

# AUSTRALASIAN Record

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Be Sure to Read:

"RECOLLECTIONS OF  
MRS. E. G. WHITE

MRS. R. THRIFT, Page 9.

## Karachi Hospital :: Pakistan

THE KARACHI Seventh-day Adventist Hospital was built in 1950 with funds from the thirteenth Sabbath offering overflow given by members all over the world. In 1959 a new wing was added, so that the hospital is now able to care for 110 patients. This number often stretches when a few temporary beds are placed here and there.

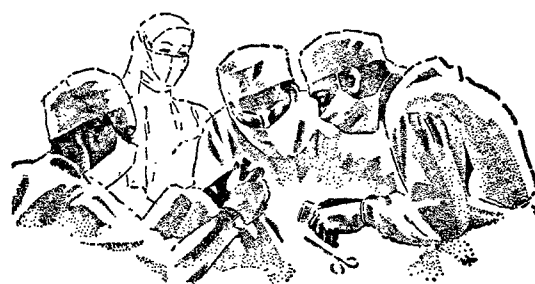
I am sure the Sabbath school members would be proud of their hospital if they could see the medical service it provides. It is situated on one of the busy main streets of Karachi, and through its gates pass many people of all classes, from the very poor to the very rich; from the learned to the very ignorant, to obtain help for their medical problems.

On the ground floor and in the basement are the outpatients' clinics, one where the poor people wait their turn to see the doctor, and another for those who can afford to pay for their treatment. On the first floor is the maternity section and nursery. This is the women's domain, and is in the capable hands of Dr. Carrie Robbins and her assistants. Here in Pakistan some women are still kept in strict purdah. In fact, if you were to visit the charity clinic on ladies' day you would see many of the women covered from head to toe in their burkahs, some black, some white. Some would look back at you through the little crochet grill.

Also on the first floor is the children's ward, which contains many cots with patients of different ages. Caring for them is very important, for half of the children in Pakistan die before they reach their first birthday.

The rest of the hospital is given over to the treatment of all kinds of illness, both in the private rooms and in the larger wards. The hospital is well thought of and attracts patients from all walks of life. I am reminded of the poor tribesman who travelled four days on a camel cart to come to the "Seven Day" hospital, where he was sure they could help him. Imagine how sad we were not to be able to help him, because he had cancer.

Then there was the girl from the Indonesian Embassy, who was brought in with tetanus. For three weeks her life hung by a thread, but by the grace of God she lived. At the moment there is a little girl of thirteen who is left crippled from polio. She is learning to walk, though the progress is slow, and we are hoping there will be more recovery yet. Last year we had a visit from the



### SHIRLEY CHAPMAN

"heart team" from Loma Linda, and through their work many were able to look forward to a bright and happy future.

Let me tell you a little about our staff. We have four overseas doctors and four national doctors, five overseas nurses, as well as our Pakistani nurses, while there are about thirty nurses in training. Also on the staff are an overseas dentist, a laboratory technician, a chaplain, two overseas men in the business office, and a physiotherapist. I have been working at the hospital as an occupational therapist for a few hours a day. I find it lots of fun, even though I do not speak Urdu. It is not too difficult to show people how to make things.

The church is next to the hospital and is quite a modern building. It is here we meet each week for Sabbath school, church service, and the other meetings that Adventists know so well. The services are conducted in Urdu and English, and we enjoy the singing of our choir. The Sabbath school is an active department, and the children's Sabbath schools are held in the basement. The younger members of the church really enjoy the JMV, Pathfinder, and MV programmes, and take their part in these.

We have a small church school which is held in the class-rooms under the church. It is staffed by an overseas teacher for the overseas children and two national teachers for the local pupils. When the local children reach high-school level they are sent to the boarding school at Chuharkana, near Lahore, while the overseas children attend our school at Vincent Hill.

The Dorcas Society, like those in Australia, is always busy, for the need is great. At the moment we have a

class to teach the ladies of the church how to sew, so they will be able to make clothes for their children. Occasionally we have a cooking demonstration and classes in practical home making.

We have been in Karachi now for over a year, and soon after we came we were caught up in the work of the church. Although life is very different from what it is in Australia, we do not have time to be lonely or homesick, for all our spare time is taken up with different aspects of church or hospital ministry. Each Sabbath afternoon my husband goes out to one of the villages to conduct a branch Sabbath school, while I am kept busy with similar work and with Dorcas Welfare, as well as giving the children their school lessons. We have many visitors pass through Karachi and enjoy entertaining them. We have had several Australians, and how happy we are to have a good talk to them! In a week's time we are expecting Miss Annette Fairall, who is on her way to Africa. We are also having Miss Eleanor Hawke to stay with us when Vincent Hill School is on vacation. She will assist in the dental clinic. We enjoyed her company last year, so all the family are looking forward to her visit.

The people of Karachi need your prayers, for we see very little result for the long years that our missionaries have been in this country. There is so much prejudice towards Christians. We do not always understand how difficult it is for these people to become Adventists. In many cases, a convert to Christianity has to face losing his family, or death. Like the Jews, the Parsees feel that it is such a disgrace if one of their community becomes a Christian that he is completely cut off from his loved ones and friends.

Often we wonder how the message of salvation will reach those sincere souls who should hear about their loving Saviour, and many times the missionaries become discouraged. However, recently we were shown just how God's work could be finished in this country, for while we were on holiday in Srinager, Kashmir, the menfolk went to search for a man who they had heard was interested in our faith. I wonder if you can imagine our astonishment and delight when they returned to hear that there were sixty people interested. Most of them were college and university students—Hindus and Muslims. Fifteen of these people had formed themselves into a Sabbath school and were studying as best they could, for there is no minister in Kashmir. These people had learned of the Advent Message through the Voice of Prophecy.

Pastor G. W. Maywald was able to tell us more about these folk. Their leader is a student named Joseph Searu, who is on fire for his new-found faith, though not yet baptized. He called at a high school, gave the students a lecture on the Voice of Prophecy, and enrolled 100 of them in the courses. It is just wonderful how God's truth reaches people of whom we do not know. We ask your prayers for these young people in Kashmir.

# ROUND THE Conferences



## Compelling Power at Evangelistic Series

CYRIL BROWN

Pastor, Armidale Church, North New South Wales

On Sunday evening, September 20, 537 people listened to Pastor G. Burnside's lecture in the Tamworth Town Hall. Facts presented from the inscriptions and constructions of the ancient Egyptian civilization presented overwhelming evidences in favour of the inspiration of the Holy Scriptures, a book having a Divine Author.

At the conclusion of the meeting, several members of the audience were heard to make statements similar to this: "I have learned more about the Bible from this one lecture tonight than I have learned from years of church attendance."

The following meetings were held in the new airoisphere, a balloon tent held up only by air. This is pitched in a park near the heart of the city.

The week-night attendance averaged about ninety on Monday nights, increasing steadily to 150 on Friday nights. The week-end audience was above that figure.

The mission staff were deeply impressed by the influence of the Holy Spirit in the lives of many people. Men continued to attend nightly even though they were weary after the long, heavy day of bricklaying, carpentry, and road-repairing. A stronger force than their physical exhaustion drew them back again and again for deeper study into the precious Word of Truth.

Exclamations of amazement were frequently heard from members of the audience as surprising revelations unfolded before them. The parallel between out-right pagan worship and the worship currently conducted in many modern Christian churches was so forcefully presented that people believe it. They could not have done so unless they had seen the evidence.

At the commencement of the series one family was so busy promoting programmes in their own religious affiliation that they could scarcely attend the first Burnside lecture. Mother was occupied with women's guild activities, father with functions of the men's committee, and the daughter with the organization of music for the various services. But having come once, they felt compelled to return each night to hear the next lecture. On the second Sabbath they attended the local Adventist church service and participated in the Lord's Supper. When

the third Sabbath arrived, they attended the church again and said they were resigning from their previous fellowship.

A business man of the town had a slightly different reaction to the truths he had learned. He is very outspoken regarding his strong urges to get his hands on those who have been involved in the crime of changing the laws of the Most High God. The mission staff have been doing their utmost to direct him in a different course of action.

The principal of a business college wrote an attractively phrased letter to the editor of the local newspaper describing the beneficial nature of the lectures and encouraging all citizens to avail themselves of this once-in-a-lifetime opportunity of learning something really worth-while.

The sub-editor of the city newspaper stated that the influence of the lectures was being felt far beyond the confines of the airoisphere, into areas that Mr. Burnside little realized.

At the conclusion of one of the many lectures on the Sabbath truth, thirty-nine people signed cards stating that they desired to serve Jesus Christ, obey His commandments, and worship Him on His holy Sabbath day.

### The School of Evangelism

As Ministerial Secretary of the Australasian Division, Pastor Burnside has devised a most practical plan of operating three-week evangelistic missions in strategic locations. During the series he preaches every night to a large audience. In the mornings he gives evangelistic instruction to younger ministers who are called in from their parishes to assist with the campaign, to observe, and to study under him. At Tamworth, nine ministers attended the school of evangelism.

On Sunday afternoons the lay members from the surrounding churches were invited to unite with the ministers in the study of some anti-Christian doctrines which are currently taught by some branches of the Christian Church.

As the result of resourceful research, the lecturer has uncovered much valuable material around the world. He lets the light of Scripture shine on teachings which were unknown by Bible writers.

Those who had the privilege of attending the Sunday afternoon sessions declared that they did not realize the truth was being trampled underfoot to such a degree by peddlers of false doctrines.

To give lasting effect to his instruction, Pastor Burnside has supplied a liberal quantity of literature on many subjects.

In the morning instruction periods, attention was given to the subjects to be presented to a mission audience, to various methods of advertising, to meeting objections, to Bible doctrines, and to the effective use of books.

In the discussion periods the class expressed themselves regarding the practical nature of the instruction imparted. A great deal of benefit was derived from the fact that study was associated with a full-scale evangelistic campaign. Human beings learn best from example, and this was evident in the remarks of appreciation and approval of the series made by those who attended. One minister was heard to say, "This indeed is evangelism at work. I would not have missed this school of evangelism for the world."

The conference committee appointed Pastor A. Duffy to carry on after the departure of Pastor Burnside. He has Pastor R. Trood from Narrabri and myself as associates in continuing the meetings and in developing the interest aroused through the lectures. Surely "the Lord's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear." (Isa. 59:1.)

"The means used to bless others will bring returns. . . . Souls will be won to Christ. He who follows Christ's plan of life, will see in the courts of God those for whom he has laboured and sacrificed on earth."—"Christ's Object Lessons," page 373.

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## Observations by a Missionary

E. G. CONLEY

Tamworth, the centre for a prosperous community of wheat and sheep farmers, responded in a most gratifying way to the call of the three angel's messages during the recent three-week campaign conducted by Pastor Burnside, the division Ministerial secretary. This was not only a public campaign in the ordinary sense, but also a workshop where younger ministers could receive help from one familiar with the techniques of evangelism that appeal to people with their problems of our modern busy life.

In spite of several wet and forbidding nights, the attendance was well sustained throughout. One distinctive feature was the way the people found the texts and took the time to mark them as the meeting proceeded. Often it would be possible to detect eyes riveted to texts as people earnestly attempted to understand their meaning. Pastor Burnside's characteristic forthrightness and clarity, and the condensing of the series to cover twenty-two nights in succession, did not deter the ardour of the people at all; and many signed the card signifying that they would make a covenant of sacrifice with God and keep His Sabbath.

To see principles of evangelism, that have been forged out of a rich background of practical experience, taking effect among the hard cold facts of contemporary conditions, was a privilege. Information concerning advertising and getting an audience, maintaining an audience, apologetics, and how to help

the various sects opposed to Scriptural truth, was given. If one facet of evangelism could be considered more important than another, perhaps it would be in getting decisions for people to be blessed in doing or keeping the commandments of God; and the instruction in this area was greatly appreciated.

As a result of the leadership and the strong emphasis on this one important business of the church we know that many people in Tamworth will find their place in the kingdom of God and that His kingdom will be hastened on earth.

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## A Memorable Week-end at Inverell

EILEEN M. DWYER

September 12 and 13 were high days for Inverell brethren and sisters. September 12 was the date of the regional meeting at which were present representatives from Glen Innes, Armidale, Moree, Narrabri, Tamworth, Bundarra, Guyra, and Tenterfield.

The following day saw the official opening of the new Inverell church.

Among our most important visitors were the secretary of the Australasian Division, Pastor R. R. Frame; from the North New South Wales Conference, the president, Pastor W. J. Richards, the secretary-treasurer, Brother R. D. Craig, the Sabbath School secretary, Pastor E. F. Giblett, and Book and Bible House manager, Brother E. A. R. Langsford; the president of the Papua Mission, Pastor E. C. Lemke, and Mrs. Lemke, and Pastors R. Trood (Narrabri), C. Brown (Armidale), and A. G. Probert (Moree).

The Sabbath regional meetings from Sabbath school to the closing film session at night were crowded and inspirational.

What joy it is to worship with those who love God!

Cash and pledges for missions at the afternoon session totalled £350.

### A Valuable and Beautiful Church

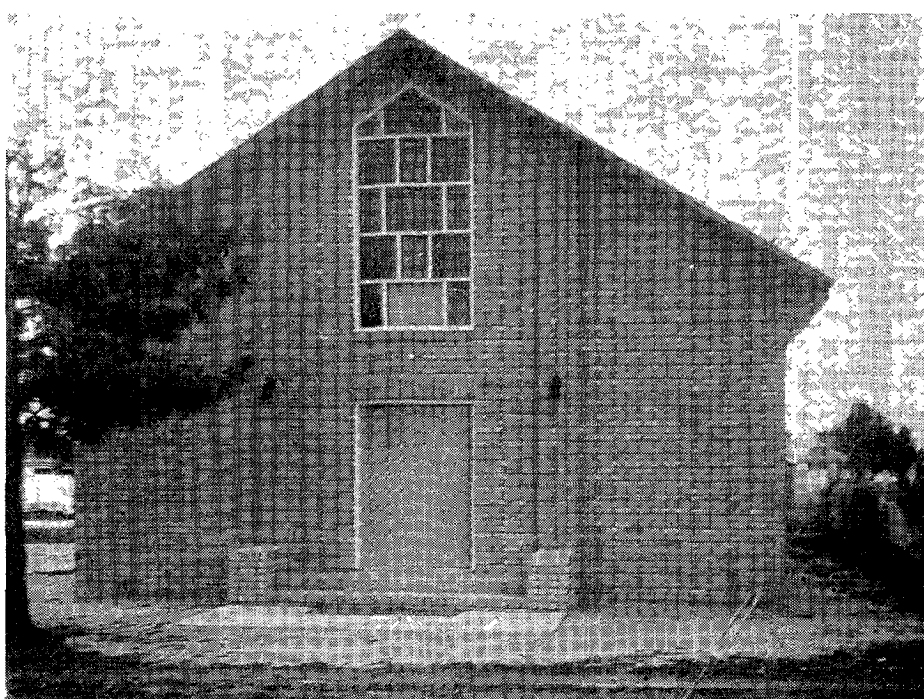
While many of our visitors for the regional meetings returned home the same night, many more crowded around the church for the official opening on Sunday afternoon. It was good to see so many of our Inverell friends with us on this day of days.

The Mayor of the town, Alderman E. N. Ditchfield, who performed the official opening ceremony, observed that "the building of the new Seventh-day Adventist church meant an increase in religion, which was very important." He added that today's leisure had brought about circumstances that allowed children so much more enjoyment and much more to tantalize them. "Parents have a big responsibility," said the speaker, "together with religious institutions, in bringing about a better generation of men and women."

Earlier, Alderman Ditchfield remarked that he was very pleased to have been asked to open the new church. "First of all, when asked to perform this very important and significant duty, I felt very humble," he confessed. "I did not feel qualified to be opening new churches."

Mr. Ditchfield praised the effort of the Inverell church members for having completed their task so well. "A tremendous amount of thought, work, and effort has gone into this building," he said. "I have watched it with interest for some weeks now and feel the tradesmanship that has gone into the building has been above the average. Care was taken with every brick."

The mayor's remarks were supported by the President of the Macintyre Shire Council, Councillor C. A. Fuller, who among other things praised the church's



The attractive new church, Inverell, opened on September 13.

# Editorial



## Our Foundation Standeth Sure

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W. E. BATTYE

In our history and during the present century some misguided souls have formed separation movements in an endeavour to promote their peculiar views unacceptable to the church body of Seventh-day Adventists. This is the more to be deplored since some of them have professed unbounded confidence in the Spirit of Prophecy writings. These writings have given repeated assurance that "the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard."—"Selected Messages," Book 2, page 396 (1902).

"Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—"Selected Messages," Book 2, page 390 (1905).

Strange teachings connected with the doctrine of the sanctuary, righteousness by faith, sanctification, and sinless perfection are propagated today which find no support from a correct understanding of the Bible or the Spirit of Prophecy writings, and therefore have no sanction within the church.

The last message from Ellen G. White to the General Conference was delivered in 1913 when it was declared that the cause of present truth was "destined to triumph gloriously." It stated in part, "We are to stand as firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labour as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones."—"Selected Messages," Book 2, pages 399, 407.

The article in this issue "Christ our Righteousness" will repay careful reading. May we heed this inspired counsel.

Welfare work, quoting from figures he had read on the subject. "I had a look at the statistics of the Seventh-day Adventist Church, and I was very impressed," he said. "Under 'Persons Helped' I saw the figure of seven and a quarter million. This, I know, must be a very conservative figure, because I interpret that as meaning 'direct help,' and I got to wondering just how high that figure could go.

"Help or assistance is an infectious thing, and if we double the figure quoted, which would be reasonable, because they are receiving very important spiritual help from the church, and then add some millions who are helped indirectly by the influence of the church, we have a very tidy figure. We really are unable to arrive at the total of people assisted, but we can see more of the strength of the church.

"I trust, Pastor Pietz, that your church will gain membership and strength," Councillor Fuller concluded, "by the fact that you have a valuable and beautiful building for your adherents."

Our Pastor A. D. Pietz presented a resume of the effort put into the church building from the time it was first planned.

The contractor, Mr. R. Mathew, handed the mayor the key of the church and in turn he unlocked the door, saying, "It is with all humility and reverence that I now officially declare open the new Seventh-day Adventist church at Inverell."

Besides Pastor Frame's address, in which he gave figures of the church's achievements throughout the world, there was later much more to interest the packed congregation. A highlight was a resume of the first church's history by

Brother Frank Hedley, one of the first members when it was opened in 1927.

Of special interest, too, was Brother Hedley's information that a number of Inverell young men have been ordained to the gospel ministry and four young women have married either missionaries or pastors since the first house of worship was opened. The ministers include Pastors S. M. Uttley, D. A. Brennan, K. de Ville, K. S. Parmenter, and B. Crabtree.

Duets were sung by Pastor and Mrs. Trood and Sisters Lemke and Pietz.

The mayor said later the function had been "a memorable one," while Mr. Fuller stated that he and Mrs. Fuller had "been inspired and delighted with the whole programme."

Mrs. Partridge, wife of the Inverell Town Clerk, Mr. R. A. Partridge, said they "wouldn't have missed it for worlds." "I've never before seen so many women so beautiful without make-up," was one of her comments.

"Every part of the official opening was outstanding," declared Mr. Partridge, adding he was glad he had been there.

Other remarks were made on the quiet dignity and sincerity of the main speaker, Pastor Frame, and the excellent arrangements so well carried out.

The church also greatly impressed all. The colour scheme of the interior is mist green and white with a feature wall of Burmese gold. The seats are honey-gold and the rostrum seats deeper green and gold. A rich red carpet covers the aisles and rostrum front.

### Conclusion

We thank our heavenly Father for the success of both week-end functions, and particularly for His guidance in the church building project. It seems that local residents are amazed that such a small number of members could accomplish such a big project. Perhaps they do not fully realize that if we are sincere Christians then God adds His blessing. We give all the glory to Him, for in Him all things are possible.

Our new sanctuary, valued at approximately £8,000, was built and completed for £4,000.

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### Wagga Members Have the Right Spirit

When Ingathering came around this year, Brother R. G. Fischer, missionary leader of the Wagga church in South New South Wales, consulted the figures for past years and saw that £885 was the previous best total.

With careful organization and a determined effort, there was no reason why a new record should not be set. Brother Fischer decided upon the amount of £1,000. This was ambitious for a church of 120 members, but plans were made around this figure and persistently carried forward to make it a reality. The city of Wagga and surrounding farms, as well as the towns of Leeton, Narrandera, Junee, and Coolamon, were thoroughly canvassed, with gratifying results.

The solicitors worked with a will. Elderly Sister Bewley, and Brother Hailey, a retired storekeeper, each exceeded the £100 mark. Brother Damschke brought in more than £70, while Sister Slade, who could not go out canvassing, accumulated £60 by correspondence alone. Quite a number of members raised between £25 and £50. The juniors also worked well and thoroughly enjoyed participating in the campaign.

When the final count was made the net result stood at £1,115, an all-time record for Wagga, and we were the second church in the conference to exceed the millennial mark for Ingathering. Also, our minute-men numbered twenty.

Today, Brother Fischer wears a well-earned smile of achievement, the result of righteous ambition, wise plans put into effect by himself, his committee, and helpers, and well-organized effort.

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### Simple Dignity

B. C. GROSSER

Public Relations Secretary, North New Zealand Conference

August 27, 1964, was the day which brought to fruition hopes of the Wanganui church members for a new sanctuary in which to worship God. It was ten years previous to this date that a building committee was formed and a fund begun.

Such headlines in the daily paper as "Seventh-day Adventist Church Is Example of Loyalty," and "Church Is Nicely Sited," in one full page of news given solely to Adventist publicity, gave the membership and visitors a sense of well-earned pride.

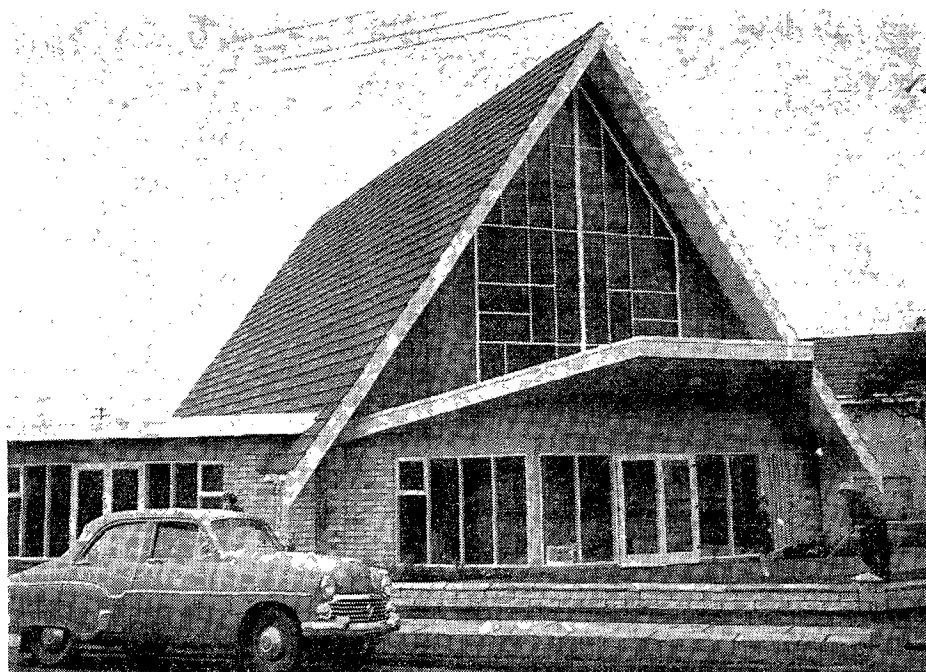
The decromastic tiled roof reaches a height of fifty feet at the apex and the main auditorium measures sixty feet by forty feet, with a seating capacity of 300. The furnishings are all of natural polished wood, the pews being designed for comfort, with padded seats. Heating arranged under the pews ensures warmth in the cold weather.

The colour scheme of light pastel matches tastefully with the blue and gold carpets which extend down the two aisles and cover completely the Sabbath school platform and rostrum. Both inside and out, a simple dignity fulfils the inscription the church bears, "Erected to the glory of God and the preaching of the gospel."

Pastor F. L. Stokes, president of the North New Zealand Conference, officially opened the church. With him were Pastor M. G. Townend, officers of the local conference, and leaders of the local church.

The old house of worship, which has been renovated and modernized, matches the appearance of the new one, and thus the whole corner of a busy thoroughfare gives daily witness to the public that Adventists are assuming a place of prominence in this delightful rural city.

Special meetings, which included the opening of the Welfare Centre by the chairman of the Welfare and Defence Organization, Mr. J. B. Brotherson, an MV programme taken by Pastor Graham



The lovely new church, Wanganui, was erected in time to care for the new believers from the Cherry Mission, and opened on August 27.

Miller, and a sacred concert on Saturday night, were climaxed by Pastor L. J. Cherry's mission meeting on Sunday night.

The opening of this new edifice synchronizes with a necessity created by the Cherry mission. The open doors welcome the influx of new members, who are being pastored by the energetic, consecrated local minister, Pastor R. L. Hodgkinson.

One other item which created favourable publicity was the Dial-a-Prayer service, which was introduced at the same time as the church opening. The two lines were running non-stop for the first week. The continued use of this service indicates the need it has met in the lives of many of the inhabitants of the city of Wanganui.

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### Geelong Church Looks Back Seventy-seven Years

A. F. PARKER

Sabbath, October 3, was a big day for the Geelong church (Victoria). Visitors from far and wide came to worship with us, and there was an overflow meeting of more than seventy in the house over the lane.

The Sabbath school lesson was taught by Brother C. Johnston, a senior high school teacher who worshipped in Geelong almost twenty years ago. He pointed out that marriage was for companionship, not the need of a house-keeper. Its three main points for success are affection, trust, and home.

Pastor L. S. Rose, a previous local minister and now president of the conference, was the preacher at divine service. He drew lessons from the past, when the pioneers of the church laid solid foundations for future generations. Referring to the dedication of Aaron and his sons to the priesthood, the speaker asked, "Are

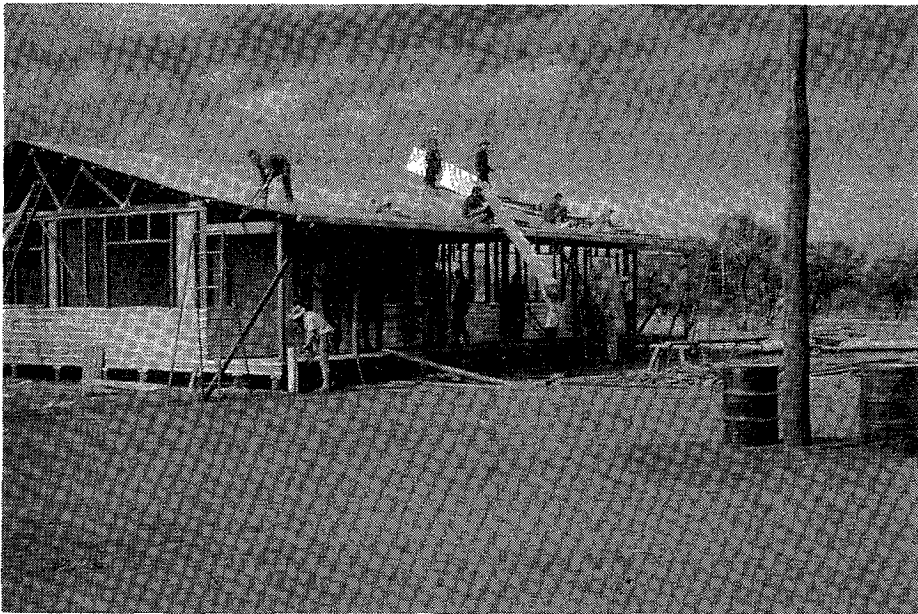
your ears, hands, and feet dedicated to God and Him alone? What do your ears listen to? What comes over your TV? Do your hands and feet perform only the will of God? If any have strayed away from God and His commandments, may your feet bring you back to the narrow way which leads to life."

The afternoon meeting was given over to exchanging memories of the past. Unfortunately the records of the very beginning cannot be found, but we had one reference to the year 1887 as the time when the voices of the three angels were first heard in this city. The old church was erected in 1918, under the leadership of the late Pastor A. W. Kent. Being wartime, it was difficult to get roofing iron, so Brother H. Brinsmead took the roof off his hayshed and gave it to the brethren for the church. While the old building will soon be pulled down, this historic iron will become the roof of a temporary church hall which will later be used by the JMV's.

Some half dozen of the members present in 1918 were at this gathering, and quite a number of the new generation are descendants of those who built the original house of worship.

It was stated that a camp-meeting was held in Geelong in 1901. Sister E. G. White was present and left here to return to the United States. At that time a family was reported to be on their way to a circus, but seeing other tents further down the street, the mother went to investigate. This was the Adventist camp-meeting, and Mrs. White was the speaker of the evening. This mother eventually took her stand on the commandments of God and remained a pillar in the church until her death. One of her children went to Avondale College, became a Bible instructor, and spent her life in service for God. She is now retired and living at Nunawading. She is Sister E. Hop-





*The dormitory building at the beginning of the fourth day of its erection.*

good, who has worked in many of the local conferences in Australia.

One of Pastor E. A. Boehm's sisters was present and remembered her father laying the floor of the old church. Pastor Boehm spent many years in the mission field. The Paterson family, some of whom gave years of service in the ministry and school teaching, came into the congregation while Pastor A. W. Kent was here.

Another member who had very few opportunities before she became an Adventist about 1917, was Sister Sarah Hill. She was possibly the most loyal member Geelong has ever had. While she possessed little of this world's goods, she always had something to give to every call for help. During the depression days she did much to assist those she deemed worse off than herself. During the local agricultural shows, Sister Hill asked permission to milk the cows for the benefit of impoverished church members and others. She was always waiting for the Appeal for Missions season to come round, and for many years collected large amounts of money. In one year, after she was eighty, she brought in more than £90, few of her donations being larger than two shillings. Because of Sister Hill's services to the church, a donation of £50 was given with the request that her name be memorialized in the new building.

The evening was spent in the new Y.W.C.A. Hall, which incidentally, is in the same street as the 1901 camp-meeting site. The church ladies provided a delicious tea for all, and made a few pounds to add to the funds. The history of the new church was reviewed and opportunity given for the addition of further finance. In all, the brethren have given more than 3,500 hours of voluntary work.

Including a donation on its way from Africa, the day's offerings toward the building funds amounted to almost £500 and a large electric clock. An electric

organ has also been promised. We trust that our Father in heaven will grant that the new sanctuary will be a means of preparing many for His kingdom.

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### *Achievement Plus!*

[A report has already appeared in these columns lately on the building of a dormitory at the Wiluna Mission, W.A., by a volunteer group of laymen and lay women. To this report, Pastor D. J. Mowday adds his tribute of praise and sends the accompanying pictures.]

Two and two make four, but take a high school teacher, half a dozen farmers, add a colporteur, link in a cable jointer, plus a health inspector, several students, not forgetting to include Brother Bob

Hall as building supervisor, a retired minister, and three ladies—in all twenty-one dedicated Seventh-day Adventists—and what do you have?

You are quite right. The answer is not so obvious. But let me tell you this group has really made history in Western Australia. And might I add that their work was accomplished as quietly as the widow woman who stepped into the temple, gave all she had, and left again with scarcely a glance from anyone.

Not many people, even in the state, know of the tremendous achievement of this band. Yet, as Christ observed the widow at the temple, He has noticed the dedication of time and talent by these men, women, and young people who journeyed to the "centre of the West"—Wiluna—to bring help and hope to those whom Pastor J. O. Iversen, while over here, described as the "black gold" of Australia.

Sisters L. McDonald, R. Booth, and A. Egan volunteered as cooks. Brethren F. Cracknell, C. Adams, J. Stanley, H. Chambers, L. Morris, R. Hockley, L. McDonald, J. Byfield, O. Robartson, H. Willis, E. Wood, and R. Hall, with all the necessary tools of trade, set themselves to erect the dormitory in ten days.

During the last ten years a quarter of a million pounds has been spent on Adventist mission enterprise for the aborigines in Western Australia. An untold number of hours has been donated by laymen to erect the schools and homes in remote areas for these people. It was fitting that the twenty-one who laboured so tirelessly in erecting the recent addition to the Wiluna Mission should travel to Karalundi when the annual camp-meeting was in progress and witness the baptism of seventeen natives. On their return to Wiluna, these lay folk saw the first Seventh-day Adventist native wedding celebrated in the church. However, the greatest reward of all will be to see



*The baptism of seventeen native believers at Karalundi during the camp-meeting. Pastors A. D. Vaughan and J. H. Newman officiated, and they are seen standing to the left and the right of the candidates. Pastor F. T. Maberly, the conference president, is standing behind the group of girls at the right.*



The bride and groom pose for their picture to be taken at their wedding in the Wiluna church. Angela Stewart and Eddie Redmond were the first couple married in the church.

our coloured brethren and sisters welcomed into the kingdom of God when Christ returns.

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## Some Stop Smoking at Kalgoorlie

A. SEDGMAN, Church Pastor

Church members were wondering whether the 5-Day Plan would work in Kalgoorlie. It did, and no one needs any convincing of the fact after hearing the stories of four successful candidates in an A.B.C. interview on September 23.

After witnessing the first 5-Day Plan in Perth, and becoming infected with the enthusiasm of Pastor Steed and Dr. Kotz, then seeing and hearing the stories of those who went "over the top," I had wanted a clinic here. A number of formidable obstacles having been surmounted, we got going on September 14 with the assistance of Pastor G. Helsby, who took the part of the minister while I cared for the medical side (being a graduate of the Sydney Sanitarium and Hospital).

Our attendance was about thirty, including twelve non-Adventists, and of this number ten were smokers. Nine of these came through, a local headmaster, a mine worker, a carpenter, and several housewives. The local grocers must be gratified at the sale of prunes in Kalgoorlie, because we recommended these to the "five-dayers" to chew!

The manager of the A.B.C. showed a generous spirit by giving me an interview before the commencement and after the clinic was over to tell the stories of victory, as well as broadcasting a little news of the sessions.

Many friends have been made for the church, and we look forward to another 5-Day Plan here before the year closes.

## A Liberal Little Group

V. WOOD-STOTESBURY

Cambridge, with an average attendance of thirty-six, is one of our smaller Sabbath schools in North New Zealand. However, the vision of a world-wide work looms large in their thinking and sacrificial giving. Last quarter their Sabbath school offerings for missions for the first twelve Sabbaths totalled £A82, and the thirteenth Sabbath gift £A92.

The Dorcas Welfare membership is composed of a small band of eight dedicated ladies. Under the leadership of Mrs. Margaret Jackson, a sale of work was organized. The result was the excellent sum of £A89—all profit.

These twin attainments in the same week call forth a "Well done!" We believe such dedication will inspire the people of God in rapidly concluding His work on earth.

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FROM

## Far Horizons

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### Clinics in the Kalahari Desert

DAWN BENHAM

"This is ZNPHS calling ZNPH6. ZNPH6, are you receiving me? Over." It is Wednesday morning, our first day out in the desert, and we are at a village called Kahea. It is 6.45 and time for the doctor to contact his colleague remaining at the hospital, to let him know we have arrived safely and that all is well. Each morning, we communicate with the hospital over the radio.

We had left Kanye Hospital the previous morning about 10.30, all loaded on the back of the lorry and ready for any adventure that might come our way. Our

team consisted of Dr. and Mrs. Buckley and their three children, Pastor Hansen from the division office, Sister Frances Chambers from Australia (who was holidaying with the Buckleys), myself, an African pastor, a driver and two boys to help on the truck. With us also were some patients returning to their homes.

At first the road was reasonably good, but it wasn't long before we were in the sand and travelling became much slower. At times we felt it would be quicker to walk. We arrived at the first village, called Kahea, in time to get our tea and our beds prepared before dark. Here we camped in the schoolhouse, which is the usual mud-wall, thatch-roof structure. The floor of one room in which some of our party had to sleep had just been done over freshly with cow dung; but it didn't take us long to get used to the odour.

Next morning we were up early, refreshed after a good sleep and ready for our first clinic. In two hours we saw forty patients. Sister Chambers gave injections while Mrs. Buckley (who is also a trained nurse) and I gave out medicines. The desert people are experiencing hungry times owing to the lack of rain. The Government had supplied us with bags of maluti meal with added vitamins to give out to the mothers, babies, and pre-school children; and how they appreciated this food!

After lunch we set off on the next lap of our journey to Tshani, where we were to make our headquarters for the week-end. This is the worst part of our trip, the sand being very heavy. Because of trouble with the truck we were unable to reach our destination that night. So just on sundown we set up camp by the side of the road and made a fire which we kept going all night to keep the lions and other wild beasts away.

Breakfast over next morning, we were soon on our way again. At Tshani we stayed in the visitors' huts at the police camp. On Friday we held a clinic some twelve miles distant and saw another large group of patients.

Sabbath we went to Kukunsi, where we had recently built the folk a church. Here the communion service was held, Pastor Hanson being the preacher.

On Sunday some bushmen came to the village to dance for us. They are small people but not as small as the pygmies. The children and the women stood around clapping their hands while the men danced. Some wore around their legs chains made of seed-pods, which rattled as they danced. We were all able to get some good pictures.

At Tshani we have a male medical aid running a dispensary and here we held a clinic.

The following day we were off on our homeward trail with four more clinics to go. Our first stop was at Kang, where we were taken to a bushmen's village. This was something I had always wanted to see, and I was keen to go. The small village consisted of four shelters made by leaning a few branches against a tree, just enough to protect the people from the wind and sun.

The bushmen soon crowded around ready for us to take their pictures. There was an old lady in particular whom we photographed many times. She posed cooking food, smoking a pipe, and doing other things. The people all share the one pipe. Pastor Hansen distributed gifts and gave the old lady a mirror. First she just looked and looked, then all of a sudden, realizing she was seeing herself, she burst into laughter. It was such a strange laugh that we all laughed, too.

For clothing the bushmen wear animal skins. We rewarded them all with a bag of food and then took two of the children with us to the clinic for treatment.

The rest of the journey back to mission was quite uneventful and we had a pleasant time, with the satisfaction of having treated many patients. We make this trip every two months, and this is the only medical help some of these people receive.

Please continue to remember us in your prayers.

## OUR Island Field

### *Clothing the Naked in New Guinea*

R. L. AVELING

Home Missionary Secretary, Coral Sea Union Mission

[A letter written to the Trans-Commonwealth Union Conference Welfare and Dorcas Societies who supply clothing to the Coral Sea Union Mission.]

Thank you sincerely for the generous supplies of used clothing you have been gathering and sending to us. Seventy-five per cent of this clothing is made available to the students in our numerous schools and to the families of our union staff throughout the nine local missions in the union.

Until recent times the natives in the bush sat around not far from their houses, into which they crowded at night to keep warm. (Most of the people live in the highlands where it is very cold at night.) Now, with the terrific impact of modern civilization being thrust on the people, thousands of them are working for the first time in their lives making roads, airstrips, and doing other labouring work for the Government and on plantations. Many of our adherents are caught up in the new conditions. They are taken from place to place by the cargo plane-load and in trucks. They need shorts and shirts and clothing to keep warm at night, as they receive very little money.

Just recently I walked twenty-five miles away into the Kukukuku country, where the people are still very primitive. Just two years ago the people from one village completely wiped out the thirty-four inhabitants of another village a few miles

away. Now we have a small school in this place, and I was pleased to see the teacher and his family outfitted with Dorcas-Welfare clothes. We have three other teachers there endeavouring to consolidate the work that has been done.

In this locality I attended the first baptism ever held there. It created a profound impression on the people, for they had never seen anything like it. Also, I attended the first general meeting ever held there, and on my return to Lae sent in another fifteen bags of clothing. It will be carried by the natives those twenty-five miles over tortuous ridges and across rivers.

We have brought out of this Kukukuku country by small plane from a landing strip at Menyamya, a fine group of children. They are attending our primary school one mile out of Lae. Such bright little fellows they are! Your clothes are keeping them decent for school and church.

We now have more than 45,000 Sabbath school members in our union. Wherever we have churches and schools, you will see the clothing being worn. In all areas of the highlands there is very little wood, and the poor women have to go long distances to carry great bundles of sticks back to the villages. The cardigans and suit coats keep them warm at night, particularly the children.

Pastor L. H. Barnard has a staff of over sixty helper teachers who may receive perhaps one pound per quarter. They appreciate the clothing and are worthy of our care, for they are dedicated laymen living on the simplest food—boiled or roasted sweet potato. They cannot buy clothes. They walk for days through the most rugged country in New Guinea. They are often wet, bitten by leeches, and in danger of their lives from hostile countrymen.

Then there are the hospitals. Ninety-eight bags have just gone up to Sopas, where Sister Olive Fisher is in charge of the Infant Welfare Service. She goes out with her Landrover supervising the care of the mothers and babies in the bush villages. There are thousands of natives under her care. That district is one of the coldest in New Guinea. There is plenty of scope for the distribution of clothing in this part, altogether apart from the requirements of natives who come and go at the hospital.

In all our local missions our district directors like to have some bags of clothing in their Landrover as they visit around. The same applies to our missionaries who use boats. Wherever there is a genuine need, the clothing is distributed; not haphazardly, but judiciously. While we do not want to buy converts with used clothing, nevertheless the distribution of clothing helps to break down prejudice against us and facilitates entry to difficult sections.

We do not see spectacular expressions of gratitude from these people. They look to the Europeans as children do to their parents, and almost expect us to

provide them with the things they need but cannot obtain themselves.

The used clothing is a valuable tool in our hands to demonstrate that we are a practical group of Christians, and practical Christianity is a language understood by simple native peoples.

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### *Excursion on Behalf of Temperance*

RALPH WILLIAMS

District Director, Daru, Papua

On Thursday, October 8, the little 28-foot mission boat MV "Diari II" sailed for Daru to meet the other boat of the Papuan Gulf Mission fleet, the MV "Urahani." Brother John Richardson brought as a passenger on this craft, Pastor L. A. Dyson, Temperance Education secretary for the Coral Sea Union Mission, to visit in the Western District of Papua. The two ships then sailed the four hours up the Oriomo River to our mission station.

About midnight on Friday, Pastor Dyson was rudely awakened by much yelling and fighting in the village nearby, caused by the very thing he was here to lecture about. In the Oriomo River locality, the native people make their own native brew, using the nectar from the coconut flower. A large piece of bamboo is tied over the frond of flowers and the nectar drips into it. Flies and insects are also attracted to the nectar and get drowned in the bottom, perhaps adding to the flavour! It is then left to ferment, and produces a vile smelling, very potent drink.

This intoxicating brew is a very real problem to the progress of our ministry here. Previously, action could be taken against offenders, but since liquor has been released to the native people, our hands are tied. Pastor Dyson was able to secure some of this drink and has taken it with him to obtain an analysis of its content.

On the Sabbath, many of our members gathered on the mission compound, and we celebrated the Lord's Supper in our morning service. In the afternoon we were happy to see six people buried in baptism in the river. Shortly after this, Pastor Dyson held a special meeting, and with the use of charts, pieces of bread in spirits, and water, demonstrated the effects of alcohol on the body. There were a number of non-Adventists present, some of whom enrolled in the Temperance Society.

In the evening of the Sabbath, two films were shown—"Time Pulls the Trigger," concerned with smoking, and "Verdict at 1.32," on alcohol. Movie films, of course, attracted a great crowd from the villages.

Sunday evening we went farther up river to the Government Station of Agriculture, and a school. Here we had five Europeans attend the films as well as more than 200 natives. The screening opened the way for quite a discussion afterwards, and at least one European, I know for sure, is thinking very seriously.



Incidentally, the school teacher neither drinks nor smokes, and is a great blessing in leading the students in his charge.

Returning to Daru on Monday, we called on the District Education Officer to request approval for visiting in the Government schools, and he was happy to grant this, stating that he had not had a smoke for a month.

We were very well received in the schools, and in most cases, the Europeans who listened to the lectures were impressed with all that was said. That particular day, the Administrator for the Territory of Papua and New Guinea, Sir Donald Cleland, was in Daru, and we were privileged to have an interview with him in the District Commissioner's office. Also, we were invited to a garden party in honour of his visit. Our presence there was a rebuke to certain indulgences, although we were happy to see there were one or two who partook only of fruit juice.

Monday evening, Mr. Wyborn, who has a store on Daru Island and also runs the picture show, made available to us his equipment and time, as well as the open-air theatre for the screening of our films free of charge. He also generously said that any time we wished our films to be shown, we need only send them to him and he will be happy to put them on during his programme. As a conservative estimate we had 1,400 present at the screening.

Next morning we visited the London Missionary Society school and were well received there also. The Rev. Mr. Ward was pleased with the work we were doing and was happy for us to call.

Shortly after midday, Pastor Dyason flew out by DC3 to Port Moresby, and I returned in the "Diari" back to Oriomo, feeling that much good had been accomplished, both in the field of temperance and in public relations.

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### *Safest Pilots in New Guinea*

(A letter written to PASTOR A. G. STEWART by PASTOR L. H. BARNARD)

"We have now done about 150 flying hours up here in the dependable 'Andrew Stewart,' and have overcome the initial problems of flying and operating a plane in this rugged land. It has never missed a beat of its engine in the air, and both Brother Colin Winch and I are seeing that we do all we can to keep it in good mechanical order.

"We clean it and examine all essential parts regularly, and every 100 hours we take it to a qualified engineer for inspection and maintenance. TAA at Lae did it last time, and took a lively interest in it. There is no plane so lovingly cared for as this one, and it still looks as bright as new. Then, with so many of our people in the homeland praying for it and us, I say we must be the safest pilots in New Guinea flying the safest plane.

"Last week-end I flew in to Porgera, where we had a happy time of fellowship with our twelve teachers and fifty-one church members in this wild valley.

"Sunday morning I returned to Laigam, then picked up a teacher and Mrs.

Alma Wiles, who happened to be visiting here, and set course for Kopiago, the new district recently entered. Already we have 150 people attending Sabbath school, and how you would have rejoiced with us if you could have seen the progress among these primitive people in a few short weeks. It would have taken us eleven days to walk there. Now we can visit them often. The plane is estimated to cost £8 per hour to fly, against £24 per hour for company planes.

"May this news of how the third angel's message is literally flying over the mountains of New Guinea, warm your heart. Please continue to pray for us and our ministry."



## Recollections of Mrs. E. G. White



MRS. R. THRIFT

[Prepared on request of Pastor A. J. Campbell, caretaker of "Sunnyside," Cooranbong, and passed on to us by him for the benefit of "Record" readers.]

My grandparents, Mr. and Mrs. Joseph James of Ballarat, Victoria, accepted the Advent Message about 1889, two years after its first heralds arrived in Australia. Their elder son, Dr. W. H. James, was on the staff of the Sydney Sanitarium and later with the Drs. Daniel and Lauretta Kress, opened the sister institution in Warburton. My father, G. G. James, then a Methodist local preacher and Bible class leader, was convinced of the same truths at the Brighton camp in 1894, and my mother at the same time. Later, they spent about twenty years in Bible and mission service in Victoria, New South Wales, and New Zealand.

Aunt Lizzie (Mrs. Primal) attended our Bible School in St. Kilda, Victoria, before it moved to Avondale, and Aunt Hermione was among the early students at Avondale. Later, Aunt Hermione was employed in the publishing house at Warburton.

Following the Brighton camp-meeting, an evangelistic mission was held in Ballarat and family tents were erected around the meeting tent for Pastor A. T. Robinson, Pastor A. W. Anderson, my parents, and others.

My first recollections of Sister White are when as a child I looked through the glass doors of my grandparents' commodious dining-room, and saw her addressing a large gathering of neighbours and friends, my parents among them.

Sister White stayed in my grandparents' home and many times in our home in Maitland, N.S.W. Also, as children, we were in "Sunnyside" as visitors.

While the mission was in progress in Maitland, Sister White was a regular visitor to our home. We lived in "Club House," Bourke Street, West Maitland, not far from the post office. A large hall was attached to it and a mission tent pitched in the grounds. The New South Wales Conference secretary had his office off the front veranda, while camp meet-

ing beds, tents, chairs, etc., were stored in the shed.

Brother Robert Salton (later ordained and now deceased), a good tent-maker repaired the tents between camp sessions. He was a member of the mission family, with Sister I. Robertson, Sister Wilson (Bible instructors), Sister Eva Osborne (the late Sister F. A. Allum), and Brother Edward Goodheart.

Pastor G. B. Starr lived in the same street but nearer the post office. (The house is still standing.) He and his family often joined us at Club House for family worship, especially when Sister White was staying with us.

The first time the messenger of the Lord and others drove from Cooranbong to visit us, Mother prepared her room with the best she had to make a comfortable bedroom. Our guest admired the room but said kindly, "Sister James, this is the room you and your husband usually occupy. I do not want anyone to leave a bed for me. If I can just have one of the camp beds from the shed put in the corner of the empty hall I will be quite happy and no one will be disturbed." She asked for a kerosene lamp and matches so she could light up and write in the night without waking anyone. From that time the bed was always put up in the same corner of the large hall for Sister White's visits.

A comfortable cane chair was placed on the platform of the large tent when Sister White took the services, and she was helped into it. She seemed very frail, but when she rose to address the people who had crowded in to listen they were held spellbound. Even we children felt the seriousness of the occasion and a desire to be right with God.

Sister White's thoughtfulness was much impressed upon me as a child. Our family programme was undisturbed by her presence.

As a result of the mission there was considerable opposition by the ministers of other denominations. At compulsory Scripture periods at the public school, we were taught, apparently from the Bible,

things that contradicted the mission teaching. Sister White was concerned over the confusion this would bring to us as children, and advised that we be boarded at Avondale to attend the church school. This was a great trial to all at the time. I was ten years old and my brother Edgar only eight years.

In spite of the sacrifice of separation from home, the experience proved a wonderful blessing under our never-to-be-forgotten Christian teachers—Miss Minnie Hawkins (later Sister C. C. Crisler), Sister Ella Boyd, and others. Sister F. E. Lyndon, our Sabbath school teacher, helped to make Sabbaths something to look forward to, for she took our class for walks on Sabbath afternoons and sat with us on logs in the bush, where she read stories and prayed with us.

Realizing what the separation from home meant to us all, Sister White used to say to Mother, "You need a rest, Sister James. Come home to 'Sunnyside' with me. You will be able to spend a little time with the children, too. Eva will care for things here." So in Sister White's buggy off they would go from Maitland to Cooranbong. The roads of those days were very rough, and Sister White used to advise walking up the hills for exercise and to relieve the horses.

After school we would join Mother in that wonderfully organized household. Everyone seemed to have something to do. It seemed like a hive of activity in which we were so naturally caught up. I loved to be in that large kitchen, where the date rolls, olive-oil sticks, and zweibach were prepared. We were soon helping to set the large dining table with a double service of everything, one for each end—home-made wholemeal bread, bowls of cream, wheatmeal sticks, etc. The food was plain but wholesome and appetizing.

The household was a large one. Some of the ladies did office work, others cooked or performed general duties. Some whose homes were closed to them on account of their faith made this their home. Others attended college in the mornings. Mother used to make herself helpful repairing garments. She told me Mrs. White's clothing was so well patched it was sometimes difficult to find the original cloth.

We children were boarded at Avondale with a widow, the late Mrs. Amelia Patrick. An adjoining flat was occupied by Pastor F. D. Nichol's parents, and we all went to church school in two of the rooms under the college chapel. Sister Patrick had three sons—Charlie, Sydney, and Willie.

One Friday afternoon we children found an old man [a tramp] camping under the bridge below the present Co-operative Store on the way to Cooranbong. He was sick and without food. We wanted to do something for him. Eggs were scarce, and as a Sabbath treat we were given eggs for dinner on that day only. We asked Sister Patrick if we could take our "Sabbath eggs" to the old man under the bridge. Accordingly we set off with our small basket of supplies

—home-made bread from the camp oven and our precious eggs—decorated with maiden-hair fern, which we thought made them look more attractive.

The incident was soon forgotten. Sunday morning, Sister White's buggy drew up at our front gate. Yes, Sister White was there herself. While Sister Patrick went to the gate we all held back, wondering what had gone wrong. Who was wanted? What was all this about? Our minds were set at rest when a large basket of eggs was brought in from Mrs. White "for the children who gave their Sabbath eggs to the old man under the bridge."

While visiting in Toronto recently, we met an elderly lady who told how Sister White used to visit her when she was first married, and helped her to cut and make garments for her first baby. It would be hard to imagine a busier woman than the Lord's messenger, with her writing, visitors, meetings, interviews, and a house full of people whom she helped. And yet she found time to help a young mother with her sewing for a new baby!

No pen could portray the impression the life of this elderly lady made in such a few years on the denomination in Australia and New Zealand—on the conferences, churches, ministers, people, and even on the hearts and minds of very young children. God certainly used her to set in motion the training of leaders in the fields of evangelism, education, medical service, and the publication of literature for this division.

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### *V.O.P. Enters the Monastery*

BAW DEE

President, Tenasserim Section, Burma Union

Saw Ye Keh lived in the village of Kun Daing in the Balugyun area. While still a young man Saw Ye Keh's father died so he decided to leave the farm, enter the monastery and live the rest of his life as a monk.

After he had been in the monastery some time, he saw a Voice of Prophecy leaflet and wrote to Rangoon for lessons. His interest was aroused and developed as he diligently studied lesson by lesson. Finally he completed the course and received his certificate. In his journeyings he took his certificate with him and showed it to the people. He told them how they, too, could receive one like it.

Saw Ye Keh's studies made him unsettled and dissatisfied with his way of living, so he left the monastery and resumed his former occupation as a farmer. Last year he heard that Seventh-day Adventists, the people of the Voice of Prophecy course, were operating a school at Tagupadi village. He decided to visit it.

He met Evangelist Saya Shwe Ngone who immediately began giving Bible studies to Saw Ye Keh and two friends. The three are now keen and active baptized members of the Balugyun church and are helping to spread the gospel message.

Monastery walls are no barrier to the truth-filled Voice of Prophecy lessons.

## *Colporteurs* **IN SOUTH-EAST ASIA**

### *Young People Prefer to Sell Signs*

PAUL TAN

Assistant Publishing Secretary, South-east Asia Union

Young people can do mighty things for God. And young people can do mighty things for Satan, too. Do you know how Hitler was able to build so quickly one of the greatest military organizations of all time? Because he went to the young people of Germany and said to them over and over again, "I need you!" The young people responded, as they always respond to dynamic leadership. Someone has said, "He who owns the youth, owns the world." And another said, "The destiny of our organization depends upon how its young people under twenty-five years of age feel concerning it."

In South-east Asia Union we have 2,731 young people in our church schools and colleges. At South-east Asia Union College and San Yik Chinese high school a colporteur club has been formed. I am glad to say that during this vacation twenty-eight students are going out canvassing.

I have the privilege of going out with some of the Chinese students. They have told me many times they preferred to sell our "Chinese Signs" magazines rather than any medical books. When I asked them why, they told me that if the people ordered a year's subscription to the "Signs" they would receive our gospel message for one year. They added, "The purpose of our coming out to canvass is to bring our truth to the people." Praise the Lord! We are glad that so many of our young people feel a responsibility for souls, and put that responsibility before earning more money for themselves.

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### *Chinese Physician Becomes a Literature-evangelist*

In this part of the world, some people have the idea that the canvassing work is meant for those who are jobless and for men and women who are good for nothing else.

This is the wrong idea, because in the Spirit of Prophecy it says, "In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as literature-evangelists."—"Colporteur Evangelist," page 79.

Recently I was assigned to preach in the Singapore Chinese church. After the service I had the privilege of talking to all who had signed up to participate in the "Big Week." One of them was a fine-looking middle-aged man, Mr. Wong She Cheong. Mr. Wong was one of the converts of Pastor Milton Lee's efforts. He

has three children and a lovely wife. He was a physician for eighteen years and made good money, too. This brother worked very hard during the "Big Week" and sold many of our health books and other literature.

In giving his testimony in the church about his experiences that week, he said the greatest joy in his heart was to be able to do his part in bringing the blessed hope to those who are still sitting in darkness.

After the "Big Week" Brother Wong expressed to us his wish to become a full-time literature-evangelist. He feels that the Lord has called him to help carry the blessed hope to the dying world, and I am glad to state that Brother Wong is one of our best colporteurs in selling Chinese literature.

I have visited Brother Wong many times in his home. He's staying in a crowded Chinese kampong. All his neighbours are Buddhists. When he and his family worship in the morning and evening, his neighbours will stand at the door-step and watch, and always Brother Wong takes the opportunity to tell them about Jesus Christ our Saviour.

Let us pray for the literature-evangelist Wong and his family, and that they will be shining lights in Kampong Japa, and that many souls will find the Saviour through his literature ministry—"The Messenger."

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## What the Vietnamese Captain Said

JOHN BERNET

Publishing Secretary, South-east Asia Union

When Mrs. E. G. White was attending a meeting in Dorchester, Mass., in 1848, she was given a vision of the duty of the brethren to publish the light they had received. After coming out of vision, she turned to her husband and said: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."

Perhaps this testimony by a Vietnamese army captain, spoken to one of our publishing leaders, is an indication that this prophecy is being fulfilled in South-east Asia.

"Everywhere I go to conduct military campaigns against the Communist guerillas, I find your colporteurs and your books. Sometimes I go to places where the situation is very dangerous, but still I find your literature-evangelists there. Tell me, how do you force your members to go to these places of great peril? What tactics do you use on them?"

Every month during 1963 our ministers of the printed page contacted more than 200,000 with our message. Their testimony and their literature were both heard and seen in the Sultan's palace, in

the president's office, in the business place, and in the peasant's thatched roof home. In addition to this, their missionary activities report shows that they handed out 85,928 tracts, enrolled 42,130 in the V.O.P., gave 1,742 Bible studies, and best of all—witnessed the baptism of 76 precious souls from their witness.

The three publishing houses within our union are producing most attractive literature for both the public and the church. It is no secret that many folk in the world greatly appreciate our literature, for our 165 bookmen sold more than 20 million pages of it during last year. The total worth of it in dollars was M\$525,000 (£A35,000). This is a 160 per

cent gain in sales over 1960, just three years ago.

Our colporteurs are self-supporting missionaries. And while they are able to do so much missionary work, still God has seen fit to bless them financially. Throughout the union, a number of them are now doing so well that they are driving cars, scooters, and more and more are owning their own homes.

We thank God for His bountiful blessings upon our publishing programme in South-east Asia. Our hearts are made glad by the increasing number of high calibre laymen who are joining the ever-growing colporteur soul-winning army—"The Messenger."

## Christ Our Righteousness

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W. E. BATTYE  
Associate Editor

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here is one of the most majestic statements in all the Bible, and the second is like unto it. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is said that Luther declared that if the whole Bible was lost there was sufficient gospel in this latter text to save the world.

We shall notice some of the gracious truths of the atonement and righteousness by faith from the Spirit of Prophecy writings which so clearly set forth the message of salvation.

### How May a Sinner Become Righteous?

"Every soul may say: 'By His [Christ's] perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honour, and majesty are to be given to the Lamb of God, which taketh away the sins of the world.'"—"Selected Messages," Book 1, page 396.

"But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practising known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul."—"Selected Messages," Book 1, page 366.

"When the sinner believes that Christ is his personal Saviour, then, according

to His unfailing promises, God pardons his sin and justifies him freely. . . . The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness, and the pardoned soul goes on from grace to grace, from light to a greater light."—"Selected Messages," Book 1, page 367.

### What Then Becomes of His Sins?

"As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ."—"Great Controversy," page 421.

"The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. 'He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.'" (2 Cor. 5:21.)—"Selected Messages," Book 1, page 392.

### How May One Repent?

"Who is desirous of becoming truly repentant? What must he do? He must come to Jesus, just as he is, without delay. He must believe that the Word of Christ is true, and, believing the promise, ask, that he may receive."—"Selected Messages," Book 1, page 393.

### What Is the Pledge of His Dependence for the Future?

"Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. . . . The Lord would have His

people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is **now complete**.”—“Selected Messages,” Book 1, page 394.

Full provision has been made for a continuous work of cleansing in Christ in the character development of every believer. It is a progressive work of justification and sanctification in the soul while life lasts.

“What we make of ourselves in probationary time, that we must remain for all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them for ever beyond all change.”—“Testimonies,” Vol. 5, page 466.

“There is no change in the character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been.”—S.D.A. Bible Commentary, Vol. 7, page 990.

“By faith claim the cleansing blood of Christ to remove the stains from your character. . . . Jesus will receive you, all polluted as you are, and will wash you in His blood, and cleanse you from all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious heaven.”—“Testimonies,” Vol. 2, page 81.

#### May the Believer at any Time Claim Sinless Perfection of the Flesh?

“God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong doing. We need to understand that imperfection of character is sin.”—“Christ’s Object Lessons,” page 330.

“Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life.”—Id., page 331.

“When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.”—“Selected Messages,” Book 1, page 382.

“And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. . . . When human beings receive holy flesh, they will not remain on earth, but will be taken to heaven.”—“Selected Messages,” Book 2, pages 32, 33.

“There is in the religious world a theory of sanctification which is false in itself and dangerous in its influence. . . . Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless. Their lives may be irreproachable, they may be

living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection and the more deeply will they feel their own defects.”—“The Sanctified Life,” page 7.

“The three Hebrews possessed genuine sanctification.”—“Sanctified Life,” page 39.

“The life of Daniel is an inspired illustration of true sanctification.”—Id., page 52.

“John was a living illustration of sanctification.”—Id., page 59.

“John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless.”—Id., page 65.

#### Did the Apostles and Prophets Attain to Christian Perfection?

The prophets and apostles did not perfect Christian character by a miracle.

### A meditation built around the experience of an Indian father who saved his son’s life.

#### *The Father So Loved*

B. A. LARSEN

In Sandia, Peru, a young man named Antonio often came to our meetings on the mission station. He was a handsome, strong, well-liked Indian. But he had only one leg. In spite of that he did his work almost as well as his comrades. Using a simple crutch to help him walk, he took care of his fields, went on long trips into the jungle with his neighbours, crossed swift rivers, did his harvesting, and returned, as they did, with a large bundle of coffee on his back.

One day I asked a boy who worked for us at the mission station, “Alberto, what happened to Antonio? How did he lose his leg?”

“Oh,” replied Alberto, “a snake bit it off!” Evidently he had heard something about snake bite, but being just a child he had not given the thought much consideration. A snake had bitten the leg off, and that was all there was to it.

But in my mind’s eye I saw another picture—a terrible picture. I later heard the story, so I know that my picture was correct. I saw a man, a father, walking with his little son along a narrow, rough path in the jungle—the father leading the way, carrying his burden on his back, often clearing the path with his machete (the long knife the men always carry with them), and the boy behind him, carrying a child-size burden. The road was long and wearisome. The day was very hot.

Then suddenly something happened. The little boy screamed and sat down by the path crying: “Daddy, Daddy it bit me! A snake bit me!” He had not noticed the snake in the grass, and his little foot had come too close to it. In

They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results. Unity is the sure result of Christian perfection.”—“The Sanctified Life,” pages 84, 85.

#### Are We to Emulate Their Character?

“God speaks to us in His Word. . . . Here is open before us the history of patriarchs and prophets and other holy men of old. . . . As we read of the precious experiences granted them, and the work they wrought through the grace given them, the Spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character—like them to walk with God.”—“Steps to Christ,” page 92.

Here is set forth the true course of justification, sanctification, and moral perfection in the church of God in all ages. If you are right with God today, you are ready if Christ should come today.”—“The Truth I Live By,” page 249 (Ellen G. White).

that same moment its sharp and deadly fangs were planted in his leg.

What a situation for the poor father! All alone, with no help, many days from the nearest doctor, and many miles to the nearest inhabited place. What could he do? He knew that he would have to act quickly. If he waited, the poison would go all through his little boy’s body, and in less than twenty-four hours his son would be dead.

There was just one thing to do, he thought, to save his boy’s life—but oh, what a hard thing to do! He must amputate the little leg above the wound. One can imagine how much it must have cost the father to do this. He could not do it with a single stroke, for he had only the relatively dull machete as his operating knife. Using all his courage and nerve, he separated the boy from that which would destroy him. And he saved Antonio’s life.

#### What God Did for Us

We marvel at the combination of love and courage possessed by this father. We admire this man for being willing to make the agonizing decision he felt was necessary to save his son’s life. We sympathize as we think of the pain it must have caused his heart as he went forward with the operation. But this experience pales into insignificance as we think of what our heavenly Father did to save us from the fatal venom of sin. Bitten by Satan, the old serpent, we were doomed. But the Father was not willing that we should perish. He loved us so much that He gave His own Son to save us.

Finite minds can never grasp the agony the Father felt in giving up Jesus to die for us on Calvary. But can we not understand enough of what was involved to give our lives to Him who loved us so? And can we not understand something of the terrible nature of sin when we see what it cost the Godhead to save us from its power?—“Review and Herald.”



# Decision About Origins Rests Upon Faith

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FRANK LEWIS MARSH

One does not have to go far in text and reference books to learn the extent to which the doctrine of evolution is presently accepted. The late H. H. Newman, professor of zoology, University of Chicago, cogently asserted, "There is no rival hypothesis [to evolution] except the outworn and completely refuted one of special creation, now retained only by the ignorant, the dogmatic, and the prejudiced." The educationalist Stella Henderson remarks, "All scientifically educated people accept as truth that man evolved from lower forms of animal life."

Theodosius Dobzhansky, professor of zoology, Columbia University, more graciously expresses it thus: "At present an informed and reasonable person can hardly doubt the validity of the evolution theory, in the sense that evolution has occurred. The very rare exceptions . . . prove only that some people have emotional biases and preconceptions strong enough to make them reject even completely established scientific findings." These are merely illustrations of what today's student can find abundantly throughout the source books placed in his hands.

I will accept the suggestion that as a creationist I am at times dogmatic and even prejudiced, but I deny the charge of lack of information. My creationist science colleagues and I have spent years sitting at the feet of the very same professors who have taught the evolutionists. We pored over the same materials they perused. Of the two groups the creationists are more broadly informed because they know both areas. Contrariwise, evolutionists know only evolution, and for that reason are philosophically out of balance.

This skewed and narrow experience of evolutionists on the problem of origins has led to extreme dogmatism on the part of many of them. The quotations given above illustrate this lack of understanding. Evolutionists constitute an inbred circle where each one pats the other on the back and completely ignores or talks down the Genesis account. Their close working together reminds one of the idol makers in the time of Cyrus. (See Isaiah 41:6, 7.) Certainly such co-operation is worthy of a more noble cause.

Regarding the dogmatism among evolutionists, Paul A. Zimmerman, president of Concordia Teachers College, Seward, Nebraska, says: "In his presidential address before the Royal Astronomical Society (London), Dr. Herbert Dingle felt constrained to warn astronomers that science today is occupying a position analogous to that once occupied by the scholastics of the medieval church. There is a tendency today for science to become dogmatic in its speculations and to expect one and all to bow down in reverence and dumb assent."

This is very true indeed when it comes to the subject of origins. No one has complained more loudly over the dogmatism, in matters of natural science, of the schoolmen (scholastics) of the Middle Ages than evolutionists of our day, and yet they match them quite closely. Some appear to have the desire to throttle all who speak against evolution. Typical of assertions of bigoted evolutionists is the following statement by Sol Tax, professor of anthropology at the University of Chicago, at the Darwin Centennial in Chicago, 1959:

"Whether or not this theological debate moves in the second hundred years to a new level, our meeting this week should help us, at least in America, to turn the corner in accepting evolution as a fact. . . . But perhaps most of our schools still teach evolution, not as a fact, but as only one alternative among explanations of how the world has come to be what it is. No matter what gets done about our religious beliefs, this particular phenomenon must now come to an end. We cannot deal with the difficult problems of the world unless our education takes account of demonstrated empirical fact."

Dr. Tax has completely ignored the fact that every item upon which the doctrine of evolution is built is subjective in quality and explainable also from the point of view of special Creation. Yet he would bend everyone before his view, and the inference is that those who disagree with evolution will eventually be blamed for failure in solving the difficult problems of the world.

## Only a Hypothesis

Not all evolutionists speak so sweepingly of this "demonstrated empirical fact" of evolution. Herbert H. Ross, professor of entomology at the University of Illinois, reveals that there is still controversy on many points among evolutionists. And the evolutionist G. A. Kerkut, of the department of physiology and biochemistry, University of Southampton,

England, asserts that the general theory of evolution is nothing more than a working hypothesis.

Everett C. Olson, professor of geology at the University of Chicago, gives from the viewpoint of an evolutionist scientist a very good over-all picture of the present-day acceptance of evolution. He says:

"There are, of course, degrees of difference in evaluation of success, from healthy scepticism to confidence that the final word has been said, and there are still some among the biologists who feel that much of the fabric of theory accepted by the majority today is actually false and who say so. For the most part, the opinions of the dissenters have been given little credence. This group has formed a vocal, but little heard, minority.

"There exists, as well, a generally silent group of students engaged in biological pursuits who tend to disagree with much of the current thought but say and write little because they are not particularly interested, do not see that the controversy over evolution is of any particular importance, or are so strongly in disagreement that it seems futile to undertake the monumental task of controverting the immense body of information and theory that exists in the formulation of modern thinking. It is, of course, difficult to judge the size and composition of this silent segment, but there is no doubt that the numbers are not inconsiderable. Wrong or right as such opinion may be, its existence is important and cannot be ignored or eliminated as a force in the study of evolution."

Evolutionists agree that for several reasons, which they attempt to explain, the appearance of new basic types cannot be demonstrated to occur today among living plants and animals, but that such gradual appearance can be demonstrated in the fossils. How unsatisfactory is this key demonstration among the fossils is revealed by leading authorities in paleontology. We read:

"But the facts of paleontology conform equally well with other interpretations that have been discredited by neo-biological work, e.g., divine creation, innate development process, Lamarckism, etc., and paleontology by itself can neither prove nor refute such ideas."

"In spite of these examples, it remains true, as every paleontologist knows, that **most** new species, genera, and families, and that nearly all new categories above the level of families, appear in the record suddenly and are not led up to by known, gradual, completely continuous transitional sequences."

"The isolated discoveries [of assumed connecting links], of course, stimulate hope that more complete records will be found and other gaps closed. These finds are, however, rare; and experience shows that the gaps which separate the highest categories may never be bridged in the fossil record. Many of the discontinuities tend to be more and more emphasized with increased collecting."

## State of Confusion

A state of confusion clearly exists in the minds of evolutionists today when

## Seeing God

NEROLI CARO, Wahrenburg

*We can hear God in the river's flow,  
And see His face in the sunset's glow.  
We can feel God in the gentle breeze  
And note His grace in the tallest trees.  
We can see God in the pale moonlight,  
And wonder at stars that show His might.  
We can hear God in the waterfall,  
And see the love He has for all.*

*But can we see God in skies of grey,  
And darker clouds that come our way?  
Do we still know that He is there,  
Or do we feel He doesn't care?  
Yes, He surely cares for you and me,  
And all of nature, as we see.  
So let us praise with all our might,  
In brightest sunshine or darkest night.*

they report that the origin of new species which Darwin sought is now a demonstrated fact. G. Ledyard Stebbins, professor of genetics at the University of California, shows this confusion in his assertion, "Evolutionists can now report, a century after Darwin, that the actual origin of species has been observed in nature, and that the early evolution of newly arisen species can be followed in detail."

Theodosius Dobzhansky is clear in the following statement: "The source of genetic variability present in living population is ultimately mutation. Sexual reproduction does not destroy, it preserves variability. To this extent, the fundamental problem posed by Darwin has been solved, and its solution may fairly be regarded an important step toward a satisfactory theory of evolution."

The large problem facing Darwin was the discovery of a process or processes in nature that could produce variation. It is true that modern scientists have found that mutation is the source of genetic variation, but it is likewise true that both Stebbins and Dobzhansky, with all their colleagues, fail to observe that all variation, by whatever process, has never been demonstrated to produce anything more than a new variety (or "species") of a basic type that was already in existence.

This kind of change is powerless to produce evolution as the theory demands it. Unless variation can go far enough to produce new basic kinds, evolution can never occur. We would think that in 100 years of close study of natural processes of variation, so basic a process as one that could produce new kinds would have been discovered. This anomalous situation illustrates the great faith that evolutionists have in their theory, a faith that properly must be described as not scientific, but religious faith, in this case a presumption of scientism.

Dr. Kerkut, cited above, puts his finger on the vital point that invalidates all evolutionist conclusions when he says: "It might be suggested that if it is possible to show that the present-day forms are changing and that evolution is occurring at this level, why can't one extrapolate and say that this in effect has led to the changes we have seen right from the Viruses to the Mammals? Of course one can say that the small observable changes in modern species may be the sort of thing that leads to all the major changes, but what right have we to make such an extrapolation? We may feel that this is the answer to the problem, but is it a satisfactory answer? A blind acceptance of such a view may in fact be the closing of our eyes to as yet undiscovered factors which may remain undiscovered for many years if we believe that the answer has already been found."

"It seems at times as if many of our modern writers on evolution have had their views by some sort of revelation."

Careful discernment is shown by W. R. Thompson, honorary research associate, Research Institute, Ottawa, Canada, in his discussion of the problem of why the

evolutionist explanation of origins has escaped the close criticism that all other areas of science have experienced, when he says that "the concept of organic evolution was an object of genuinely religious devotion" and adds that "this probably is the reason why the severe methodological criticism employed in other departments of biology has not been brought to bear against evolutionary speculation."

Every student of origins must bear in mind that natural evidence differs in quality. Some apparently can be interpreted from only one point of view. An example is the group of natural reasons why we believe our earth is a globe. This evidence is said to be coercive because there appears to be only one way to explain it. Some other kinds of evidence can be explained from at least two different points of view. Every item of natural evidence bearing on the problem of origins is of this quality. It is subjective or persuasive.

Although he interpreted it otherwise, every item of natural variation discovered by Darwin was actually in complete harmony with Genesis when read literally. When faced with the necessity of a decision on origins we should ponder this extremely important fact of subjectivity. It is for this reason that origins can be debated endlessly. No pertinent natural facts can settle the problem. No amount of evidence from natural science will reveal coercively whether plants, animals, and man evolved or were specifically created. A scientist friend of mine once remarked to me that he believed God had purposely set nature up in such a way that the truth about origins could not be discovered from natural revelation alone. He believed God had done this to make certain that no man would be coerced into accepting the truth about his origin.

I believe this point of view is very orthodox. The subject of origins becomes a Tree of Knowledge of Good and Evil. However, neither Mother Eve, in facing the literal tree, nor the Christian, in confronting the philosophical one, should be faced with any dilemma. In each instance God's Word is unmistakable on the matter. In special revelation He has told man very clearly that man originated by special Creation. However, with the dawning of the age of rationalization and higher literary criticism of the Bible confusion appeared. An English clergyman illustrated this new view when he said, "The orthodoxy of the past was based on the science of the past; and if the science alters and expands, so must also orthodoxy."

But is this reasonable? From this point of view, in natural science special revelation becomes **subordinate** to natural revelation, and the god of deceit garners souls by the millions. Raymond F. Surburg, associate professor of theology, Concordia Teachers College, Seward, Nebraska, describes this situation well as follows:

"The concept that the Bible represented a special authoritative revelation was expected to yield before the impact of evolutionary thought. The proponents of evo-

lution charged that orthodoxy froze divine revelation into theological truths which are unchangeable. They proposed the substitute idea that all religions are the result of an automatic developmental process."

"The supernaturalism of the Bible, and with it the uniqueness of its contents, has often been surrendered. Evolution has contributed to the spawning of a type of religion that emasculated the distinctive character of Christianity, attempting to dethrone Christ and remove Him as the world's only Redeemer."

The Bible knows only origin by special creation. Jesus Christ Himself accepted the literal Genesis account when He declared that in the beginning God created man, male and female (see Matt. 19:4; Mark 10:6).

The fact that one God created organisms according to a master plan; that He used the same raw material for all, dust; that all animals and plants use the same basic chemical substances as food—carbohydrates, fats, proteins, minerals, vitamins, and water; that they all breathe the same atmosphere; that they all, from conception to maturity, follow a common developmental plan of simple changing to complex; that organisms vary considerably within the limits of their kinds, and are often remarkably adaptable; that Noah's Flood arose tumultuously but gradually for six weeks covering simple, feebly mobile organisms first, and most active ("highly developed") forms last—these facts were seized upon by the master deceiver and strained into a fantastic doctrine of organic evolution. Today, every man must decide where he will place his faith. Shall it be in the devil's hopeless delusion of evolution, or in the clear, hopeful portrayal of special Creation in Genesis?—"Review and Herald."

## Wedding Bells



**RUTENE-RIA.** In his home in Ponsonby, Auckland, Brother Robert Rutene was united with Sister Ngapoko Ria of the Cook Islands on September 27, 1964. Relatives and friends gathered in the home to wish this couple God's blessing as together they serve God and set up another Christian home. J. T. Howse.

**TIPPING-CLANCY.** On a beautiful sunny morning, October 4, 1964, relatives and friends gathered to witness the marriage of Arnold Edward Tipping and Margaret May Clancy. The members of the Gypie (Qld.) congregation, in whose prettily decorated church the ceremony took place, kindly provided a bounteous wedding breakfast. May God richly bless the united lives of this young couple. G. H. Engelbrecht.

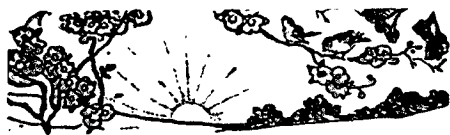
**STRICKLAND-GIBBS.** On October 5, 1964, in the presence of relatives and friends in the Ponsonby church, Auckland, N.Z., Brother Teaitu Strickland, late of Rarotonga, and Sister Tuli Gibbs, late of Samoa, were united as husband and wife. Brother Strickland accepted the Adventist faith two years ago and rejoiced in his new faith. Finding a partner in Sister Gibbs, a widow for a number of years, his joy is complete, and we wish them God's blessing as unitedly they travel towards the kingdom. J. T. Howse.

**FEAU-IEROME.** Brother Fitu Feau, son of the late Brother Feau, a much-esteemed worker in the Samoa Mission, and Sister Faalufalea Ierome, also of Samoa, met in the Ponsonby church, Auckland, N.Z., in the evening of October 15, 1964, to exchange marriage vows in the presence of their immediate families and a few friends. As this young couple set up another Christian home in Auckland, we wish them God's blessing in their witness among their fellow countrymen. J. T. Howse.

**BARRINGTON-LEONARD.** Erwin, son of Brother and Sister Edwin Barrington, and Ronayne, daughter of Mr. and Mrs. Rodger Leonard, were the contracting parties in a very pretty wedding at Guildford church (Sydney) on September 20, 1964. Both are office bearers in our church and enjoy the confidence and affection of the members. Tasteful decorations and friendliness combined to make a pleasant occasion. We wish this popular young couple God's richest blessing in their united lives. W. J. Hawken.

**SPARKE-HILL.** In the afternoon of October 5, 1964, Charles Brian Sparke and Margaret Jeanette Hill met at the altar of the new Inverell church to link their lives in the sacred bonds of matrimony. They are both well-known and loyal members of this church and we are confident that as they set up home in the Croppa Creek district they will be another shining light in the north-west of this vast state of New South Wales. Our prayers and good wishes go with them as together they journey along life's way. May their lives ever give evidence that they have not only linked their lives one with the other, but also with the One who is the source of all life. A. D. Pietz.

**OSMOND-HOWSE.** Two staunch Cooran-bong Adventist families were represented in the marriage on October 4, 1964, of Ross Osmond and Desiree Howse. The bride's father, Brother Ron Howse, is superintendent of the Avondale Press, and the bridegroom's father, Brother C. Osmond, is in charge of College Wood Products. Ross and Desiree have each given some years of service in God's work. There was something of particular charm about both bride and groom as they stood in the Avondale church pledging their troth to each other. This new home is established upon right principles, and we are confident that God will bless Brother and Sister Osmond as they walk life's way together. R. H. Abbott.



UNTIL THE DAY BREAK

**KOOLIK.** Kirill Dimidovitch Koolik was eighty-four years of age when he passed quietly to rest at Ryde, Sydney, on September 11, 1964. He was born in Southern Russia but spent most of his long life in Harbin, China. He came to Australia in 1951. Our brother accepted present truth in Brisbane under the ministry of Pastor Karalashvili. He was a faithful and loved member of the Sydney Russian church. He is survived by his wife and a son. We laid this loved one to rest in the Chatswood lawn cemetery in sure and certain hope of resurrection at the coming of Jesus. J. Borody.

**MUNDY.** Little Michael Mundy, five and a half years, lost his life in tragic circumstances on September 1, 1964, when his parents' home was burned to the ground. The tragedy shocked and saddened the Nambrook farming community and Sale church members, who did all that was humanly possible to bring comfort to the sorrowing parents and sisters. As we laid Michael to rest in the Sale (Vic.) cemetery, we all longed for that land where "God shall wipe away all tears," where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little child shall lead them." J. Keith Hankinson.

**YOUNG.** Mrs. Charlotte Emily Young passed suddenly to rest in Christchurch, N.Z., on October 11, 1964, at eighty-three years of age. Sister Young accepted the Advent Message seven years ago, and regularly attended church until recent failing health prevented this. She was a lover of God's Word and looked forward to the return of Christ. Ever ready to help in time of need and always appreciative of any kindness shown her, our sister endeared herself to her neighbours and friends. She rests, another weary pilgrim awaiting the resurrection morning. H. W. Hollingsworth.

**RICHTER.** Caroline Ann Richter was born in 1890 and passed to her rest on August 14, 1964. Six children mourn the loss of a quiet mother in Israel who had witnessed a good profession for her Lord in the rural district of Crow's Nest, Queensland. She was laid to rest in the Toowoomba cemetery, to await the call of the Life-giver. Words of comfort were spoken by the writer. L. J. Laws.

**WILLIAMSON.** William Alexander (Jack) Williamson of 38 Powell Street, Joondanna Heights, W.A., after making his life at one with God, passed suddenly to rest on September 25, 1964. In the presence of many loved ones and friends we committed our beloved brother into God's keeping until the resurrection morning. To Marjorie (nee Boyle) his wife, Jennifer the daughter, and all members of the home circle we conveyed messages of comfort from God's Word. Gordon I. Wilson.

**WATTS.** William Thomas Watts passed to his rest on October 2, 1964, in his seventy-eighth year, and was buried in the returned soldiers' section of the Kaitia cemetery, North New Zealand. As a young man he was a Kauri bush worker, and later served in the First World War. Well-loved throughout the community, numbers came to pay their last respects to him at the service held in the local church and at the graveside. May the God of all comfort support those who mourn his passing. F. Benham.

**TO LET.** Furnished rooms in quiet Brisbane suburb. Available from December 1. Suit business couple. Ring 36-0646.

**BROTHER C. HARDY,** chiropractor of Scott's Head, N.S.W., will retire on November 29, and gives notice that he will not see patients after that date.

**TO LET.** Wahroonga, 3-bedroom, all mod. cons. home, available December 22 for 3½ weeks. Close sanitarium, church, bus. Reference necessary. Write D.C., care "Record."

**FAMILY MAN** experienced dairy management and building maintenance desires permanent position Victoria or South Australia, preferably near church school. Reply XYZ, care "Record," Wahroonga.

**SUFFERERS** from catarrh, hay fever, bronchitis, asthma, sinus, should try K7, which has brought permanent relief to many. Communicate with Mr. C. G. Hardy, manufacturing chemist, Scott's Head, N.S.W., for free advice.

**ADVENTIST LADY,** late thirties, would like travelling companion or join party touring America and including General Conference. Boat bookings to be made soon. Please reply to "Traveller," care "Record," 148 Fox Valley Road, Wahroonga.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. R. FRAME  
Associate Editors - - W. E. BATTYE  
CONSTANCE M. GREIVE

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First 25 words . . . . . 10/-  
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Remittance and recommendation from local pastor or conference officer must accompany copy.

## PEOPLE *and* EVENTS

✧ Pastor J. T. Howse, minister for the Polynesian church at Ponsonby, Auckland, N.Z., says he has been busy getting travel documents ready for fifty members who are coming to the Youth Congress in Melbourne at the year-end. Western Australia reports that 120 young people are booked by train for the Congress in Melbourne, and others will be travelling by road and plane. This is the largest group ever to attend Congress from this state.

✧ Continuing its advance into radio and television evangelism, the Voice of Prophecy announces that since November 2, over 100 programmes have been released weekly in Australia. This year alone the number of weekly broadcasts has increased by twenty-nine. We have a new radio station at Nambour, Queensland, and the Voice of Prophecy is broadcasting daily from this centre. In the mission field we now have fifteen regular broadcasts, including one a month from Kerema on the Papuan coast. This means we are now on three of the four administration stations operating in Papua and New Guinea.

✧ When sending the report appearing elsewhere in this issue, Sister Shirley Chapman (wife of Dr. Ray Chapman) added this personal note: "Not long ago we returned from Kashmir, where we had a wonderful time. For the first part of our holiday we camped, and spent the last few days on a houseboat in Srinager. We just loved the snow-capped mountains, the fast-flowing streams, and the beautiful lakes. We hired horses and did a lot of riding up to the lakes fed by glaciers. There were many wild flowers there, such as irises, daisies, dephiniums, and buttercups. It was certainly a refreshing experience seeing this lovely valley after hot, dry Karachi. We also were delighted with the beautiful arts and crafts of the Kashmiris."

### Evangelism by Post

VALMA B. ROBE

For twelve months I have been sponsoring twenty copies of "Alert" to different folk in New South Wales and am also sending the "Signs" to several.

My friend Hilda, with whom I worked for eighteen months in a factory before joining the staff of the Victorian Conference office, is on my list for both these periodicals. Some nine months ago she kindly but tactfully told me I shouldn't waste my money on her, for she didn't have time to read these journals. I wrote back and said I didn't mind sending them, and suggested I'd wait for twelve months or until the subscriptions expired before cancelling them.

I had no further word from this friend until yesterday. I quote from her letter:

"You will be happy to hear that Jack [her husband] has completely given up drinking and has not had any drink since last March. Mind you, I had to make a stand with him—he was becoming most unbearable. The kiddies and I left him and went to live at my mother's home for almost two months, to see if this would bring him to his senses. One of the con-

ditions I laid down when I came back was that he give away the drink completely. All your little 'Alert' books have been kept over all these months, Val, and Jack has been reading them with new interest. He even lectures David [their teen-age son] on the evils of drinking and how it can break up the home. It very nearly broke up ours this year. I thought you would be happy to hear this news after your taking the trouble to have those little books sent to us. I know I told you I thought it was useless, and I really did when I wrote that letter, but it shows how our Lord works in strange ways, doesn't it?"

Naturally, this news fills me with untold joy.

Also, my letter writing has been profitable, it seems. For several years I had been corresponding with a lass in the Philippines, thinking she was an Adventist. I wrote as if she was a member of the church. Later, one of her friends began to write to me, and I send her the Australian "Our Little Friend." This pen-friend told me that Magdalena [the first pen-friend] was a Roman Catholic, but today is attending our Adventist academy. Who knows but that my let-

ters could have influenced her? I may not know till we meet in God's kingdom.

I write to some forty people—Catholic, Protestant, Communist, Hindu, all over the world. Some day I hope to see spiritual results in the gloryland. I want you to pray for me, that I may be given the wisdom and tact to so write to these folk as to direct their minds to higher and nobler things.

☆ ☆ ☆

### Avondale and W.A.M.C. Students' Appointments

#### Ministerial

**Trans-Commonwealth Union:** Joseph Chambers, Barry Grice, Milton Hook, Eric Hughes, John Martin, Adrian Craig, Victoria; Ian Royce, South Australia.

**Trans-Tasman Union:** Graeme Bradford, Robert Donaldson, Gordon Oaklands, Tui Rosevear, Brian Smith, Raymond Swendson, Ray Fraser.

#### School Teachers

**T.C.U.C.:** Kathryn Black, Dorothy Bryant, Coral Christian, Marion Gibbons, Daryl Greaves, Pamela Irvine, Lynette McGowan, Helen Meissner, Esther Pringle, Faye Siddle, Sandra Read, Pamela Woodward.

**T.T.U.C.:** Dorothy Giblett, Colin Crawford, Alison Brown, Jennie Cannell, Ann Cross, Lorraine Engelbrecht, Dawn Han-kinson, Elaine Harker, Jenny Knight, Bette-Joy Rosendahl.

**Coral Sea Union Mission:** Errol McDonald.

**Avondale College:** Wilfred Reiger.

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**Voice of Prophecy:** Romana Heiler, Jeannie Stratford.

**Sydney Sanitarium and Hospital:** Leonie Moseley (W.A.M.C.), Gail Rosendahl.

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