hearts of men."—"Patriarchs and Prophets," page 101.

Matt. 8: 8. "Speak the word only, and my servant shall be healed." This earnest centurion had probably observed the finer things of Judaism, seen to better advantage among the villages of Galilee than among the factions in Jerusalem. His simple faith and humility grasped the

power of the spoken word. If he could delegate power to his soldiers, how much more could the power of the infinite God be seen through a spoken word? See "The Ministry of Healing," page 64.

Ps. 107: 20. "He sent His word, and healed them" is reminiscent of Exodus 15: 26, where God—the Hebrew reads Jehovah-Roph'eka ("the Lord thy Healer")—promised protection against certain diseases of Egypt if His people would "do that which is right in His sight." Compare Deut. 28: 27.

2. The Written Word

James 1: 18. "Of His own will begat He us with the word of truth." It is difficult to separate the spoken and the written Word at times. For instance, such expressions as "the word of truth" and "the Word of God" (1 Peter 1: 23) were used orally before they were written. They did not always refer to the whole Bible, for the canon of Scripture was not fixed till long after the last apostle had gone. But every part of the Written Word centres in, and came from, Christ, and "in Him was life." (John 1: 4.) When He says, "Ye must be born again" (John 3: 7), the life of God is in that converting word.

Matt. 4: 4, second part. This spiritual life is communicated to the believer through all of God's words, and becomes the sustaining power in his life. "The Word of God, spoken by Christ in the Old and New Testaments, is the bread from heaven."—"Testimonies," Vol. VI, page 132.

1 Peter 2: 2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The desire of infants for food is so strong that, as one commentator says, it is their only occupation! Do we have that intensity in desiring the Holy Word of God? This is the bread from heaven, the channel through which God's Spirit flows to man ("The Acts of the Apostles," page 520), the means by which Christ abides with His followers ("The Desire of Ages," page 677), the shield against Satan's attacks to those who believe ("Testimonies," Vol. I, page 302); this is the power that enlightens the mind ("Testimonies," Vol. VIII, page 156), imparts new life ("The Desire of Ages," page 391), quickens the conscience ("Testimonies," Vol. VII, page 195), and is the treasure house of inspired truth ("The Great Controversy," page 193).

John 15: 3, 4, 7. "Clean through the word." The words of Jesus were a quickening, spiritual power (John 6: 63). In Eph. 5: 26 the Word is like cleansing water. Here in John 15: 3 Jesus stresses again the cleansing and hence the quickening power of His words.

John 5: 24 (R.S.V.) "He who hears My Word and believes Him who sent Me, has eternal life; he does not come into judgment, but has passed from death to life." The life, words, death, resurrection of Jesus are the area in which men make their decisions for life or death. "In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God."—"Christ's Object Lessons," page 38.

3. The Eternal Word

1 Peter 1: 25. "The word of the Lord endureth for ever." Nothing earthly is permanent, or, as the poet asks, "What's not destroyed by Time's devouring hand?" "The Word of God is the only steadfast thing our world knows. It is the sure foundation."—"Thoughts from the Mount of Blessing," page 148.

Rev. 22: 18, 19. "If any man shall add . . . if any man shall take away from the words of the book." If we add man's ideas to God's words He will bring fearful judgment upon us; if we take away, He will take away our reward of eternal life. This double warning and double curse emphasize the supremacy of God's Word. Do we add when we lead people into fanaticism, when we narrow the road to heaven? Do we take away when we fail to witness, when we live inconsistently, when we ignore duties we do not like? Read "The Great Controversy," page 268.

—"Review and Herald," June 4, 1959.

WEDDINGS



BROWN-FREEMAN. On July 26, 1959, the tastefully decorated Mudgee church, N.S.W., was crowded to capacity to witness the exchange of marriage vows by David Leon Brown, son of our esteemed Brother and Sister Wilfred Brown of Ryleston, and Faye Agnes Freeman of Mudgee. Faye and her mother were recently baptized and received into the fellowship of the local church. As this bright young couple establish their home at Normanhurst we join with their many friends in wishing them happiness and God's abundant blessing.

M. S. Ball.

McINTYRE-KERNKE. On June 22, 1959, in the homely atmosphere of the Kingaroy church, Qld., Kenneth Andrew McIntyre and Valmai Gilmore Kernke met to happily exchange promises and to be united in the sacred bonds of matrimony. The bridegroom is the second son of Brother and Sister McIntyre of Tingora, and the bride is the eldest daughter of Mr. Kernke of Wooroolin. Both have recently been accepted into the wonderful family of God, and as they now establish their new home, may Heaven's richest blessing and guidance ever be theirs to enjoy. A. Gallagher.

BUTLER-MURRAY. The Bowral church (N.S.W.) was the setting for a happy gathering in the afternoon of July 12, 1959, when many came to witness the marriage of Clifton Ian, son of Pastor and Mrs. F. J. Butler, and Dorothy May, daughter of Brother and Sister W. S. Murray of the Bowral church. The sunshine glories of the day and the heartfelt good wishes expressed combined to make this a most glad some occasion. Telegrams and messages from widely scattered places read at the reception added to the pleasure of the young couple. As Cliff and Dorothy set up their home in Blacktown we pray God to richly bless them and make them a blessing. F. J. Butler.



UNTIL THE DAY BREAK

HENNIG. On July 6, 1959, Herbert Edward Hennig passed peacefully to sleep. He was laid to rest in the Jamestown (S.A.) cemetery. To his brothers, Perc and Mel, and sisters, Mrs. Schultz and Mrs. Cheffirs, all well-known in South Australian Adventist circles, sincere sympathy is extended.

Adrian M. Peterson.

HENSON. July 24, 1959, Sister Violette Henson, known in the South Perth district of the West as "Auntie Vi," passed unexpectedly to sleep. Her life was one of loving ministry to all, and her good deeds will continue to leave their impact upon the many to whom she ministered daily. A daughter of the late Brother and Sister Maslin so well known among the early believers in this conference, she now sleeps in Jesus, and with her parents will rest till He comes to gather His jewels home.

Gordon I. Wilson.

JOYCE. At the age of eighty-five years, Sister Annie Elizabeth Joyce passed away on July 26, 1959. Sister Joyce was born in England and came to Australia as a young child. She accepted the Advent message through the ministry of the late Pastor Salton about thirty-five years ago. Blindness afflicted her in the last few years, and she was denied the opportunity of church attendance, but she appreciated loving visitation by her Christian friends at home. Left to mourn her passing are a son and daughter, to whom we sincerely extend our deepest sympathy. "Precious in the sight of the Lord is the death of His saints."

K. J. Wooller.

GREATHEAD. Mrs. Evangelina Greathead was born in August 8, 1875, and died in Box Hill District Hospital, Victoria, on June 26, 1959. She accepted the message of the Adventist people many years ago in the Gippsland district and remained a most faithful member. It was always a pleasure to visit her, and to note how, though hard of hearing, she eagerly sought to know every statement that pertained to the Word and work of God. She will be missed not alone by a devoted husband, but also by her fellow believers in the Nunawading Home for the Aged. By a former marriage she leaves two sons and two daughters to mourn their loss. To these and other relatives were spoken God's messages of comfort as we laid her to rest.

H. S. Streeter.

McARTHUR. Sister Ethel Maud McArthur of the Napier church (N.Z.) fell asleep in Jesus on June 18, 1959, at the Napier hospital after an illness lasting some years. She was a loyal and faithful member of the church until the time of her illness, which she suffered in patience and in the blessed hope of the return of the One who will end all suffering and pain. She was laid to rest in the Wharerangi cemetery to await the coming of the Lord.

H. C. Murch.

MacPHERSON. John Alexander MacPherson was called upon to undergo a major operation in his eighty-first year. The operation was successful, but later he developed pneumonia and quietly passed to sleep on May 5, 1959, in the Brisbane Hospital. He loved his church and was most faithful in his attendance at church service and Sabbath school. We miss his kindly smile and words of cheer, but look forward to the day when we shall meet again in God's kingdom.

O. W. Knight.

ELWOOD. With a confidence born of God and a childlike trust in His promises, Brother William Elwood of Perth, W.A., passed unexpectedly to sleep in his seventy-fourth year, on July 28, 1959. Brought to a knowledge of Christ and the advent hope of a coming King through the ministry of the late Brother and Sister Spencer of the Marvel Lock church, Brother Elwood remained a faithful servant to the end of his life. With no known relatives to mourn his passing, we committed Brother Elwood into the care of God whose angels will guard the lonely grave till the trumpet sounds and the elect awake to life immortal and eternal.

Gordon I. Wilson.

WARD. On July 15, 1959, Sister Margaret Ward of Murwillumbah, N.S.W., passed to her rest at the age of eighty-five years. Always a gracious Christian, she was loved and highly respected. Sister Ward accepted Christ and His truth in Parkes fifty-four years ago. Later she became a charter member of the Murwillumbah church, where she worshipped and served for forty-eight years. In officiating at the graveside, Pastor T. R. Kent spoke feelingly of her as a mother in Israel whose influence had been a blessing to many. Now she awaits the call to everlasting life when Jesus comes. To the members of her family, Mr. and Mrs. Cedric Taylor, Mr. and Mrs. C. Shelford, Mr. and Mrs. K. Ellis, Mr. Harry Ward, the grandchildren and friends, we extend our sincerest sympathy.

D. H. Wyborn.

WANTED. Block of land approx. between Waitara and Pymble. Mrs. Coutts, 4 Arden St., Waverley.

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. Copy of "Evangelistic Lectures" by G. Shuler and "The Great Second Advent Movement" by Loughborough. Write stating prices to "Evangelist," care "Record."

MARRIED COUPLE required for dairy farm near Wollongong, N.S.W. Tractor experience desirable. Please send particulars to "Couple," care of The Editor, Wahroonga.

FOR SALE. Six sets 20th Century Bible Correspondence film strips, £20 per set. Condition brand new. Apply Victorian Book and Bible House, 8 Yarra St., Hawthorn, 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.

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.

WANTED. "The Two Republics" by A. T. Jones, also books by our early pioneers now out of print. Write or send care G. Beaden, 276 Musgrave Rd., Cooper's Plains, Queensland.

WANTED. Someone to send periodically copies of such papers as "Signs," "Record," "Health," "Our Little Friend," and "Junior Guide" to an educated native family in the islands. "Record" editor will supply name and address.

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.

FOR SALE. Vacant possession; in excellent position. Modern well-built w.b. home, tiled roof, in Avondale. Three bedrooms and sleep-out. Well equipped kitchen, bathroom, with off-peak electric hot water service. Spacious lounge with picture windows overlooking lawns, with shrubs and gardens. Two garages. City water, electricity. Septic system, poultry pens, etc. Some finance available. For further details apply A. L. Pascoe, Morisset Road, Coorabong, N.S.W.

GREATER SYDNEY CONFERENCE and CAMP-MEETING

The sixth biennial session and camp-meeting of the Greater Sydney Conference will convene at the Seventh-day Adventist campground, Sunnyholt Road, Blacktown, October 1-10, 1959, both dates inclusive.

This will be a regular session of the conference, and reports will be presented by the president, secretary-treasurer, and departmental secretaries. All other regular business which pertains to a conference session will be conducted.

In harmony with the terms of the constitution delegates will be appointed to this session by the churches in proportion to their church membership. A cordial invitation is extended to all to attend these important meetings.

H. J. Windeyer, Secretary.

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

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

First 25 words 3s. 6d.

Each additional 6 words 9d.

Remittance must accompany copy.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

Single Subscriptions, in: Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 13/6 extra for empire and foreign postage is required.

• Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wahroonga, N.S.W.

Appearing regularly in the *Australasian Record* are articles from the *Review* and *Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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BREVITIES

Just ten years since she left for Washington, U.S.A., Miss Eileen Robson has announced a trip home, and is looking forward to seeing relatives and many friends. Her list of arrivals by air is as follows: Perth, September 22nd; Adelaide, 23rd; Melbourne, 30th; Sydney, October 3rd; Christchurch, the 6th; and Auckland around the end of the month.

Personnel changes at the Sydney Sanitarium and Hospital are listed by the manager, Pastor A. H. Forbes: Sisters Joyce Tinworth and Jean Cameron have accepted calls to the staff. Miss Leonie Watters at present with the State Education Department, expects to join the institution in early September as dining-room hostess. Mr. Garth Wilton terminated his services with the sanitarium on August 4, for the purpose of proceeding to the Chatham Islands, off the coast of South New Zealand, as a self-supporting missionary. May God bless all these young people, particularly Brother Wilton in his venture of faith and love.

After an absence of six and a half years, mostly spent in Vancouver, Canada, Brother and Sister Eric Were landed in Sydney on August 1, and were welcomed by relatives and friends. With a commission from the College of Medical Evangelists to make a film in New Guinea, Brother Were has set off for that territory, and will also make a film for the Australasian Division. He will accompany Brother L. H. Barnard on a six-week walkabout in primitive areas. All Sister Were's friends may not know that she underwent surgery recently for the dread disease cancer, and at first was given no hope by the doctor. But before she left Canada he gave her every hope. She feels very well and is confident that God has graciously healed her in answer to many petitions.

In response to a request made by Pastor F. G. Clifford through the "Record" some time ago, a number of folk have relinquished articles of furniture which once belonged to Sister E. G. White when she lived at "Sunnyside," Cooranbong. Their good spirit in giving up these cherished mementoes for the benefit of the denomination is greatly appreciated. Brethren Zeunert and Frame have interviewed many other members, and it is hoped that eventually the collection will be sufficient to largely recapture the original atmosphere of the old home. It is not known just when the building can be restored to its original size and renovated, as it is now occupied by a number of tenants.

An envelope bearing the markings, "Special Cover" and "Travelling Post Office" intrigued us. It was from Evangelist Adrian Peterson of South Australia. He said, "This letter is being written on the train travelling to West Australia and we are about fifty miles over the border. Pastor Pearce, a layman, and I are doing evangelistic work in the Welfare Car along the 1,000-mile railway line. I will send a report when the journey is over." In response to his advertisement for literature, Brother Peterson states that he received "a stack nearly six feet high, and it came from practically every state in Australia as well as New Zealand and New Guinea."

"I have just finished reading your series of articles in the 'Review' on the lives of Pastor and Mrs. G. F. Jones," writes Brother W. E. Robbins of California to Pastor A. G. Stewart. "I was personally acquainted with this devoted and godly couple and thank you for this inspirational contribution." He continues: "I am now well past the three-score and ten and feel thankful for God's mercies. I have been teaching in the Sabbath school for over fifty years." Brother Robbins was a teacher at A.M.C. many years ago.

On August 5, Sister D. H. Powell, accompanied by her three children and her mother, Sister V. Johnson of Victoria, left Sydney to join her husband in the New Hebrides. Brother Powell is headmaster of the Parker Missionary School at Aore.

A cable from Suva, Fiji, brought this heartening announcement from Pastor O. D. F. McCutcheon on August 10: "Despite storms, Evangelist Burnside opened with capacity house both sessions. Total attendance 1,100." Keep on praying for big results.

On May 23, in Vancouver, Canada, hundreds of Adventists gathered at the wharf to witness the dedication of the ship "Northern Light," which is to sail "the waters along the far-stretching coastline of British Columbia, bringing the gospel to the more inaccessible parts of the province." A dream of fifty years has thus been fulfilled, and we join with our members in Canada in the prayer that this ship "may go safely on its mission of mercy and be used in a mighty way to help spread the glad tidings among the peoples along the coast."

Clean and Unclean Beasts

This note from the S.D.A. Bible Commentary on Acts 10: 14 will be of interest to some of our readers.

"The distinction between clean and unclean beasts, made definite in Leviticus 11, preceded the Jewish nation. This distinction was made by God and respected by Noah when he supervised the entrance of the animals into the ark (Gen. 7: 2; cf. ch. 8: 20). Man's original food consisted of fruit, grain, and nuts. (Gen. 1: 29.) Before flesh foods were added to this diet (Gen. 9: 2, 3), the distinction between clean and unclean animals already had been made clear. Thus there is no good basis for the position that the ban upon unclean foods was removed when the Jewish ceremonial law ended at the cross."

Membership Doubles Twice at Outpost

Brother Ken R. Mitchell, an officer of the Public Health Department stationed at Laiagam, via Wabag, New Guinea, is also a keen evangelist in this outpost. His wife helps to care for the children. Writing on July 20, our brother reports:

"We have about five days' work to complete our new church at Laiagam, this being the second time we have doubled our seating capacity in just over eighteen months. We expect to have Pastor F. G. Clifford to dedicate the church in August.

"We expect to be able to report another twenty baptisms before leaving, and our membership will then have more than doubled in each of two successive years. I know the Lord is working to cut His work short, as we see 200-900 come to Sabbath school and church each week. My wife has 70-100 or more children each week in her division. Their attendance really made work last quarter, as those with perfect records or who were missing only one or two Sabbaths received a little book with a picture for each time present."