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## Makers of Jubilee History

RUTH L. WALWORTH  
Palmerston North, N.Z.

Man started out to walk alone,  
God saw it would not do,  
That life would more successful be  
When carried out by two.

And so it is in every branch  
Of God's progressive plan—  
A woman stands untiringly  
Close by the side of man.

We take one retrospective look  
At Australasia's field,  
And grateful for the lasting work  
A woman's hand doth yield.

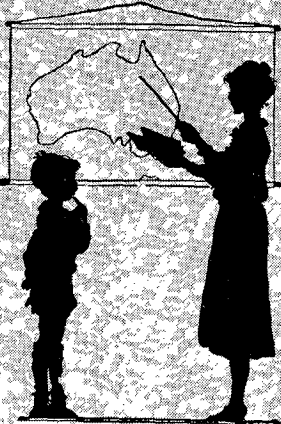
In many a mission field today,  
In outposts lone and drear,  
A woman at her husband's side  
Brings loving help and cheer.

And some have taught in colleges  
And some in school-rooms bare;  
While key men in God's work today  
Gained inspiration there.

And some have toiled in treatment-rooms  
All cheerful day by day,  
Their kindly comfort oft has sent  
Souls singing on their way.

Stenographers and colporteurs  
Important places fill;  
And mother's hand and mother's feet  
At home are seldom still.

God bless the efforts that go forth—  
No records may be shown,  
But He who sees the faithful lives,  
Claims each one for His own.



# A Chosen Band

## A VISIT TO THE MISSIONARY WOMEN OF NEW GUINEA

MRS. E. E. WHITE

My dream of one day being a missionary and going to the South Sea Islands came to me when as a child I attended the Church of England with my parents. I was only eleven years old, but I longed to be a missionary and go either to the New Hebrides or Fiji.

We have never been called to serve in a mission field, but my dream was partially fulfilled when I visited Fiji on our way to Australia from England nearly thirteen years ago. It has again been partially realized, for on June 2 of this year I left with my husband for New Guinea, and the next morning I was in Goroka and there received from Pastors J. B. Keith and K. J. Gray an itinerary which took me to fourteen of our mission stations in Papua and New Guinea.

I spent six and a half weeks visiting, in some cases people whom I had not met before, staying with twelve families in their homes. Many of these I had not known before, but on leaving them I knew I had made more friends and gained inspiration from their consecrated lives of service for the Master. Besides our missionaries I met many who are in the employ of the Government or in other occupations. These brethren and sisters are "unpaid" missionaries and are helping considerably by their loyal church support.

I have been asked to write on the women I met while on my walkabout. Words cannot describe the ministry of these noble women in the Coral Sea Union. I met twenty-five of them, and how I wish I had had the time to meet them all!

My itinerary started with Goroka where, to quote my diary, I stayed in "the hospitable home of Mrs. Mary Pietz, gracious hostess of the Eastern Highlands Mission." Her husband is the president of that territory. Many will remember her as Miss Mary Dunlop, a student at Avondale between 1929 and 1932. Sister Pietz is a born hostess and she surely has much opportunity for using her talent, for she is constantly entertaining missionaries passing through Goroka. She gave me a wonderful welcome to New Guinea.

Sister Pietz also accompanies her husband on walkabout, often walking twenty miles to a camp-meeting; or with Mrs. Betty Palmer and their husbands, walking to some outstation for services.

In her spare time Mrs. Pietz works in her garden, which is a joy to behold. On the day of our arrival she was presented with a chromium plaque by the District Commissioner for the loveliest garden in Goroka.

On Sabbath we attended the beautiful new church across the road from the

headquarters, and met several Europeans, including Mrs. Murphy, Mrs. Rod Fowler (nee Miss Nell Martin, a sanitarium graduate of '41); Mrs. Norma Summerscales (nee Miss Norma Bowman, a sanitarium graduate of '47); and Mrs. E. J. Gane (nee Miss Edith Smith). All of these sisters are active in church work. Mrs. Pietz and Mrs. Summerscales had just completed compiling a typically New Guinean book for the Sunbeams and Builders. They are the JMV leaders in Goroka, and have eighty in pre-JMV classes.

My next visit was to the college at Kabiufa, where I became acquainted with Mrs. J. Lee (nee Miss Mel Ford), Mrs. Ivy Gillis, and Mrs. Audrey Harrington (daughter of Pastor G. Weslake and a sanitarium graduate of '57). We stayed with Audrey and became well acquainted with one-year-old Sheryl. We saw, too, what a busy life a teacher's wife at Kabiufa lives—entertaining, teaching, and assisting in the church. The women of this campus are a radiantly happy group, and I enjoyed my stay there. I must not forget to mention the splendid work of the preceptress and teacher, Miss Helen Hall, who is spending her first year after graduation from Avondale in the mission field.

From Kabiufa I drove with Pastors Pietz and Keith along the 100 miles of winding, narrow, but ruggedly beautiful road to Moruma, where I was the guest of Pastor and Mrs. Nelson Palmer, on their picturesque mission station. It was interesting to see the peanuts which are grown there for the Sanitarium Health Food Company, and the bountiful gar-

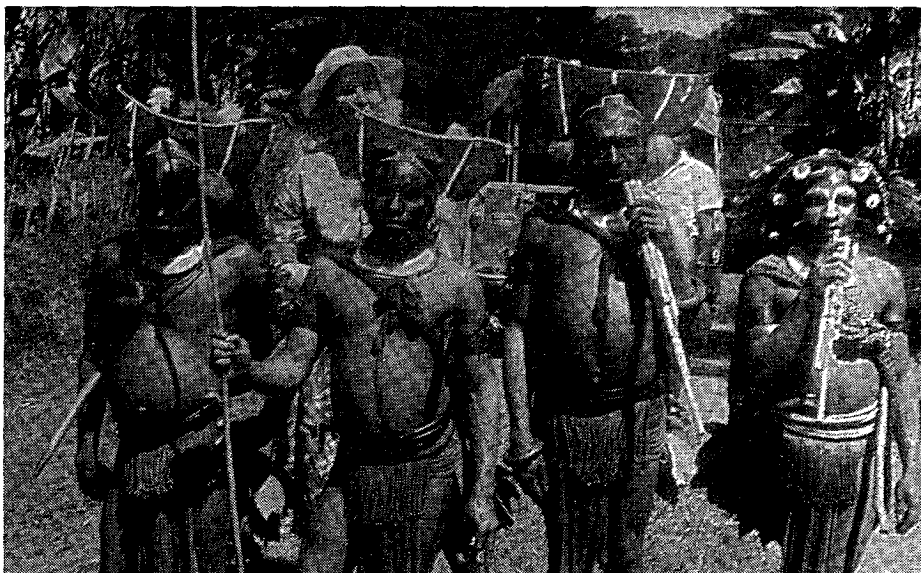
dens. Mrs. Palmer (formerly Miss Betty Gorrell of North N.Z.) loves her work, and is one who radiates happiness and Christian cheer wherever she goes. Judy and Jill are active missionaries, too; and it was a joy to see Judy, aged ten, conducting the primary Sabbath school!

In the mornings, as Mrs. Palmer is doing her daily duties, she helps Judy with her correspondence lessons. Can you imagine her baking the bread, teaching Judy, and answering with a smile the innumerable calls of the natives as they come to sell their vegetables? In her little spare time, Mrs. Palmer cares for their garden of vegetables, fruit, and flowers, and while so engaged she teaches the natives how to care for their gardens, too. I wish you could see the Moruma gardens, which produce papaws, strawberries, bananas, figs, mandarines, oranges, tropical fruit of all varieties, blackcap raspberries (which seem to bear all the year round in some places), carrots, leeks, lettuce, lentils, chick peas, soy beans, etc., all prolific. But these results come only by hard and constant labour.

On the way to Mount Hagen by Land-rover we called in at Minj and saw Mrs. Rosemary Reichmann. Many students of A.M.C. will remember her as Rosemary Hessel. We were able to stay only a few minutes, unfortunately, but it was good to see Rosemary and her little boy.

Still on the way to Hagen we met another Landrover, carrying Brother H. Rudd, Brother Ken Adair, and their families. Later, at Hagen, I met Sister Rudd and also Sister Merle Newman (sanitarium class of '43), but only for a short while. We then called on Mrs. Ida Aveling and Mrs. Betty Murray, both radiant Christian personalities.

Then on we went to Togoba, the Hansende Colony where Sisters Olive Fisher, Arlie McDougall (who has since returned



Mrs. E. E. White with a group of initiates of the Igili Haruli, or bachelor cult, who must on no account look at a woman.

home), and Dorothy Piper are serving—all sanitarium graduates, the last two of the '57 class. These valiant women are dedicated to their ministry, and love it. In turn they are loved by their patients. I wish you could have stayed in the sisters' home as I had the privilege of doing. Their lives are an inspiration. May God bless them in their work!

Also at Togoba were Mrs. L. N. Bartlett (nee Miss June White, a sanitarium graduate of 1953), and Mrs. Lance Waddington (nee Miss Joan Lane, also a sanitarium graduate).

Fortunately, I was at Togoba on a Tuesday evening and I shall never forget the prayer-meeting. I can see the sisters now, and the wives of missionaries, sitting around the table, each with her Volume I of the "Testimonies." Each read a paragraph in turn and then there was a season of prayer. I can hear Arlie and Dorothy singing, and then I think of Sister Fisher, the "mother" of Togoba who cares for all, both young and old. Remember these faithful ones in your prayer-meetings here in the homeland.

From Togoba I flew by the little Cessna plane to lonely Tari. How glad I was that this place was on my itinerary! It was the nearest to the Dutch border that I reached, and also the nearest to uncontrolled territory. It was a special honour to be the first white Adventist woman to visit this mission station; and what a surprise I received to see what had been accomplished in four short years! The Tari district has a white population of about seventy, including children, and the mission compound is two miles from the Government post, through dense jungle. One comes suddenly upon a clearing, and like an oasis in the desert is the headquarters of the Tari Mission. What hard and painstaking work has been put into the making of this station!

For the first two years the missionaries and their three children, Neroli, Robyn, and Geoffrey, lived in a native hut, until their own home was built. Surrounding the house and compound is the garden, with very wide lawn paths; also flowers, fruits, vegetables, and a banana plantation on one side. Someone with a vision of the beautiful must have planned this station, as all other stations I visited. Tari, though, seems different, for it is so isolated.

Sister Ora Greive (formerly Miss Ora Thomson, a sanitarium graduate of Class '42), is nurse, teacher, mother, and home-maker. I should say mother both to her own two children (the eldest is attending school at Cooranbong) and to the native children for miles around. When I was there she was caring for a motherless native baby, and every morning Marys brought their children—so dirty—and she washed them and gave the mothers milk and medicines. Always on the stove are pans of boiling water to sterilize the bottles before they are given back to the natives. Ora is loved by these women, and one day we shall see a rich harvest of souls in Tari due to her loving and selfless ministry. She finds time to entertain Government officials and the mis-

sionaries of other denominations, and the Government teacher sometimes spends a week-end in the Greive home. In the afternoon Ora teaches the native school.

From Tari I flew back to Goroka and then over to Madang. I knew that Mrs. Kath Martin was alone, and I wanted to visit this brave, noble woman, who stayed to care for the mission when her husband, Pastor J. R. Martin, had to return to Australia because of serious illness. It was a wonderful privilege to meet one so courageous, and now to count her as one of my many missionary friends.

Bena Bena is another beautiful situation for a mission station. (New Guinea is so generally ruggedly beautiful that I think it would be difficult to find a place in the highlands that is not lovely.) Here Mrs. Colin Fraser (nee Margaret Mantover) was caring for a little native baby, and since my return home I have heard that she is caring for a second one.

At Kainantu, Mrs. Clarice Watts Tindall is enjoying her missionary service. She is so thankful that she spent time at the Sydney Sanitarium, for her knowledge of nursing is standing her in good stead out there.

Mrs. Beryl Bennet Doble (sanitarium graduate Class of '54) is also using her nursing to good advantage at Omapura, where her husband is in charge of the Medical Training School. When he and the "doctor boys" are on walkabout, Beryl cares for the hospital, with the native nurses. She and her husband drove us by Landrover to Lae (a distance of approximately 100 miles), and we had many experiences by land and water. But this is not an account of our adventures, but of the missionary women I met!

At Lae we have quite a community of Adventist European women. It is a miniature Wahroonga, as it is the headquarters of our Coral Sea Union Mission. Here I stayed with Mrs. Marjorie Keith and Mrs. Dorothy Gray, and visited much with Mrs. Betty Bais and Mrs. Annette Sherriff.

Mrs. Keith is the shopper for so many of the inland mission stations, and she finds much happiness in searching for just what she feels the sisters would like for themselves and their families. The other women on the compound help Mrs. Keith in her selection, and assist in church work. Having completed a term of faithful service, Miss Elsie Scott was just leaving for Australia.

On Friday evening, worship is held in the office and most of the lay folk come to join in with the missionaries. Here we met Mrs. Alwyn Campbell. We were pleased to visit the parents of A.M.C.

A minister's wife . . . should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part.—"Testimonies," Vol. III, page 201.

students, Brother and Sister Crainean, and to meet Mrs. Lindsay Pascoe and her mother, Mrs. Musgrave, who was visiting Lae. Also Mrs. Graham Radford, who is in charge of the maternity section of the native hospital in Lae. This hospital is full of interest, and I wish I had time to tell you about it.

I was sorry to say good-bye to the community at Lae. It seemed they were all at the airport to farewell me—as were also the other inhabitants of Lae. But really that was not the case. It was just that I was leaving on the first plane of the new T.A.A. service, and that was of much local interest!

At Port Moresby I stayed with the Specks. Mrs. Win Speck is a wonderful missionary and a hard-working one. Every Monday afternoon, assisted by Mrs. Esther Rore Tutua, she has a native Dorcas Society of thirty or more women who gather on the mission veranda. This is not an ordinary society such as we have in this country. Win has to teach the women first how to use a needle and then laboriously how to make small stitches! The afternoon I was there the women were sewing patches together by hand, to make quilts just as we do down here; but not as quickly! What patience and love Win has! I felt it an honour to speak to these women, with Mrs. Speck interpreting, and to tell them something of the work of Dorcas societies here in Australia, England, and America.

On Tuesday nights the European women of the church meet in homes, rotating week by week. Each takes her sewing-machine, and they sew garments which have already been cut out. These are cut to the measurements of the native workers and their families, and so they are sure to fit. The evening I was there six women made eight dresses. I met many lay women here as in Lae: Sisters Baglee, Guy, Toepfer, Roy, Cummings, and Pryor, all helping in church activities.

From Port Moresby I visited the Mc-Lauchlans. Mrs. Joyce Thrift McLauchlan (sanitarium graduate in '39) works hard with the girls of this school and also in the dispensary. Unfortunately, I met Mrs. Phyllis Ford Raethel for only a minute or two, as she had a new baby.

Yes, I visited fourteen mission stations in six and a half weeks—an inspiration I shall never forget. I am richer for the many new friends I have made. I was sorry not to have seen Wabag, Paglum, and Mount Michael. I had planned to do so, but circumstances did not permit.

Most of the missionaries whom I visited have part of their family here in Australia at schools, and this must bring much sadness to the parents of boys and girls away from home.

The missionary women of the Coral Sea Union are the salt of the earth. Let us remember them not only in our prayers but also in a practical way with letters of encouragement in which we tell them of the little things that happen at home, the things they long to know. Once again, to the missionaries in the C.S.U.M.—thank you for your kindness to me, and may God bless you all.



*Tandem and Makupi, two faithful deaconesses of the New Guinea Highlands.*

## The Two Deaconesses

A. J. CAMPBELL

District Director, Wabag Mission, Western Highlands, New Guinea

What would we do without our loving-hearted, loyal deaconesses?

One we miss keenly, for she was buried several months ago. She had long fuzzy hair and she was so clean and beautiful, a gospel gem indeed. One Sabbath we went up to the Sopas church to take the service and conduct the ordinances. The familiar face of this dear reliable old deaconess, Tandem, was missing on this occasion. Always dressed in spotless white, she gave close attention to her duties. A bunch of flowers sent by the sister church at Tetamanda was placed on her grave. Tandem was a jewel shining bright, and she loved her Lord and His church. We have visions of an angel calling at that little cemetery for this sleeping saint, on the resurrection morning. Above the cemetery is the Sopas hospital site. God watches over that sacred resting place on the mountain-side as He watches over so many other similar places.

The last time we saw this little deaconess was when we called at her home. They brought her out into the sunlight clothed in her clean white dress. With a smile she said to my wife, "I am tired now. I just want to go to sleep, then wake up and see the face of Jesus." That is the joyous hope the gospel brings, dear friends!

Makupi is a deaconess of the Tetamanda church, which lies about one and a half miles west of Wabag. It is not long since this section was uncontrolled country. Makupi is a loyal and hard-working member of this church of some ninety members. Its sister church five miles west, at Sopas, has about the same membership. It is a sight that never ceases to thrill us—to witness these people assembling for the ordinances, their lives and outlook a complete reversal of their old heathen ways.

Makupi's old mother was baptized before she died a few months ago. Her daughter is also a member of the church, and it was more than interesting to see

these three coming along to church each Sabbath. That circle is now broken till our Master returns.

Some time ago we had an outstation without a worker to care for it. This distressed our deaconess. As she usually lives nearby, we wondered why we had not seen her about, except on Sabbaths. To our question on her absence through the week the reply came, "Oh, Makupi is living at the outstation where there is no worker. She cares for the spiritual interests of the people, conducting worships night and morning." She carries with her a little gramophone along with seven records of gospel messages in her own language, and also a book, "The Story of Jesus." Though she cannot read the print in the book, she surely can read the message of its fine picture content to the people, while they look on and understand. Thus the message of salvation is confirmed in the hearts and lives of many, and spreads on and on into the "uttermost" places.

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## The New Guinea Teacher's Wife

ORA GREIVE

Landing on the grassy airstrip of the beautiful valley of Goroka twelve years ago, we were surrounded by armed and plumed greasy native warriors who looked rather fearsome. With our luggage piled into the mission Landrover we drove out to the mission site at Kabiufa, which was then in the very early stages of development on the 300-acre property covered with kunai grass.

As the mission "boys" and "girls" came to worship in the evening, my husband conducted it by our thatch-roofed bamboo house, and here I was initiated into the vile odours of pig-greased, unwashed natives with arms and legs covered with pig flesh in varying stages of decay. These pieces of flesh were never removed, but dropped off in time. Here was the raw material from which we, by the grace and power of God, were to make clean Christians. Little did they realize how

much of this power would be required to raise them from the pit of degradation.

With so much mission work to do in connection with sewing, the dispensary, Sabbath school, JMV, housekeeping, midwifery, counselling, being mother to all, I needed a nursemaid for our baby. Literally using gallons of hot water, disinfectant soap, a brush and scissors, I was truly surprised to see the transformation. With shiny chocolate skin, short curly hair instead of the greasy, matted mass full of living organisms, fingernails trimmed and cleaned, ear-rings, anklets, and armbands removed, and wearing a pretty floral frock, our nursemaid was ready to commence her duties. Of course it took months for God's Spirit to change her life, and what a marvellous change when it did take place! We were thrilled to see this girl baptized, accepted into the church fellowship, and later married to a lay preacher, to go further out into the field bringing salvation to others still in darkness.

Gratefully, I pay tribute to the loyal teachers' wives who have so valiantly and capably stood by me in our mission work. Many hundreds of yards of material they have made into dresses for the school girls and lap laps for the boys. They have shown by example how to keep a native home clean and neat; they have taught the women how to wash their clothes cleanly and cook appetizing meals. They have taught the highlands girls how to swim so they can enjoy the water instead of being afraid of it, like their ancestors. They have helped to care for the school girls, conducted worships, willingly and joyfully taken a leading part in women's and children's meetings. All this and much more they have contributed to the education and Christianizing of our primitive constituents.

Especially do I think of Hannah, a shy, giggling lass when she first saw me arrive at Kabiufa. She is the wife of a man from Emira Island who has given many years of service in the cause of God in the highlands of New Guinea before the war and since. For ten years Hannah assisted me in many different capacities and emergencies. Whenever I was called out at night I could rely on her to accompany me and because of her training, give skilful help. In a difficult case I'd notice her eyes close in prayer, and together we would ask the heavenly Physician to give us wisdom.

Lydia is another teacher's wife who has been a particular blessing to our mission. She has directed the school mays in their sewing and gardening projects when I've been too busy to take the classes, thus relieving me of the responsibility. In Sabbath school it's good to know she is there to help with the programme for the tinies and to present the lesson. When we have up to two hundred children to teach we need capable and dependable assistants.

Although I may not have white Adventist company, I have many brown-skinned friends. When my husband is on a walk-about or has to go away to attend meetings, my helpful mays keep me company,



and some of the school girls like to come and sleep in the bathroom of our house.

Having observed the lives of so many teachers' wives over a considerable period of time, I am impressed with their capacity for uplifting other native women and influencing them toward right living. May God reward them for their loyal support.

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## Pitcairn Island Women Pioneers

MYRTLE L. WARD

In this 75th anniversary year, along with others, the Pitcairn Islanders can look back and see what has been accomplished by the good hand of God, and by those who have been the humble instruments through whom God has worked.

There have been a number of missionary-minded workers, even on little Pitcairn Island, among them several women pioneers—Rosalind Young, Emily McCoy, and her sister Ada, Maria Young, and the twins, Lily and Rose, to name but a few.

Rosalind Amelia (Simon Young's daughter) came of a missionary family. Even while the people were still Church of England her brother Fisher had been in training as a missionary. But Fisher was killed (as well as Edwin Nobbs) by the natives of Santa Cruz when, in company with Bishop Patteson, they visited that island in 1864. That was a few months after the second party had returned from Norfolk Island, so the family did not hear of it for two years!

Simon, with his family, returned to Pitcairn Island to help the young people who were there without any spiritual help. He soon became the church leader and the teacher of the day school. Rosalind was a great help to him in both church and school as well as in the homes of the people.

In 1893, when Miss Hattie Andre arrived on Pitcairn Island to teach the school, Aunt Rosa was in charge. Although "some of her methods could not be approved," she was a gifted person loved by the young folk and carrying on the school work as well as she was able.

Soon after her arrival Miss Andre wrote of Rosalind: "Rosa Young, the present teacher, is really a talented person, is a pretty writer, a poetess, composes well, is a natural musician, paints, etc. She has never been away from the island since she was ten years old, and now she is about forty. No wonder her methods are not the latest."

Rosalind married Mr. Neild and lived in New Zealand for some years. She was always interested in the young people and helped in every way possible.

In Nukualofa, Tonga, not so long ago a kind old lady died, aged seventy-three. She was Mrs. Edwards, the widow of a trader. She had been "a ministering angel" to all in need of her skill, whether queen or humble little child. Neither English nor Tongan, but a Pitcairn Islander, Maria Young was actually a cousin of Rosalind Young.

Near the close of 1895 the missionary ship "Pitcairn" brought Pastor and Mrs.

Butz, accompanied by Maria, to Tonga, to commence our missionary work there. Both nurses, trained at Battle Creek Sanitarium, Pastor and Mrs. Butz passed on to Maria a knowledge of the healing art. And her work, with God's blessing, has been "of inestimable benefit" to the people of Tonga. In fact, "A.C.," a writer in the "Pacific Islands Monthly," had said that of her "it may truly be written, 'In that she lived for others, she lived for God.'"

### Aunt Emily's Sacrifice

On the first voyage of the "Pitcairn" as she sailed on her way from Pitcairn Island, one of the leading men joined her company. And so J. Russell McCoy became part of the ship's personnel for several of her missionary journeys.

One of his daughters was Emily, always quiet, unassuming, and helpful, yet happy in the fun of the island such as swimming, "swinging on the banyan ropes" (roots that hang from the trees) and gathering the lovely fruits.

Having surrendered her life to the Lord Jesus, Emily was willing to go anywhere He needed her to serve Him. From one of her letters we gather that a committee on the island at the time of a visit of the "Pitcairn" asked her to go to America to train as a nurse. It was very hard for her to decide to leave her dear ones, those younger sisters, for instance. But she wrote, "They had a second meeting and my father came home and told me, 'Emma, they won't let your name go.' I broke down and cried, and said, 'Anywhere, dear Saviour, in Thy vineyard wide, where Thou bidst me' go I will go.' When the call did come I hesitated, but said, 'I will.' I hope and pray that some souls will be saved through my efforts for Him. I left my boy friend, too. He left home after I did, and I think he died in Tahiti. Poor boy; how he cried when I left!"



Sister Vai Kerisome Head of Niue Island wearing the O.B.E. awarded her by the Queen several years ago.

Aunt Emily went to America, trained as a nurse and remained there working. She was homesick as she thought of the luscious fruit and the good things on Pitcairn Island. Though she never saw her home again and her eyes were growing dim, she looked forward with faith's clear vision and concluded her letter, "I believe we shall soon be in that new home which Jesus is preparing for us. May we be ready to meet our Saviour when He comes."

Aunt Emily has since laid off her uniform. Her willing hands no longer help the sick. But like other pioneers she rests from her labours, and her works do follow her. We are not all called to sacrifice in the same way as did Aunt Emily, but we must all follow her example by taking up our cross daily and following our Lord.

### Honoured By the King

They were twin sisters, Lily and Rose. When we knew them they were both sweet old ladies, their fragrant Christian lives a powerful witness for God. Their work was on the island always—in their limited home village area. They had for many years been working in a neighbourly way, helping as they were able. Their special line was midwifery, the two serving as a very successful team. For more than fifty years they continued, giving freely of their services.

Dear Sister Rose, wife of Brother Parkin Christian, was laid to rest some years ago, so Lily carried on alone, helped by relatives and friends. We requested some token of recognition of her services (others did so, too, we understand), and we were very happy after long waiting, when Lily received the British Empire Medal (B.E.M.). She was very happy to receive it, though she never asked or expected anything for her services.

Lily and Rose would take charge of everything—mother and baby, home and cooking—for a whole month! Now more than eighty years of age, Lily has officially "retired," but still helps at times as she is able. Everyone loves her, because she loves her Saviour and loves to help all who are in need. A real pioneer worker, she still watches and waits for her Lord's appearing.

As we think of these pioneer women workers for God, may we be given grace "to follow in their train."

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## Niue Island Stalwart

ERNEST H. J. STEED

As I looked at the coral island of Niue, during my recent visit to the Central Pacific Union on behalf of Public Relations and Temperance, I thought of the arrival of Captain Cook. He called it Savage Island, because the inhabitants repulsed him vehemently.

When the Samoans introduced the coconut to these islanders, the chief lip-ped the Samoan word "niue," and thereafter the island was called Niue, after the coconut.

Today this island, a territory of New Zealand, is one of the most friendly is-

lands in the Pacific. English is spoken well by most people, and a bustling approach to life seemed evident. Industry is obvious in the attractive baskets made by the people. In fact, these are rated as the best in the Pacific.

It was here I met Sister Head, the Seventh-day Adventist light on Niue, whose service to her people was recognized several years ago by the Queen, in the bestowal of the O.B.E. At seventy-two years of age, Mrs. Head is still teaching two days a week in the high school. Everyone to whom we spoke loved her, and her faith is held in high esteem because of her consistent life.

Sister Head is a woman of courage and

zeal. She took us to see the foundations of her new church on the land she has donated. A Sabbath school of thirty-five children constitute her spiritual fellowship. "Now is the time," she told me as we talked of what could be done. The Central Pacific Union Mission has plans for a minister to settle there early in 1961, and a house is to be built for him.

There is no doubt that the witness and good public relations of our representative on Niue will bear fruit for the kingdom of God.

It was a personal pleasure to me to learn that my grandfather, Pastor Joseph Steed, brought Sister Head into the Adventist faith in Samoa many years ago.

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## DOWN THE ARCHES OF THE YEARS

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### *Missionary by Proxy*

Miss Annie Higgins of Nunawading, Victoria, is well known among our older members as a pioneer in MV and Tract Society (Book and Bible House) work. She was one of the original twenty members of the first MV Society in Australasia, organized by Pastor A. G. Daniells in Adelaide in 1893. Now eighty-five years of age, she responded to our request for a brief sketch of her service, with these details:

"I have never had the opportunity of visiting a mission field, but always enjoyed helping in various ways to raise funds for their support.

"To go back in time to 1895, when it was decided to open in Melbourne a training office where young people could be prepared to take charge of the Tract and Missionary Societies in all the states, Miss Anna Ingles (later Mrs. A. L. Hindson) had recently come from America to foster this work in Australia.

"A house was taken in North Fitzroy and Miss Olive Bree (afterwards Sister W. H. Pascoe), and I were among the first to begin training. Later, Miss L. M. Gregg came from Queensland to join us. Pastor Daniells was the president, Miss Ingles the secretary, and Miss Edith Graham, a business lady from England who had recently accepted the Advent Message, came to teach business principles and accountancy. We remained in training for three years, and then Miss Gregg was sent to take charge of the Tract Society in New South Wales and I went to Queensland.

"While in Queensland I felt a great longing to help raise funds to foster our missionary programme in the New Hebrides, so I wrote to our isolated members and asked them to send me the names of their children, with their ages. The response was encouraging and soon I opened correspondence with each family, in my spare time, suggesting ways of raising money to help the heathen in the

islands where Pastor and Mrs. C. H. Parker were labouring. Later, Victorian children joined in this crusade, and each quarter the money earned was sent to me and was quickly transferred to our conference offices. Our country boys and girls were delighted to know the Lord was using them in this way.

"When I was transferred to New South Wales, I continued this work. In this connection I would like to mention the wonderful encouragement and help I received from the late Pastor A. H. Piper. I talked with him of my desire to organize the older boys and girls into 'working bees,' teaching them to knit garments for sale to support missionary service in the South Seas. He approved of the plan and said he would assist me in every way possible.

"We decided to start in North Sydney and Prospect with Sabbath morning meetings, and also Sunday afternoon 'Busy Bees.' The parents co-operated with us, and even the fathers insisted on helping, so we let them wind the skeins of wool. Everyone desired to have a part in the support of our growing enterprise in the islands.

"The work for our isolated boys and girls was not forgotten, as the city young people were drawn in to help also, and at this time I felt a strong urge to encourage them to become better acquainted with the Word of God. So I outlined a Bible study, duplicated it, and sent out a copy to the isolated families and also to the members of our recently organized 'Busy Bees.' I wrote asking them to commit to memory the texts used and be prepared to answer questions on them at the end of the quarter. I prayed that every member would be willing, and truly that prayer was fully answered.

"The questions were sent to the parents and they very willingly consented to superintend the examinations. We had no cards of commendation, but all who took part were content to receive their papers back with the marks received

added in red ink, and a little hand-written note from me.

"This plan, improved and broadened, was continued after the MV Department was established, and was introduced into every MV Society. Eventually, I had over 600 papers to correct each quarter in our conference. It has since been known as the 'Doctrinal Text Bible Study for Missionary Volunteers.'

"We have now come to the year 1906. The American brethren were completing the nation-wide organization of what was to be known as the 'Young People's Missionary Volunteer Movement,' through their field. At the beginning of 1907 it was to come to Australasia, and I received a letter from the Union Conference president to tell me that I was to be transferred from the Tract Society to the newly organized MV Department, as secretary for the Victorian-Tasmanian Conference. This change was a very great surprise to me, as I had become attached to the Tract Society work during the previous twelve years.

"Ever since I had given my heart to the Lord during Pastor Daniells' first young people's meetings in South Australia, I had longed to serve Him in island missionary work. Time and again I applied for such an appointment, but each time the doctors approached refused to pass me for life in semi-tropical climates; so I had to relinquish this ambition.

"Then the Lord definitely impressed me to teach and train our young people to give their lives for missionary service, and I have personally seen a number dedicate their lives fully to the ministry I had longed to do. Ever since, I have been content with the Lord's plan for me."

We are sad to learn from Sister Higgins' letter that her hands which were so busy so long "have gone on strike." She says, "I cannot sew or knit at all, and my memory is failing, as well as my eyesight." But her ministry of love, in training the children and youth and introducing to them the joy of supporting our missionaries, will remain a memorial to her in Australasia.

☆ ☆ ☆

### *The Advent Message Has Meant So Much to Me*

MRS. M. B. McLAREN

I was born in June, 1885, the month when the Advent heralds arrived in Australia, and I would like to tell how I learned of their message and became a believer.

When I was about fourteen years of age, my married sister visited a camp-meeting being held at Geelong, Victoria, and Mrs. E. G. White was present. It was there my sister gave her heart to the Lord and became a Seventh-day Adventist.

On returning home she explained the truth to me and my sister who is two years older than I. We could see we were breaking the fourth commandment by

keeping Sunday, and decided to start straight away keeping the seventh day. It was very hard, as we were only in our teens, and my father was elder in the local Church of England and also superintendent of the Sunday school.

The family made it very difficult for us to observe God's holy day, so we would take our lunch down to the lake, with hymn books and Bibles. We would sit under a tree and sing, study, and pray until sunset, when we returned home. Space will not permit my relating all the battles we had to fight, but the Lord was with us and finally answered our prayers.

The following year my married sister died, and it was her wish to have an Adventist pastor bury her. Pastor Hennig arrived and spent a few days with us, holding meetings each evening. The result was that all our family accepted the message of truth, among them my brother (Pastor C. H. Watson).

The Advent Message has meant so much to me all my life, and I am now looking and longing for the return of my dear Saviour, who has made it possible for us to have a home in the earth made new.

☆ ☆ ☆

## Childhood Recollections of the Lord's Messenger

C. LILLIAS SMART

In Brighton, Victoria, my parents, Mr. and Mrs. J. H. Hewitt, took me to a tent meeting where a matronly woman of average height was speaking forcefully and deliberately in measured tones. Dressed in a black ankle-length skirt and a long silk coat buttoned from neck to knee, she was addressing the audience on the importance of studying the Bible. She urged them not just to read a chapter at a time, as was (and in some places still is) the custom, but to compare scripture with scripture. This seemed to be her favourite theme, for she often made Isa. 28: 13 the basic text of her sermons: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Later, when I went to Avondale, I frequently heard her develop the same theme in the church. Perhaps this is the reason I can still hear her clear voice ringing in my ears, quoting the text and developing the theme.

While still a sub-teen-ager I, with my parents, was invited to dine with the messenger of the Lord at her home, "Sunnyside." I can still picture her wearing the sombre dress of the day. She was kind and thoughtful to children, for I can still remember liking her. She was hospitable, for she often invited members of the church and college to her home for meals. Her conversation at the table was varied, being about the mundane things of life, the "blessed hope," and plans for the expansion of God's work. This latter aspect I do not really remember, but Pastor A. G. Daniells often mentioned it in my home later.

Sister White often took the service in the Avondale church, and her meetings were appreciated by all. She never overlooked the visitors who were present, for I remember that she frequently mentioned them. My late husband, Pastor A. Smart, told me he also remembered this. The first time he met her was in the Avondale church. She stood up to take the service, hesitated a moment, looked around her, raised her arm and pointing at him and his friend, said, "May God bless the two strangers in the back seat." He never forgot that welcome and blessing.

Sister White was thoughtful of the needs of the workers. One day, so the story went at Avondale, a brother came and said to her, "Sister White, I and my family cannot manage on the money we are now getting." Her reply was, "Then you must get more, Brother. You must be able to manage your own affairs. It is not according to the Lord's wish that you should not be able to provide for your family."

Of the many beautiful thoughts contained in Mrs. White's writings, the one that comes to mind now is:

"Every soul that refuses to give himself to God, is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. . . . The only condition upon which the freedom of man is possible, is that of becoming one with Christ."—"Desire of Ages," page 466.

☆ ☆ ☆

## Treasured Memories of Courageous Women

E. B. RUDGE

"Now, lad, make religion the everyday business of your life." This was the counsel of an elderly Scotsman to the lad, David Livingstone. Here was wise instruction, revealing in unmistakable terms the reality of the Christian religion.

Henry Ward Beecher expressed the same understanding of the place of true religion in Christian practice in these words: "Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody, and you are not called of God if you are ashamed to scour and scrub." Truly, "The inevitable expression of real Christianity is a life of sacrificial service."

This, too, is the underlying purpose of Christ's message to His church as given in Matt. 25: 31-46. In this great parable of the judgment the emphasis is on the **peril of uselessness**. This is the basis of failure and condemnation. Service for others in the spirit of Christian love and

friendship brought the reward expressed in the words, "Come . . . enter the kingdom." The significance of this message led John Wesley to pray: "Lord, let me not live to be useless."

These principles of Christian living give guidance in finding the pathway to service, and lead on to a satisfying life in our following of the Master.

As a boy in the Avondale preparatory school around the years 1899-1901, and later in the Sydney Sanitarium Training School, these principles of guidance were frequently set before me and my fellow students by teachers to whom I owe so much.

At Avondale I was deeply impressed with the friendliness and sacrificial spirit of service seen in the lives of Miss Hattie Andre and Mrs. A. T. Robinson from America. Miss Andre was the headmistress and Mrs. Robinson the Bible teacher. Through the years that have gone by since those days, the conviction has remained with me that these two teachers possessed in an unusual manner the spirit of sacrificial service and Christian friendship. I have never forgotten the lessons derived from my association with these devoted and courageous women. Miss Andre served for some years on Pitcairn Island, and was one of the first two single lady missionaries sent overseas. Mrs. Robinson was the first full-time Bible instructor employed by our church. To Miss Andre's influence was due my decision to enter the service of our church.

In the year 1904 I enrolled in the training school at the Sydney Sanitarium. Through the years that followed I was again aided and guided by the sacrificial spirit of service and Christian friendship of several courageous and diligent Christian women teachers who laboured sincerely and devotedly in the interests of those training. These were Matrons Semmens, Shannon, and Dr. Eulalia Richards. Despite the perplexities and difficulties of those early years, these noble and devoted women were unflinching in their service to the institution and the trainees. They were ever ready to give counsel and aid to workers in meeting their personal problems as well as in matters related to duty.

Though uninterested in public work in those days, through the persistent pressure of Dr. Richards I found myself associated with her in Sabbath duties, and thus became interested in wider activities.

Shortly after this I was offered a lucrative post in Sydney as a masseur. Mrs. Shannon, hearing of my prospective change of employment, counselled me strongly to stand by the work of God, and I decided to do so. Refusing the city post which offered an income of £8 weekly, I entered evangelism in the New South Wales Conference as a tent master at twenty-five shillings weekly. I have never regretted that decision, and remember with gratitude the good counsel received from one of God's valiant women.

I feel deeply indebted also to other godly women who by the influence of

(Please turn to page 10)

# Central Pa

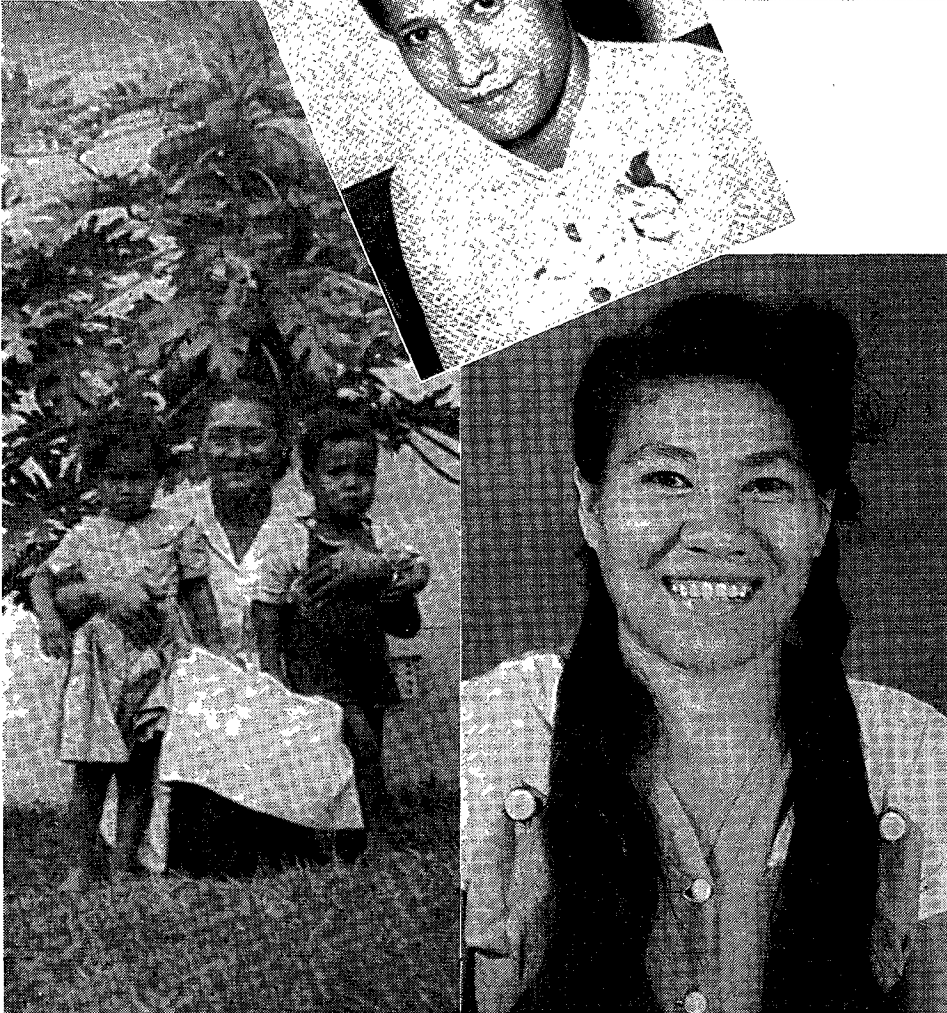
## COOK ISLANDS



acting preceptress at the training school the Co  
 Top, Right: **Tuira**. Tuira's husband educated at Fulton Missionary College, office. She is now the mother of a wee

Top, Left: **Tutai Maretta**, a graduate  
 Bottom, Right: **Aumata Grieg**, the d Fulton. She is the head stenographer in

Bottom, Left: **Miss Seini Moala** is pi Government Lower Leaving examination Missionary College. She obtained top n Tonga that year. From 1943 to 1951 Se Mangaia, Vava'u, Beulah, and Fakakai. staff, and since then has done general of lator. Although Seini has not been out



PICTURES AT RIGHT. **Group 1.** Se Aisake Kambu, the energetic MV leader Youth Congress, served part-time as a s at present working for the West Fiji M translation of Sabbath school pamphlets and all the other necessary translations. supporter of her husband in his MV and

**Miss Gwen Ramswarup** spent some y to the New Zealand Missionary College, But having a burden on her heart for the studied and entered the West Fiji Missio cessfully in this capacity for the last fo finding their way into the Adventist Chu service. She is the only lady Bible instr

**Vani**, the wife of Savanaca Turaga, Teacher's course, and now on the West E graduate of Fulton. She has served the n She also assists her husband in all his n the choir, and a teacher in the primary Sa

**Group 2.** **Andi Torika** is assistant p tion, as well as leader of the Suva Fijian deaconess of this church. She visits re and instructing them in sewing. Andi r in the Lau Islands, some 150 miles west d Dr. Malakai and mother of three children

**Aliti** (centre) married Beni Tavodi v in 1912, sailed for Papua when he comm four days to walk from Port Moresby to a Here at Bisiatabu she engaged in pioneer tered to these primitive people, Aliti ende children and gave simple first aid to the from a snake bite and Aliti returned to more returned to Papua as a missionary many parts of Fiji, standing by the side be said of her that she has served the ca

**Katalaine** is a very active member o has been leader on several occasions, an tion. Her mother is the only living four church in Fiji.

**Group 3.** **Mrs. Tini Inu**. Her husband, E director of Upolu Island, also secretary f Voice of Prophecy Departments.

**Mrs. Tavita Niu**, wife of Pastor Tavit tional secretary.

**Mrs. Neru**. Her husband, Pastor Ne and Sabbath School secretary.

Says Pastor D. I. Jenkins, president able to say that all of these wives are sta work and they all take their part in chu





# fic Gallery

LEFT. Inset: Mrs. Matamua, wife of JVM leader, Pastor M. Matamua, is

receptor at the training school. She was for a time was employed in the mission center, Joybells.

ton, is on our mission teaching staff. of Pastor E. Grieg, was also trained at the Tonga mission office.

with her sister's children. She passed her when she was a student at our Beulah school. All those who sat that examination in the school were successful in our schools at the headquarters' mission office. Typing, etc., and is the mission's translator, she speaks perfect English.

**FIJI**  
Mokainadave, wife of Pastor [unclear] Australia in 1956 for the [unclear] teacher at the mission for six years, and is [unclear] translator. She is responsible for the [unclear] and MV Week of Prayer readings, [unclear] the mother of three children and an able [unclear] work.

Fulton Missionary College and later went to [unclear] graduated from the secretarial course. [unclear] of her own Indian people, she further [unclear] able instructor. She has served very successfully. Many fine young Indian people are [unclear] because of her consecration and diligence in [unclear] the Central Pacific Union.

[unclear] graduate from both the Ministerial and [unclear] gelistic staff, is herself a trained teacher [unclear] in the capacity of a teacher for four years. [unclear] is a member of the Dorcas-Welfare and [unclear] school.

[unclear] of the West Fiji Dorcas-Welfare Federation-Welfare Society. She is also the senior [unclear] field assisting Dorcas-Welfare Societies [unclear] spent a month with the Mualevu Society [unclear]. She is highly esteemed, and the wife of

[unclear] was seventeen and shortly afterwards, [unclear] second term of service there. It took [unclear] what is now known as the Kokoda trail. [unclear]. While her husband taught and ministered to show the women how to care for their [unclear] after nearly ten years of service, Beni died [unclear] later, she married Semeti Gade and once [unclear] me for three years. Aliti has served in [unclear] husband in trials and joys. Surely it can [unclear] God with all her might.

[unclear] Dorcas-Welfare Society at Suvavou. She [unclear] is assistant secretary of the Federation [unclear] member of the Suvavou church, the first

[unclear] ni Inu, is the district [unclear] Home Missionary and

## SAMOA

[unclear] He is MV secretary and assistant Education [unclear] assistant president of the Samoa Mission

[unclear] Samoa Mission: "I am happy in being [unclear] supporters of their husbands in the Lord's [unclear] wherever possible."



## Treasured Memories

(Concluded from page 7)

their Christian friendship and their sacrificial service, pointed the way so clearly to an abiding and satisfying service in the church of Christ.

Among others whose influence was most helpful in the early days in the preparation of workers and the expansion of the Adventist cause in Australasia were Miss C. M. Graham, an English lady who was at one period Australasian Union Conference secretary-treasurer; Mrs. S. M. Boyd, the Avondale School preceptress, an American; Miss L. Gregg, an energetic Australian who served in various conference departments; Mrs. A. L. Hindson, an American lady who married in Australia and remained all her life here (she was the mother of Sister R. H. Powrie). For many years she was the Sabbath school secretary for the Union Conference, and the first editor of the "Australasian Record," which position she retained for many

years. Sister Hindson was greatly appreciated by missionaries in the islands, with whom she maintained a friendly, informal correspondence and shared many interesting items affecting the organization.

Another lady who had a fine influence among the evangelists was Mrs. Robert Hare, an American who married Pastor Hare in the States and came with him to Australia. Throughout her lifetime she maintained a friendly, motherly interest in the ministry of young evangelists. Many times when I was in evangelism in the city of Adelaide, I found much warm support from the counsel of Mrs. Hare. Mrs. L. L. Ulrich, a Tasmanian trained in the Summer Hill Sanitarium, became an outstanding leader in the development of the sanitarium cafe work.

"Guide me, teach me, strengthen me, till I become such a person as Thou wouldst have me be; pure and gentle, truthful and highminded, brave and able, courteous and generous, dutiful and useful."

## I Lived in Mrs. White's Home

LILY THORPE

The year 1896 was a very eventful one for me.

For several months in that year I walked the streets of Sydney seeking for work. I had lost my position because I had become a Sabbath-keeper, and being the bread-winner of the family it was very necessary for me to procure employment. But no one wanted a stenographer who would not work on Saturday nor after sundown on Friday. The words of the patriarch Job were often in my heart and on my lips in those days of test: "When He hath tried me, I shall come forth as gold." Suffice it to say that God led in a marvellous way and provided for our needs. But that is another story.

After spending some years in the Australian Tract Society in George's Road, North Fitzroy, Victoria, I joined the staff in the home of Sister E. G. White in Geelong, and was privileged to copy much of her hand-written manuscript.

Some mornings Sister White would come out to worship and ask, "Did you hear the music in my room last night?" Invariably we would answer, "No, we did not hear the music." One morning she appeared with a shining face and exclaimed, "You surely heard the music last night and saw the light! You must have heard it." But no, we had not heard it. Our ears were too dull. If those who are interested in this experience will take the time to turn to Volume IX of the "Testimonies," pages 65, 66, they will see the account of a similar experience of Mrs. White's.

Sometimes at worship the conversation would turn to the presence and protection of heavenly angels, and on one occasion a very beautiful experience was related by Pastor G. B. Starr, who was also

a member of Sister White's household in Geelong, and one of the company referred to in the following paragraph.

### They Heard Celestial Song

A number of years previously, Sister White, with some of the brethren and sisters (all pioneers in the Advent Message), was journeying over the prairies in a certain part of the United States of America. They had been singing the songs of Zion. Silence had fallen upon the little company, and there was nothing to be heard but the tramping of the animals. The night was very dark, although the stars shone brightly.

Suddenly, there was the sound of singing, beautiful and harmonious. The riders in the caravan looked at one another in astonishment. Who could be singing out on the prairies so far from human habitation? The words of the hymn floated on the clear air and seemed to come very close:

"Children of the heavenly King,  
As we journey sweetly sing,  
Sing your Saviour's worthy praise,  
Glorious in His works and ways."

(The rest of the words may be found in "Christ in Song," No. 747.)

With the last verse the singing grew fainter and fainter till there was no sound but the sighing of the breeze over the prairie grass. Many were the speculations by those journeying in the caravan, as to who the singers were; but Sister White said, "Brethren and sisters, you have heard the angels sing. They often mingle their voices with those of the children of men. Oh, that we would sing more often, for then would heaven be brought close to earth!"

The following is an experience which I heard while living with Mrs. White in Geelong.

There lived at that time in Broken Hill, the silver-mining city, a lady named Mrs. Roberts, who kept the Lord's Sabbath. She wished to see and hear Mrs. White, and made plans to go to Melbourne. Mrs. Roberts' neighbour, who kept a shop in Broken Hill, was very sceptical about Sister White's ability to speak to a very large congregation and hold its attention and interest for several hours. Indeed, she was altogether cynical.

However, she suddenly announced to Mrs. Roberts, "I have always wanted a holiday trip to Melbourne. I'll go with you." They finally found themselves in a very large, crowded hall in Melbourne. When Sister White came onto the platform the sceptical lady from Broken Hill remarked, "That little lady!"

When Mrs. White rose to speak she stood for a moment looking around on the great audience, and particularly in the faces of some, as was her usual practice. The sceptical lady said to Mrs. Roberts, "I am afraid." Her friend asked, "What are you afraid of?"

"That woman is looking straight at me," she answered. "She knows all about me."

Mrs. White began to speak in her clear bell-like voice, with its pleasing upward lilt at the end of nearly every sentence. She could be clearly heard by all in that vast congregation. The meeting was very long, but the people sat with bated breath. At the close of the meeting the formerly sceptical lady said to Sister Roberts, "I must send a telegram to Broken Hill immediately."

"What is your hurry?"

"I am telegraphing to them at home to close my shop on the Sabbath."

I heard this story again from a young man at the Youth's Congress in Avondale, December 28, 1949. His name was Shreeves, and Mrs. Roberts was his aunt.

Mrs. White's personal appearance was always attractive. She dressed neatly and plainly. The narrow white collar she wore was always immaculate. Her clothes were made of good, durable material, and were well made by those who knew how to sew. The buttonholes were a work of art.

When I lived in Sister White's home there were at times conversations between Mrs. White and her devoted nurse and attendant on the subject of giving clothes to those in need. At times, when Miss MacEnterfer planned to give some of Mrs. White's patched garments away, Sister White would say, "No, Sara, that person is to have the new ones we bought for next winter."

Once, Mrs. White, in speaking of a lady in reduced circumstances, said, "She has been used to much better things, and I would not hurt her feelings by giving her my old clothes." There were times, of course, when Mrs. White did not give her new clothes.

Many wicked and lying stories have been told about Mrs. White, but I know from my acquaintance and work with her that none of these accusations were true. For

instance, a report was circulated that Mrs. White did not have the cows milked on Sabbath. Rumours of this kind naturally disturbed some Adventist farmers in a certain district, and I was asked to investigate the truth or otherwise of this matter. I thereupon wrote to a Mrs. Chrissie James, who at one time was assistant cook in Mrs. White's home. In her reply she said, "I worked at Sister White's, in the kitchen. The cows were milked twice a day Sabbath, the same as other days."

I left Geelong to commence my nurse's training at the Health Retreat at Cooranbong. Mr. Thorpe was also a member of this class. We trained under the Doctors Kress, and it was at this time that we did much missionary work in homes in Cooranbong, Martinsville, and Dora Creek, where previously Mrs. White and her nurse had visited and given hydrotherapy treatments as well as conducting Bible studies.

#### Care of the Sick and Poor

Mrs. White's home at Cooranbong was open to any person in necessitous circumstances in the surrounding districts. She took young men in who had no means of support, kept them, and started them on the road to a new life. Much unobtrusive kindness and practical help flowed through the gates of her happy "Sunny-side" residence to those in need.

Some fishermen who had been cared for in their sicknesses and reverses were al-

ways very grateful to Mrs. White, and to show their gratitude in a very practical way one day sent a large crate of fresh fish as a present to the Avondale College. The matron was somewhat perturbed and asked Mrs. White what she should do with it. "Shall I throw it out?" she asked.

"Throw it out!" exclaimed Mrs. White. "Of course not. Are there not plenty of needy people who would be thankful for it? Send it to them with our compliments."

Mrs. White had a letter written to the fishermen, thanking them for their great kindness, which, she told them, was much appreciated. With courtesy and understanding the Lord's messenger always respected freedom of thought and belief in others.

We transferred to the Sydney Sanitarium where we graduated in 1903. Following a short period of work in New Zealand we commenced our medical missionary service, which took us to the South Seas and to Java.

My husband and I have been over sixty years members of the Seventh-day Adventist Church. Our long years have strengthened our conviction of the truth of the messages given through the Spirit of prophecy. We have had no reason to doubt any of the truths that we as a people have received, and by the grace of God we trust to be among those who will be ready and waiting for the second coming of the Lord Jesus.

but could not afford to go, but Dr. Kellogg paid my fare to Melbourne when the Armidale camp-meeting convened the following year. To this gathering delegates came from all States of Australia and New Zealand, and it lasted a month. When I alighted from the train, Dr. Kellogg and Pastor Daniells met me; and taking me along the platform, introduced me to Sister E. G. White, who had travelled on the same train. What a thrill it was to meet her after having read of her life and wonderful experience, and then to make the acquaintance of other pioneers. Pastors Corliss, Israel, Tenny, Colcord, Starr, Farnsworth, and Haskell were there.

In 1898, when I was seventeen, I went to Samoa and trained as a nurse under Dr. Braught. On her last voyage, the "Pitcairn" called at Samoa and I went aboard. I consider that was an honour. While out there I met most, if not all, the American missionaries who first came to the islands of the South Pacific.

Returning to Sydney, I went canvassing in Newcastle with "The House We Live In," a health book. Brother and Sister Albert Brandstater were operating treatment rooms there at the time, although their place was known as "The Newcastle Sanitarium." Miss Annie Walker was teaching church school in a dingy little building at Wallsend, while she lived in the lean-to at the rear. Some of her pupils are in the Lord's service today. At night we would put two desks together, place a palliase of straw on them, and there I slept.

Later, I spent a few months at Avondale and was then called to Fiji to assist Pastor and Mrs. C. H. Parker. That was in 1903. Pastor and Mrs. J. E. Fulton were there also, and they were like father and mother to me.

As a girl I was a physical wreck, very nervous and timid about meeting people. Partly because of my health I gained very little education; sometimes I would attend school for only two and a half days a week. But I also had a thirst for knowledge and obtained my education through God's truth. It has given me health, happiness, everything. I cannot praise God enough for the way He has led me.

A Sunday school friend and her mother had joined the church when an evangelistic mission was held in Goulburn, and when I returned from Samoa, Nellie was going to Avondale. "I'm your jewel," she said to me. "I didn't bring the truth to you," I answered. "But if you had not brought us tracts and papers first to arouse our interest we may never have attended the mission," Nellie assured me. She later became Mrs. James Pascoe, mother of Pastor C. Pascoe of New Guinea and Sister C. F. Hollingsworth. Her husband, Pastor Pascoe, was an evangelist and local conference president.

Another friend from the same Sunday school had accepted the Advent faith. She is well known in Sydney, and her husband was for many years a church elder and member of the conference executive committee.

## Sixty-seven Years in the Advent Cause

SYBIL READ

Surely God moves in a mysterious way His wonders to perform!

In the year 1893 or thereabout two men in the Parramatta district, N.S.W., were arrested for working on Sunday and were ordered to be put in the stocks. There were no stocks, and I do not know the outcome of the case, but a full report of the court proceedings and articles on the Sabbath question were published in the "Bible Echo" (now the "Signs of the Times"). A gentleman came to our home in Goulburn selling this paper. My foster mother had previously bought "Daniel and Revelation" from a Mr. Whittle and learned of the Sabbath. She was eager to learn more, and as result of the "Echo" seller's visit, began to keep God's holy day.

I was fourteen at the time and not interested in doctrines; but the Lord arrested me through a vivid dream. The hills and the sky everywhere were like fire, just as we read in Psalm 50:3 of the day of the Lord's coming: "A fire shall devour before Him, and it shall be very tempestuous round about Him." Crowds of people were wailing and wringing their hands, and with the rest I felt unprepared.

The dream gave me the desire to study the coming of Christ, and soon after, I read "Steps to Christ" and learned how to be ready for that event. I found the joy of my Saviour's presence and service, and started selling the "Bible Echo," walking many miles all over Goulburn. We were the only Sabbath-keepers in the town at the time. We sent for small books and tracts advertised in the "Echo," and studied every phase of the Advent Message; including the Spirit of prophecy.

Three ministers of different churches warned their congregations against the "Bible Echo," and one minister came to our home. He asked my foster mother: "Is this where the girl lives who goes round with the 'Bible Echo'?" On being answered in the affirmative, he continued, "I have come to tell you to stop her." "What authority have you to stop her?" questioned my mother. The visitor said the papers were upsetting people.

The first Adventists we met after the "Bible Echo" seller were Dr. M. G. Kellogg and Pastor A. G. Daniells, and how thrilled we were to learn of the great work God was doing in the world!

My mother and I wished to attend the Ashfield (Sydney) camp-meeting in 1894,

Twenty years after leaving Goulburn I received a message from the conference office to call at an address in King's Cross (Sydney). When the door opened the lady recognized me and said, "Mother does want to see you." She ushered me into a room where a very feeble old lady was in bed. She sat up and exclaimed, "Thank God I have met you before I die!" "I don't understand," I replied. "I don't know you." "No, but you brought the truth to my home. Don't you remember when you were a girl you used to come to my daughter's home and talk to her? I went to Goulburn to help look after my little granddaughter and I used to read the 'Bible Echo'." The grandchild, only eight years old, kept the Sabbath. Before she died she exhorted her mother, "Keep the Sabbath and meet me when Jesus comes." The mother, an aunt, and the grandmother all accepted the Advent Message through the child's influence.

Another family whose conversion brought me great joy during my sixteen years as a Bible instructor, was named Player. One of the daughters is Sister Kench of the Sabbath School and Home Missionary Departments in Greater Sydney. (The Sunday transport was such that once I had to cycle thirty-six miles back from Camden to study with them in the evening.)

At the Sydney Sanitarium and Hospi-

tal last year I was delighted to meet a member of the staff. Her mother was another case in whom the wonderful leading of God was seen in a girl of fourteen. She stood firm against opposition in the home.

One of my interesting recollections concerns a member of the prominent Swanston family in Melbourne, after whom Swanston Street is named in that city. He was a wanderer. He went to America, and while there became acquainted with Adventists. When he moved to Samoa, somehow they traced him and sent him the "Signs" for years. Disdainfully he threw them up on a shelf as they came.

He married a Samoan princess, who died at the time her little daughter was born. When Mr. Swanston was old, he said to his daughter one day, "Hand me down some of those papers. I want something to read." He read them and gave his heart to God, keeping all His commandments. I saw the stack of papers on the shelf, and have thought how truly the Spirit of prophecy predicted that many who receive our literature will place it on the shelves; but in some time of crisis, particularly near the end, will then take it down and find salvation in reading it.

It is not for me to boast of anything. The glory is the Lord's, and eternity will be too short to praise Him for all His blessings. I am now in my eightieth year.

moment to name names, and of course at the same time proclaiming his superior piety and the need of the denomination to follow his reforms. Actually, as the record reveals, he had some time earlier been disfellowshipped for intemperate habits. Whether he had later gained the victory over these, we know not. We have never made any attempt to inquire into his private life. We do know that he has never regained membership.

We think of a third "reformer" who felt that he was called to reform the church and who has been unmerciful in his strictures on it. But when he and those fellowshipping with him were confronted with strong evidence that some years before he had left his wife without Biblical cause, and later had married another woman, his only defence was that God had forgiven David for all of his sins! Indeed, God did forgive David, and added that the sword would never depart from his house!

We think of another fervent "reformer" who instead of staying within the church to attack, renounced his church membership and went hither and yon to denounce Adventism by voice and pen. He has often spoken of his deliverance from legalism, his freedom from the law. The undebatable facts are that he left behind a wife and family to fend for themselves. The only reason he was free from the law—the civil law—was that his patient, longsuffering wife never invoked the law against him!

We think of still another "reformer," active in mimeographed fervour, who describes all the woeful frailties of the brethren, as he sees them. This critic probably has the doubtful honour of heading the list of those who pose as having superior piety and as having good counsel for all of us as to how we should reform in order to meet the divine standards. And who is this man? The cold conference office records reveal that years ago he was removed from the ministry and disfellowshipped for the most flagrant, self-confessed immorality.

#### Something Must Be Said

No, we shall not continue the list. Some might chide us for saying even this much about these critics, most of whom are very much alive today. We pondered long before we decided to say even this much. But we felt finally that something must be said. Otherwise, uninformed, trusting people, noting the endless quotations from Mrs. White these critics so love to use, might be deceived into thinking that these "reformers" were men who had long set the church an example in blameless living, and who had messages of real worth for the Advent people. Numbers of loyal believers have written asking us point blank who this or that particular critic might be. Because of their limited knowledge of the matter and their ignorance of the person's background, they have even referred to a critic as "elder" [pastor].

Our letter files will reveal that we have

#### THE CRITICS EXAMINED—2

## What Kind of People Are the Critics?

F. D. NICHOL, Editor, "Review and Herald"

We have already answered the question: What kind of people are the General Conference leaders? We ask, now: What kind of people are the critics? If we might judge from their vehement protestations of piety, their denunciation of what they believe to be sin on every side, our conclusion would be that here are indeed the elect of God, the saviours of the Advent Movement, the chosen of Heaven to provide us, by their godly example through the years, a model of how we should live. So we repeat: Who are these men, What is their background? What is their past? The question is a fair one. We have been more than willing to apply the question to our General Conference brethren, whom we have known well for many years.

We now apply it to that kind of avowed critic who lives on the fringes of the Movement and poses as a "reformer." It so happens that we have been acquainted with a number of the leading critics who have poured out their invectives during the past forty years—the period in which

we have been in public life. We began our conference service as secretary to the president of one of the largest conferences in California. At that time young men often began as secretaries, wrote shorthand, and used typewriters. We think it is still a good way for a young man to begin.

Almost our first task was that of typing out multiple copies of reviews of a certain active group who were sure they had light for the denomination, who told us the exact day when the Lord would come—a day that came and went uneventfully. They also were sure that they had great reforms for us. And we must confess that they deceived a few into believing them. We recall reading on the front pages of the leading California papers, only a few years afterwards, of how two of the principals in this "reform" group were sent to the penitentiary because they attempted to murder a third member of the group.

We think of another "reformer" who has been scurrilous in his attacks on the leaders of the work, not hesitating for a



never written to any of our believers the sorry record of any of these "reformers." We do not like to be in the business of reporting the sins of this or that man. We here seek to answer all the letters of inquiry by this one general statement, hoping thus to put our people on their guard. It is highly probable that printed matter you receive in the mail from a "reformer"—critics often secure church lists by devious methods—is from one of those here described.

It is a sobering fact that with rare exceptions the "reformers" we have known in our forty years of public life have been men with a background more or less like these critics we have here described. In fact, we have cited them not as unique, but simply as illustrative. If these "reformers" feel it is right to confess the alleged sins of the brethren, why do they not first publicly confess their own very real sins! We have been more kindly than these "reformers" in their criticisms of the brethren. We have not named names. We have no desire to deal in personalities. Indeed, we would rather not have had to write these present editorials. But we repeat, the constant bombardment of outrageous charges and indictment of the leadership of the Adventist Church demands some response in the church paper, if for no other reason than to help steady the faith of some of our newer believers who have not had an opportunity to see critics in the long perspective.

Incidentally, the very fact that so many of these "reformers" have a sorry past explains, at least in part, why they attack the leadership. It is a well-known fact that a man who has a bad past, and perhaps a guilty conscience, will often try to make himself feel not so bad, by "proving" that others are also bad. He cannot come up to their level, so he seeks to drag them down to his. Psychiatrists often comment on this fact. Mrs. White also comments on it. Listen to these words from her pen:

"There may be a wonderful keenness of perception to discover the defects of others; but to everyone who indulges this spirit, Jesus says, 'Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart."—"Thoughts From the Mount of Blessing," page 126.

We do not recall that all the critics combined, with all of their extensive quotations from Mrs. White, have ever quoted this passage!

#### A Distinction in Critics

Let us make crystal clear, in passing, that in speaking of critics and "reformers" we are not referring to this or that member who on occasion may write us a critical letter about some aspect of the work of God. There is criticism and criticism—some of it even can be constructive. God forbid that we should feel that anyone is a sinner and a traitor to the Advent Movement simply because he takes

issue on some matter, or questions the action of some leader. Speaking personally, and we think we speak for our ministry in general, we welcome the sincere letter from a member who feels he must take issue on a matter. If we had only the occasional letter of criticism from a church member here and there—even if the letter were more vigorous than kindly—we would never be writing this series of editorials.

We are talking about that small, rather well-defined group of men who are patently in the business of criticizing and condemning, and who write not simply to the person, or persons, they condemn, but to all other church members they can reach through mimeograph and postal service. Generally, the leader who is the object of attack first learns of his supposed sins through the circular letters

sent broadcast. We are talking about that limited group who not only condemn others, but who pose as possessing spiritual insight, and piety that can produce reformation in the Movement. "Reformers" like these are generally the ones who sit in judgment on the leaders of our work.

We would remind these critics that if our leaders had a past like that of many of their accusers, they would not occupy a place of leadership in the work. Which is another way of saying that one of the requirements for being a leader is to live a life much more exemplary than that which most of the critics have led. Ironically, the reward for leading such an exemplary life is to be attacked by the critics!—"Review and Herald."

(To be continued)



### In Memoriam—Pastor E. B. Rudge

R. E. HARE

Edmund Bean Rudge was born at Latrobe, Tasmania, on August 9, 1886, and died at Wahroonga on October 14, 1960, at the age of seventy-four years.

His parents accepted the Advent Message under the ministry of Pastor Robert Hare in 1890.

As a young lad, he attended the Avondale School for Christian Workers, from 1898 to 1901. Then, at the age of fifteen years, he began work as a colporteur. The following year he connected with the Sydney Cafe, but felt the urge for medical missionary work, so in 1904 he entered the Sydney Sanitarium. At the end of two years' training he occupied the position of head male nurse.

Believing that his nursing training would be of great assistance in evangelism, Brother Rudge in 1910 connected with the field staff of the New South Wales Conference. Two years later he was asked to act as manager of the Adelaide Sanitarium, but his heart's desire was in evangelism, and in 1913 he joined the staff of the South Australian Confer-

ence. He was ordained to the ministry in 1916, and that year was transferred to Queensland, where he served till 1920, when he was recalled to South Australia as president of the Conference.

From then on, the next thirty-six years of his life were spent amid the perplexities and worries of administrative and executive work. He served as president of the Queensland and Western Australian Conferences also. He spent eleven years as superintendent of the Fiji Mission, and in 1936 was called to the vice-presidency of the Australasian Union Conference. In 1938, Pastor Rudge succeeded Pastor C. H. Watson as president of the union, and held that office till 1946 when he accepted a call to the presidency of the British Union Conference. The General Conference, in 1951, appointed him secretary of the Northern European Division. He remained in that position till he retired from administrative service in 1956.

He returned to Australia and settled in Warburton, acting as chaplain of the Warburton Sanitarium and Hospital. In 1959, Pastor Rudge moved to Sydney, where his long service and experience made his ministry among the churches much appreciated.

His untimely death at the age of seventy-four years takes from our ranks one of the stalwarts of this denomination in Australasia. He was a man with whom to associate was at once an inspiration and a benediction. His leadership during the years of World War II was outstanding, and much of the favour and goodwill that we enjoy today as a church is largely due to his quiet fearlessness and persistency as the president of the union. His name is still held in high regard in military and government circles.

To us all is bequeathed as a legacy the memory of one of God's true men.

"Unshaken, unseparated, unterrified, unmoved,

His loyalty he kept, his love, his zeal. Nor number nor example with him e'er wrought

To swerve from truth or change his constant mind."

## Weddings

**FISHER-WHITE.** On September 1, 1960, Brother George Fisher and Sister Olivia White were married in the Hamilton (N.Z.) church. Both are members of this congregation, and their many friends wish them much of God's continued blessings as they unitedly witness for Him in Hamilton. V. Novelty.

**HUGHES-WASHINGTON.** The Nunawading church, Melbourne, was beautifully decorated on October 9, 1960, when Derek Lloyd, son of Mr. and Mrs. G. M. Hughes, exchanged marriage vows with Maureen Grace, daughter of Mrs. I. T. Washington. Both Derek and Maureen are well known employees of Windsor Depot of the S.H.F. Company. Many friends gathered to wish them God's blessing as unitedly they walk together in life's pathway. W. J. Cole.

**STOTT-PHILLIPS.** On October 5, 1960, in the tastefully decorated Te Kuiti church, North New Zealand, a large and happy group of relatives and friends assembled to witness the marriage of Maureen Anne, the eldest daughter of Brother and Sister Phillips of Hangatiki, to Leonard Thomas Stott of Te Kuiti. Leonard and Maureen are members of the Te Kuiti company and well known in the community. At the reception in the local hall expression was given to the good wishes of their friends for their future happiness. They plan to live in their new home in Te Kuiti. May God bless and make them a blessing as they continue to witness for Him. Frank G. Pearce.



**TAYLOR.** Harold John Taylor of Umina, Woy Woy, N.S.W., (late of Earlwood) passed away suddenly on September 25, 1960, aged sixty-nine years. Our late brother was baptized in 1955 and became a faithful and valued member and deacon of the Stanmore church. His many friends there and at Woy Woy will miss him greatly. To Sister Taylor and the family our deepest sympathy is extended. Pastor R. B. Mitchell was associated with the writer in the service at the Rookwood cemetery, where we left our dear Brother Taylor in God's care until our Lord returns to call His saints to immortal life.

Ralph Tudor.

**BLUETT, William.** Some years ago our late brother lost a leg and faced life courageously. He was a regular attendant at services and actively witnessed for his Master. Two years ago he lost his other leg because of thrombosis, but he never lost his smile. It was astounding what he could do around his home. Our brother was possessed of a sweet Christian spirit; he knew his Lord as a friend. On September 3, 1960, he quietly passed to his last sleep, and the last word he uttered was "Jesus." To his sorrowing wife and five children we offer our sincere sympathies, praying that they shall be comforted from above, knowing that underneath are the everlasting arms.

Ormond K. Anderson.

**HART.** Sister Ethel Isabel Hart passed quietly to her rest on October 4, 1960, at the age of eighty-one years. She spent most of her life in India and came to Australia in 1947. Sister Hart was baptized in 1913, and was known for her good works, her kind and generous spirit, her readiness to help those in less fortunate circumstances. Those who sorrow for the loss of a good Christian mother are Pastor C. A. Hart, Brother Percy Hart, and Sister Phyllis Hart. They look forward with confidence and hope to the resurrection day. Pastor K. Parmenter was the associate minister with the writer at the chapel and the graveside in the Northern Suburbs cemetery. E. W. Hon.

**GENDERS.** Mrs. Sarah B. Genders of Earlwood, N.S.W., passed quietly to her rest on October 4, 1960, in her eightieth year. Hers was a long, useful, and singularly sweet and gracious life. Through all the years she was faithful to the Lord she loved so much. The members of the Ashfield church and many others mourn their loss and cherish the memory and helpful influence of her life. To the sorrowing members of the late Sister Gender's family and a large gathering of other relatives and friends, God's promises brought wonderful comfort and assurance as we laid His trusting child to rest in the Rookwood cemetery until Jesus comes to awaken her to life immortal. Ralph Tudor.

**WANTED TO BUY.** Copy of the book "Back to Eden," cloth cover. J. Beyers, 41 Wheeler Parade, Dee Why, N.S.W.

**WANTED.** Widow sixty-odd would like Christian pen friends anywhere. All letters answered. Write Mrs. Sid Green, P.O., Oxley, Queensland.

**WANTED.** An elderly or middle-aged lady to share home with elderly sister of church in beautiful Port Macquarie. Write Mrs. M. Masters, Table Street, Port Macquarie, N.S.W.

**TO LET** for period of 5 or 6 months from mid-December, modern furnished home on Sydney's North Shore. Suitable for married couple. Only 5 minutes to electric train. Apply R.B., "Record," Wahroonga, N.S.W.

**SUFFERERS** from catarrh, hay fever, bronchitis, asthma, sinus, should try K7, which has brought permanent relief to many. Contact Mr. C. G. Hardy, manufacturing chemist, Box 222, Yamba, New South Wales, for free advice.

**FOR SALE.** New 3-Bedroom home and 3-room flatette at rear. 70-ft. frontage. Electricity and city water. On main road near Avondale College. Sell less than cost. Ring Sydney YX 6984 or write E. Brooks, 27 Rawson St., Auburn, N.S.W.

**HONEY.** Choice new season's excellent quality, colour, and flavour. 60 lb. tin, £3 17s. 6d.; 30 lb. tin, £2 2s. 6d.; 14 lb. tin, £1 4s. Yellow Box, 60 lb. tin, £4 2s. 6d.; 30 lb. tin, £2 5s.; 14 lb. tin, £1 5s. 3d. Freight paid on rail to anywhere in Victoria. L.W. McClelland, Broadway, Dunolly, Vic.

**HONEY,** choice Red Gum-Yellow Box blend, direct from the apiary. 60 lb. tins, 85s.; 30 lb. tins, 45s.; freight paid nearest railway station, Victoria. Thirty-five years experience lies behind this honey of quality. Satisfaction guaranteed. G. H. Pilcher, "Myrtle Bank" Apiaries, 88 Condon Street, Bendigo, Victoria.

**RUDGE.** Edmund Bean Rudge was born in Latrobe, Tasmania, August 9, 1886, and died in Wahroonga, October 14, 1960, at the age of seventy-four years. His father, the late Pastor P. B. Rudge, accepted the Advent Message under the ministry of Pastor Robert Hare in 1890. Edmund entered the work of this church in 1901, and to the time of his death had given fifty-nine years of faithful, unselfish service to God. Just over fifty years ago he was married to Gladys Faulkhead of Albert Park, Victoria, and to them were born five children; Noreen (Mrs. Evan Tucker), Valerie, Athol, and the twins, Neil and Edmund (Ted). These are all living and mourn the loss of a loving and sympathetic father. Gladys proved herself to be a wonderful wife and mother; and the happiness of their home life had much to do with her husband's success as a man and as a minister. The funeral service was held in the Avondale (N.S.W.) church, which Edmund attended as a boy sixty years ago. On the rostrum were twenty-four ordained ministers who had been his "comrades in arms." The writer was joined in the service at the church and the graveside by Pastors J. W. Kent, C. S. Palmer, S. V. Stratford, T. W. Hammond, and N. C. Burns. We laid our brother to rest in the quiet of the eventide, in sweet assurance that "Whatever is, is best," and that "Behind the shadows standeth God." Reuben E. Hare.

**FOR HIRE.** Modern caravan fleet, 2, 3, or 4 berth. Apply R. Payne, 36 Glenarvon Street, Strathfield, for brochure and details. YB 1826.

**POSITION VACANT.** Capable motor mechanic with some welding experience required for milling, fruit property, and hauling business. Beautiful views of Huon Valley, Southern Tasmania. All-electric home available, with church and church school in well-settled community. Seasonal work in fruit harvest for members of family if desired. Apply immediately to R. H. Brown, Glen Huon, Tasmania.

### NORTH NEW SOUTH WALES CONFERENCE SESSION AND CAMP-MEETING

The thirty-fourth session (thirty-ninth annual camp-meeting) of the North New South Wales Conference will convene on the camp-ground, Eraring, via Dora Creek, December 8-17, 1960. The biennial reports and balance sheets will be presented at this meeting. All church members in good and regular standing are constituted delegates and are cordially invited to be present.

Tent order forms are available from the Secretary, 21 Gordon Avenue, Hamilton, New South Wales.

R. D. CRAIG,  
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 and recommendation from local pastor or conference officer must accompany copy.

**HENDERSON.** James Alexander Henderson, in his eighty-sixth year, fell asleep in Jesus and was laid to rest in the beautiful Balclutha lawn cemetery on September 15, 1960. He had loved the Advent Message for many years, and at the time of his death was a member of the Dunedin (South New Zealand) church. Among loved ones present to pay their last respects was a niece, Mrs. K. Paterson of Papanui. Pastor A. G. Probert and the writer were the officiating ministers. V. Wood-Stotesbury.

**FINDSEN.** At the age of eighty-two years, Sister Matilda Findsen, a much-loved member of the Hamilton (N.Z.) church, passed to her rest on September 21, 1960. Sister Findsen accepted the Advent Message about twenty-five years ago, when Pastors W. E. Battye and L. C. Naden conducted a mission in Hamilton. All through the years she was a faithful church member, her faith being steadfast right to the end. At the funeral service her dear ones were pointed to the resurrection morning, when all who sleep in Christ will come forth from the land of the enemy. V. Novelty.

**DAY.** Life's long pilgrimage ended for Sister Lydia Day of Manly, N.S.W., when she passed peacefully away at Wahroonga, September 26, 1960, at the age of eighty-five years. She embraced the Advent faith forty-four years ago at a mission conducted by Pastor G. Marriott in Manly in 1916. Her quiet, unassuming character and consistent Christian witness impressed all who knew her. Two sons, William and Stafford, a daughter Milford (Mrs. Machen), nine grand- and twelve great-grandchildren mourn their loss. After a service in the Manly church our sister was laid to rest in French's Forest cemetery, Pastor C. S. Palmer being associated with the writer in the services. H. G. Byrant.

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#### THANKS

Mr. D. Howell of Proserpine, Queensland, expresses his sincere appreciation of all the messages of love and sympathy sent to him on the occasion of his dear wife's death.

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

General Conference Field Secretary

For Sabbath, December 3, 1960

(Please preserve for reference.)

### HONESTY IN ALL THINGS

Honesty is not a common human quality. Revelations of dishonesty in politics, commerce, and other walks of life from time to time shock decent men. One author expressed the opinion that "every man cheats his way, and he only is honest who is not discovered."

Dishonesty sometimes plagues the church, as the sad stories of Achan, Ananias and Sapphira, and others testify. The professing Christian church has known too many of whom it could be said: "Your deal with others has not always been strictly honest." "Your speculations in business life have not been honest; you have not been just with your fellow men."—"Testimonies," Vol. III, pages 246, 249.

#### 1. Personal Rights

Ex. 20: 15. "Thou shalt not steal." Obviously someone else's rightful ownership is presupposed in this prohibition. The sixth commandment ensures our neighbour's right to live, the seventh the right of his family, and the eighth secures his right to his property. It is a basic dishonesty to possess ourselves of that which rightfully is our neighbour's. Does this include fraudulent bargains, usury, cornering the market in any essential commodity, buying up the widow and the poor as in Isaiah's day?

Deut. 8: 18. "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." "The system

of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."—"Patriarchs and Prophets," page 525.

#### 2. Honesty Exhorted

Luke 3: 12, 13, R.S.V. "Collect no more than is appointed you." It was common practice for Roman overlords to sublet the contracts for the raising of tax levies to district overseers who were nationals, and these in turn extracted extra taxes for their own benefit. Jesus is here condemning this strongly entrenched but dishonest practice.

"Selfishness is contrary to the spirit of Christianity. It is altogether satanic in its nature and development. . . .

"Every act of fidelity is registered, every act of dishonesty also is recorded, and every person is finally to be rewarded as his works have been."—"Testimonies," Vol. IV, page 564.

Lev. 19: 13. "Thou shalt not defraud thy neighbour: . . . the wages of him that is hired shall not abide with thee all night until the morning." What is borrowed or purchased from neighbours should be returned or paid for justly, and wages due employees should be paid honestly and on time. In verse 36 men were warned against unjust weights and measures. See also Deut. 25: 13-16. In Titus 2: 9, 10 those employed are to be faithful in service and to avoid the pilfering so common among many classes of workers. What high principles God set before His people, and what a shame it is when the church falls below God's ideal for her!

#### 3. Provision for Failure

Eze. 33: 15, 16. "If the wicked restore the pledge, give again that he had robbed, . . . he shall surely live." Two steps are involved here in the salvation of the sinner: He must (1) "turn from his sin";

(2) "restore" and "give again that he had robbed."

Eph. 4: 28. "Let him that stole steal no more: but rather let him labour, . . . that he may have to give to him that needeth." A wicked man covets and steals another man's possessions; a good man loves to give to the needy, and in doing so he banishes selfishness and covetousness from his soul. "To avoid labour the thief impoverishes others. He must now work, that by possessing he may be able to impart, i.e., to give a portion of his own possession, to him that is in need."—J. A. Beet, "Ephesians," page 349.

1 Peter 2: 12. Peter used the word rendered "conversation" (K.J.V.) meaning outward behaviour, seven times in this epistle, and three times in the second. The word rendered "honest" is not adequately translated by any one English word. It means "becoming, admirable, good, fair, right, honourable, deserving of esteem, honest, seemly." In Titus 3: 14 (R.S.V.) we read: "Let our people learn to apply themselves to good deeds (margin, 'honourable occupations'), so as . . . not to be unfruitful." Cf. 2 Cor. 8: 21, R.S.V.: "We aim at what is honourable not only in the Lord's sight but also in the sight of men."

#### 4. Sacrilege

Malachi 3: 8. "Will a man rob God?" It sounds incredible that man should steal from God. Anciently, to steal from churches, or to appropriate church property to secular uses, was called "sacrilege," a word of Latin origin. Sacrilegious conduct in our text was withholding the tithe and offerings, which belong to God. To plunder the church was a horrible sin. It is none the less sinful today, whether it involves church property or God's money.

#### 5. Inevitable and Just Judgment

James 5: 1-5. "Behold, the hire of the labourers, . . . which is of you kept back by fraud, crieth." In verse 1 the rich are told to weep "for the miseries that are coming upon you" (R.S.V.). In chapter 4: 3, R.S.V., the class condemned (professing Christians and worldings) are said to ask vainly for means "to spend it on your passions." In the end silver and gold "shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7: 19.

James 5: 7. "Be patient therefore, brethren, unto the coming of the Lord." In days when all forms of selfishness dominate mankind, and even affect some Christian people, the believer is exhorted: "Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed."—"Prophets and Kings," page 732.

Isa. 33: 15, 16. These verses answer the question of verse 14. "Who among us shall dwell with the devouring fire?" which refers to God's righteous judgment. The prophet's ready answer is: "He that walketh righteously, and speaketh uprightly."—"Review and Herald."

## BREVITIES

Writing of Miss Annie Parkin, whose obituary appeared in these columns last week, Pastor R. Brandstater said: "She attended the A.M. College and later worked practically all her active years for the Sanitarium Health Food Company, and is remembered as one of the old cafe workers. At one stage she took several years off to care for a growing family of relatives who had lost their mother."

A new mission ship, the "Uraheni," sailed from Brisbane for Papua on October 20, under the captaincy of Pastor E. L. Martin, assisted by Pastor C. E. Mitchell and a crew of five Papuans. The vessel was built for work in Pastor Martin's territory, and Pastor Mitchell was glad for the opportunity of a visit to his old field. A full report of the ship's dedication will appear next week.

Preceding her husband, who will return permanently from the mission field this month, Sister I. R. Harvey landed in Wairoonga a few weeks ago, and after consulting the doctor, went on to join her children, David and Heather, who have been living with their grandmother, Sister Rowland of Cooranbong, while attending school there. Brother Harvey is principal of the Jones Missionary College at Kambubu, New Guinea.

Help for Dutch New Guinea is being provided in the persons of Evangelist Lionel Smith, at present in West Australia and originally of Newcastle, N.S.W., and his wife, who was formerly Miss Doreen Godfrey; also Brother Sergio Amprimo, a builder of North Queensland, who, we understand, plans to take his new bride along with him. These folk will be under the direction of the Far Eastern Division.

In the centre pages of this issue we present a section of our constituency of whom we have heard very little—the educated women of the Central Pacific, with some details of how they are serving God and humanity. As you look into their faces you will be as proud of them as we are. We are sad to say that two who contributed to this special number of the "Record" have not lived to see their articles in print—Sister E. Golding and Pastor E. B. Rudge.

Watch for a stirring story from Pastor A. Maberly on November 28, "Sikkim—the Hidden Kingdom." In his letter our correspondent whets our appetite for further news when he says: "At present history is being made here, as we are conducting the first mission ever held for Tibetans. We have a good and appreciative audience, and are praying that God will break down the barrier between these people and Christ. With hundreds of refugees thronging Kalimpong we have the long-awaited opportunity to preach to the people of Tibet. . . . The 'Record' is our life-blood out here and we read everything—even the advertisements! It helps us to know what folk are doing 'down under.'"

With their flock of five attractive little boys—David, Glenn, Wayne, Dale, and Lyndon—Pastor and Mrs. Barry Crabtree came home for furlough on September 23. Brother Crabtree is president of the East Fiji Mission.

Between 1,500 and 1,600 people attended Pastor G. Burnside's two opening meetings of the Toowoomba (Queensland) campaign on Sunday, October 2. On the week nights that followed 300, approximately, were present on each occasion, which is very good for a place the size of Toowoomba.

Greater Sydney Conference announces that they have released Pastor A. E. Watts of Lord Howe Island to the North New South Wales Conference, and will receive from that conference the services of Pastor R. B. Mitchell, who has been stationed at Gosford for some years. Another exchange has been arranged between Brother J. Ludlow of Greater Sydney and Pastor W. P. Claus, who has spent a long period in North Queensland.

"Brother L. I. Howell is in the midst of building on his new station at Samarai," reports Pastor J. B. Keith, president of the Coral Sea Union. "He has a beautiful site on an island two and a half miles straight across the bay from Samarai, an all-weather anchorage, and good building sites, and he is very happy. I visited with him along the coast where the work is already developing. It is expected that several people will be baptized at the end of this year."

\* \* \*

### Those Women

L. H. ENGBRECHT

Not so long ago, when Ingathering, we called on a lady who, while most sympathetic to our work, could not see her way clear to subscribe. Her husband had had three operations at the Sydney Sanitarium and Hospital in the previous two years, and they were both pensioners.

But she did eulogize the ministry of the sanitarium, its doctors and the women members of the staff, with special mention of the sisters. "Those women," was the main theme of her conversation.

I have been thinking of that phrase quite often. What does this cause not owe to its womenfolk, not only in the sanitariums, but also in other departments?

In this our anniversary year, we have paid tribute to a number of godly men who blazed the trail before us, and rightly so. But while doing so, let us not forget the noble army of single women who have carried so much of the mundane detail of the work, both in the employment of the organization and without; whose sole interest has been the service of the Living God. Without their help the denomination would have been considerably poorer. In many instances their contribution is unsung; nor would they want it otherwise. Yet let it be remembered that a true and accurate record is being kept of their earnest endeavour, and from this a generous heavenly reward will be apportioned them.

## AUSTRALASIAN RECORD

### and Advent World Survey

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### One of Our First Nurses

Sister J. McCullough of Wairoonga was eighty-six years of age in September. She remembers distinctly arriving here in December, 1902, to join the second nursing class at the Sydney Sanitarium, which opened January 1, 1903. They worked sixty-five hours a week, and at one stage trainees were paid sixpence a week and were given two meals a day.

The first nursing class commenced their training at the Avondale Health Retreat, where Dr. D. H. Kress was in charge. He became so ill there that he was not expected to recover. In fact his obituary was published in America, and later he had the pleasure of reading it!

On completion of her course, Sister McCullough went to the Christchurch Sanitarium, South New Zealand, where she was matron for sixteen years, returning to Wairoonga in 1921. At the Sydney Sanitarium she was domestic matron for twelve years and then cared for the nurses' home for fourteen years, until she retired in 1947.

This cheerful lady is a familiar figure in Fox Valley Road, and finds time to engage in missionary activities. She crochets edgings on handkerchiefs and pretty covers for coat hangers, and thus raises her investment offering.