

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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THE WARBURTON SANITARIUM CHOIR

*We Believe*

## THIS CHOIR IS UNIQUE

One could almost call it the Public Relations scoop of the year—60,000 homes in Melbourne receiving not only a brochure telling about a mission project, but also showing and telling of a unique choir. The Warburton Sanitarium and Hospital Choir is indeed unique. Composed entirely of sanitarium staff or members of their families and under the baton of Dr. Dennis Mee Lee, the choir is one of the many new outlets the institution has for medical missionary service.

The choir has regular engagements each fortnight on Friday evenings for the patients in the sanitarium, as well as being one of the choirs for the Warburton church. They have sung in programmes at the Nunawading church and the Lilydale Academy, and will be one of the choirs to be used in Pastor Stanley's mission at Moorabbin.

### BARRIE R. MILLER

However, the choir's main object is to bring a message of a soon-coming Saviour, and also to introduce a new concept of the work that our institution has been set up to do. The Warburton Sanitarium and Hospital, as part of the chain of Adventist medical institutions around the globe, knows that closely associated with the care of the sick is the attention which must be given to the prevention of disease. From the very beginning of the health movement among Seventh-day Adventists, great emphasis has been laid upon an educational campaign in health to be united with evangelistic work. Thus it is fitting for the sanitarium here at Warburton to be linked with a mission programme.

There are many folk who are not sure of the nature of the institution and the type of work we do here. In a recent letter from the General Conference Medical secretary, Doctor Ralph F. Waddell, M.D., to the Warburton Sanitarium and Hospital's medical superintendent, Doctor E. G. Thrift, Dr. Waddell said: "You have an impressive institution, located in a tremendously beautiful environment. It would appear that such fits the blue-print better than most of the institutions that we have here in this country, and as such, I am sure, is coming closer to fulfilling the objectives laid down for the church."

Although this institution is one of the smaller medical institutions of our denomination, it is, as far as we can ascertain, the only one with its own choir. That is why this choir is unique.

"I could write a book about this wonderful experience. . . ."

READ THIS, EVEN IF YOU READ  
NOTHING ELSE IN THIS ISSUE.

## Seventy-one New Sunday-keepers Baptized---So Far!

KEVIN J. MOORE, Director of Ministerial Training, Fulton Missionary College

YES, for the first time in my life I urged people to keep Sunday holy, and as a result, so far, seventy-one have been baptized into the Seventh-day Adventist Church! "Apostasy," you say? "Heresy creeping into the church?" No, sir! Why, then, did we do this? Because we do firmly believe, after much study, that Sunday is the seventh day of the week. (I hope that the editor of the "Record" will print this!)

However, before you take your pen to write a hostile letter to the editor of this paper, or to my conference president demanding my expulsion, let me explain that this all took place in the fascinating Pacific kingdom of Tonga, where due to a bend in the International Dateline, according to all authorities, including King Taufa'ahau Tupou IV of Tonga himself, Sunday is actually the seventh day of the week. Yes, Seventh-day Adventists, Roman Catholics and Methodists all go to church on the same day! This calculation is correct, for Tonga is approximately longitudinally equal with Samoa and therefore should have the same time as Samoa. So it is that, when good Sabbath-keepers are going to church in Samoa on Saturday, at that same point of time good Tongan Seventh-day Adventists are going to church on Sunday! And that is why we urged people to keep Sunday holy without, we believe, any threat of heresy.

We praise God for what has been accomplished.

### Off to Tonga

Early in the month of May, with my wife and five final-year ministerial students from Fulton College, I flew to Tonga, some 430 miles south-east of Fiji, for the purpose of conducting an evangelistic campaign that would serve the double purpose of winning souls and training students for active evangelism. Enesi Puni, a Samoan and the son of a faithful pastor, was business manager and musical director. Night after night the folk were cheered by his warm personality and friendly appeals to "Come on and let me hear you really sing."

Etonia Temo, the son of a Fijian pastor, was in charge of the projector and he kept his keen eye on the financial status of our programme. Tuakana Upu comes all the way from Rarotonga in the Cook Islands. He enthusiastically took care of the stage, operating lights, moving blackboards, blacklight, charts, flannelboards, and anything else that was needed. We were fortunate to have a son of Tonga on the team—Toa Fonua who, together with our Fijian lady Bible-worker, Milika Wati, assisted in the difficult task of ushering.

Besides these we were supplemented by Burentau Tabunawsi, a Gilbertese who visited Tonga to gain from the experience of the mission, and five young Tongan ministers—Enimoa Niuafe, Palu Fuatapu, Sonatane Katoa, Makisi Tonga and Siosifa Tanginoa.

We arrived only seven days before our opening, and so advertising had to go out right away. Colourful day-glo signs announcing "Lost Cities of the Dead" were posted in shop windows, on tri-cabs (Tonga's "motor-bike rickshaws") and on cars. One Mini "Go-Go" plastered one right on the front grill. Then, too, a large banner that no one could miss seeing went up over the main street, and the team commenced taking turns in bearing our sandwich board up and down the main street and distributing handbills at the same time. Posted invitations, newspaper and radio advertisements—and literally everyone knew that we were in town.

### Near Hurricane!

We prayed for fine weather—for our meetings were to be held out of doors. A stage had been set up and beautifully decorated in true Tongan style. Lights were rigged, a giant sixteen-foot by sixteen-foot screen constructed, and planks on bricks were placed in neat rows to seat 2,000 people. Would the weather hold?

All went well until Saturday! Suddenly the sky boiled black and the wind howled into furious action taking with it part of our screen and causing much damage to crops. Was a hurricane brewing? All day the rain turned our precious Mangaia compound into liquid earth. The weather forecast predicted further high winds and rain. Would the meeting have to be cancelled? Our weary street sign, having faithfully witnessed to the people of Tonga for almost a week, yielded up the ghost to the force of the angry wind and had to be removed.

Much prayer was offered. The team proclaimed a day of prayer and fasting. Would God see His work hindered? We could not believe that—and so it was that, as we had expected and predicted, contrary to all logic and weather reports, as God's people were worshipping in church, the



Pastor Kevin J. Moore and the mission song leader, Enesi Puni, who led out in the Tongan mission described in this article.

sun burst through and, like God's fire on Mount Carmel, licked up the water from the trenches. The Lord of the universe had put forth His hand and had spoken, "Peace, be still," and the elements obeyed. Sunday night was calm and starry. God had again shown that He stands on the side of His people. The result? At least 3,000 people packed into Mangaia to hear the Word of God preached—which proclamation continued unhindered for four full weeks, six nights a week. Except for a couple of nights during the final week, every meeting was held out of doors. One night, light rain fell during the meeting but not one person moved. What a testimony to the faithfulness of the people of Tonga—1,600 people sat and listened attentively in the rain while the Word of God was preached! Not once in the twenty-nine nights did the crowd drop below 1,000. God's Spirit was moving wonderfully.

### King's Secretary Attends

The crowds kept coming! After the first meeting I was introduced to a distinguished gentleman who, I was told, was none other than the secretary to the king. Every night just as the meeting had started, the black royal car drove up to the gate and in would come this good

man and his wife. We learned that he, not according to custom, was at times leaving important functions of state to attend these meetings. Many victories have already been won in this man's life and he is taking bold steps towards the remnant church. I understand that the king has agreed with his request to become a Seventh-day Adventist. This is the beginning of great things for our church in Tonga!

#### Tongan Noble

Every night, too, we eagerly looked for another man who has been reared by the royal family. He is at present the supreme court interpreter and will soon be going to Australia to study for a degree in law. He is also to be the next chief of three islands in the Tongan group. This man believes the truth and says that he wants all his people to become Seventh-day Adventists. To this end he is sending his son to Fulton College at once to study with a view to his becoming a Seventh-day Adventist minister so that he can take our message to his people. Two doctors who attended regularly, at present appear to be on the verge of full acceptance; one is already attending church. What wonderful assets to the cause of God these men will be! Pray that God will give them one hundred per cent victory. All are fully convinced and convicted of the truth.

#### Truth Accepted Under Persecution

Never have I seen the Holy Spirit work more wonderfully than in our meetings in Nuku'alofa. There was the attractive young woman of twenty-two years who approached me and wanted to know the real truth about the Protestant church to which she belonged. She explained that she was the leader of the Sunday school in that church, but that if her church was planning to unite with Rome, she wanted to know about it. We had a good talk together after which she seemed to be under deep conviction. I was happy to see her join the baptismal class a few nights later, together with her older brother and sister.

The three of them went home and told their parents that they planned to be baptized—and that's when the trouble began! The older sister weakened under the pressure of the nightly arguments in the home lasting until two and three a.m., but the brother and sister still held firm. I saw Finau, for that was her name, the night before the baptism and she told me that she would have to run away from home to be baptized. Her Adventist relatives had her baptismal dress ready and she was full of faith despite the gruelling time she had been through. The strain clearly showed on her face. The next day we looked for Finau and Aleki amongst the forty-eight baptismal candidates, but they were not there. Later we heard that Finau had been dragged home by the hair of her head that morning and, together with her brother, was locked up all day.

But her faith did not falter. The opposition continued the following week. They could not get out to the meetings now. The minister of their church was making

frequent visits to the home and bringing up every argument against Adventists to which he could lay his tongue. Aleki weakened under the constant pressure, but Finau still stood undaunted. I received a message that she wanted to meet with me at her aunt's home. I went and there found her, to my amazement, praising God for the blessings of opposition, and rejoicing in the truth, desperately wanting to be baptized. The following week-end we baptized Finau, after which Enesi and I went home with her to explain to the parents.

At first the father said he would not cast her out of the home, although he was visibly disturbed by Finau's victory. However, just as we left Tonga, Finau was put out of home and is now living in the home of Pastor Mitchell, the president of the Tonga Mission. Her faith still remains solid, her confidence in God calm. She has endured beating, threatening and humiliation, but her own words to me were, "Even if it costs me my life, I will remain true to God." And after what we have seen and know of her, I believe she means what she says!

#### Parent's Interrupt Baptism

Such faith was displayed on several occasions. There was Mary, a seventeen-year-old high school student who was not granted permission, but because of her belief that "we ought to obey God rather than men," ran away from home to be baptized. She came to our home, but within twenty minutes the angry father was outside. I went and talked with him and, praise God, the Holy Spirit moved upon his heart and he gave his permission—but he was not too sure about the reaction of his wife.

Mary caught the bus with the other baptismal candidates and we all made our way out to the Beulah College baptismal font. Some 2,000 people were gathering for the service. On our way a taxi sped past and we recognized Mary's parents inside. At Beulah the angry mother caught hold of Mary and tried to push her forcibly into the car, but Mary's mind was made up. While the drama continued we had to commence the service without Mary. But how happy we were to see her eventually take her place triumphantly among the baptismal group—a little late, but unperturbed. She serenely accepted baptism not knowing what the future held. The whole audience was visibly moved by her great faith.

That night Mary was put out of her home, but repentant parents came to reclaim her before the night was through.

Lord, let me not die until I've done for  
Thee

My earthly work, whatever it may be,  
Call me not hence with mission unful-  
filled;

Let me not leave my space of ground  
untilled;

Impress this truth upon me, that not one  
Can do my portion that I leave undone.

—Anonymous.

She now enjoys religious freedom. God has worked a miracle on her parents' hearts. She, too, had been beaten—the scars showed on her body the next day—and in this weakened condition and with her arm in a sling she had to struggle through a mountain of washing while her parents sat and watched her. But not once was she discouraged. She now thanks God for the glorious privilege of suffering for Him. Her faith has inspired us all. What a privilege to work amongst such people!

#### Brutally Beaten

These are not just a few isolated stories either. There were many such experiences. Lavendar was beaten after her baptism until she was almost unconscious. For days her arms, legs and shoulder were swollen and were an ugly purple colour. Yet she did not shed a tear, counting it all joy to suffer for Christ. She was put out of home and arrived at our home after midnight for refuge. (When I say "our" home—we were staying with Brother and Sister Sam Wolgramm and they, in their wonderful hospitality, insisted that we call it "our" home.) And that was the commencement of several harrowing days of irate midnight visitors and nervous tension. Even the chief inspector of police was eventually involved and he, having seen Lavendar's condition, voluntarily went to the father and strongly warned him. Eventually the parents promised Lavendar religious freedom and that they would treat her civilly, so she returned home—but I have just received word that she is out of home again. Another girl, Loisi, was beaten and put out of her home—but now her guardians have repented and are having Bible studies.

#### Nothing Like This Before

We thank God for the privilege of preaching the gospel in Nuku'alofa and to have seen, in a matter of only eight weeks, seventy-one precious souls baptized and a goodly number planning to be in the near future. Never before have we heard such music. Four well-trained choirs sang for us—a different choir every night, plus the Beulah College band which is rated as the number one band of Tonga, the King's Herald's quartet—the finest male quartet I have heard in person. Tongans are well known for their musical abilities. While we were there, as part of the Methodist Tupou High School centenary celebrations, a 2,000-voice choir sang a full rendition of Handel's "Messiah." The queen herself played the organ accompaniment.

Never before have I seen such crowds—crowds that kept coming. One doctor was attracted by the banner over the street, but he planned on coming only the first night—however, he did not miss a meeting. He is now in the baptismal class. Another man was resentful about coming—he had not been inside a church for twelve long years—but we baptized this man, and all of Tonga noted this glorious transformation from hopeless drunkard to redeemed saint.

Never before have we seen the Spirit of God moving in such a marked manner, as we did in Tonga.

## Editorial

# UP WITH THE STANDARDS

Not so long ago, a responsible church officer sat in our editorial office and communicated his concern to us. He was genuinely perturbed about the standards of some of our churches, especially in the matter of the films shown in the halls of these churches on social occasions. In everyday life his work involves the booking of films for churches, clubs and such organizations. In the city in which he works he is well known among our church folk and they go to him when they are considering booking a film for a social event.

He indicated that, when our people come, he tries to guide their thinking along such lines as will be helpful to them, maintaining at the same time the standards to which we all give at least lip-service. However, he told us that time and again, and with disturbingly increasing frequency, the very folk he is trying to help, reject his advice out of hand with the comment that "if they showed that sort of stuff, no one would come." More and more, he says, they are going away with bookings of films that indicate a lowering of standards and which promise a night of "entertainment" calculated to raise the hair on the necks of the most blase and to give nightmares to delicately nurtured souls and little children.

We are not concerned, really, about the hair-raising or the nightmares. What does bother us is that church-sponsored entertainments have slipped to the place where the second-rate is tolerated, the third-rate is applauded and the fourth-rate is demanded. Where have we gone in this matter of standards? Do not tell us—for that would be too much to swallow—that no voice is raised against this matter of lowered standards in all the church. Do not tell us that the church pastor, the elders and other officers blandly accept these blood-and-thunder films as the norm these days. Yet, apparently from what this man who is in a position to know tells us, this is the pattern of things as they are occurring today, at least in one city.

Of course, we can trace the course of these declining standards. The square-eyed monster which so many of us have introduced into our lounge rooms and which so few of us can control, has brought its comedy and education, its horror and religion, its violence and information, its crime and panel discussions right into the living room. And having watched what is good, how easy it is to allow the electronic marvel to run on with its engaging chatter and its flickering, mesmerizing spectacle until, before you know it, you are engrossed in some intrigue and adventure (daring and not-so-respectable, probably) that has you in its vice-like clutches. And soon the reasoning—or rather the rationalizing—takes over, and someone utters aloud, "Well, we all watch it at home, why shouldn't we watch it where it can raise money for a worthy cause?" No one objects. There is, if you dig long enough and deep enough, a moral in the wretched thing, even if it is only "Crime doesn't pay" or "Oh, what a tangled web we weave when first we practise to deceive." And having salved our consciences with thoughts such as these, and our minds dwelling on the salty intrigue of the story, we bid each other good night and trudge off home to say our prayers, not forgetting to

ask for an outpouring of the latter rain, and begging the heavenly Father to keep our children unspotted from the world. No wonder Shakespeare put into the mouths of one of his characters the words, "Lord, what fools these mortals be!"

Turning from films for a moment, let us survey, briefly, another hot topic. We say "hot" because, of all the letters that reach this desk addressed to the editor, for publication, this one surely is of supreme topicality, if numbers are to be the criterion. If you are perhaps wondering whether your particular letter on this subject will be published, the answer is, "Probably not, because, if we published every letter of this kidney, we would fill several pages." Nevertheless, the concern of many people is obvious when one counts the letters we receive concerning the length (or lack of it) of the ladies' hemlines.

We are not so foolish as to suggest an actual length in this matter—and we are quite sure that there is no minister in a position of authority who would presume to do so. We are equally anxious not to be thought narrow on this topic (though what is wrong with being thought narrow is hard to determine; after all, the way by which we shall enter the kingdom, by the grace of God, is said to have such a dimension). However, we do implore all to consider the matter of standards.

We feel that it is not befitting for a young lady to wear her skirts so short that, when she sits down, bends over or proceeds at anything swifter than a demure walk, she makes a spectacle of herself. If such an attitude bespeaks a narrow-minded outlook, then we cheerfully admit to it. But narrow-minded as we may be (within the terms of your definition) we are representative of a (we hope) significant class who are jealous for the good name and reputation of the young womanhood of the church. And we are jealous, too, for the virtue and modesty of those same young people. Surely some of them cannot realize what they can do to the minds of their young male friends. That is why we urge a re-appraisal of standards.

Whether it be a film, a hemline, an entertainment, a book to be read, a companion to be taken or a meal to be eaten, there are certain abiding standards. The standards of decency and modesty and respectability and moderation are still the same; the opinions of some and the application of these standards may vary from year to year and from person to person. But the aberrations can only be minor; the broad principles of the standards remain. Decency is still decency; honour is still honour; moderation is still moderation.

And may we point out that we do not live unto ourselves alone? Eyes are watching those who allegedly have high standards. We have a responsibility to see to it that no one's feet shall slip because we carelessly and thoughtlessly have lowered those standards. Surely it is time for us all to say, "As for me and my house, we shall keep our standards high."

Robert H. Parr

# HISTORIC PICTURE GALLEY



One of the early Victorian camp meetings, thought to be that held at Box Hill in 1906.  
(Photo: R. E. G. Blair.)



THE FACULTY MEMBERS OF THE PUKEKURA TRAINING SCHOOL, 1909.  
(This was the forerunner of Longburn College.)

Back row (left to right): Miss Nellie Sisley, Mrs. F. L. Chaney, Miss Prissie Hare, Miss Mabel Piper (later Mrs. White) and Mrs. J. Higgins. Front row: Mrs. W. J. Smith, Pastor W. J. Smith, Albert Chaney, Pastor F. L. Chaney (holding Donald), Mr. J. Higgins. Seated on ground: Sarah and Vesta Smith. (This picture is from the maxi-skirt era. By courtesy Mrs. M. V. White.)

## Letter to the Editor

### Not Here, but There

Dear Editor,

I was interested in reading a letter written by Sister Isobel Irvine in the March 18 issue of the "Record" regarding the visit of Pastor Kata Rangoso to the Preston camp in 1936. I was visiting the camp meetings in North and South New Zealand

with Pastor Raymond Reye at the same time, when I was told that Pastor Kata Rangoso would come across and join us as delegates from the mission field. But I was disappointed when the plan had to be cancelled for some reason, although I was longing to meet him.

As they were delegates to the General Conference session some time ago, Pastors Kata Rangoso, W. G. Turner, A. G. Stewart and others happened to call in at American Samoa on their way, and we



Pastor John Howse and Pastor Kata Rangoso during the latter's New Zealand tour when he related his war-time experiences in the Solomon Islands. The picture was taken in 1946. See letter this page.

(Picture: Courtesy S. Afa'aese, Samoa.)

here in the mission headquarters made plans that Pastor R. Reye and I would go across there to meet the delegates, but owing to the spread of an infectious disease there, we were then not allowed to land, so I missed him again.

I was visiting Fiji in 1946, when I missed him again, as I left just before he arrived. It is human and customary that we want to meet and talk to a person when we have heard about his difficulties; this was particularly so with Pastor Kata Rangoso's experience during the terrible war in the Solomon Islands.

When I learned about his death I then felt very sad, and I said to myself, "Well I have no chance of meeting him 'here' but I want to meet him 'there' when Jesus comes."

Enclosed is a photograph of Pastor John Howse of Auckland, New Zealand, and Pastor Kata Rangoso taken in New Zealand in 1946. They both worked together in the Solomon Islands when the war broke out in 1939 and some of the missionaries were forced to leave, while others had lost their lives there.

Sincerely yours,  
S. Afa'ese, Apia, Samoa.

☆ ☆ ☆

### CRITICISM

"If it is untrue, disregard it;  
If it is unfair, keep from irritation;  
If it is ignorant, smile at it;  
If it is justified, learn from it."

*Through her writings, particularly her diaries and letters, I came to know Ellen G. White as*

## A REAL PERSON

★ BESSIE MOUNT

NO NAME is more familiar to Seventh-day Adventists the world around than that of Ellen G. White, affectionately known as Sister White. For more than one hundred years she has been recognized as God's special messenger to the remnant church. Unique in this position, she was still a very real person. What was she like—this remarkable woman whose formal education was cut short by a critical injury when she was only nine years old, yet who became a poised, cultured, well-read woman, a powerful evangelist, an outstanding lecturer in the field of temperance, and the author of more than fifty-five books in circulation today?

Did Ellen White's peculiar gift and the heavy burdens she bore make her less human, less sympathetic with everyday problems? Was she a recluse, a mystic? Was she stiff, reserved, and unapproachable? Was she always serious, stern, and solemn—a kill-joy? No! She was none of these. Though it was never my privilege to meet Sister White in person, let me introduce her to you as I have come to know her through her writings, particularly her personal diaries and letters, where her character and personality shine out unmistakably.

I have found Ellen White to be warm-hearted, friendly, outgoing, cheerful, and optimistic. "Religion, Bible religion, never makes a person painfully solemn," she once wrote. And she wanted no "wet blanket" put over the "cheerful, happy disposition" of a young woman in her employ of whom she was very fond. (Letter 145, 1895.) Even children and young people, though at first they might have stood somewhat in awe of her and have shrunk back from meeting her, were soon put at ease in her presence. She loved children and youth—and old people, too; she loved people.

In her constant travels by carriage, sleigh, train, and ship, she made many friendly contacts with those she met by the way, and she took a deep, personal interest in each one. One such instance is recorded in her diary account of her return to Australia from New Zealand on the steamer "Wairarapa," late in 1893. Making friends with the stewardess, she talked with her about her soul's salvation, and pointed out to her the perils of life on the sea. The stewardess told her, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors."



The stewardess told Sister White that she had four children to support, and she felt that she could do it only in this position where her earnings were greater than she could command elsewhere. With tears she said, "I hope sometime to have some place opened for me where I can support my family, and then I shall give my attention to serious things." Sister White gave her a copy of "Steps to Christ" and some papers and pamphlets, in the hope that they would help her find her way to Christ.

The ship's mate bore the same testimony in regard to the wickedness of the crew, and said: "I have been impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." Sister White observed, "When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? . . . My heart aches." She did not forget the mate and the stewardess, and a few weeks later, when the "Wairarapa" did go down, with the loss of all on board except two, she took time to note the fact in her diary. "The mate was one that was saved," she wrote; "the stewardess nurse was advertised as among the list of the lost."—Manuscript 88, 1893.

### A Practical Homemaker

Let us turn back time's pages to 1859, and look in on Ellen White and her family in their humble cottage in Battle

Creek. Though frail in health and constantly burdened with writing and frequent trips among the churches, with three sons to be cared for and only a young girl as helper in the home, Ellen White somehow found time for many activities. Her diary reveals her as a practical housekeeper and homemaker, well versed in household arts—cooking, sewing, knitting, gardening—which she had doubtless learned from her thrifty New England mother. It shows her as devoted to her husband and children; a good neighbour; a friend to the sick, the sorrowing, and the needy. We find her making "a cap and a vest for Edson," "a mattress for the lounge," "a dress to wear through the mud"; working on a rug; going to the Review and Herald office to help fold and stitch papers or book signatures when the work was pressing; setting out raspberry and currant bushes and strawberry plants, and planting a garden; visiting the sick, giving clothing to the needy, entertaining visitors, and itinerating among the churches.

To leave her children to the care of others while she made these trips among the churches was one of her greatest trials, but she dared not shrink from the call of duty. Returning from an absence of three weeks, she wrote in her diary: "Joyfully, we again met our family. Little Willie [her four-year-old son] seems overjoyed to meet us again. . . . With gratitude to God I take my place in my family again. There is no place to be so

dearly prized as home."—Manuscript 5, 1859.

#### Agricultural and Animal Husbandry

Ellen White was by no means a one-sided person. She was a woman of many interests and skills. She was extremely practical, ready to make the best out of any situation in which she found herself.

This practical side of her nature was frequently demonstrated many years later in Australia, when the school at Avondale was being established on land that had been considered worthless. On an early visit to the school site in 1894, her active, practical mind was busy planning what crops could be grown on different parts of the school land—"faith-prospecting," she called it. (Letter 82, 1894.) "Here can be a crop of alfalfa, there can be strawberries, here can be sweet corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds. So in imagination I have all the different places in a flourishing condition," she wrote.—Letter 14, 1894.

In 1895, when nearly sixty-eight years of age, Ellen White purchased a forty-acre tract of land near the school site, and proceeded to demonstrate what could be done by proper cultivation with this land that had been condemned. She proposed to have a home there, an orchard and a garden, and to prove to her own satisfaction and to present as an object lesson to others that the land was productive. In August of that year—the end of winter in Australia—we find her living in a tent on her newly acquired land, superintending the planting of her orchard, which must be done at just that season or be delayed a whole year. "The orchard is the main thing now," she wrote to her son Willie. (Letter 147, 1895.) Rapidly the land was cleared and prepared and the young trees set out, Ellen White's keen interest and enthusiasm inspiring the workers to do their best. She longed for Willie's presence and counsel, but he was occupied elsewhere. "We will do our best, and if we make some mistakes we will know better next time," she concluded philosophically.—Letter 149, 1895.

With the orchard cared for, she turned her attention to the building of her cottage. The workers were housed in a "village of tents." Occupying their own tent, Ellen White and her thirteen-year-old granddaughter, Ella, did all they could to conserve the time of the carpenters and thus speed the building operations. Writing to a friend in America, she reported: "I drive my own two-horse team, visit the lumber mills, and order lumber the workmen require, to save the time of the workmen."—Letter 42, 1895.

She also drove out "in search of cows." She was shocked by a custom then prevalent in the area of confining a cow at milking time. She wrote: "They put her head in a fixture called a ball, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creatures free and teach them to stand still. The owner

looked at me in astonishment. 'You cannot do this, Mrs. White,' he said. 'They will not stand. No one thinks of doing any other way.'

"Well," I answered, 'I shall give you an example of what can be done.' I have not had a rope on a cow's leg, or had her head put into a ball. . . . We have treated our cows gently, and they are perfectly docile."—Ibid.

"I do not propose to tell all the annoyances and perplexities that are constantly coming in," she wrote to her son Willie, but she did ask him to send screen wire to help thwart the opossums that were getting into their food supplies. "If we can have wire such as is put in screen doors," she wrote, "we can use a goods box, which will hold more than even a [food] safe. . . . The wire can let in the air and the food can be kept from the opossums." They would use curtains to keep out the dust. "More is to be done to make the cooking room safe from prowling animals. . . . I see so much absence of tact and ingenuity," she commented.—Letter 152, 1895.

Ellen White was not lacking in ingenuity, and seemed to be able to devise a plan to meet every emergency. She also asked for screen wire to use in the door to her tent. "I cannot endure the closing up so tightly," she wrote. "I must have a chance to breathe and not be exposed to the animals around."—Letter 153, 1895.

#### At Her Sunnyside Home

Early 1896 found Ellen White settled in her home, Sunnyside. She was in her sixty-ninth year, still burdened with much writing. "Thoughts from the Mount of Blessing" came out that year and she was working on "The Desire of Ages." Always there was a heavy correspondence and the preparation of articles for church periodicals; constantly she was called upon to counsel with the workers and to fill speaking appointments. Yet she found some time to work in her garden. In her diary she wrote:

"February 10.—I arose at half-past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. . . . After breakfast I read manuscript. . . . Grounds are prepared for vegetables to be put in—potatoes, beans, peas, and other things. . . .

"February 11.—Tuesday morning. I rose at half past three o'clock and again wrote a little in my diary. Worked some in the orchard, tying up the trees. A tuft of grass is put between the stake and the tree so that the tree shall not be marred. At five Willie and I walked down to our garden, which is some distance from the house, and planted peas. We worked until seven a.m., and were prepared for our morning family prayer and for breakfast. I felt too weary to do more out of doors. We planned about many things that must be done on the ground."—Manuscript 62, 1896. (From "Review and Herald.")

## Church Standards

C. L. PADDOCK

Not long ago I was talking to a man about how church standards have changed in the past few decades. This man was not a member of our church. He looked me right in the eye, and positively remarked, "Your church is only a little more than a hundred years old. Wait until it gets a bit more age on it, and you will be slipping, too." This remark hurt just a bit, but it caused me to do some thinking.

It would hurt any of us to see our national flag dragged along in the dirt. If we belong to a church with ideals and high standards, we do not like to see these standards lowered.

In Wesley's journal of 1743, the great leader told how a number were expelled from a certain church, and why:

"Two for cursing and swearing; two for habitual Sabbath breaking. Seventeen for drunkenness. Two for retailing spiritous liquors. Three for quarrelling and brawling. One for beating his wife. One for habitual, wilful lying. Four for railing and evil speaking. One for idleness and laziness. Nine and twenty for lightness and carelessness." Being a Methodist was serious business in those days. Seventh-day Adventists have high standards. I do not think they are too high, or that they will ever change very much.

It bothers me to see a flag mistreated. It bothers me to see church standards disregarded, even by a single Seventh-day Adventist. I must not grow careless in my Christian living, in my church attendance, in my eating, in my dress, in my giving, in my Sabbath-keeping, in my general deportment. I must keep my eyes on my Pattern, Christ, and ask for help daily to follow in His steps.

★ ★ ★

### THE HAND OF GOD

Back of the beauty of earth and sky,  
Back of the surging sea;  
Back of the flowers, and birds that fly,  
Back of each fruitful tree;  
Back of all glory that greets the eye,  
Back of each mystery;

Back of the gifts of hearing or sight,  
Back of the healing art;  
Back of the precious boon of light  
And blessing it doth impart;  
Back of the lifting laws of right,  
Back of each transformed heart;

Back of the atom's infinite power,  
Back of the lightning's rod;  
Back of the fragrance of ev'ry flower,  
Back of the seed and sod;  
Back of the sun and refreshing shower,  
I see the hand of God.

—Adlai A. Esteb.



Senator Lillico presents the flag to Pathfinder director, Mr. F. H. Gray, while Pastor R. H. H. Thomas and two of the Pathfinders look on. (Photo: "The Advocate.")

## SENATOR PRESENTS AUSTRALIAN FLAG

R. H. H. THOMAS, MV Secretary, Tasmanian Conference

The visit of world Pathfinder leader, Pastor John Hancock, to Australia was like a breath of fresh air to those engaged in this type of youth activity. He left behind him a wealth of new ideas and these have been quickly implemented by conference leaders and local Pathfinder directors.

One of these ideas was the induction service for new members of a Pathfinder club. It was this service that was the highlight of the opening meeting of our newest club in Tasmania, at Devonport, under the leadership of Brother Fred Gray, his son Gerald and daughter Ellen.

Some of his assistants had attended Pastor Hancock's leadership meetings in Melbourne, Victoria, and they suggested that an induction service be held to mark the opening of the new club. This service, together with the visit of Senator Lillico, sitting Liberal member for Tasmania in the current Federal Parliament, made the opening of this club a grand affair.

Senator Lillico presented to the new club a six-foot Australian flag on behalf of the Federal Government of Australia.

Photographs and news items of this presentation appeared in the local papers and over the radio news service.

\* \* \*

People are like glass windows. They glow and sparkle when it is sunny and bright; but when the sun goes down their true beauty is revealed only if there is a light within.



Anna-Marie Kaczmarck prepares to light her candle from her Friend's class candle during the induction service.

(Photo: R. H. H. Thomas.)

## WORKERS TOGETHER

K. HANKINSON  
Lay Activities Secretary, South Australian Conference

A few weeks ago a young man of about twenty years of age came to me and said he wished to be baptized. Anyone who loves the Lord and this truth rejoices at such a statement. To me there was added joy because I had had a small part in helping this young man to come to that decision.

Repeatedly in my ministry I have found that the Holy Spirit uses many different people and avenues to win a soul. David's experience is a typical example.

His first contact with this message was through an Adventist instructor at the agricultural college he attended. Brother Quick takes every opportunity to share his faith, and during his informal discussions with the students, managed to turn the subject to spiritual topics.

As opportunity presented itself, he brought three or four of the boys to an evangelistic programme I was conducting not far from the college they attended. Soon after this, Brother Quick left to take up a scholarship in America. No one was able to visit the boys at the college. Brother Quick corresponded with the lads, and David and his friend Robert did the "Faith" correspondence course.

Together they decided to visit one of our churches, while on holidays. There they met Pastor Norman, the church pastor, and were introduced to some of our young people. This led to an invitation to attend some of the youth meetings being held by Pastor Clem Christian. Some of our young people urged them to attend a long-week-end Bible camp, but only David was able to attend; and that was where I met him—eighteen months after he had attended the mission.

Pastor Cross, the youth leader, had organized a well blended programme of sound spiritual food with open-air recreation. David drank in the truths so clearly presented by Pastor Laws, Brother Eric Winter and others. At the close of the camp, he came and told me that he had decided to be baptized. The work of the faithful layman, a public evangelist, the Bible correspondence school, the division youth leader, dedicated and friendly youth, the local youth leader, camp Bible instructors and finally the church pastor, came to fruition last Friday evening when David and Robert followed the Lord Jesus Christ in baptism. The Apostle Paul said, "I have planted, Apollos watered; but God gave the increase."

*The Ladies in Green*

# Apia Hospital Visitation

MRS. E. RYAN  
Dorcas Leader, Apia Church

On the last Wednesday of each month, ladies in green are seen in the Apia Government Hospital, which is the main hospital and the largest in Western Samoa. It has about 300 beds and is about a mile and a half from town.

Although we have forty-eight ladies in our society, only about fifteen to twenty are free for these visitations. On every last Wednesday of the month at one p.m., each member brings in a carton or more of food such as cookies, savouries and fruit, together with bouquets of flowers. Then we set to work wrapping up 300 parcels of food, so that each patient has a parcel of food and a bouquet of flowers. From used cards (Christmas, Sympathy, Birthday cards, etc.) we cut out the greetings and paste on them texts from the Bible. Each patient receives one of these cards along with the food and flowers.

When everything is packed into well-covered cartons, we load up the back of the green truck belonging to the Apia church elder, and set off for the hospital to begin our happy rounds of the patients.

### Comfort and Prayers

On arrival, we divide into four teams of about four or five ladies. Each team visits a ward, where their leaders will say a few words of comfort and offer a short prayer. Then they give out their parcels, flowers and cards with Bible texts, which are the most important part of the gift.

One day we came across an elderly lady about seventy years of age who had been in the T.B. ward for a long period. She cried as she held my hand and said, "This is the first time someone has ever visited me and given me a gift. I am sure an angel must have brought you here." I spoke a few words of comfort to her and told her there is Someone who always cares for her.

On another occasion we found one of the doctors who had become very sick and was admitted into one of the wards. He was so grateful for our visit that when he left hospital a few weeks after, this is what he told our Adventist staff nurse: "In the past, whenever I saw these ladies in green with parcels and flowers visit the hospital, I used to wonder what they were doing in the hospital. But when I was a very sick patient, I realized then the great work they are doing for our people. I did not have a Bible with me, but the card they gave me was my Bible. I read it when I woke up in the morning and also before I went



The ladies in green outside the wards about to take their gifts to the patients. Mrs. Ryan, the Dorcas leader and wife of the leading elder, Bro. John Ryan, is third from the left in the front row.

(Photo: D. E. Hay.)

to sleep, and it really comforted me when I was very sick."

### Leper Ward

The loneliest patients are those in the leper ward, where they rarely have visitors. Here they are forced to make their home. When we gave each lady a dress for Christmas there were tears of joy in many eyes. One of them requested lessons to study from the Bible and when I suggested the Voice of Prophecy lessons, she showed me her hands with no fingers. So instead I gave her some old Sabbath school lesson pamphlets to use with her Bible and some Samoan "Tala Moni."

Among our others contacts there have been a few who were so impressed with the visits of the ladies in green that they

have told their friends back in the villages. A few dollars have been sent to us from these new and appreciative friends.

Before I close, I am very happy to say that all the money used in this hospital work comes out of the "green ladies'" purses, while the Dorcas funds are reserved for emergencies. The used greetings cards are sent to us by different friends and Dorcas members in Apia, Fiji, New Zealand and Australia, because we do need many of these cards every month, and I take this opportunity to thank the different societies and friends, both here and overseas, who have given generously to our work. Your gifts greatly help in giving out the message of God's eternal love to the people of Samoa.

## Ten "CANNOTS" by Abraham Lincoln

- You cannot bring about prosperity by discouraging thrift.*
- You cannot help small men by tearing down big men.*
- You cannot strengthen the weak by weakening the strong.*
- You cannot lift the wage earner by pulling down the wage payer.*
- You cannot help the poor man by destroying the rich.*
- You cannot keep out of trouble by spending more than your income.*
- You cannot further the brotherhood of man by inciting class hatred.*
- You cannot establish security on borrowed money.*
- You cannot build character and courage by taking away man's initiative and independence.*
- You cannot help men permanently by doing for them what they could and should do for themselves.*

*A testimony . . .*

# ONE MAN'S STORY

Dear Brother,

I have been blessed dramatically and greatly through the Sydney Sanitarium. In gratitude to Him who has done this for me, I wish to support the appeal for the rebuilding of the sanitarium by telling our people of just one great thing God has done through this blessed institution.

If you approve of this letter, and see fit to publish it before the date of the special offering for the sanitarium rebuilding fund, so that it may help inspire our members and readers of the "Record," I would be glad.\*

This is the story: Though brought up by a godly mother who was an Adventist, by my middle twenties I had turned right away from God. I cannot explain in detail just why this happened, but I know it was because of selfishness and foolishness. So I lived a worldly life, smoking, drinking and all that goes along that way, being somewhat restrained to a certain extent by ordinary conventions so that I did not overstep the laws of the land, nor become completely disreputable. But the weakness that eventually caught up with me was drinking.

For some decades I was, in outward appearance, a fairly successful professional man, though a chronic drinker, and was thoroughly determined to stay that way. But at last I found that I was just about at the end of being able to carry on my profession. Also I had become a sufferer from a chronic disabling disease, and a painful one, too.

Knowing that the sanitarium was the best place to go for the treatment of my illness, I went there. And there the memories of my mother's teaching and prayers, and the realization of the disgusting difference between what I was as a young man and my present state of hopeless slavery to alcohol and wicked selfishness, at last drove me to the chaplain.

When I entered the chaplain's office after the Sunday night drawing-room worship, I meant to seek help, but instead I was carried away by bitterness and attacked him with most rude and determined opposition. I refused to pray with him. I just wanted to justify myself and say what I thought about his religion. Finally after about two hours, as I left his office to go to bed, I responded to his advice to pray, by telling him I might do so or I might not.

After a night of sleeplessness, in the early morning light I said to God, "Dear God, I don't believe You can help me. But I surely know I need help badly. So please, if You can help me, do so. I can't say I believe You will or can, but I'll tell myself that I do, and I'll go on as though I do believe. Please help me."

From that moment my whole life began to change. Next morning I told the chaplain, and soon I had a definite change

in my mind. I asked for further help by having the chaplain visit me at home. Within a week or two, though I did not believe that I could confidently think I'd ever be reformed, I wanted to be. So, when he visited me at home, with much fear that I'd only fall back again, I took my stand, and said I'd never drink again and I'd give myself to the truth.

That was over two years ago. At first my wife was opposed to our message. But now we are both baptized members of the remnant church, and regular worshippers at home and on Sabbaths.

All my acquaintances note the physically healthy change in me, and also that I'm a new personality socially. My capacity for work is renewed, and my income has gone up 50 per cent. Consequently, I have been able to render to God some of His own in a good many hundreds of dollars in tithes and offerings, and both of us are glad of the opportunity to show to Him further our love and gratitude for the way He has rescued us, through the ministry of the sanitarium, from spiritual and temporal ruin to spiritual and temporal joy and affluence.

We look forward gladly to the special collection for the sanitarium and hope that this letter will inspire others to give to this great institution's rebuilding.

In His service.  
(Name withheld.)



## HOSPITAL DIETARY SERVICE CHOSEN AS ONE OF WORLD'S FINEST

LOMA LINDA UNIVERSITY HOSPITAL DIETARY SERVICE was chosen as one of the world's finest food service operators in "Institutions Magazine's" twenty-second annual international awards programme for 1968.

"Institutions Magazine," the leading business publication in the food service and lodging industry, sponsors the annual awards programme to recognize superlative achievement in food service and interior design. Restaurants, hotels, motels, hospitals, clubs, schools, colleges, and universities participate in the competition.

Lydia M. Sonnenberg, director of dietary services, accepted the award for University Hospital at a presentation dinner honouring the winners held last month (April, 1968) in Chicago.

Thirty-eight winning institutions were chosen from a field of 180 total entries.

(Taken from "University Scope" dated Wednesday, May 22, 1968—Loma Linda University Newspaper.)

\*Unfortunately, this letter was delayed and did not reach us in time for publication before the Thirteenth Sabbath of last quarter. However, donations may still be made to this great project. The above letter is signed, but appears here anonymously for ethical reasons.

# WITNESSING Through Song

JILL HISCOX

"Ship 'e come," was the cry heard as the mission vessel "Day Star" appeared on the horizon. This was the beginning of a very hectic but exciting week as the "Day Star" was bringing its first load of Adventist choir members to the Manus Island choral festival. This was Friday, May 10, and the first trip had taken four hours to bring in the Pak Island Adventist Male Choir. For weeks everyone had been preparing for this event, and now the time was nearly upon us!

The Manus Islanders are very talented in singing, and we felt this could be a way we could witness for the Lord—by being well represented at the festival.

Monday dawned brightly and with the busy prospect of two eight-hour trips by the "Day Star" to Lou Island to bring Mr. and Mrs. Fiegert, their two little girls and their seventy-six choir members from our central school. Great excitement! Pastor and Mrs. Godfrey's home and our home looked like trade stores with over two hundred shirts, trousers, ties and dresses hanging from every available space. Last minute practices were in full swing. Final touches of ironing were being done. Words of encouragement for shaking knees were being given.

Tuesday began at 5 a.m. with morning washes in the sea, and worship. The first day of the festival, with two of our school choirs to sing!

## The Winners

The first section, lower primary, found no entries from Adventist schools, but the little school from Baluan Island that won was conducted by one of our Adventist boys. Entered in the second section, upper primary day schools, was our district school from Newok, conducted by my husband, Ken. Excitement ran high when the adjudicator, who was from the A.B.C. in Port Moresby, announced our school the winners.

The third section, upper primary boarding schools, was entered by our central school on Lou Island. This choir with seventy-six members, conducted by Elmah Darius (one of the national lady teachers), was the result of the hard work of Mr. and Mrs. Fiegert. What a joy when this choir was announced the winner over the Lutheran school which had carried this cup away for years!

Tuesday night were the solos, duets, trios and quartet sections. All our entries gained places in their sections, the results being: the two male Adventist quartets, first and second places; ladies trio, third place; male duet, third place; solo, second place.

By now the Adventist name was being mentioned all over the town. Just what we wanted—not for the earthly glory, but as a witness.



The Lorengau Adventist Male Choir, conducted by Ken Hiscox.



The Pisk Central School Choir, conducted by Elmah Darius.

## First and Second

Having no Adventist high school on Manus, we had no entries in this section on Wednesday morning. The next section, village choirs, found us with two entries: the Pak Island Adventist Male Choir conducted by Daniel Ponor, and the Baluan Island Choir conducted by Savou. What a thrill when these choirs took first and second prizes in this order.

The last section, the open section, was entered by our Lorengau Adventist Male Choir. Conducted by Ken Hiscox it took second prize, losing by one point to the Catholic Girls' Choir which has been the top choir for years. Some of the boys from this male choir twice a week walked five hours to choir practice and five hours home again at night.

Our hearts were full and overflowing with pride and joy at the grand concert

on the Wednesday night when first, second and third place-getters from each section took part. This meant every one of our choirs sang. What a witness they were in their smart uniforms, with their keen eyes, and white teeth free from the stains of the betel-nut that so many of these island people chew.

If our humble pride could have been made any greater it was when the adjudicator announced two of our conductors, Elmah and Daniel, the two winners for the conductors' batons.

The name "Adventist" is ringing throughout the island. What a way to witness for the Lord! We know the efforts for this festival have not been in vain, for we can see barriers being broken already. How proud all our members are to sing to the glory of God!

# GOD'S TWO RAINS—1

LIONEL T. GIBLETT

IN MY EARLY LIFE I was a son of the soil, and I was well acquainted with farming and grazing. I well remember how dependent we were on the rains that fell in April and May for the germination of the grain that had been sown, and also upon the rains that fell in September and October, to mature the grain, filling it out, and making it ready for the harvest.

To the farmer, the falling of those rains is most important; they make all the difference between a bountiful harvest and a poor one, or perhaps no harvest at all.

While my experience in those days is by no means the chief reason why I am so interested now in the falling of God's two spiritual rains, it doubtless has some bearing upon it.

When Jesus was upon earth His favourite method of teaching seemed to be by using illustrations of the operations of nature. In nearly all His teachings He used this method, and especially was this true in the teaching of the parables.

Not only in the New Testament do we find this method of teaching lessons being used, but it was used also in Old Testament times. We shall notice just how God caused His prophets to use the literal early and latter rains to typify the working of the Holy Spirit in human experience.

It is well known how dependent the Palestinian husbandman was, and still is, upon the literal early and latter rain for the production of his crops. Those two literal rains fell months apart, but both were necessary in order to produce a bountiful harvest. God uses these two operations of nature in a special sense to illustrate what He will do for those who are desirous of receiving the copious showers of His Holy Spirit, and He appears to give special emphasis as to what He will do in the latter days.

The early and the latter rains mentioned in the second chapter of Joel, the tenth chapter of Zechariah, and the sixth chapter of Hosea are the antitypes of the two physical rains. Both the Bible and the Spirit of Prophecy give very clear evidence of this.

There is a statement found in the book "The Great Controversy," which might cause some to conclude that the only application that can be made to the spiritual early and latter rains is that the early rain refers to the outpouring of God's Spirit at Pentecost, and the latter rain to the final outpouring at the end of time, and that both outpourings apply, in a general sense, to the church as a whole. The extract referred to reads as follows: "The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"The Great Controversy," page 611.

It is true that both rains do apply to the church in a general sense, but it is also true that they apply to the individual life, and special reference is made to this fact in the writings of the servant of the Lord, as will be seen in later quotations.

## Christ's Promise of the Spirit

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, He shall testify of Me." John 15:26.

"For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7, last part.

When Jesus was enthroned in glory, after His ascension, His first thought was to fulfil His promise of the Comforter to His followers. We find the following words: "When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He

had with the Father from all eternity."—"Acts of the Apostles," pages 38, 39.

God's promise of His gift of the Spirit in the latter days is just as sure as it was to the early disciples, for He has given the following assurance: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.

The disciples were told to wait in Jerusalem for the promise of the Spirit. (Acts 1:4, 5.) Why were they to wait, and what were they to do while waiting for the promise of the Spirit?

Before men are fitted to go out and witness for Christ, they must have a heart preparation. This is only possible as the Spirit of God is allowed to have full control of the life. This experience was gained by the disciples during those ten days in the upper room at Jerusalem. In order to gain that experience Jesus told them not to depart from Jerusalem, but to wait for the promise of the Father. The baptism of the Spirit was the experience which brought the disciples into unity and banished from their lives all pride, selfishness and self-sufficiency and made them Christ-like in character. It enabled them to witness with great power on the Day of Pentecost and thereafter. This witnessing could not have taken place had they not allowed the Spirit to banish from their lives those things which were in evidence prior to, and at the time Christ ate the Last Supper with them; for we find that on that very night they were all striving as to which of them should be accounted the greatest in Christ's kingdom. Jesus said to Peter on that night: "When thou art converted, strengthen thy brethren." What applied to Peter, applied to the other disciples, for truly converted men do not strive for the highest position in God's work.

What the disciples lacked was the baptism of the Spirit, and Jesus, knowing that, gave them the assurance: "But ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

Knowing our need in these last days, He has counselled us, also, through His servant: "For the baptism of the Spirit every worker should be pleading with God."

It might be asked: Who constitutes a worker? That question is clearly an-

## ARISE! EVANGELIZE!

*O church of God, hearken and hear  
God's clarion call burst through the  
skies—*

*World shatt'ring news: Christ's com-  
ing's near.*

*Awake! Arise! Evangelize!*

*O drowsy saint, if ye did know  
Your town would soon in red flames  
rise,*

*Would you not haste to tell men so?  
Awake! Arise! Evangelize!*

*O sleeping church, each morning light  
Renews the challenge from the skies.  
The world still sleeps in moral night.  
Awake! Arise! Evangelize!*

*O men of light, sons of the day,  
May God forgive our tearless eyes.  
Now haste to every church and say,  
Awake! Arise! Evangelize!*

—AUTHOR UNKNOWN.

swered: "To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic—the responsibility rests upon all."—"Ministry of Healing," page 148.

The above statement makes it clear that every true follower of the Lord Jesus is a worker, and as such should individually be pleading for the baptism of the Holy Spirit.

#### The Spiritual Early and Latter Rains

We are not left in doubt as to what the literal early and latter rains typified. "In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit."—"Testimonies to Ministers," page 506.

In the Book of Joel it says: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. In this prophecy, it says the former rain was caused to fall moderately. This, of course, refers to the outpouring of the Spirit in apostolic times; and then it says that He will cause the former and the latter rains to come down in the first month, which of course indicates both rains coming in quick succession. There is no doubt whatever that the double measure refers to the end of time, the time of the latter rain. When we seek God as earnestly as did the disciples in their day, the latter part of that verse will as surely be fulfilled as was the first.

Similar praying and deep heart searching as was manifested by the disciples, will again bring to God's people the promised blessings of His Spirit.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same."—"Testimonies," Vol. 8, page 20.

(To be continued.)



Pastor R. V. Esposito (right) with Brother Doom, evangelist, in front of the chapel which has just been dedicated.

## NEW CHURCH IN FRENCH POLYNESIA

R. V. ESPOSITO, President

Sabbath, July 6, 1968, marked in Tahiti the end of a long and vigorous evangelistic campaign which had been going on for three weeks. Conducted every evening by Pastor G. Burnside, the meetings took place right in the church, where about 600 people attended regularly.

On that Sabbath morning after Pastor Burnside's sermon, Pastor Esposito, president of the French Polynesia Mission, had the pleasure of baptizing twenty-nine souls. Many non-Adventists who attended the meetings during the week, came to the baptismal service for the first time in their lives. That very evening the speaker gave his last lecture, and this impressed many of those who had attended the meeting in the morning. One hundred and one people gave in their names and addresses, indicating their intention to follow our message.

On Sabbath afternoon, July 6, the dedication of the Mataiea church took place. Several church members and friends went to Mataiea, which was fifty kilometres from Papeete, to attend this service.

This very beautiful and comfortable chapel is the result of the prayers, efforts and sacrifices of the church members of this district, who have given about \$6,000

in land and material for the building—not counting the many hours of work. We must also point out the fact that Brother Poroi, who is the eldest member of this company, has willingly assisted in this project, which he wanted to see realized in his old age. We would like to mention the ability and the spirit of devotion of Brother Tilly Doom, who is the evangelist and the one in charge of this territory, and who was able to organize the job to its conclusion. You will no doubt understand our joy at seeing this fine building opened.

Pastor Burnside cut the ribbon, before a big crowd which included the Catholic priest and the representative of the Protestant church, as well as the government authorities. After the dedication service, a luncheon called us together again in very close fellowship.

We thank God for the grand work He is accomplishing in these hospitable islands of the South Pacific; we thank Pastor Burnside for the courage and the zeal with which he accomplished his work of an evangelist; and we ask you, dear readers of the "Record," to have in your hearts and your prayers a little room for French Polynesia, that God may work wondrously and mightily here.



The group of twenty-nine souls baptized on Sabbath, July 6.

*Cookery Nook* - - - - *Hilda Marshman*

**PEANUT BUTTER CREME SOUP**

Home-made cream soups not only have a delicious velvety texture, but the inclusion of milk increases their food value.

Use 8 oz. measuring cup, and level spoon measurements with the set of standardized plastic measuring spoons.

- |                                |                                   |
|--------------------------------|-----------------------------------|
| ½ cup chopped onion            | ¾ cup (packed) fine-grated carrot |
| 1½ tablespoons super margarine | 4 tablespoons peanut butter       |
| 3 tablespoons flour            | 3 teaspoons salt, or to taste     |
| 5 cups milk                    | Chopped parsley, and croutons     |

Simmer onion in margarine until soft. Stir in flour. Heat 4 cups of the milk, and gradually add to flour mixture while stirring. Add grated carrot and peanut butter blended smoothly with the remaining cup of cold milk. Cook slowly twenty minutes. Add salt to taste without allowing soup to boil again. If salt curdles the soup, beat with rotary egg-beater until creamy. If necessary, add hot water to make soup measure 1 quart.

Sprinkle with chopped parsley, and serve with croutons. Makes 1 quart.

**APRICOT WHIP**

- |                           |                                  |
|---------------------------|----------------------------------|
| ¼ pint cream              | 1 cup sieved well-drained tinned |
| 1 tablespoon castor sugar | or stewed apricots               |

Whip the chilled cream with castor sugar until thick. Add the apricot puree and beat until stiff enough to hold its shape. Serve on chilled soft custard. Serves six.

**Economy Custard:** 3 tablespoons custard powder, 1 pint milk, 3 table-  
spoons sugar.

Blend custard powder in a little of the cold milk. Heat remainder of milk with sugar. When milk is nearly boiling, stir in the blended custard powder. Stir until it boils and thickens; continue stirring for 2 to 3 minutes longer. Cool and chill. Beat well; pour into six glass sweets dishes.

**LIFE SKETCH OF  
LOUIS LIONEL ROSE**

JOHN A. MITCHELL

Louis L. Rose was born in Adelaide in the year 1881 where, at the age of ten, with his family, he became a member of the Seventh-day Adventist Church. The work was, of course, in its very early stages in Australia and it was the labours of Pastors Corliss and Israel who had only been in Australia for a few years that influenced the Roses.

In 1894, at the age of thirteen, Louis started work at the Echo Publishing Company, then situated in North Fitzroy. It was while working there that he met Amelia Hubbard whom he later married in 1903 in the North Fitzroy church. When the publishing house moved to Warburton, the young Roses followed shortly after in 1908.

Working for the Echo Publishing Company and for the Signs Publishing Company as it was later called, Brother Rose was a bookbinder of no mean ability. He was foreman in the bindery section of the publishing house for many years.

In 1944 he officially retired but such was his reputation as a bookbinder that for quite some time he continued to bind and repair books sent to him by church members throughout the Australasian Division. During 1956, his wife and companion of fifty-three years passed to her rest. Of recent years he lived with his daughter, Sister Doris Rose, who cared lovingly for him.

A man of intense devotion to his work and family, somewhat reserved, and yet with a quiet sense of humour, he is remembered as a wonderful workmate and a true Christian gentleman. He passed away on May 14, 1968, at the Warburton Sanitarium and Hospital.

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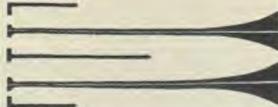
● Please send me the brochure, "THEY SEARCH, THEY FIND," without cost.



**BLUNDELL-CRIPPS.** Another "Share-your-Faith" adventure ended happily on July 13, 1968, when Richard Blundell and Margaret Cripps joined hearts and hands in the South Brisbane church. Richard was baptized late last year after the good witness of an Adventist workmate. He immediately shared his new experience with his lady friend, who was baptized last month, and became his lovely bride soon after. Both are alone in representing our truth in their respective families, but are rejoicing in the Lord and will press on together to further widen the Christian influence which has changed their lives, and secured their future. W. F. Taylor.

**YOULDEN-MAJOR.** On May 12, 1968, at the Nunawading, Victoria, church, David Ross Youlden, the son of Mr. and Mrs. Arthur Youlden of Warracknabeal, and Joy Elizabeth Major, the daughter of Mrs. E. Major of Fairfield, Victoria, and the late Mr. Major, met to exchange the vows that would make them husband and wife. Their friends gathered to witness this happy event, and afterwards, at the church hall, joined them in their first meal as Mr. and Mrs. Youlden. We are confident that the One who performed the first marriage will bless this Christian home as it is established. D. J. Self.

**TILL HE COMES**



**HAMMOND.** John Edward Hammond was born in England on August 22, 1886, and died in Wairoa, N.S.W., on June 18, 1968. A brother to the late Pastor T. W. Hammond, he migrated to New Zealand and spent most of his life in that country, the latter portion being at Rotorua where his home was always open to visiting Adventists. In April of this year he moved to Sydney. Although never openly identifying himself as a Seventh-day Adventist, he greatly appreciated the spiritual help given by our various ministers and laymen. As we laid him to rest in the Avondale cemetery the writer was able to point the mourners to the gracious promises of the Word of God when all who have died in the Lord will come forth to glorious immortality.  
S. G. Winter.

**HARDY.** Geoffrey Gordon Hardy was born in Mackay, Queensland, on August 22, 1966, and passed away in the Royal Children's Hospital, Melbourne, on Thursday, July 4, 1968. Although afflicted with ill-health from birth, Geoffrey was a happy, cheerful child, and although, for him, life's journey was short, he endeared himself to those around him. A number of relatives and friends gathered at the Westburn cemetery, where we laid him to rest to await the call of the Life-giver. To Brenda and Des, and to the grandparents and relatives, we extend our deepest sympathy and pray that the comfort of Heaven shall be theirs.  
J. A. Mitchell.

**KNIGHT.** Sister Irene Eva Annie Knight of the Launceston church, Tasmania, died in hospital on May 29, 1968. She had spent some time in hospital, and just when it was thought that she was improving she passed suddenly to her rest. She is survived by her husband, Mr. D. Knight, two married daughters in Tasmania, and one son in New South Wales. Both at the church and the graveside the comfort of the Word of God was brought to the bereaved.  
D. Lamb.

**PATON.** It was during his annual holidays that our brother, William Milne Paton, was suddenly and unexpectedly called to his rest on May 16, 1968, at the age of sixty-four years. While it was a great shock to his loved ones, it was a great comfort to them to know that only a fortnight previously he had made his decision to return to God and His church. To his wife, son Bill and family, and Nan we offer our deepest sympathy and remind them of that great reunion day when the saints of God will meet never to part.  
O. W. Knight.

**ROSE.** Louis Lionel Rose passed away in the Warburton Sanitarium and Hospital on the evening of May 14, 1968. For many years he was employed by the Signs Publishing Company, and his skills in bookbinding were widely known. Services were held at the Warburton church and the Box Hill cemetery on Friday afternoon, May 17, conducted by the conference president, Pastor C. F. Hollingsworth, Pastor L. L. Jones and the writer. To his daughter, Sister Doris Rose, and sorrowing relatives, we extend our deepest sympathies and invoke the comfort of Heaven, looking forward with full confidence to the resurrection morning.  
J. A. Mitchell.

\* \* \*

The treasurer of the Avondale Village church wishes to acknowledge the amount of \$412 tithe paid in by "R. and M."

\* \* \*

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**FOR SALE.** Warburton, W/B., three bedroom house, all cons., fit position, big block land, \$8,000 cash or own finance. K. Scott, Box 111, Warburton, 3799, or phone 66 2352.

**FOR SALE.** House, four miles from Wairoa, 18 months old, built "Log Cabin" fibro, tile roof. Large lounge, dining and kitchen area. Three good-sized bedrooms. Fully tiled bathroom and shower. Hot water, septic toilet. Front terraced with rock walls. Excellent views, quiet neighbourhood. Ten minutes to railway station, 5 minutes to bus. Owner transferred to Warburton. For quick sale, priced \$11,500. Reply McRorie, 10 Deborah Close, Sydney, N.S.W. 2079

**FOR SALE.** Spacious, modern, W/B. four bedroom home—lounge, large dining room, nice kitchen, w/w carpets, h.w.s., inside and outside septic, double garage, five and half acres land suitable for sub-division, fruit trees, sheds—suitable for poultry, market garden, or retirement. Situated on Main Road, creek at back, town water and electricity. Few miles from college. Further particulars, I. Wallace, Coorabong Road, Morisset, N.S.W. 2264

**FREE HOLIDAY ACCOMMODATION, WARBURTON:** One-bedroom home, all conveniences, available for couple, December 22 to January 5, in return for care of very friendly bulldog. Reply with reference: Bedford, Signs, Warburton. 3799

**HOUSE FOR SALE.** South Australia. Near-new home at Morphett Vale. Full brick and tile. Three bedrooms. Close to school, shops. Transferred interstate. Must sell. F. W. Dose, 90 Arlington Avenue, South Perth, West Australia. 6151

**NEW BRICK HOLIDAY FLATS,** five minutes to Coolangatta, Sunny Gold Coast, water frontage. All electric, S.C., car-port, beach, river fishing, skiing, boating, moderate tariff, vacancies for now and Christmas. Apply Minter, Ballina Road, Lismore Heights, N.S.W. 2480

**TEACHER WANTED.** A single lady primary teacher is required for a government rural school near Fulton Missionary College, Fiji, where the majority of the children are from Seventh-day Adventist missionary families. Applications from church or state school teachers should be sent to Secretary, Australasian Division, 148 Fox Valley Road, Wairoa, N.S.W.

**WANTED.** Missionary family desires to rent house for six months from February in the vicinity of Avondale—preferably near lake. Please reply S. A. Stocken, Daru, W.D., T.P.N.G.

**MV SPONSORED PROJECT No. 2**

**SONOMA COLLEGE Building Project**

RABAUL

DEC. 22, 1968 to JAN. 19, 1969

An MV-sponsored voluntary building team is required to help construct the new Ministerial and Teacher Training College at Sonoma, twenty-eight miles from Rabaul in New Britain, Papua-New Guinea.

- Personnel required:  
 10 BRICKLAYERS  
 6 CARPENTERS  
 3 PLUMBERS  
 1 ELECTRICIAN

Personal financial involvement toward fares, \$80. Certain concessions will be made to junior apprentices if selected.

Meals and lodging provided free.

Contact your conference MV secretary for application form or write direct to MV Secretary, Australasian Division of Seventh-day Adventists, 148 Fox Valley Road, Wairoa, N.S.W. 2076

The official opening and dedication of the new Seventh-day Adventist church in Manifold Street, Colac (Victoria), will be held Sabbath afternoon, August 17, 1968, at 3 p.m.

Pastor F. T. Maberly, secretary of the Australasian Division of Seventh-day Adventists, will preach the dedicatory service.

A fellowship tea will be followed by a film. Former members and friends are invited to attend.

E. I. TOTENHOFER, pastor.

**AUSTRALASIAN RECORD**

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR  
 Associate Editor - - - F. T. MABERLY  
 Office Secretary - ANNETTE POLLARD  
 Wairoa Representative WENDY BLANK

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**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at Signs Publishing Company, Warburton, Victoria, 3799, and all cheques should include 4 cents bank charge.

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

First 25 words ..... \$2  
 Each additional 5 words ..... 10 cents

Remittance and recommendation from local pastor or conference officer must accompany copy.

## FLASH POINT . . .

- ✧ July 13 was the opening night of Pastor Ross Parker's mission campaign in Bowen, North Queensland, and 300 people packed into the hall which normally seats 150. Pastor Parker has the distinction of having baptized the first three candidates coming in through the Gift Bible Plan in North Queensland, which followed on the general presentation by Pastor Schoen.
- ✧ On Sabbath, July 6, Doctor and Mrs. Allan Large received a warm welcome from the members of the East Prahran church, Victoria, on their return from spending twelve months in the U.S.A. Dr. Large, who is highly esteemed in Melbourne as one of the city's most highly qualified psychiatrists, spent the twelve months in Rochester, New York State, in specialist work in that field.
- ✧ Even though attendances have fallen away from the opening figures, Pastor Otto reports that they are nevertheless still encouraging. On July 14, although it was cold and wet at Mount Isa, a most unusual situation, he preached the truth to 150 people. On July 21 he presented the Sabbath truth in the setting of Sabbath keeping.
- ✧ Pastor A. R. Mitchell, president of the Bismarck-Solomons Union Mission, reports that plans have been laid for aggressive efforts in all areas of endeavour in his union mission. Pastor Pulepada, the union evangelist, is now in the midst of a public training effort on Bougainville, and at Honiara a full scale public effort commenced on July 12 with Pastor Elisha Goropava, the assistant president of the mission, as speaker. No doubt we will hear more news on these campaigns at a later date.
- ✧ It is quite thrilling to know that many non-Adventists attended the opening of our Newok church, Lorengau, Manus Islands. A good number of Catholics were present, including three of the Sisters, who said they enjoyed the service very much. Some others wanted to know if Pastor Naden was coming back as they enjoyed his speech and would like to hear more about our message. These people had not been specially invited but came of their own accord to have a look.
- ✧ In a letter to Pastor Naden, division president, Pastor F. L. Bland, vice-president of the General Conference, reported that he had returned to his office after completing a three week camp-meeting tour in the North Pacific Union Conference. While at these meetings he took advantage of the opportunity to speak to the thousands in attendance concerning the building programme of the Sydney Sanitarium and Hospital and urged the members to give the largest Sabbath school offering ever. Pastor Bland said he told of his personal experience with the dedicated nurses who had received training at our hospital in Australia, and that not only did he see the results of trained nurses from this institution serving in the highlands of New Guinea and other mission fields in the Australasian Division, but also he saw trained personnel in the mission fields of Africa, many of whom had received their training either at Avondale College or the Sydney Sanitarium. He further reports that our people there responded with a great deal of enthusiasm and that good results will benefit our institution as a result.
- ✧ Pastor and Mrs. Alan White have returned to their station at Redcliffe, New Hebrides, following furlough. During his furlough the division committee invited Brother White to spend his next three years of service in New Guinea. However, after further consideration of the needs in the New Hebrides this decision was reversed.
- ✧ "Finally, brethren . . .": "Failure is the path of least persistence."

## Gleanings from the "Record"

### FIFTY YEARS AGO

The following appeared in the "Australasian Record" dated August 12, 1918. "A baptismal service was conducted in the Hamilton (N.S.W.) church on Sunday, July 21, when eight young people—seven from Wallsend and one from Hamilton—followed their Master in this ordinance. Pastor Mitchell conducted the service."

"From our Mona Mona Mission in Northern Queensland, Brother J. L. Branford wrote: 'Pastor Piper visited us last Sabbath and stayed until Monday. We had a real good time together. It was a happy day for us all when seven of our young people were baptized—three boys and four girls.'"

"The Home Mission Department of the General Conference is able to report 9,644 persons brought into the truth during the past five years as a result of the work of our lay members."

☆ ☆ ☆

### TWENTY-FIVE YEARS AGO

Under "Brevities" in the "Record" of August 16, 1943: "China Day was celebrated throughout New South Wales on Friday, June 30, when buttons were sold in the streets to raise funds for the starving millions of China. Over the weekend, Pastor F. A. Allum took an active part in helping to swell the funds for this cause. On Sabbath afternoon he spoke to a sympathetic congregation in the Wahroonga church, where it was announced that the union had given one hundred guineas and that the South New South Wales Conference would appoint a day during the month of August, on which all its churches would take up an offering for China. At the Lyceum Theatre, Sydney, on the Sunday afternoon, and again in the evening during the Advent Radio Church session, Pastor Allum was the speaker. In the evening broadcast of state news the announcer commented favourably upon the address in the theatre."

"Since Pastor R. A. Anderson's mission effort some sixteen or seventeen years ago, until 1943, Napier had not had a large evangelistic effort. But on Sunday evening, the 24th of last January, some five hundred citizens gathered at the Mayfair Theatre were assured that the great Advent message had by no means been silenced through the years."

"The remarkable growth of the work in our own conference was portrayed by Miss Douglass, who spoke of the time, fifty-eight years ago, when Brother Haskell arrived in Auckland and was the only Seventh-day Adventist in the Dominion. God has greatly multiplied the seed sown by him, and now in the North Island alone we have forty-six organized Sabbath schools, with a membership of 2,500, and every day the numbers are increasing."