



## TAKING THE GOSPEL TO

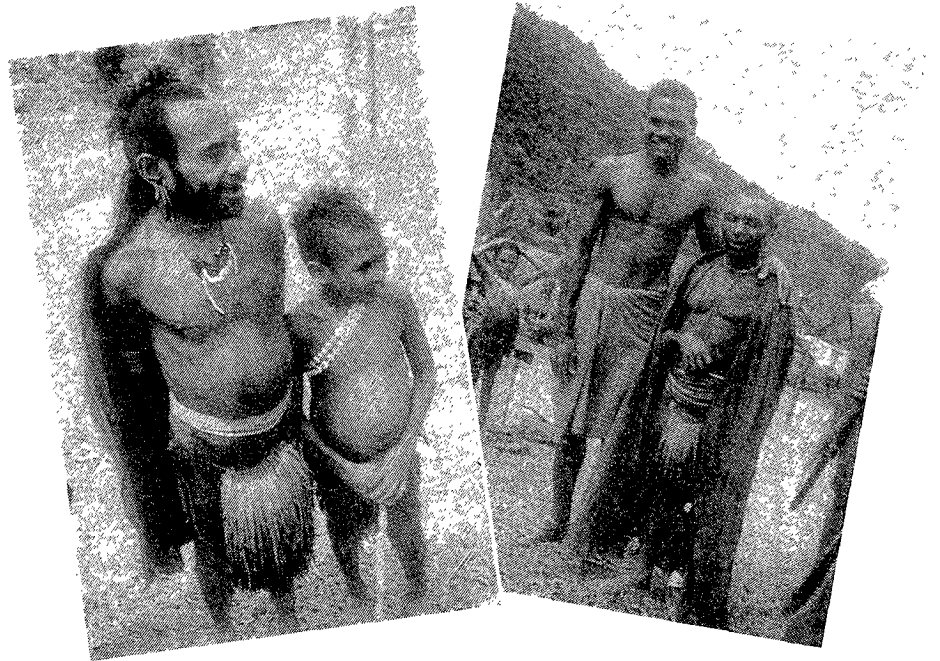
# New Guinea's Little Men

O. L. SPECK, President, Morobe Mission

**K**UKUKUKUS are men of renown. Their average height is only four feet six inches and they could almost be classed as the pygmies of New Guinea. However, their exploits have earned them a name as ruthless hunters, often swooping down on unsuspecting hamlets, leaving a trail of death and destruction. Living in remote mountain fastnesses, they have long been regarded as "uncontrolled" natives, and so were beyond the reach of the gospel.

Several months ago, however, persistent reports of a massacre by Kukukuku natives spurred the Government to investigate. Patrols were sent in and those responsible for the murder of thirty-two natives—almost the entire population of their village—were brought to justice. But what is more important to us as a people is the fact that this area is now open to the Advent Message.

At the end of August, accompanied by two national workers, I flew in to Kaintiba, the newly established Government patrol post, hoping to find an opening to introduce Christ to these people. I had been warned that they were very primitive and still engaged in almost daily tribal warfare, and that caution would be necessary when moving among them. We know that many prayers ascended on our behalf at this time, and we are most grateful, for we believe that the Lord heard and answered those prayers in a very wonderful way.



Left: A Kukukuku man and his son. Right: A Kukukuku man with Philip, our teacher, a man of average height, showing the small stature of the Kukukuku people.

We found that although the natives were indeed primitive, they were most friendly towards us right from the start. Our immediate problem was the fact that we had no interpreter and so were unable to communicate with the Kukukukus. None could understand Pidgin English or Motu. But the Lord impressed the Government officer there with our need and he immediately sent a message to an interpreter living about two and a half days' walk away to come to our aid.

These people are not found in villages but are scattered here and there in little hamlets on mountain-tops or ridges with a series of tracks leading away into the bush for hasty retreat. The country is unbelievably rugged. We walked for days without seeing any level ground. Always we moved very steeply up or down.

Everywhere we went we found the same keen interest in the picture roll, but especially in the stories of creation and the second coming. It was thrill-

ing to watch expressions on their faces as we told the gospel story to these folk for the first time. They were fascinated, too, with the gospel hymns from my small tape recorder, but were speechless with amazement when I played back to them some of their own chatter I had recorded.

I had only one regret concerning our first visit to this locality. I took with me two natives, a teacher and an evangelist, but I could have placed at least six. With the interest of the people so keen in each place, we prayed earnestly that the Lord would impress us very definitely as to which of these villages—all so desperately in need—should be the one in which we should leave our apostles.

One group of hamlets in particular impressed me. It was the home village of our native carriers who, incidentally, were men who had been sent to Kerema prison for having taken part in the massacre mentioned earlier. As they were returning from prison just as I was planning to leave Kaintiba the Government officer suggested that I ask them to carry our patrol equipment as far as their own village.

Now you may say that it sounds rather grisly to have a group of murderers as my only guides and travelling companions, but to me it was providential. Right from the start we got on well together, so well in fact that when we finally came to their home area, instead of sleeping in their own houses, they insisted on sleeping with me in the dirty little hut used by travellers! Made only of pandanus leaf, the roof of this hut finished far short of the walls, so we were quite well ventilated and thoroughly cooled by the continual rain which persisted day and night throughout our trip. So tightly were we packed into that little hut that when one man turned over it seemed all the rest had to turn, too!

With the good contact made with these folks, and considering that their big valley with its numerous hamlets was populated with an estimated 1,000 people, we felt that perhaps this was where we should leave our representatives. Before packing next morning we prayed earnestly that the Lord would intervene with some sign if this was where He wanted us to locate them. As no intervention came, we decided to move on, and much to our delight our little friends decided to come right on with us and carry to the end of the journey. For such small people, I have never ceased to wonder at the ease with which they bounded up those mountains which to me were the most precipitous of my experience, and sometimes necessitated hands and knees. The bright-eyed youngsters also fascinated me and seemed so full of promise.

That afternoon we came to another valley that was surrounded by hamlets, and here we found a man who could speak some Pidgin. Here, too, we were accepted with keen enthusiasm, and once again we experienced the thrill of seeing the story of Jesus being absorbed with open mouths and popping eyes, from grandpa down to the toddlers.



*A typical group of the Kukukuku people, showing the bark cloaks used by them. The cloaks, made from the bark of a tree, are useful in keeping their owners warm in cold weather, dry in wet weather, and sheltered from the heat of the sun.*

After the story had been unfolded, I left the two workers to talk to the people while I went to make up my bed and prepare for the night. Suddenly I heard a shout, and Philip came bounding in with great excitement. It was some moments before I could make any sense out of his speech, but when he had calmed a little I could understand the reason for his elation. He was sure that here was the sign from the Lord—this was the village for our first teachers.

Yes, after consultation with their people, the head men were making a considered request for our two boys to remain with them. The head men told of how another mission had visited their village a long time ago and promised them a teacher. They had built a house for him, and made him a garden, but he had not come. The garden had matured, the people themselves had eaten the food, and replanted the garden, but still no teacher had come. Now they had heard our story they were quite sure we should take over the house and garden and stay with them.

I asked the head man to consider carefully with his people the possible trouble that would arise if the other mission body came back there again, but the positive answer was, "I can fix them. We want you to stay with us." I considered for a moment and then told the people that Philip and Aronuke would stay with them. With cries of spontaneous affection the people fell on our boys and hugged them for joy.

We felt that the Lord had led wonderfully, as this village, with house and garden all ready for our teachers, is only about six hours' walk from the Government patrol post and airstrip at Menyamyama. From this centre, Aronuke the evangelist can go out with his picture roll, reaching out into more distant fields and revisiting our earlier contacts. Philip is

already engaged in building a school to help educate the children.

Of course our carriers pleaded for a teacher, too, and we assured them that just as soon as we could we would send other teachers in. We hope this won't be an idle promise whereby the people will lose confidence in us; for we know that now we have penetrated this area, other mission bodies will make concentrated efforts to stamp out our influence. We know, too, that our faithful boys will meet opposition and perhaps even persecution.

Won't you pray with us that men and means will be forthcoming to dispel the darkness of this territory with the light of the gospel, thus hastening the coming of our Saviour?

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## *The Culture of Music at Fulton College*

Paragraphs from a personal letter written by Sister Glynn Litster of the Fulton Missionary College staff in Fiji:

"There are now four branch Sabbath schools operating from Fulton. Ours (reported in last issue of the "Record") is actually the smallest group because there are only a few scattered Indian homes along this lonely part of the road. Our biggest schools, the responsibility of which is shared by Mrs. C. Adams and Mrs. R. Wilkinson, consist of thirty and thirty-four Indian children, who meet at a local school-house. The teacher and his wife there are very interested and willing helpers, even translating the lessons from 'Our Little Friend' into Hindi, ready for duplicating.

"Mrs. Blyde's group numbers about twenty-two. Those who have worked for people who have grown up in Hinduism will agree that they are very difficult to

convert to Christianity. Our greatest hope for these folk is through the young children, who can be taught the love of Jesus in our primary and branch Sabbath schools. They usually have such sad little faces. One little girl has brought three new members along.

"Perhaps I should say a little about the music at Fulton, as this has been my main interest since coming here almost three years ago. The people of Polynesia are natural harmonists. Even in groups of young children one's eyes and ears open wide to hear several parts when a song is sung. Our style of music and harmony were once rather strange to them, but our students now have their musical understanding considerably broadened. Especially valuable in this respect has been the choir work under Pastor A. P. Dyason's leadership, as we have prepared sacred cantatas for public presentation.

"This has also introduced a new field to the young people, as a few have learned to stand and sing alone. An appreciation of this talent has to be cultivated by the listeners as well as the singers. It is my privilege to teach many their parts, but when Pastor Dyason comes along to 'bring out' their voices we have quite a pantomime with his actions, faces, and noises. Our sides ache, but it certainly does something to the singers.

"Our development has not been only in singing. When we first came here there was a request from some local European farming families for me to teach their children piano lessons in order that they might live at home and stay at our Adventist staffed European school instead of boarding in Suva. This involved preparing them for examinations. This was a new venture for me, but the Lord has blessed our efforts, and all our Trinity College entrants in both practical and theory have been very successful over these three years. In fact, Fulton has had one third of the entries for the Colony. So far we have had no failures, but on the contrary, mostly honours. I have also passed two practical and two theory exams and hope to try in 1964 for my diploma. This is rather difficult without a teacher, and with so little time, but the Lord has wonderfully blessed.

"Although most of the students learning cannot afford to take exams, one girl has done well up to Grade IV and is quite a capable pianist now that she is due to graduate. It is unfortunate that many students do not start learning when they first come to Fulton, and so in the short period they are here they cannot progress very far. These young people have not had the opportunity of learning from childhood as so many do in the homeland.

"We have two exceptions since two French Tahitian girls came whose father is an instructor of several musical instruments. They have added a new interest in our college entertainment, with creditable violin playing. Mr. Wilkinson is able to give support here. So the possibilities for a concert in Fulton now are greater than they were some years ago. In every way Fulton is developing, and conse-

quently our requirements are increasing as we endeavour to fit these dear young people to bear the responsibilities of the church here in the near future. How we wish we could have some good pianos!

"Mrs. E. Krause has been a help with church music; and Mrs. M. Ferguson, even with her six children, has been pressed into teaching a small overflow of music students. Most of the nursing falls on Mrs. M. Blyde, and we all have a good share in church responsibilities."

Sister Litster has twenty-six music pupils, as well as the ordinary duties of the housewife to attend to, and such extras as teaching first-aid, and entertaining. Missionaries are very busy people.

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### First Girl Graduates

A. F. CAMPBELL

Principal, Sepik Central School, New Guinea

No matter in what school or what kind of student, graduation exercises are anticipated with excitement. Nagum was no exception as all worked with a will towards making the second graduation week-end a memorable occasion.

Over the week-end of September 14-16, we were happy to have the association of Pastor L. N. Lock, union departmental leader, Pastor E. A. Raethel, president of the Sepik Mission, and Pastor Tati, his Solomon Islands assistant. All expectations of a happy and profitable time together were surpassed.

All twenty-eight young men and one young woman were successful in passing their examinations and so were able to graduate from this intermediate phase of their education. It was very rewarding to see them march down the aisle of the chapel smartly dressed in uniform. Their motto, "Ready to Do His Will," expressed their sincere desire to put God's will first and foremost in their lives. In the graduation service, Pastor Lock presented some excellent thoughts and challenged the

young people individually to really practise in their daily lives what they had chosen as their motto.

Sabbath afternoon saw a large crowd gathered on the banks of the Nagum River to witness a baptismal ceremony for twelve candidates. An important culmination of the year's JMV classes and work was reached later in the afternoon when 115 young people were invested with pins ranging from Helping Hand to Explorer. Such was a fitting climax to many hours of interesting and educational study together.

You may be wondering why the school year concluded at such an early date. Well, here at Nagum we have been forced by circumstances to begin the school year in December. Around the usual school opening date, the mighty Sepik River is in flood, making it difficult or even impossible for students to arrive on time. Like most other students, they are rather poor, and so it is a case of walk to school and then back to their villages, which in some cases are many days' walk away.

You may think they must be keen to gain an education, considering such effort, and you are right! We have noticed again and again that they appreciate true Christian education, and will walk right past Government schools, where conditions are much easier, in order to be in one of our mission schools. That this spirit is rewarded is evident by the wonderful transformation that takes place in their lives.

Pastor Raethel appreciated very much seeing some lads graduate who come from the Ambunti area, where he first worked. The power of the gospel and following the pattern of true education works wonders in their lives. Years ago some of these same graduates came to his mission station fresh out of heathenism—dirty, covered with skin disease, and with a shadow of darkness upon their faces. Today these lads are fine, upstanding, bright-faced young men who have a determination to disseminate the light that has come to them.



Neatly dressed in their school uniforms, these were the first girls to attend the Sepik Central School.

Enrolments for the coming school year should be a record. I have had requests from quite a number of Catholic boys who wish to attend our central school. Several already enrolled have faced severe opposition and even suffered persecution in their determination to remain here. One, named John, comes from a completely Catholic village and is the only person there who has defied the strict taboo that is set against going to a Seven-day institution.

As in all boarding schools, a time is set for "lights out" and bedtime. Many a night when on my way home late after working in my office I have found John sitting at his desk studying his Bible by the light of a hurricane lamp. Many a time intended words of reproof have turned into words of encouragement. It is wonderful to see such a thirst for the words of life. John has been attending a baptismal class for a year and plans to enter into church membership in 1963. It is indeed a thrill and a privilege to help young men such as he to set their feet on the road to the Kingdom of God. He appreciates so much his new-found knowledge and intends to bring his younger sister back to school next year. Besides, he has created quite an interest in his village, which I am sure will bear fruit in the near future.

We are very proud of Ruth. She is the first young woman to graduate in the Sepik Mission. Another convert from Catholicism, Ruth was won by Pastor S. A. Stocken while she was attending a Government school at Madang. Her father was a strong leader in the spirit worship which is so prevalent around the Maprik district from which she comes.

Something which pleases me greatly is the increasing number of girls who are attending school. In the next school year we hope to have about thirty enrolled. Recently I examined twelve of them and was happy to find them suitable for promotion to Nagum. It is a real opportunity for the girls to get away from their parents and the evil influences and practices which surround young womanhood in this land. We look forward to well-educated and trained young women who will not only prove excellent partners for workers, but will also themselves be engaged in God's service in various capacities.

This year saw the arrival of an organ generously donated by Brother and Sister Nash of Cooranbong (N.S.W.). Their gift is greatly valued and has proved a blessing in uplifting the spirit of worship and the standard of singing in the school. I wish you could hear these young people sing! With Christ as the Headteacher and His Word as the chief text-book there can be nothing but a happy spirit of unity existing. A fair percentage of the students come from scattered, isolated coral islands just beneath the equator, known as the Western Islands. These boys excel in musical ability and never is it difficult to organize special musical items for the Sabbath meetings.

Very soon we will commence construction of new permanent type dormitories

for both girls and boys. These have long been awaited and will prove a big lift for the school.

It has been a good year at the Sepik central school, and God's presence has been felt in a very real way. There is abundant evidence that His benediction

rests upon this place of learning. The work is onward and upward and again we solicit your prayers and financial support through the regular offerings to aid in the training of these New Guinea boys and girls, young men and young women, as heralds of the coming King.

## A "SEA-FARI" through the LAU GROUP

DONALD E. G. MITCHELL Director, Western Viti Levu, Fiji

The West Fiji Mission consists not only of the main island of Viti Levu, but also of quite a number of smaller islands and groups. One such group is composed of the islands of Lau, lying 170 miles east of Suva. Because of distance and uncertainty of shipping, the believers in this group do not receive many visits from headquarters. However, an excellent opportunity was afforded the administrators of the West Fiji Mission to visit this part of the field recently. The mission boat used by Pastor W. G. Ferris in the Gilbert and Ellice Islands is at Suva during his furlough, and the Central Pacific Union Committee gave the local mission permission to use the "Fetu Ao" for a visit through the Lau group.

Plans were made to hold a boso (camp-meeting) in the northern Lau group at the village of Mualevu, on the island of Vanua Balava. It was also arranged that our ship would transport the members in southern Lau the seventy miles to Mualevu, thus giving most of the believers in the group the opportunity of meeting together.

The sailing date was set for August 28, during the school holidays, so that our school teachers and children at the two mission schools in Lau could attend without too much interruption of their programme. This also made it possible for some of the headquarters personnel to come.

The official party consisted of Pastor B. L. Crabtree, the mission president, and Sister Crabtree who, as Dorcas Federation leader was eager to foster her department; Pastor R. K. Miller from Suva; Brother R. Wilkinson from Fulton College; Pastor

Peni Tavodi, assistant president; Josateki Nailati, MV leader; Isake Kambu, evangelist from Suva; Saveca Turaga and Saula Ratu, who acted as translators; myself from Lautoka, and a number of laymen who had been active in soul-winning to stimulate our more isolated members to engage more energetically in evangelism. Pastor Ilaija was invited back to the responsibility he carried for many years, as captain of the ship.

After about thirty-four hours of rough sailing we were very pleased to pull in behind the reef at Lakemba Island (south Lau), where we were to embark about forty believers from the village of Nukunuku, who were free to attend the boso.

The "Fetu Ao" arrived off the beach at Mualevu, site of the boso, at 5 p.m. Thursday, and the meetings were due to start that evening. The people and baggage had to be off-loaded into a small launch and dinghy. Unfortunately the launch was rather temperamental at this stage, and so unloading took much longer than anticipated; and some of us didn't get ashore until early next morning.

On walking several hundred yards up from the beach it was a thrill to see a new cement block church, nicely painted, awaiting the official opening and dedication.

The official opening took place before the early morning devotional meeting. Malakai was mainly responsible for finishing off the church. Dressed in shirt and tie with a traditional Fijian tapa cloth sulu, he handed Pastor Crabtree a pair of scissors. To the accompaniment of a rousing choral number sung by the folk from Nukunuku, Pastor Crabtree cut the



The new church at Mualevu, with the group who attended the dedication and the special meetings.



gold ribbon, unlocked the door, and invited the waiting believers into the new sanctuary they had erected to the glory of God, for their first worship.

This building was made possible by the generous help of the Australasian Division after the old church was blown down during a hurricane about two years ago.

The dedication service was held at the 11 o'clock worship hour on Sabbath morning. Pastor Crabtree called for the people to dedicate their lives fully to God and His service and then the church building would indeed bring honour and glory to God's name.

Much prejudice exists in Mualevu against the Advent Message. However, we were pleased to have the Tui (paramount chief) come along with some of the other leaders of the village to the dedication. We felt that if only all would live by the words of Jesus quoted by the Tui in his speech, "to love another," then a new day of understanding would dawn in Mualevu.

Each evening of the bese there were movie films, and then Isaki Kambu would preach a rousing, Christ-centred sermon. The films were a real draw-card, for as soon as the people heard our lighting plant start they would head for the church. It was an inspiration to see the building filled and folk banked up near each of the louvred windows endeavouring to see and hear as much as possible.

As the preacher made his appeals the Holy Spirit brought conviction to many hearts. One non-Adventist young man stood to his feet twice in response to the appeal, only to be pulled down by his friends. But in spite of them, he arose the third time and resolutely stood as the Spirit spoke to him.

Mualevu is Kambu's home village, and he was very thrilled to be able to preach there and see some people responding, particularly in view of the fact that he was well-nigh disowned when he accepted Bible truth. His father, who was once so bitterly opposed, is now very favourable.

The Sabbath afternoon meeting brought great rejoicing and inspiration to all as the evangelists and laymen told of their exploits for God. Kambu reported on the successful mission in Suva, from which over seventy converts have been baptized so far, with others preparing for this ordinance. The audience was electrified as he narrated the story of one man—a notorious member of a gang of rough-necks in Suva—of whom the Lord made a soul-winner. And what was their surprise when Kambu called this man to the platform to give his testimony to the Lord's saving grace! He told us that his former master, the devil, had paid him well for his services in the cause of evil, in that it had taken him to prison thirty-two times. But real joy was his now, for since his baptism the Lord had blessed his humble efforts with seven converts.

Other laymen had equally thrilling stories to tell: of being chased out of a village with a knife; of being overturned in a canoe yet going on to repeat the glorious story of the gospel, with wet clothes and a damp Bible. From these

stories we realized that the main qualification for a soul-winner is consecration. The Lord can use mightily the humble vessel that is fully yielded to Him.

Like all other good things we enjoy in this old world, boses, too, must come to an end, and the people of Lau were reluctant to bid us farewell. As we went on our way we could not forget their kindness and hospitality, and their determination to arise and shine for the Lord.

Another high point in our trip was the privilege of spending the next week-end at the East Fiji Mission's bese. But perhaps some of the most unforgettable experiences were yet ahead of us. We had three more nights before we were due back in Suva. That meant three more ports of call, three more evangelistic evening meetings—three more opportunities of spreading God's message.

The first night we called at Nacomaki village on Koro Island, where we have one isolated family. However, when we took the lighting plant and movie projector ashore and set it up in the school, the building was soon crowded, with many people unable to gain admittance. This was a late meeting, as we didn't reach Koro until about 7 p.m., and by the time the equipment and people were transported ashore and we were ready to start, it was 9 p.m. However, the people didn't have this type of programme every day, and so they sat on for two hours to see the films and hear Kambu proclaim the blessed hope. Their hearts must have been warmed, as many came to the beach to see us back to the boat about midnight.

After an early start the next morning we came by lunch-time to Levuka, the former capital of Fiji, on the Island of Ovalau. We spent the afternoon canvassing the town on the Appeal for Missions and inviting the folk to the Town Hall for the meeting that night. Again we were thrilled with the response, for the hall was packed out with more than 400

people. Many who could not find seats were prepared to stand at doors and other places so they could see and hear. This audience was very attentive and responsive to the programme. But we had to continue on our way, and the final night was spent at the Island of Gau.

Some twenty years ago, Peni Tavodi, now assistant president of the West Fiji Mission, went to Gau to introduce the Adventist Message. He received a very cold reception. The people didn't want Seventh-day Adventism in their village, so they thrust Peni out onto the beach. Undaunted by this eviction, he and his family shifted up the beach a little way and took shelter under a mango tree for several days, until they could erect a shelter. After two years of labour, seven converts were baptized.

Today the Government school teacher in that village is a Seventh-day Adventist, and as we stepped into the school-room for the meeting we could see he was not hiding his light. On the walls were the picture rolls and other visual aids one usually sees in a Sabbath school room. However, the people did not seem as responsive to our message as those in other places. But we trust the meeting will result in an increased interest on their part.

I am very grateful for the opportunity this trip afforded me of seeing our work and life in other parts of our local mission territory. I have come back realizing that far greater efforts must still be made, because we passed many islands on which we do not have even one representative. Please pray the Lord of the harvest to supply reapers and means to go into these areas. Great things are happening on the main island, as men and women respond to the last message of salvation. On many scattered isles there must be men and women looking wistfully to Heaven also. Won't you give even more liberally and pray more fervently so that their longing hearts shall be satisfied?

## *The NEW HEBRIDES MISSION*

ALEC C. THOMSON, President

### THREE YEARS EQUAL TO THIRTY

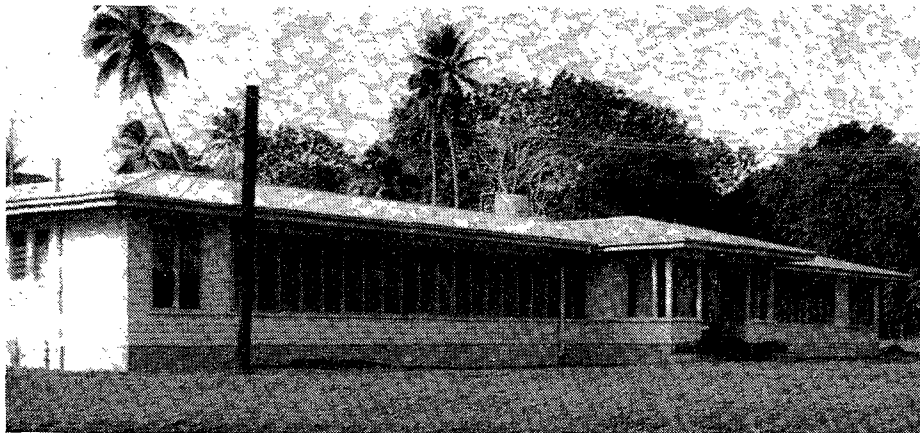
"Go ye into all the world, and preach the gospel," was the command which led Pastor and Mrs. C. H. Parker to the New Hebrides exactly fifty years ago. A dark, wild place it was in those early days, with cannibalism continuing even for thirty years after their arrival. They had a sense of responsibility for the "regions beyond," and it was in 1912 that the great evangelistic attack began on the stronghold of the evil one.

At first the work was difficult. The devil and his cohorts were well entrenched in the hearts and minds of the inhabitants. They had seen many astounding evidences of supernatural power and were thus slow to accept by faith the new and living way, which forbade dancing, polygamy, kava drinking, spirit worship and appeasement; but promised happiness and eternal life with a God of love.

Slowly, through the preaching of the Word of Power and the demonstration of that Word in the lives of early evangelists, the eyes of the people who sat in gloom saw great light. Those who were won, soon won others. The light began to reach across the ocean to other islands. It dispersed the darkness in many a village. New areas were entered by the evangelists, now both black and white, so that at the end of thirty years there were about 300 church members, to the glory of God.

Today we have the same power operating through our evangelists—messengers of the Word of Power. These evangelists are ordained men, teachers, and the lay people. The youth and the aged are all taking part.

At a recent youth camp a number of young people not of our faith were invited to attend with the result, I understand, that eight are now preparing for baptism.



*The New Hebrides hospital, built with funds from the Thirteenth Sabbath Offering overflow.*

A village has taken upon itself to win a family a quarter, and for many quarters their aim was reached, until at last a nearby village requested a teacher. No one was available, so the oldest Adventist villager along the coast took it upon himself to supply a different family each quarter to live in the village.

Morning and evening worship was conducted by this lay missionary family. Sabbath school and divine service were usually the responsibility of an evangelist from a neighbouring village. Thus the membership has grown and many families have a new and living experience as they have engaged in evangelism.

A village-owned launch is operated on benzine provided by the sacrifice of a native pastor, and Christ is being uplifted on two small islands, where we had not previously entered. Ten years ago on one of these islands, I was requested by the chief and native pastor never to return. Now an evangelistic effort is in progress as the lay people visit with their little launch. Soon there will be fruit from these two campaigns.

Near-by on the mainland, a church member not being happy at spending Sabbath alone, pushed back into the jungle and the mountains to a heathen village. There he studied the Holy Scriptures with a few of the people and using his picture roll, he unfolded the story of salvation and the life of the wonderful Healer, Jesus the Son of God.

Among those who attended was a crippled man who was able to hobble only with extreme difficulty. Soon this man began to walk, and the report spread to the coastal villages and the small islands nearby. Inquisitive folk came to see and ask questions. "What medicine has this Ambrym man used to heal you?" (It must be understood that Ambrym has ever been a stronghold of devilism in all its forms. Medicines and poisons are often compounded by those in communication with the ruler of darkness.) "What business did this man perform to heal you?" and many like questions were asked. To all the same answer was given.

"This man has visited all in the village, and all will testify that he has brought no medicine nor worked any 'business.' But

week by week he has told of the living God and how His Son Jesus came, and living on earth, exerted His power in the healing of all manner of diseases. He healed the blind, cleansed the lepers, and made the lame to walk. I believed and asked Jesus to use the same power to heal me. This you can see He has done. Not the man from Ambrym, but the Man from Heaven, of whom he has told us, has healed me."

You can well imagine the joy in the heart of this lay evangelist and the interest awakened among the heathen and professed Christians in this thickly populated area.

Evangelistic campaigns have been held by a two-man team in Aoba, with the assistance of the church membership. On Tanna, one man has been visiting all those who have apostatized. **These missionary endeavours, and all others in the past three years have resulted in a great ingathering of souls—more than in the first thirty years.** Last year (1961) saw 172 new members added to "such as should be saved."

#### What of the Future?

Three young men recently returned from Pastor G. Burnside's school of evangelism in Samoa, have commenced public evangelism in Santo and are attracting a large audience. Plans for 1963 are for this

same team to operate in Vila until session time, usually in June. The members will then separate, and each one, with the help of local mission staff and church members, will open the treasures of God's Word on three of the most thickly populated islands.

A request has also been lodged with the union committee for funds sufficient to enter two of the still unentered and most primitive areas of the group—South Malekula and Espiritu Santo. Two young men are ready to visit every village of the largest island of the group, but there are no funds available for the project. We believe our brethren will, however, accede to our request and the programme proceed.

**Our aim: not three years equal to thirty, but one year equal to thirty.** Will you not join the church membership of the New Hebrides Mission in praying for our evangelistic programme?

In 1959 plans were laid for the visiting of every village of the group. Although this has not yet been accomplished, there are quite a number of islands where it has been done. We hope for a speedy fulfilment of our purpose.

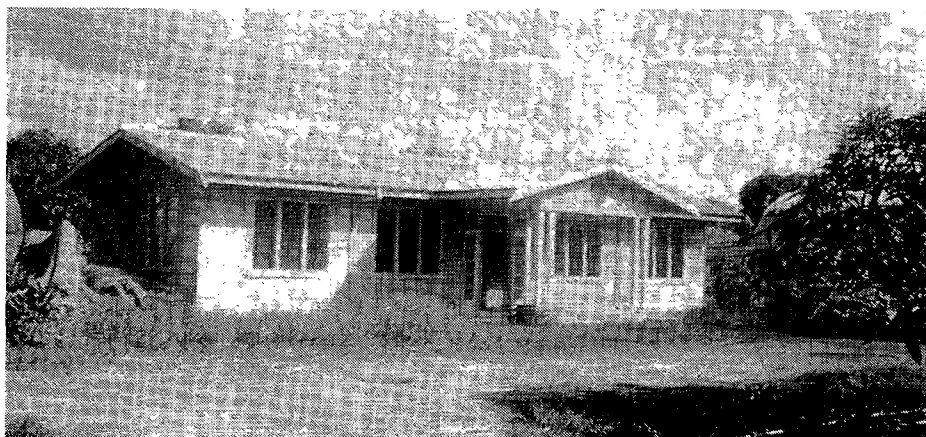
Great hopes are also centred in the new Bible Correspondence School opened in the group. Eight thousand enrolment cards were printed, and enrolments have commenced to come in from the first area in which they have been distributed. We believe the harvest from this evangelistic approach will be no less bountiful in the New Hebrides than it has been in other territories.

#### A Time to Build Up

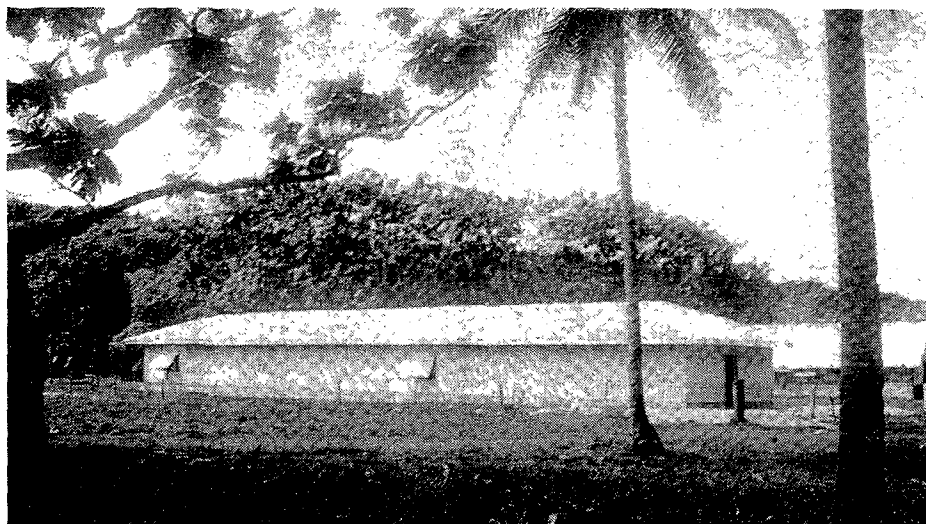
"To everything there is a season, and a time to every purpose under heaven;" wrote the wise man Solomon. And he observed that one of these seasons is "a time to build up." (Eccl. 3:1, 3.)

For years no new buildings had been possible in the New Hebrides. Other phases of mission enterprise had made rapid progress. Church membership, for instance, had doubled, and now the time for building had come.

First the small but efficient and best planned hospital in the group came into existence. How grateful we all are to the



*The new headquarters office of the New Hebrides Mission, at Santo.*



Two new boys' dormitories for the Parker Missionary School at Aore.

world Sabbath school members for this institution!

Before the completion of this project, the wise planning and policy of our union president made possible other buildings. Plans laid more than ten years before began to materialize as means were made available. New dormitories were erected for the overcrowded Parker Missionary School at Aore. Land was purchased at Santo under the providence of God, in an ideal position for the headquarters of the Mission, also for a new office and church.

Upon completion of the hospital, the workmen transferred to Santo and commenced erection of the office, and later they built the two European homes. More recently the home of the matron has been built at Aore, near the hospital, to fit into the general pattern of all the buildings.

As in the days of Nehemiah, the people had a mind to work, and we have been grateful indeed for the response of the national brethren, many of whom gave a month's free labour on the hospital erection.

On the drawing board at the present time are a new boys' dormitory at the Port Stanley district headquarters, Malekula; new boys' and girls' dormitories at the Tanna district school; a dining-room and administration block at the Parker Missionary School; and a church for Vila, the capital of the New Hebrides.

Nehemiah said, "Ye see the distress we are in, how Jerusalem lieth waste . . . come, and let us build . . . that we be no more a reproach. . . . And they said, Let us rise up and build. So they strengthened their hands for this good work." Neh. 2: 17, 18.

We are exceedingly grateful to all who have had a part in making such a programme possible—those who have given liberally and those who "had a mind to work."

As further funds are available you can be sure "that we His servants will arise and build," "that we be no more a reproach," also that the name of our God may be exalted among the heathen and manifest in the lives of young people who pass through our schools.

## From Far Horizons

### *The Sufferings of Ignorance*

VALERIE HARRISON

Heri Hospital, Tanganyika, Africa

I find it hard to believe I have been at Heri over six months now. Time passes so quickly. There is so much to learn and to do that the days are just not long enough for me.

Heri Hospital, set in the midst of hills and surrounded by trees and flower gardens, is a busy eighty-four-bed hospital, with three outlying clinics.

The people in the area are of the Waha tribe, a very backward and uneducated people, stubborn and reluctant to leave their heathen ways and witchcraft, especially concerning childbirth, which have tragic and heart-breaking results. Disease runs riot among them: malnutrition, worms, respiratory diseases, tropical ulcers, malaria, infected sores and burns, etc. Unlike the rest of Africa, where malaria is number one killer, here respiratory diseases have the highest score.

There is a sixty per cent mortality rate, most deaths of the little ones being due to ignorance, improper feeding, and lack of care. All children from birth to eighteen months of age are given an enema twice

daily. These enemas consist of the juice of crabs (fished for at the rivers, cooked and strained), and red peppers. The mixture is blown into the child. Untold damage is done; prolapsed rectums, obstructions and abscesses have been some of the results seen in the hospital. It is said ten per cent of babes healthy at birth die because of these administrations. When a person is ill, these enemas, plus native medicine, are administered more frequently. The people also cut small niches on the skin over the painful area, as a cure. Witch-doctors do a booming trade among these hills.

The Waha are a slightly built, fine featured people, with wide smiles and lovable ways. The women are shy and have little ambition for education. They dig in the fields, gather the harvest, and sell the produce at market, which means walking long distances with heavy loads on their heads.

At present we are waiting for the rains. After the three months of dry season, the hills and gardens are all parched and dry, and we will welcome the torrential downpours again. The wet season seems to me to be lived through in gum boots and rain coat!

Last week the doctor and his family, the other sister and I had the most wonderful outing. We drove to the Malangarasi area of thick grasses and trees, where wild animals roam. We camped out one night around a huge, roaring log fire, and dawn found us driving around to see the animals. We saw many baboon families, buck, wart-hogs, with their tails erect as they retreated, and many of the more rare birds.

Most thrilling was to see a giraffe gracefully approaching us with its peculiar loping stride. She gave the impression of softness. As we were looking at some buck, four tree stumps a little beyond started moving, and a huge cow elephant swayed towards us. We watched with bated breath as she came nearer and nearer, then changed direction and swung off among the trees.

We were very fortunate to come upon a buffalo, considered the most dangerous of animals to the hunters. Doctor thought it a challenge to see how close we could get to him in the Landrover. From fifteen feet away we were able to scrutinize the gnarled face. He must have recently been in a fight, for one eye was closed, and he stared at us through the other, which was red and bleary.

We walked along the river bank in the scorching midday sun, but were less fortunate in sighting hippos. They usually perform tricks for the benefit of onlookers, but the old one we sighted took fright and disappeared beneath the muddy waters. We photographed some of the picturesque little ant hills, so many in the form of fairy castles and toadstools.

God has given us so much of nature to enjoy, but Africa seems to be specially favoured in this regard.

I am loving my work here and am grateful to our heavenly Father for the privilege of being in Africa.

### BATTLE OVER EVERY MAN

"We do not understand as we should the great conflict going on between loyal and disloyal angels. Over every man, good and evil angels strive. This is no make-believe conflict. It is not mimic battles in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs. 'These all continued with one accord in prayer and supplication.' — 'Testimonies,' Vol. 7, page 213.



## Around the CONFERENCES

### *Physical Bread in Exchange for the Spiritual*

A. J. CAMPBELL

"Baker!" The announcement and the knock at the back door brought the lady of the house. She opened the door to behold a new caller and an attractive display of freshly baked bread that Sabbath morning. The delivery man's face seemed to be a question mark as he awaited new custom. It did not come—not that day.

"I am sorry I cannot take bread today," explained the lady, "as I am a Seventh-day Adventist. This is the Sabbath day." The astonished and somewhat troubled baker replied, "Sunday is the Sabbath, Madam." "No, no—the Bible does not say that at all!"

The next call was not made on the Sabbath. And the baker's interest in the Sabbath deepened with following back-door conversations as opportunity presented itself. Also, instructive literature was given to him. In time arrangements were made for Bible studies to be held in his home in a Sydney suburb. Later, he and his wife were baptized, and thus another fine family was added to strengthen and encourage the church. And what an incentive to us all to be more alert witnesses for Christ!

"Baker!" Sometime later, at the same home on the North Shore line, another baker appeared with his well-stocked basket, seeking custom. "Good morning, Madam!" was the smiling salutation. "Would you like to try our bread?" To his surprise the lady replied, "This is the Sabbath. We don't buy bread or other commodities on this day. Maybe you could call another day and we could do some business." She added a smile to those words.

He did call again, but not on the Sabbath! There were further short conversations from time to time, and a minister gave the baker studies. Eventually this gentleman and his wife also became Sabbath-keepers and joined the remnant church! Adapting the exclamation of Isaiah as quoted by Paul (Rom. 10:15), we say, "How beautiful are the 'lips' of them that preach the gospel of peace, and bring glad tidings of good things!" Surely it must be so with those who even from the back door of their home witness in such a rewarding way for the Lord!

"Baker!" A third one? Yes, but it was in a suburb of Newcastle this time. Also looking for business, he called at a Seventh-day Adventist home on Sabbath morning, his appetizing supply of bread not long out of the oven. "Sorry, we can-

not do business today, for it is the Sabbath," said the lay witness to the surprised man. Not "our" Sabbath, but "the" Sabbath was kindly emphasized. "Call another day and I shall be glad to take a loaf or two of your wholesome-looking bread," suggested the housewife.

These striking words opened up a mind to inquire after truth, as with the other two bread carters. This man, too, welcomed the light of God's Word, which burned in his heart and mind. In due season he was baptized.

What a rich harvest is represented by these three families brought to an acceptance of all the commandments by back-door witnessing. "Great and marvellous are Thy works, Lord God Almighty." Three men offering bread for the sustenance of the physical body gained the Bread of eternal life for themselves and their families.

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### *Official Opening of Merredin Church Hall*

J. K. IRVINE

Secretary-treasurer, West Australian Conference

Sabbath, August 11, was a high day in the experience of the church members at Merredin, who had over the last few months been toiling untiringly in the erection of their new hall which was opened the same night. Visitors who saw the completed hall, beautifully finished and painted, could hardly believe it had been the recreation hall on the old local R.A.A.F. camp, which had been dismantled and re-erected on the new site at the rear of the church.

Rebuilding included increasing the ceiling height of the hall, adding an entrance porch, adequate rooms for the Dorcas Welfare Society unit, and an excellent kitchen. The building had been painted throughout in shades of pale green, lilac, and deep green and presented a most attractive appearance.

In recognition of the many weeks of labour in dismantling the hall given by Brother Eric Randall, an Adventist builder in the town, the church members had unanimously decided to name the hall "Randall Hall." Distinguished guests at the opening included ministers of other denominations and Mr. G. Telpher, the president of the Merredin Shire Council.

The evening's entertainment took the form of a concert, compered by Mr. Ross Turner, which provided a pleasant background for the official opening. Under the baton of Mr. Turner, a small church

choir presented several items in such a competent manner that visitors quickly understood why this group had been such an attraction and support to the local minister, Brother B. Pepper, in his recent evangelistic campaign in the town. During the interval, Mr. Tonkin, the local Congregational minister, presented musical selections from the electronic organ which were appreciated by the several hundred members of the audience.

During the official opening, Pastor F. T. Maberly, the conference president, expressed the wish that this hall would long serve the requirements of the church in the way of adequate accommodation for social occasions. He also hoped that the warm fellowship of the church so evident on this evening would influence others not of our faith ultimately to worship with the Adventist congregation.

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### *Happiness at Collie Church Dedication*

J. K. IRVINE

Secretary-treasurer, West Australian Conference

The new Seventh-day Adventist church at Collie, was opened on August 25, the dedication service being presented by the conference president, Pastor F. T. Maberly.

The local congregation of approximately forty adults swelled to some 300 people for the opening service. Although the nave has accommodation for approximately 160 worshippers, by utilizing additional chairs and arranging for seating in the Sabbath school rooms at the rear of the church all present were accommodated.

This church represents the denomination very satisfactorily, as the site is in an elevated position overlooking the main street of the town, and about three hundred yards from the railway station. Despite the fact that this whole locality has been completely built out with public buildings, shops, and residences, this beautiful site, perhaps the most suitable in the town for a church, was obtained at a reasonable cost some two years ago.

All present shared in the happiness of the local church members at the dedication service.

#### Remarks By an Observer

M. V. JACKSON

Rain was falling as we left Perth for the dedication of the Collie church. As our car climbed the southern tip of the Darling Range there opened before our gaze a vista of rich farmlands with sheep and cattle browsing in the fields of living green.

On reaching Collie, the centre of the coal mining industry in the West, we were delighted to see situated in a prominent position the thirty-third Seventh-day Adventist church erected in the conference, and with the sight all earlier misgivings about travelling in such weather seemed to disappear. Suddenly it became evident that this was surely to be a high day. With its architectural simplicity yet strong in character, this house of worship,



truly beautiful within and without, stands as a beacon light, and made us feel proud to belong to the fraternity.

The warmth of fellowship shut out the inclement weather as the congregation crowded into the church for the service. Brother J. K. Irvine congratulated the Collie church members on their achievement culminating in the dedication service of the hour. Gratitude was also expressed to the architect, Mr. K. C. Duncan, who gave his services gratis during the planning and building of the edifice.

Among other speakers was Mr. H. May, Member of the State Legislative Assembly, who opened his remarks by saying he had never before been on a platform with such a happy group. Unlike parliamentary audiences, the people present were sympathetic, more so than those he was accustomed to address. Mr. May said he was proud to be associated with the Collie Seventh-day Adventists for the opening service, and added how much he valued the Welfare aspect of their service.

Pastor F. T. Maberly, the conference president, in his dedicatory address touched briefly on some of the cardinal doctrines of the denomination before declaring the new sanctuary open for worship to the glory of God.

Mention was made by Pastor G. I. Wilson of previous ministers who had paved the way for what was being seen today. Among those who witnessed in Collie in earlier days were Pastors L. R. Harvey (deceased), L. Barnes (now in U.S.A.), Brother L. A. Smith (West New Guinea), Pastor D. E. G. Mitchell (Fiji), V. Warden (Sydney), and K. de Ville (New Zealand), under whose guidance the building project was commenced twelve months before.

Sister V. Boyd, who had unstintingly given twenty years of loyal service to the Collie church, expressed gratitude to all present for help given and especially to those who had participated in the service.

Now a challenge confronts the congregation to be empowered by the Holy Spirit for the fulfilment of God's purpose in these momentous times.

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## ***Better Is the End Than the Beginning***

AUSTEN G. FLETCHER

If this scripture: "Better is the end of a thing than the beginning thereof" (Eccl. 7:8), has accurately described anything, it has portrayed the 1962 Fremantle Mission. Not that the mission got away to a poor start; but rather because we have now come to the concluding phases of the mission in such a way as causes us to rejoice together in the Lord.

I decided to conduct a tent effort in one of the outer suburbs of Fremantle because for some time the Lord gave me a sense of responsibility to do it that way. With Brother Gordon Box and Brother Kingsley Andrews, and the wonderful assistance of many good laymen, we pitched the tent in Hilton Park, a suburb that is rapidly expanding as the metropolis of Perth moves out southwards towards Kwinana.



*The new church in Collie, Western Australia.*

As with most tent campaigns, we had our anxious moments. On the very first night the wind was so strong as to embarrass us with the saw-dust and shavings on the floor being blown everywhere through the audience of 300. At the close, one man left with his suit looking as if it were of a different colour altogether. Then, after some three months in the tent, the barometer suddenly dipped to the lowest for ten years. For two weeks following the pavilion withstood a terrific battering from wind and rain. Fervent prayer prevailed, and we were able to ride out the storm.

A week after this we took the tent down and shifted into the Fremantle church. In negotiating this change of location to a place three miles from the tabernacle site, the Lord blessed us abundantly. Saturday night attendances slightly increased. Of course we did take special care to see that in the change-over to the church very attractive subjects were presented.

The Lord blessed the progress of our programme, enabling us to share the fellowship of an audience which averaged one third of our opening night's attendance. This figure relates to our Saturday night programme, for we opened on Saturday night and always found it the very best night.

What has rejoiced the hearts of many has been the fruit of the campaign. Loved ones who have long been prayed for have responded to the call of the Saviour. Many for the first time have found the way of faith. An affirmed and intelligent atheist was met by the Lord in the way and has been led to a thrilling and satisfying experience of conversion.

To date, fifteen souls have been baptized, of whom nine are men. Another dozen people are at this moment pursuing their interest in the truth in such a way as to encourage us to anticipate their baptism into Christ before the close of the year.

The work is the Lord's. We rejoice that it is.

## ***Six Increased to Fifty at V.B.S.***

H. F. RAMPTON

Sabbath School and Home Missionary Secretary, West Australian Conference

As far back as February, plans began to formulate for a Vacation Bible School to be held in the August holidays. Brother C. Durbridge discovered that his holidays would be due at that time, and so he began to talk to the members of the South Perth church relative to this adventure into children's evangelism. Soon the Sabbath School Council and the church board had agreed, and things began to move.

The location chosen was the Housing Commission area of Manning, with an excellent hall available and nearby playing fields. A team of ten was recruited to guide the children in their daily programme of songs, stories, Bible lessons, crafts, games, etc. The Victoria Park church school teachers rallied, and their experienced help was greatly valued.

Advertising took the form of handbills for letter boxes, first a month before, and then again a few days prior to the commencing date. As the children left school on break-up day they were handed invitations to the Vacation Bible School commencing August 27, at 9 a.m.

The day arrived. The rain and the cold wind seemed to be set on keeping the children away. When opening time came there were six children present, including four Adventists! Was all this for nothing? Should we all go home? Never!

Several of the teachers went out scouting for children in the streets, by the shops, or anywhere that children might gather. Homes were visited. Parents were interested, and we finished up with twenty-two for the first day.

Each day saw more coming along until finally fifty were enrolled. It was wonderful watching the joy radiating from the happy faces as the children gathered each morning, proudly wearing their V.B.S. badges. Each day they took home some gift—a ruler, a book, some nature

cards, or a boomerang. When craft time came, the smaller ones took to soap sculpturing and they certainly made the soap chips fly. But the finished products were evidence of some really fine craftsmen in the making.

The older age group revelled in the new art of glass painting, and they, too, seemed to pick up the idea very quickly.

Free fruit drinks each day seemed to be popular as the children re-assembled after their period of games. While they were charged five shillings for the week, they received much more than this in value. And of course the spiritual help given and the moulding of the children's minds can never be valued in material things.

On the Sabbath of September 8 a Branch Sabbath School commenced in Manning with twelve children attending, and we believe that this, too, under the guidance of Brother R. McGrath and the blessing of God, will prosper and be the means of helping some into His kingdom.

Have you ever thought of conducting a Vacation Bible School in your town or city? Talk it over in your Sabbath School Council and try it out. You will find it a most stimulating experience, the results of which will be fully seen only in eternity.

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## Big News from North New Zealand

W. A. COATES

Departmental Secretary, North New Zealand Conference

### Persian Earthquake Relief

A few days ago the North New Zealand Conference handed to the Red Cross a cheque to the value of £250. This was in answer to the recent urgent appeal for funds to purchase urgently required antibiotics, blood plasma, etc., for those suffering from the effects of the recent disastrous earthquake in Persia. The following is a transcript of a conversation with Dr. W. S. Dale, the manager-secretary of the Red Cross Society:

"I am overwhelmed! Words fail me. My heart is torn with emotion. You have no idea what this magnificent gift means to us. Will you please convey to your people the heartfelt appreciation of the Red Cross Society. It is acts of charity such as this from a Christian denomination that help mankind to know that Christ still lives in the lives of His true believers. Once again the Seventh-day Adventists have demonstrated in a practical way their responsibilities as true representatives of Christ on earth."

The doctor further stated that the Seventh-day Adventist medical missionary work throughout the world is well-known and appreciated by a large majority of the medical profession.

### A Visit With Lord Cobham

Brother Brian Pascoe, our energetic elder and church missionary leader for the Miramar church in Wellington, sends us this letter:

"To find myself in the presence of Lord Cobham, Governor-General of New Zealand,

was indeed a wonderful experience. On September 10 Pastor F. G. Pearce and I called at Government House to personally present to His Excellency a copy of 'Triumph of God's Love' (trade edition of 'Great Controversy') as an expression of appreciation from the Wellington Seventh-day Adventist churches.

"We were met at the door of Government House by Lord Cobham's aide, who escorted us into the lounge. Although very nervous and self-conscious as we awaited His Excellency's arrival, we were soon put at our ease by his opening remarks, when after being introduced, he drew up a chair and told us to make ourselves comfortable (in those chairs this was not difficult!).

"After a few minutes of human conversation, I produced the book and informed Lord Cobham that it was our great pleasure on behalf of the Wellington Seventh-day Adventist churches to present him with this volume in appreciation of the excellent lead he had given the people of New Zealand in Christian thought and practical Christianity, particularly the youth. (Incidentally, the conference had presented him with the ten volumes 'The Bible Story' set.)

"Lord Cobham said how pleased he was to have this set in his home and that 'Triumph of God's Love' was a book he would really treasure. This turned the discussion to spiritual things. He felt he had done very little, but had been so glad to exert his influence on the side of righteousness. We assured him that when the man at the top gave such a lead it made the task so much easier for the one whose responsibility it is to encourage men and women to live the Christian life. Lord Cobham stated his concern that in this complicated modern age people had ceased to recognize sin as sin and to realize that we have to fight the devil. He said he knew that any man who had had the privilege of rearing a family could not deny the fact that mankind is naturally sinful.

"Talking of his concern for the youth of today and the great temptations that face them, the Governor-General expressed the opinion that the legislator who wrote the law regarding education in New Zealand did this country a great disservice by the choice of words when he said that education should be secular, when he really meant non-sectarian. In his opinion there was no such thing as secular education, and he spoke of his experience while serving on the bench of his home county. On one occasion he asked the local policeman what he thought was the cause of the increase in child delinquency. The policeman replied, 'The parents have stopped us from tanning their children when we first catch them stealing apples and have taken away the church school where they learned the difference between good and evil.'

"Lord Cobham emphasized the fact that the Christian faith must be kept simple. The issues between right and wrong should be clearly discerned, and to have Christ dwelling in our lives is essential. The parting remark of this Christian

gentleman was that discussing the things of God with us had encouraged him.

"Many other fine thoughts were expressed by Lord Cobham during our conversation and he revealed himself as one worthy to occupy the high office that he has carried so ably for five years. In addressing the congregation of the Anglican Maori church in Wellington he once said: 'I suppose some people think the Ten Commandments are out of date; but it may not be without significance that if we all faithfully observed them today the ordinary laws of the land would be superfluous.'

In addition to the foregoing, Brother Pascoe tells us that they have presented another five books—"Great Controversy," "Desire of Ages," "God Speaks to Modern Man," "Patriarchs and Prophets," and "Planet in Rebellion"—to another ice breaker for its library. That makes two American ice breakers that have a small library of Sister E. G. White's truth-filled books.

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## Present Events Provide Opportunity

The editor has received the following letter from one of our sisters, and knowing that it will bring cheer to the hearts of our readers we quote:

"For the past two years I have been sending the 'Signs' to a minister of another Protestant church. When the film 'Cry of New Guinea' was filmed here, I invited the minister to attend. On this occasion I told him I had a chart on parallel prophecies which I would like to show him sometime. He agreed, and I had a study with him and his wife. Later, he invited me to give six studies at his church for the prayer group.

"I consulted the minister as to what I should present, and agreed not to bring in the Sabbath, but to take up a line that would throw light on the subject of church unity. Accordingly, I gave them Daniel chapters 2 and 7, The Little Horn, Revelation chapters 12 and 13 (the beast) and the Two-Horned Beast, ending on the note that the call was not 'Unite with the beast,' but 'Come out.'

"They have accepted our interpretation of all these prophecies and have invited me, tentatively, to give another series in February I did not present the 'mark,' except to give a quotation from 'Great Controversy,' as to what it might be. The attendance was around sixteen and remained constant right through. At the last meeting the group made a presentation of an expensive note pad.

"I am fully aware that this is the work of the Holy Spirit and a direct fulfilment of the statement in 'Great Controversy' that 'Many, both of ministers and people, will gladly accept these great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming.' (page 464).

"The people used to bring pads and pencils and copy down all the extracts and material presented on large sheets of paper. I leaned heavily on the Lord for

wisdom, and in council with the local minister, decided the time was not appropriate to call for a decision. But I was grateful for the success in breaking down prejudice towards Seventh-day Adventists, our literature, and prophetic interpretations.

"For the series I used 'Prophetic Faith of Our Fathers,' and entreated the group to study the weight of evidence and accept the light. The minister asked if he could keep volume 4 for some time yet. I also lent him the 'Source Book' and 'Facts of Faith.'"

Here is a subject for prayer and an example which we may emulate.

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## Careers Evening at Strathfield High School

R. C. SYME

"It's a long, hard road to accountancy, but one well worth while. Let's see what has to be done to get started on the road. Now first, as you realize, you must like mathematics. . . ."

"By the sixth year he'll become a qualified medical technologist with a steadily rising salary. Then he can progress further to . . ."

"Nursing is most satisfying work. You will have no regrets but great satisfaction at the end of the day. . . ."

"Now let me tell you what a top-ranking secretary has to do. . . ."

Yes, a most profitable evening for many young Adventist pupils. Careers Evening at Strathfield high school truly may be said to have been the highlight of many interesting evening programmes presented by the Home and School Association.

This was a very special occasion, for had we not a galaxy of experts to give us exact and detailed information on our chosen careers? The Association of Business and Professional Men Ltd. had made available to us the wealth of talent and experience found in its ranks.

More than a hundred parents and children were present to be welcomed by the chairman, Mrs. V. Letham, and to wait upon God while Brother L. H. Engelbrecht sought divine blessing upon the proceedings.

Brother A. H. White of the A.B.P.M., explained briefly how the time was to be divided. Eighteen counsellors, representing forty professions and occupations, were to locate in various classrooms, and there, after the guest speaker's address, young folk could ask questions, receive advice, and perhaps encounter that additional stimulus which would set them going on the career of their choice.

Mr. Moroney, Senior Guidance Officer of Sydney Technical College and guest speaker of the evening, presented a compact and valuable survey of technical education in New South Wales, emphasizing its great expansion in recent years due to World War II's demands and the requirements of the Commonwealth Reconstruction Scheme. He outlined the courses and training colleges available today for young people. Altogether, Mr.

Moroney's speech was a masterpiece of compression and succinctness.

Brother A. L. Knight, president of the A.B.P.M., presented the vote of thanks to Mr. Moroney, after which the counsellors took their stations, and it was then that as I wandered from room to room I caught the conversational snatches previously recorded.

The first was from Brother J. Godfrey, speaking on accountancy to an eager group. Then Brother W. Bush, well qualified to advise in Pathology and Medical Technology, was next.

We particularly appreciated Matron Rowe's spiritually satisfying talk to a large group of young people. We wished we could linger longer. "Nursing is as old as mankind. It is the work that Jesus did. . . ." But we had to pass on.

There was the A.B.P.M. president himself discussing secretarial work clearly and uncompromisingly. "Let me tell you what a top-ranker has to do. . . ." We gathered one had to work efficiently to gain the best rewards. Well, that seems a sound enough philosophy. Didn't Paul say something similar, once?

Here's Brother R. H. Parr conversing in his own inimitable way to an interested group. We'll listen in. Dr. G. Rosenhain and he are counselling on teaching.

"So you come to the end of the course. Now, girls, let me say that if at the end of the course you fall in love with some handsome fellow and get married, you'll have to serve three years notwithstanding, or else repay £300." H'm, that's quite a thought! We could see that point struck well home with some. Yet after all life is a little uncertain in its possibilities, but it takes Brother Parr to point this out! And the students, too, are not behind-hand in asking questions: "What are the requirements for Teachers' College scholarship?" "What subjects should I study in my fifth year if I want to go on to take Medicine?" Ah! Dr. P. Cappe has the answer to that one!

And so the evening passes. Space permits no more. But the services rendered by the above-mentioned and by Brethren A. Fraser, E. Hokin, H. O. Mills, L. Chester, A. Bagnall, L. Munro, E. W. Hon, S. Smith, J. White, and B. White were deeply appreciated.

We make our way to Room 3 and a tempting array of light refreshments. Here, one by one, as they are able to escape, the counsellors join us, weary but well satisfied.

A worth-while evening indeed, the precursor, we hope, of others such!

## ORGANIC GARDENING—2

### Is CHEMICAL FERTILIZER Harmful to Health?

VICTOR H. CAMPBELL Professor of Agriculture, Emmanuel Missionary College

Our food supply in America is grown with the aid of fertilizer. This material is variously referred to as phosphate, chemical fertilizer, N.P.K., artificial fertilizer, or by some trade name. Soil scientists tell us that from one quarter to one half of all food produced in the United States is grown with the aid of this type of fertilizer.

The quantity of fertilizer applied is high; in some cases as much as a ton per acre. In some states the amount used averages 500 pounds for every person in the State. Obviously then the food we purchase is grown in soil that has been liberally fertilized with plant nutrients supplied by these so-called chemical, or artificial, fertilizers.

The American people have a right to ask what effects the use of this material may have on their health. In fact, they should ask, since there are those who claim that the use of chemical fertilizer is causing our food supply to be detrimental to our health.

The first point to consider is the question of the harmfulness of an artificial fertilizer. Some people say that natural fertilizers are beneficial, while artificial ones are detrimental. The thought behind this type of reasoning is that nature knows best, that the natural is superior. One man put it this way: "The way God made it (the soil) is the way it should be. This argument alone is sufficient to condemn all chemical fertilizers."—"Organic Gardening," Sept. 1954, pp. 39, 40.

Careful Bible students will not agree with this reasoning. God has not condemned all that man makes. Man can exercise his inventive power to produce "new" things. They are neither good nor bad just because they are man-made. Nuts, grains, and other materials may make a roast unlike anything ever seen in the natural world, but the product still may be healthful food. A loaf of bread is certainly man-made, but not thereby necessarily harmful.

A thoughtful person will soon settle the question of "Nature knows best," or "The natural way is best," by recalling nature's poison ivy, poison soil, poison fish, poison nightshade, and dozens of other poisonous plants, as well as poisonous snakes and insects. Even some natural processes are poisonous; for example, those that produce alcohol and botulism. Hail, frost, floods, and tornadoes are natural, but not beneficial.

The situation is best expressed by quotations from Ellen G. White: "It [nature] could not now represent goodness only; for evil was everywhere present." ("Education," page 26.) "Many teach that matter possesses vital power. . . . This is false science." ("Patriarchs and Prophets," page 114.) Plainly, then, the terms "artificial" or "natural" have no meaning in determining whether fertilizer is harmful or harmful, and some artificial things are beneficial; and vice versa.

A second point to consider is the effect of the use of artificial fertilizer on the nutrient content of plants. Antioch College in Ohio was granted \$2,000 by the Soil and Health Foundation for experimentation with fertilizer, organic matter, and compost. After five years no nutritional differences in produce were found. (Information contained in a letter to the author from L. S. Lorenz, who conducted the experiment.) The Haughley, Kellogg and Long Island experiments mentioned in the previous article, also support this view.

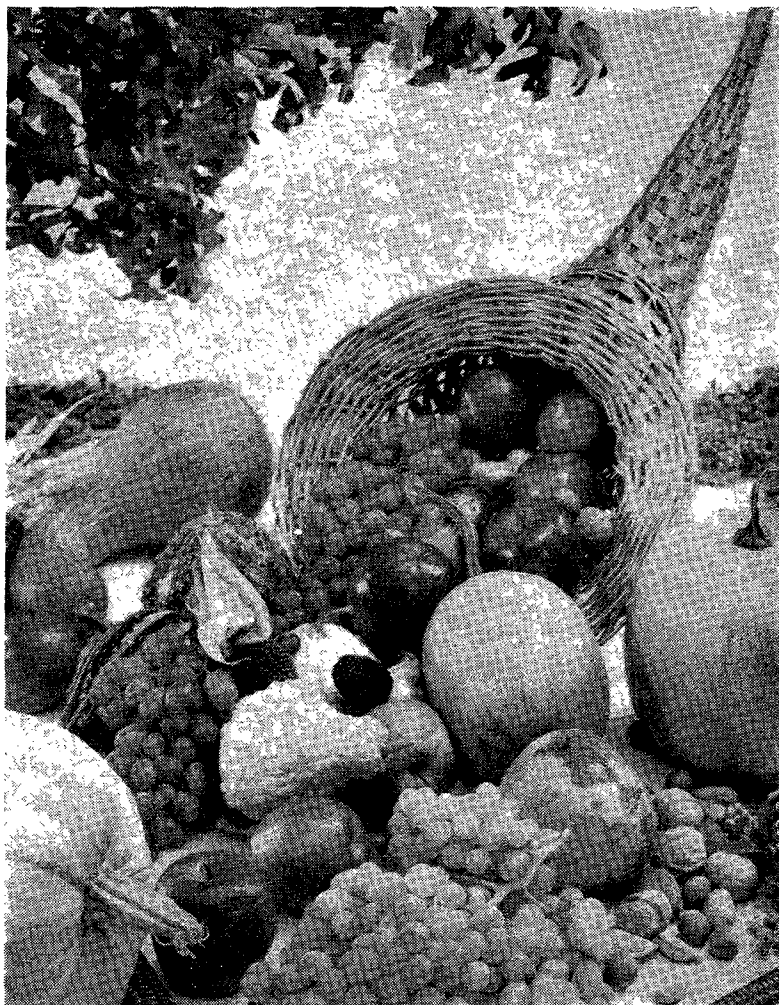
Sometimes the damage done to food crops by insects is cited as proof that the nutritional content of crops is affected by the use of artificial fertilizer. One has only to note the sprays for insects recommended by magazines promoting "natural" methods, in order to properly evaluate this argument. The author has for years grown many vegetables very satisfactorily without spray while using artificial fertilizer.

A third point closely related to the second is the claim that food grown with the aid of artificial fertilizers is lacking in vital qualities necessary for the preservation of health and the prevention of disease. This question is answered by a consideration of the health of the population where artificial fertilizers have been used for long periods of time. In general, in this country, the Eastern States have used these materials for more than seventy-five years, while the Central or Western States have until recently used little or none.

A magazine article telling of 402 persons, ninety-five years old or over, stated: "We found them in every state. No state had any significant concentration." ("Saturday Evening Post," August 15, 1959.) Evidently the concentrated use of fertilizer in Eastern States had not diminished the number of ninety-five-year-olds. Holland uses more artificial fertilizer per acre than any other country. The life expectancy of the Hollanders is seventy-two years. This is higher than that of any other nationality. Evidently this heavy fertilizer use is not causing Hollanders to die early.

People in European countries that use on the average 100 pounds or more of N.P.K. per acre (116-318 pounds) have a life average of 66.6 years, while those in European countries that average less than 100 pounds per acre of N.P.K. (21-93 pounds) have a life average of 62.5 years. There is no evidence here that these materials shorten life.

North Carolina in 1950 used one tenth of all the N.P.K. used in the United States. "It has the lowest death rate from cancer of any state in the nation." (Evans and Donahue, "Our South," page 33.) There is no evidence here that use of fertilizer increases the possibility of cancer. The ten States that use on the average 500 pounds per capita per year of fertilizer had fewer deaths from cancer, heart disease, anemia, arteriosclerosis, and tuberculosis than did the ten States that use on the average 138 pounds per capita per year. (Data taken from "Vital Statistics,"



"Special Reports," Vol. I, No. 3, April, 1959; U.S. Department of Health, Education, and Welfare; and "Fertilizer Consumption Since 1945, National Plant Food Institute, Washington, D.C.") This is certainly not evidence that the use of fertilizer increases the incidence of these diseases.

#### Silence of Sister White

If the use of artificial fertilizer (which began in the 1840's) is as detrimental to health as some claim, it is more than passing strange that no mention is made of this fact in the health instruction given us by Ellen G. White. We believe that her reason for not mentioning it is that, when properly used, commercial or artificial fertilizer does not produce food detrimental to health. Present-day science confirms this belief when it says:

"We have no evidence that fertilizers as such are necessarily harmful to the soil itself, to plants growing therein, to micro-life of the soil, or to man or animals that eat plants grown on fertilized soil."—V. P. Boswell, Agriculture Research Service, quoted in "Food" (Yearbook, U.S. Department of Agriculture, 1959), page 403.

William A. Albrecht is emeritus professor of soils at Missouri State College of Agriculture. Because he has vigorously advocated the use of organic matter for soil improvement, he has often been quoted by writers who oppose the use of N.P.K. In

view of this, it is much to the point to note his statement on chemical fertilizer: "Rates as high as 1,500 pounds of 8-8-8 (N.P.K.—commercial fertilizer) per acre put down behind the subsoilers . . . in experimental trials have been anything but damaging. . . . Their effects on yields are a matter of simple record. Their **higher nutritive values** can be demonstrated by animal choice."—"Commercial Fertilizer," Vol. LXXXII, No. 6, page 4. (Emphasis supplied.)

Our conclusions from the above facts, then, must be that the terms "natural" and "artificial" have no meaning when used to imply that natural things are always beneficial and that artificial things are always harmful. Our judgment must be based on factors other than natural or artificial. We must also conclude on the basis of experimentation sponsored by the very ones who claim nutritional differences, that their claims are unproved. Further, we must conclude from the statistics given that the extensive use of these fertilizers does not shorten life or increase the incidence of those diseases causing greatest mortality. We have good evidence, then, to substantiate the statement that the use of these fertilizers for growing food is not injurious to health.

That is not surprising, for these materials are not different just because they are called chemical. All nitrogen or other



fertilizer material is the same no matter where it is found. The nitrogen that today is in the air may tomorrow be in compost, organic matter, the soil, our food, or in the fertilizer bag.

J. I. Rodale, editor of organic publications confesses: "At times we organic gardeners have let our enthusiasm run away with us. We have said that the nitrogen which is in organic matter is

different from the nitrogen in a commercial fertilizer. But this is not so."—"Organic Gardening," June, 1953, page 24. And, "Actually there is no difference between the nitrogen in a chemical fertilizer and the nitrogen in a leaf."—Id., February, 1956, page 16.

In brief, these are the conclusions we must reach from a study of the subject of organic gardening.—"Review and Herald."

## The Creator in Court

DESMOND FORD

Bible Department, Australasian Missionary College

Only Adventists, among all Christian believers, preach that the judgment is now in progress. This teaching has been called by some our sole original contribution to theology. Do we fully understand the nature of this message? Can we clearly show that this teaching is no mere face-saving device but an integral part of the everlasting gospel?

What is the meaning of the prophetic declaration: "The hour of His [God's] judgment is come" (Rev. 14:7)? Certainly it means all that we have ever asserted it to mean—that the names of those who have professed Christ are now passing in review before the heavenly court so that when Christ comes He can "give every man according as his work shall be." Rev. 22:12. But is this all that is meant by the announcement of the judgment?

An almost breathtaking text in the New Testament asserts a different facet of judgment from the one already mentioned. It declares that God Himself is to be judged. "Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome **when Thou art judged**" (Rom. 3:4). "The New English Bible" has it: "God must be true . . . for we read in Scripture, 'When Thou speakest Thou shalt be vindicated, and win the verdict **when Thou art on trial**.'"

While we can readily see the appropriateness of creatures being called to account by their Creator, the fact that the Creator should deign to give account to His creatures is something wonderful indeed.

What beams of light such a concept throws upon the character of God! That the Infinite One should submit to investigation! That He should permit His ways to be questioned and examined! This verse casts light on the age-old problem as to why God permitted sin, and why He has permitted it so long.

As Adventists we have ever taught that God did not destroy sin immediately but permitted it to continue so that good and evil might be manifested in their true colours before the angels and unfallen worlds; but we have not always linked this concept with the judgment-hour message. It is the judgment, with its revelation of God's long-suffering and His efficacious grace, that will justify God before the universe.

The purpose of the judgment is not only to reveal the righteous saints but also to reveal the righteous God. At its close all created beings will exclaim: "Great and marvellous are Thy works, Lord God Almighty; **just and true are Thy ways, Thou King of saints.**" Rev. 15:3.

As a people we speak much about the origin of evil. We describe in detail the apostasy of Lucifer—his surreptitious libelling of God as selfish and tyrannical, and his accusation that God is neither just nor loving. We usually describe these happenings in the language of the Spirit of Prophecy. The name *devil* means "slanderer." His work has ever been that of slandering God to men and angels and man to God. The narrative of Genesis 3 has for its essential characteristic the representation of God as an arbitrary and tyrannical ruler, desiring only His own good, and not that of His creatures. Thus man was stirred up to seek an apparently desirable independence, while imputing both falsehood and cruelty to God.

These reminders enable us to see the breadth and significance of the issues involved in the great controversy. The very character of God, and consequently the happiness and safety of all created beings, is at stake. The purpose of the plan of salvation is not merely to rescue a few million beings from this planet, but rather to safeguard the myriads of created beings throughout the universe by giving them a revelation of their Maker's holy and just character. God is to be revealed as One who can indeed be trusted and who therefore should be implicitly obeyed.

It seems apparent from Scripture that the Creator is permitting the conflict, which began in heaven, to demonstrate its complete outworkings in an entire world—this world—before the curtain is rung down. The conflict between good and evil, which in this earth began in a garden, is to extend to earth's remotest bounds before God intervenes to put an end to rebellion. When the entire wicked world rejects the last message of grace in the loud cry, and condemns the messengers to death (Rev. 13:15), then probation will close as the Holy Spirit is withdrawn. This is the significance of Christ's statement: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The witness of the people of God will have the same result as the witness of righteous Abel. It will provoke those who would worship God in their own self-appointed way. These will make war on the remnant "which keep the commandments of God," just as Cain made war on Abel. Then the universe will behold the final out-working of Satan's principles, when the same murderous spirit manifested at the gates of Eden, and again at Calvary, will rage forth on a world-wide scale.

"The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them." — "Patriarchs and Prophets," page 77.

"To the angels and the unfallen worlds the cry 'It is finished' had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. . . . Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds."—"The Desire of Ages," page 758.

"Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed."—"Ibid," page 761.

"The warfare against God's law, which was begun in Heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. . . . Then the end will come. God will vindicate His law and deliver His people. . . . Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences."—Id., pages 763, 764.

Contemporaneously with the climactic events here foretold, the work of the investigative judgment will draw to a close, and thus to the angels and unfallen beings it will be revealed that the very ones whom Satan and the world would destroy are in verity a righteous and holy people. (The situation will thus parallel the crucifixion when the malignity of Satan was manifested by his murder of the holy Son of God.)

In the midst of a perverse and crooked generation—the last generation—will shine forth the remnant church, showing God's praises by lives wherein that love which alone fulfils the law is fully demonstrated. That law, which as a transcript of God's character was—along with the Creator Himself—stigmatized by Lucifer as unjust, will be revealed as perfect and holy by a Christ-possessed people. At that time the eternal purpose of God will be fulfilled that "through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places." Eph. 3:10, R.S.V.—"Review and Herald."

(To be concluded)

## WEDDINGS



**STARK-HUNT.** In the Ipswich church, Qld., on October 10, 1962, Graham Roland Stark and Ella Millicent Hunt were united in marriage. These young people represent well-known and long-established families in the Harrisville and Ipswich districts. Our prayers and sincere good wishes go with them as they set up their Christian home and family altar. R. N. Heggie.

**HUFFADINE - PORTBURY.** On Sunday, October 14, 1962, in the Wahroonga church, many relatives and friends gathered to witness the marriage of Roger J. Huffadine and Nancy E. Portbury. The bridegroom is the elder son of Mr. and Mrs. S. J. Huffadine of Campsie, N.S.W., while the bride is the elder daughter of Mr. and Mrs. A. Portbury of Warburton, Victoria. It was lovely to see this fine Christian couple united in marriage, and we know that God will bless their lives as together they work for the extension and soon coming of His kingdom. A. H. Forbes.

**RANKIN-HEDGES.** Bells were ringing and happy hearts singing at the Brisbane Central church for the wedding of Ian Manuel Rankin and Beryl Joan Hedges on the sweet spring evening of October 11, 1962. The bride is the daughter of Brother

and Sister George Hedges. Brother Hedges is the well-known assistant secretary of the Publishing Department of the Queensland Conference. Ian and Beryl plan to make their home in Brisbane, where they are loyal members of the Sherwood church. We pray that Heaven's choicest blessings may be theirs always. M. M. Stewart.

**TAHITIAH-SMITH.** On October 22, 1962, in the Kaitia church, North N.Z., a large number of relatives and friends gathered to witness the wedding of Iona Smith and Noble Tahitahi. The bridegroom comes from one of our fine Te Rao Maori Adventist families, and the bride's membership has been with our Kaitia church. The happy young couple will make their home in Ponsonby, and plan shortly to have their membership transferred to the church there. It is our earnest prayer that God will richly bless them in the home and in their new church fellowship, and above all, in a dedicated witness for Him. F. Benham.

**BARRETT-BATTYE.** Beautiful flowers artistically arranged greeted Lee, daughter of Mr. A. H. Battye, retired Sanitarium Health Food factory manager, as she entered the Prospect church, Adelaide, on September 9, 1962, to meet Denis, son of Mrs. Clem Frigant of Murray Bridge, S.A. Before a large gathering of relatives and friends they pledged their mutual vows and knelt in prayer to receive God's blessing upon their united lives. Pastor O. K. Anderson and the writer took part in the ceremony. We wish the young couple every happiness and felicity in their future, as they establish their home in Prospect. W. E. Battye.

**TIMMS.** Caroline Elizabeth Timms fell asleep on October 14, 1962, in her eightieth year. Throughout her life she served the Master, and twenty years ago rejoined the Adventist Church. It was the "blessed hope" that buoyed her up during the last years of her infirmity. Her faith never wavered and her courage in the Lord inspired her loved ones in loyal service for the Lord. To her son, Brother R. A. Timms, and her daughter, Mrs. Warne, we extend our deepest sympathy and commend them to the care and keeping of the God of all comfort. N. C. Burns.

**ONIONS.** Genene Glenna, but twelve days old, the twin baby daughter of Brother and Sister J. Onions of Brisbane, fell asleep in Jesus on October 7, 1962. Her parents deeply mourn the loss of their little one, but take comfort in the certain promises of the inspired Word. The resurrection is sure, and in confidence we await the fulfilment of the promise that "little children" will be "borne by holy angels to their mothers' arms." N. C. Burns.

**FRASER.** Another respected member of the Dunedin church (South N.Z.) passed to her rest when Mary Fraser of Sawyer's Bay fell asleep in Jesus on September 11, 1962, in her seventy-eighth year. A more faithful member of God's remnant church would be difficult to find, regular in attendance, and a staunch supporter of the Dorcas Society. A cheery smile for all was her Christian motto. Sister Fraser is sadly missed by all church members and her family—husband, two daughters, and son. Words of comfort were expressed by the writer, assisted by Brother A. N. Patrick. A. G. Probert.

**BUCKLEY.** At the age of sixty years, John, the beloved husband of Sister Buckley of Hamilton church, N.S.W., passed away unexpectedly in a Newcastle shop. Mr. Buckley was of a kindly and thoughtful disposition and will be sadly missed. Our sincerest sympathies are with all who are saddened by this untimely death, and in particular with Sister Buckley, this being her third bereavement of recent times. Pastor D. Whittaker and the writer in the funeral rites commended the sorrowing ones to the God of all comfort, and repeated the reassuring resurrection and reunion promises of the Divine Word. K. J. Wooller.

**HILL.** Brother Thomas Hill of Scott Creek, S.A., was called to rest on October 15, 1962, having reached the age of four-score years and ten. Less than two years ago, Brother Hill surrendered to Christ and found supreme happiness. He became a radiant Christian and an inspiration to the members of the Stirling church, where he attended. Brother Lloyd Willis was associated with the writer in a service at the Scott Creek cemetery, where the mourners were pointed forward to the glorious resurrection morning. To Sister Hill, her two sons, and her daughter (Sister Malycha of Whyalla), we extend our sincere sympathy, but we know that they sorrow not as those who have no hope. S. C. Butler.

**WALLIS.** Brother Alfred Wallis was born at Adelong, N.S.W., in 1874, and was baptized with his wife by Pastor W. E. Battye in 1940. Sister Wallis passed away on March 28, and our brother on October 6, 1962. He was almost eighty-eight years of age and had seen great changes during his lifetime. He was lovingly cared for in his old age by Brother and Sister L. Petherbridge and his loved ones. Our brother came to his rest like a tired traveller. Pastor W. Morris and the writer extended a message of hope in the chapel at Eastwood and we laid Brother Wallis to rest in the Northern Suburbs cemetery to await with his loved one the glad reunion on the resurrection morning. R. B. Mitchell.

**DAWSON.** William Leslie Dawson and his wife Marion Dawson lost their lives in a tragic motor accident on October 7, 1962. On their way to Moree the car got out of control and crashed, both being killed instantly. Brother Dawson was born in the Dubbo district in 1896 and his wife at Greta, Newcastle, in 1890. Mrs. Dawson accepted the Advent Message through contacts while a patient at the Sydney Sanitarium and Hospital, and was baptized by Pastor A. Mitchell in 1936. She was a beloved member of the Manly church and a deaconess. Her husband only recently gave his heart to God under the ministry of Pastor R. H. Powrie. They were wonderfully attached to each other, and the husband's care of, and devotion to, his wife's comfort during her years of illness were greatly marked. Our late brother and sister were laid to rest in the Northern Suburbs lawn cemetery, where Pastor Powrie and the writer brought messages of hope and comfort to the sorrowing relatives and friends. Among these were the brothers and sisters of Mrs. Dawson, Stewart and Donald Burns, Mrs. G. Sadgrove and Mrs. J. Johnson. Also brothers of Mr. Dawson, Roy, Norman, and Rudolph, the latter on the staff of the sanitarium. To these and their families we extend our very deep sympathy, with the assurance of the Christian's hope. "They were lovely and pleasant in their lives, and in their death they were not divided." C. S. Palmer.

## UNTIL THE DAY BREAK

**WALTERS.** Sister Katherine Walters suddenly fell asleep in Jesus on October 12, 1962, aged seventy-six years. Relatives and friends of many denominations packed the Kyogle church (North N.S.W.) to overflowing, to pay their last tribute to this mother in Israel. We tendered our deepest sympathy and ministered the comfort of God's Word in the presentation of the blessed hope, to her daughter Elaine, her sons Max, George, and Neville, and her two sisters, Mrs. Turner and Mrs. Bull. Brother Walter Watson kindly assisted in the services. A. W. Macaulay.

**FLYNN.** Mrs. Rosa Ethel Flynn was born in Cobden, Victoria, eighty-four years ago, and died in Melbourne, September 27, 1962, as a result of heart failure following an accident some days previously when she fell and broke her hip. Sister Flynn accepted the Advent Message fifty years ago under the ministry of the late Pastor W. J. Westerman in Wellington, N.Z., and for forty-eight years continued in the Wellington church. Two years ago, after the loss of her husband, she came to Sydney to live with her daughter, Mrs. K. Foster. It was while visiting her sisters in Melbourne that the accident occurred. The sorrowing members of her family were consoled in their grief by the wonderful promises of God pointing to a joyful reunion. Our sister was interred in the Springvale crematorium, being "taken away from the evil to come." Ross E. G. Blair.

**STEFAN.** While awaiting baptism, Peter Stefan of Vienna, Austria, met with death on the highway after just one year in Australia. Peter was twenty-one years of age and counted his months in this country as the most important of his life. The kindness of the North Sydney church, the Barden family in particular, had led our young friend to the Master. Worldly habits were quickly forsaken and a clear testimony given before workmates. All who knew him lament his death, particularly Miss Diane Barden, contemplated fiancée. God's acre at Avondale was the scene of our temporary farewell. "He giveth His beloved sleep," and "joy cometh in the morning."

A. J. Campbell and D. Ford.

**GRAM.** Mrs. Rachael Gram was associated with the Wallsend church (North N.S.W.) nineteen years after receiving the knowledge of present truth from Sister Frances Carver in Sydney some thirty-five years ago. She peacefully laid down her armour on October 3, 1962. Her dear ones gathered in the church and at the Sandgate cemetery, where our sister now awaits the fleeing of the shadows and the glorious clothing of God's sleeping saints with the vesture of immortality. With this hope we were able to fortify the mourners. To Sister Gram's daughters, Mrs. Hunt and Mrs. Hardman, her sons Harry, Jack, and Ron, her remaining children, and to the other loved ones we offer the comfort of the rapidly approaching resurrection.

Theo A. Anderson.

**POTTER.** Sarah Ann Potter passed away on September 30, 1962, aged eighty-eight years, and was buried at Sandgate cemetery, N.S.W. For many years she resided in the Maitland district and was a very faithful church member. Her late husband was well-known as an ardent colporteur and Bible student with a record of fifty years of earnest missionary endeavour. Sister Potter accepted the Advent Message about fifty-six years ago during a mission conducted in Forbes by Pastors McGowan and J. R. James. Two sons and a daughter mourn her passing, the latter being Sister Lawson of Salisbury, Queensland, also a grand-daughter, Mrs. F. R. Dawson of Wahroonga. To these and all others who mourn we offer our heartfelt condolences, but do not sorrow as those who are without hope. We shall meet again.

K. J. Wooller.

**GRELLMAN.** Ernest Henry Milthorpe Grellman, one of the most highly esteemed pioneers of the West Wyalong and Weethalle districts, N.S.W., passed quietly and peacefully to his rest in Christ at Wagga on September 24, 1962. During his seventy-six years of life he earned the respect and appreciation of all who knew him. He was instrumental in bringing the mail and telephone services to his district and the first school was in a building provided free on his property. As a justice of the peace, Mr. Grellman gave a lot of voluntary service to soldier settlers and others. A lengthy obituary in the local paper concluded with, "It would probably be impossible to find a better citizen anywhere." Though not a member of the Adventist Church he clearly identified himself with it, and stated his religion as "Seventh-day Adventist" when entering hospital. His strong faith in God as his Father and in Christ as his Saviour gives confidence to his wife, Sister F. Grellman, his daughter, Sister J. Parkinson, his two sons, Albert and Roy, and his six grandchildren, that he will hear the Saviour's call on the great resurrection day.

R. A. Millsom.

**STEWART.** Robert Carmichael Stewart was born at Ballarat, Victoria, December 21, 1879, the fourth child in a family of seven. His parents were among the early settlers at Wychitella, and were among the first people in Australia to embrace the teachings of the Seventh-day Adventist Church. In the Sabbath school organized there the whole of the Alex Stewart family were included. In the year 1909 the deceased graduated from the Teacher's Course at Avondale, and his wife, nee Elma Smith, completed the Missionary Course the same year. The following year they were appointed to the Kempsey district, N.S.W., for evangelism, and were later joined by Pastor and Mrs. C. H. Watson, also fresh from Avondale. A company of believers was established, a church erected, and some of the younger members of that company are standard bearers in God's work today. Following a hard year's work in the cause of temperance, failing health led to the deceased's living privately in Melbourne. Following his attendance at the recent General Conference in company with his daughter, he passed away at the Battle Creek Sanitarium after a brief illness, and was laid to rest in the Oak Hill cemetery, where Dr. W. G. Murdoch, Dean of the Andrews University, Berrien Springs, conducted the funeral service. He is survived by his son Lindsay of Albury, and daughter Dulcie, Mrs. N. Scales of Moe. We sincerely pray that in this hour of sadness the loved ones of the deceased will find comfort in the hope of the resurrection.

Leo S. Rose.

#### RETURN THANKS

Brother George Spratt of Stanmore church sincerely thanks all who so kindly remembered him and his family with floral tributes, letters of comfort, and personal expressions of sympathy in the loss of his wife.

**FULLY FURNISHED HOME TO LET** ADELAIDE for holiday period January 2-31. Apply "Holiday Home," Box 1011J, G.P.O., Adelaide, S.A.

**WANTED.** Active pensioner for light duties. Good home. Apply matron, "Machaven," Cooranbong. Also, we have vacancies for ladies.

**REQUIRED URGENTLY.** Copy of Andreason's book "The Sanctuary." Remittance waiting. A. J. Campbell, 27 Avondale Rd., Cooranbong, N.S.W.

**ADVENTIST FAMILY** requires a home to rent in the vicinity of Avondale College, as from January 1, 1963. Apply T. Beaumanis, Helms St., Newcomb, Geelong, Vic.

**FOR SALE,** £5,950, or let, £13 13s., large brick bungalow, 504 Pacific Highway, Asquith, Sydney. Contains 2 flats, v.p., garage, h.w., telephone, at bus, shops, no steps. 47-1156.

**WANTED.** Qualified nurse to live in a few weeks beginning of December and attend maternity case in private home upper coast, North N.S.W. Write M.S., Care "Record."

**MINISTER,** wife, and baby require accommodation for three months commencing end of December, in Sydney; preferably Eastern or Western suburbs. E.H., 3 Harris St., Five Dock.

**SURFERS' PARADISE.** Holiday on Queensland's Gold Coast, at Budd's all-electric flats. One street from centre Surfers', accommodate two. Write 10 Cypress Avenue, Surfers'.

**FOR SALE.** 52 acres good soil. Permanent water for irrigation, 500 full bearing orange trees. 1¼ miles college, ¼ mile shops. 3 bedroom house. H. McGowan, 42 Alton Road, Cooranbong, N.S.W.

**FOR SALE.** House, 3 bedrooms, kitchenette, dining, lounge, 9 x 30 ft. back veranda with sleep-out, hot water, one acre, 4 blocks main road, handy college. Paterson, Cooranbong Road, Morisset, N.S.W.

**PEN-FRIEND WANTED.** Young people about 18 years of age, please write to Miss Shiny Kwee, 56 Dr. Sutomo St., Lawang, Indonesia. This Adventist girl is an interesting correspondent and writes good English.

**CARAVANS FOR SALE.** Purchase your Viscount caravan through us and we will pay £50 into any department of the denomination designated by you. Vans can be picked up in Sydney, Melbourne, Coff's Harbour (N.S.W.). Write Coff's Harbour Caravans. Phone 579.

**COORANBONG.** Neat, well-built cottage £1,650. Others, £1,800 on terms, £2,500; £2,800; £2,950 Morisset with dep. of £1,500. **WYONG:** Furnished waterfront cabin with carport, dry level block, £720. J. K. Aitken, P.O. Kanwal, N.S.W. Phone Gorokan 416.

**WANTED.** Qualified pest control operator for Brisbane. Able to give quotes. Must be in good and regular standing in S.D.A. Church. Reply giving full details of experience, also church attended, to Hygienic Pest Control, 3 Nash St., Nashville, Qld.

**HONEY.** Delicious, dense, light amber, finest quality, 60 lb., 75s.; 30 lb., 40s.; 14 lb., 23s. 6d. Also Yellow Box, Red Gum honey, 60 lb., 77s. 6d.; 30 lb., 41s. 3d.; 14 lb., 24s. 3d. Freight paid on rail to nearest Victorian goods station. Satisfaction guaranteed. L. W. McClelland, Broadway, Dunolly, Victoria.

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**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.

## BREVITIES

Adelaide youth were host in October to Pastor L. C. Coombe, recently returned from the U.S.A. Pastor K. H. Mead, local conference youth secretary, stated that his youth revival meetings brought inspiration to our young people in the city area, where he conducted a series of meetings.

On October 28, Pastor W. L. Pascoe left Sydney for Washington, where he is booked to accompany the General Conference president, Pastor R. R. Figuhr, to the year-end meetings in the Middle East and Southern Asia Divisions. Sister Pascoe expects to leave for Washington early in 1963.

Word has been received from the Australasian Missionary College of two new Science courses to be offered next year. Students planning for Degrees in Science, Applied Science, Medicine, or Engineering, may now take the first year of their course at Avondale in preparation for the regular examinations of the University of New South Wales. The College is also offering a complete Science Course leading to the external B.Sc. Degree of the University of London. Both Physical and Biological Sciences are offered. A full announcement will be made in our next issue.

The editors of the "Review and Herald" arranged for one of our prominent leaders in Europe, who has spent years in Italy, and speaks Italian fluently—as well as French, German, and English—to go to Rome in advance of the opening of the Ecumenical Council and stay through the first few weeks. He received press accreditation from the Vatican. Thus he will be close to the great meeting and will provide a series of timely articles for the "Review." These articles will deal not only with the news of what is happening, but with the prophetic import of it. They are expected to commence about the first issue for November, and we will pass them on to "Record" readers within a fortnight or three weeks of that date.

Word has reached us concerning Pastor Ray Kent, the Australian evangelist on loan to South Africa. In Durban, with an English population of 160,000, and a team of three, ninety-five converts were admitted to church membership. One of these gave a cheque of £2,000 towards a new and larger church and promised £10 per month for two years. The present house of worship is so inadequate that two services are held each Sabbath. In Bloomfontein, with an English population of 60,000, 3,500 attended the opening meeting of the mission. The next campaign will be held in Petermaritzburg. One night in Bloomfontein, Pastor Kent returned to his home unexpectedly, and found a native ready to leave with a quantity of his possessions. Our evangelist struggled with the intruder and managed to hold him until the arrival of the police. The man later received a gaol sentence.

After an absence of forty years, Pastor and Mrs. Edgar James are visiting relatives and friends in Australia. They went to China in 1915 and remained there till 1950, since when they have resided in the United States. Among relatives are Sister R. Thrift, and on Sister James' side, the Mitchell family of Kempsey, which includes Pastor C. E. and A. R. Mitchell and Matron Edna Mitchell of Warburton Sanitarium and Hospital. At the wharf in Sydney, Sister James did not recognize a sister who came to meet her. They will renew acquaintance with relatives in Victoria and West Australia en route to Ceylon, to see their youngest daughter, Mrs. Robinson, whose husband is in charge of the mission school there. Two other daughters live in America. After twelve years of silence, Pastor James lately received some good news from several of our churches in North China, where he ministered. He and his wife live near the St. Helena Sanitarium in U.S.A., where there is a community of Australians, also Brother F. L. Chaney, who served in this country in the early days. He is now ninety-one years of age and in fair health.

## Appointments for College Graduates

The specific situations for the young people going to the Trans-Commonwealth Union will be supplied later.

### For Evangelism

**Trans-Commonwealth Union:** Kevin Ferris, John Oaklands.

**Trans-Tasman Union:** Peter Colquhoun (North N.S.W.); Maurice Wood (North N.Z.).

### School Teachers

**A. M. College:** Lorraine Lawson.

**Trans-Commonwealth Union:** Lionel Hughes, Beverly Brown, Rhyll Brown, Dianne Dick, Robert Flynn, Travis Garley, Hazel Hale, Lynton O'Hara, Janelle Pear-sall, Glenys Perry, Verona Wise.

**Trans-Tasman Union:** Lester Devine, Janelle Buckman, Esther Hunt, Roslyn Petherbridge (Sydney); Nerolie Abbott, Glynn Lock, John Williams (North N.S.W.); Jennifer Franks, Carol Tagg (North N.Z.); Winifred Hughes, Robyn Worboys (Qld.); Annett Robson (North Qld.).

### Office Staff

**Australasian Division:** Virginia Grillmeier, Lynette Powell.

**Voice of Prophecy Bible School:** Doris Bazley, Merryl Richter, Joselyn Pirie (N.Z.).

**Sanitarium Health Food Company:** Kerry Brayley, Leslie Knight, Wendy Aveling (Sydney); Glenda Kent, Ruby North, Leonard Oakes (Adelaide); Julie Liversidge, Margaret Calvert (Melbourne); Nancy Peuser (Cooranbong); Carol Jenkinson, Mervyn Whittaker (New Zealand).

**Sydney Sanitarium and Hospital:** Maxine Watts.

**A. M. College:** Narelle Hick.

## AUSTRALASIAN RECORD

### and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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**Trans-Tasman Union:** Adrienne Lorman (T.T.U.C. office); Lorraine Basham (Sydney); Genia Gifford (Qld.); Valda Hill (North Qld.).

**Sanitarium Health Food Company:** Engineering Department, Cooranbong: Ross Osmond.

### Transfers Trans-Tasman Union

**School Teachers:** Miss Gwenda Watson to the Bismarck-Solomons Union; Brother Don Menkens to the Coral Sea Union; Brother A. L. Hefren to the Australasian Missionary College; Brother W. R. Veitch to the Strathfield high school (Sydney); as headmaster; Miss Irma Schowe to Greater Sydney; Brother L. R. Thrift to South New Zealand as headmaster of the Papanui central school; Brother J. Knight to North Queensland.

Brother Clyde Lister to the Division office (maintenance); Brother J. A. B. Blanche, care of the aboriginal members of the church in North Queensland; Sister Dawn Benham to the Warburton Sanitarium and Hospital; Miss Margaret Gosling to the Trans-Commonwealth Union office; Miss Loma Stewart to the New Zealand Missionary College office; Miss Irene Dobson to the North New Zealand Conference office.