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# Manus Medley

G. F. SMITH

Lorengau, Manus Group

MY FIRST EXPERIENCE of note began a few days after we arrived in Rabaul last year. We took a trip down to the Jones Missionary College, Kambubu, where I spent one night and then started on a walkabout with Pastor Harrison and Brother Sutcliffe. It was a very interesting patrol, and started me off on the right foot.

We climbed over a mountain, crossed the river three times, and were preparing to climb a still larger mountain and cross the river another eight times when we came in sight of a new village in the making. The District Director and teacher had persuaded this village of Bainings people to come down from their mountain village, where animals and people dwell together.

We spent two joyous days with them and encouraged the boys and girls to swim in the river, which flowed past the village. They are a primitive people and I was very surprised to learn from one of them that they had been recognized as members of another mission before they accepted the third angel's message. It makes one sad to know that other bodies have been in some of these places about fifty years, yet the people have not changed their customs and living conditions.

Pastor Harrison baptized eight persons in the river, and after the service we were confronted by a catechist and a tultul. They were quite angry with the proceedings, but made complaints which were irrelevant to the subject which was really worrying them. The accusation was that we had "greased" (bribed) their people, and now they wanted nothing to do with their previous religion.

The only thing I didn't relish during our stay with these Bainings people was the food. Boiled taro without salt for breakfast, dinner, and tea became monotonous. In fact, it has taken me nearly a year to like taro after my first experience with it.

Soon we were on our way to our destination, Lou Island, near Manus. On arriving at Momote aerodrome on Wednesday afternoon, we, of course, expected to be met by the crew of the 28-foot launch "Day Star," but the craft did not arrive. We were given a room for the evening with the Commanding Officer, and what we thought was an inconvenience turned out to be a wonderful blessing.



*Green coconuts are unequalled as thirst quenchers.*

As we landed at Lou we found the villages had surely turned out to welcome us. As we shook hands with everyone we could hear, "Olsem (all the same) Master Harrison." So I guessed they thought I looked like Pastor Harrison, whom they knew well.

It was not long before we discovered the dire need for medical work, as we had cases of malaria, cerebral malaria, and some other very serious cases, such as a man who had been hit on the skull by a coconut and another with a large growth.

I soon found that I had to be teacher, preacher, doctor, judge, policeman, supervisor of gardens, and attend to a host of other jobs—a sum total which seemed to me to call for the services of many men. The big question came up, just as it does to most of the missionaries I know: How can I look after a Central school of 136 students, mostly indoor, teach two high grades, look after the medical work, build a new school, supervise the gardens, which was a real problem, as well as help in the spiritual sphere of eighteen other schools and churches around the Manus district? Consideration of the situation made me realize how much I needed the Lord to help me to use my talents and enable me to cover as much as was possible of my task. As I look back now I firmly believe that the miracle of the loaves and fishes is being re-enacted in many parts of our mission field. The job, of course, cannot possibly be done as thoroughly as two men could do it, but finance seems to be the bugbear wherever the missions are understaffed.

*(To be continued)*

*{Registered at the G.P.O., Sydney, for transmission by post as a newspaper}*

# "What Have They Seen in Thine House?"

S. J. SCHWANTES

The question, "What have they seen in thine house?" directed by the prophet Isaiah to King Hezekiah was not a casual one. It was a probing query in order "to try him, that he might know all that was in his heart." 2 Chron. 32: 31. He who shows his house, unwittingly exposes his heart. There was, therefore, no need of further questioning on the part of the prophet to know what was in Hezekiah's heart.

Suppose God should ask us the same question every time visitors leave our homes. What answer would we give?

Houses may be divided into three groups in respect to what may be seen in them. First, there are the houses where things are most conspicuous. This was the case with Hezekiah's house. A note of proud satisfaction is evident in his reply: "All the **things** that are in mine house have they seen: there is nothing among my treasures that I have not showed them." 2 Kings 20: 15.

His heart was set on things, and Hezekiah made no attempt to conceal the pride he felt in them. In fact in such circumstances it would have been hard for him or anybody else to conceal his true feelings, "for where your treasure is, there will your heart be also." Matt. 6: 21.

We can imagine the disappointed look on the faces of the visitors from Babylon as Hezekiah finished his display. The best the king could muster was meagre compared to their own art treasures in Babylon—then the cultural metropolis of the world. And after all, that was not the prime aim that had led them to undertake such a hazardous journey. They had come first of all to know more about the living God, who had miraculously healed King Hezekiah, not just to see **things.** Hezekiah failed them, and failed God in this unique opportunity given him to witness for Heaven before those foreign ambassadors.

What do visitors see in our houses? Some of us take particular pride in the furniture or tapestry; others in the latest domestic appliances; still others in art collections, or the library. But poor indeed is the house where there is nothing more to be seen than **things.** Museums would be a better name for them. And the atmosphere inside may be just as stuffy.

At best, **things** are destined to perish. And perish shall all those also who attach themselves to them. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18.

**People More Important than Things**

The second kind of houses are where people not things, are in prominence. As life is "more than meat, and the body than raiment," so people are more important than things. Houses where people are given consideration show marked improvement over the first kind.

Things exist for people, and not people for things. Nevertheless it is common to see women who are slaves to their houses. They wear out themselves and others in order that their houses may always be immaculate and trim. Woe to the children that enter such a home with muddy feet!

Wives sometimes forget that husbands are more interested in the shine in their wives' eyes than in the shine on the floor. A house and all it contains never should be worth more to a wife than her husband and children. How often, though, an overmeticulous wife wears herself so completely out with the care of the house that not a spark of joy lightens her face when her husband comes home from work.

Happy the child who finds himself welcome at home! No doubt this was the kind of home in which Timothy was reared. It may have been very humble for all we know, but Paul could not forget it even amid the hardships of his last trial in Rome. How could he when such outstanding personalities had lived there: Timothy, his grandmother Lois, and his mother, Eunice? (2 Tim. 1: 5: 3: 15). There is no mention of things, but of faith and Christian nurture.

The boy Timothy was reared as a candidate for heaven, and neither his mother nor his grandmother was disappointed in him. The boy was important enough to receive their best attention, and their names were eventually perpetuated through the child they loved so much. In such a house what impressed visitors most were not things, but people outstanding for their piety.

Houses where people and not things matter most show a decided superiority over the other kind, but there is danger that even people may be given undue importance. "Children are an heritage of the Lord" (Ps. 127: 3), but woe to the house where they become lords. As children they are a blessing, but as lords they become a curse just as truly as did the sons of Eli. It is all too common to see homes where children have been enthroned as little idols by infatuated parents. And from idols to tyrants there is but a short step. All may seem wonderful at first, but with the passing years the yoke such parents have to bear becomes galling. Through their blind idolatry they have wrecked their own happiness as well as that of their children.

Even the beautiful relationship between wife and husband may develop into a kind of idolatry. This is the peculiar temptation that faces newly-weds. In their exuberant love for each other they begin, quite literally, to idolize each other. As Chad Walsh remarks: "This form of religion . . . delights the devil more than any amount of atheism. He agrees with the Bible, which solemnly warns time and again against idolatry, but is almost silent in regard to atheism."—"Behold the Glory," page 117.

The idolatry between two marriage partners easily perverts itself into a sort of tyranny when one of the mates habitually assumes the air of a demigod in the domestic scene. One safeguard easily suggests itself against such a danger: Give God first place in the home, and everybody else will find his rightful place.

This brings us to the third class of houses; those where the presence of the Invisible One is most conspicuous. There is something tangible about God's presence. A heavenly atmosphere pervades the home when God occupies the centre. Those who are privileged to visit such homes feel it, and don't easily forget it. No words can adequately describe it. It is just as ineffable as the peace of God, "which passeth all understanding."

**Heavenly Atmosphere in the Home**

Moses certainly knew what it meant to be reared in a home where God's presence was ever felt. The Christian nurture of those early years braced him for the trials of later life when, fearless of "the wrath of the king: . . . he endured, as seeing Him who is invisible." Heb. 11: 27.

The secret of the divine power that attended the life of the Wesley brothers and many others of equal stature is to be found mainly in the heavenly atmosphere they breathed in their home during their formative years.

I believe that is what Joshua meant when at a turning point in Israel's history he said, "But as for me and my house, we will serve the Lord." Joshua 24: 15. Joshua gave God first place in the home. He well knew that in no other way could he keep safe the spiritual heritage of his children.

"What have they seen in thine house?" Many visitors today are moved by the same desire that brought some visitors to Jerusalem in days of old: "We would see Jesus." John 12: 21. Dare we fail God and our visitors as Hezekiah did?

In a house ordered according to the divine pattern, things will have their place, but not first place. Every member of the household will feel himself accepted and loved, but no one will dominate the scene. Such homes will be known not by their display of things, not by the impertinence of the children, the caprice of the mother, or the domineering attitude of the father, but by an atmosphere of genuine love sanctified by the presence of God.

—"Review and Herald."

Copied from "British Advent Messenger."

# North New Zealand

## *Evangelistic Panorama*

C. F. HOLLINGSWORTH, President

I have just returned from Wellington, where I spent the week-end with our evangelists and church members, and I wish you could have seen what I saw and heard what I heard.

Pastor Coltheart and his team of four opened their campaign eleven weeks ago with an attendance of 3,600 people. These people crowded into the Regent Theatre (three sessions) to hear the first lecture; and they liked it, and they still like the lectures. As the weeks passed by it became evident that the team could not possibly cope with the interest created, so the committee asked Pastors Ibbott and Campbell to go to their aid.

Next Sunday night the meeting will move to a smaller theatre. Some of our people believe there will be some difficulty there in accommodating the crowd. Wednesday night meetings are well attended. They say this is the best meeting of all. It is not the largest—there being about 250 present—but it is the most enjoyable. It is on these occasions, I am told, that the people get right down to serious business. They pray for the sick to be healed, for drunken husbands and wayward children, and for the conversion of sinners, and the Lord draws very near.

I attended the eleventh Sunday meeting. All through the day the mission staff and members were busy arranging the stage for a Christian baptism. When finished it presented the appearance of a beautiful running stream in a delightful setting of palms and ferns. The service was most impressive. Eight candidates presented themselves for baptism, while the congregation looked on. So impressed were they that many remained behind to admire the decorations and to express their appreciation of what they had witnessed. Some asked to be baptized when the next candidates go forward, one saying, "And the sooner it can be arranged the better I will like it." Isn't that really good! But that is not all; eight of these have promised to be present at our church services next Sabbath. I am sure you welcome this kind of news.

### New Plymouth

I have not had the privilege of visiting New Plymouth since the mission opened there four weeks ago. I think Pastor Vince and his team were a little disappointed the first night when only 300 turned out to hear the lecture. Two weeks later the congregation had grown to 500, and while I was in Wellington it was told me that the count is now better than that. It is gratifying to see a congregation building up in this way. Both the mission staff and church members are thrilled with the promising prospects.

### Rotorua

In Rotorua Pastor J. Mitchell, assisted by Brother Parr, is preaching the gospel. The town is not large, and the work has not been easy, for they have met with some opposition. A little over a week ago, Pastor Mitchell wrote that he had 400 people in his audience.

### Whangarei

Here we have Pastor Potts and his helpers. Whangarei, I am told, is a place of churches. The people there attend church rather better than those in some other towns. Under such conditions a smaller congregation at our mission can be expected, although there are still 150 people coming along quite regularly. This is very good.

### Gisborne

We left Pastor Potter without a paid assistant, but a letter I received a few days ago from him tells of many willing helpers. With our energetic Gisborne young people, Pastor Potter has opened a mission in the small township of Manutuke. I think there would be no more than about 300 people living there. It must have come as a pleasant surprise to the youthful crusaders to find approximately 150 people waiting for the doors to open for the first lecture.

### Hamilton

Brother Rex Robinson, supported by the church pastor and the whole local membership, is holding evangelistic services in Hamilton. From 100 to 200 people attend these lectures. Brother Robinson is confident that many souls will find their way to Christ. He tells of a Sunday school being conducted by one of our lay members. Eighty children or more attend these class meetings, and much good is being accomplished. All the work that we can put into helping our young people and children is missionary service of the highest order. The way to the hearts of the parents is through the children.

### Growing Churches

When we think of children and Sunday schools, Uncle Harry and his Happy Hour come to mind. The children come flocking in when the doors open for Happy Hour. In the evening, and in the same hall, Brother Stokes conducts evangelistic services for the parents. I feel that we shall see the worth of this kind of evangelism, and engage in more of it as the months go by.

It was my privilege to visit Tokoroa a few weeks ago. The company of believers had grown in numbers and talents to the place where it was clear that these members should be organized into a church. This we were glad to do. These members are supporting Brother Ray Kent as he continues to preach the gospel each Sunday evening. A corner block of ground has been purchased by this company and they are already talking of building their own house of worship.

There is considerable activity around the churches. Just recently we had the privilege of dedicating a lovely [illegible] church at Manurewa. I still don't know how it was possible for such a small company to build such an attractive house of worship.

It is only a few months ago that we organized a church company at Otahuhu. Already they have their new church site and plans are in the process of maturing whereby they hope in the not-far-distant future to worship in their building.

Then there are other churches that are overcrowded. The only way that Balmoral can solve their problem is to build a much larger sanctuary. The plans for this are now well on the way. Avondale will solve their immediate problems by building a schoolroom and extending the church. Ponsonby members are conscious, too, of their problem in accommodation for a rapidly growing membership. The same difficulty confronts our good people in Wellington. With the influx of new members, at least one of the churches in this city will have to extend its present boundaries.

Now I want to say a word of appreciation for our literature evangelists. The number of books they are selling this year astounds me. We have never seen anything like it in our lives before. The Lord is wonderfully blessing the colporteurs with sales, and we can leave the ultimate result with Him, for He is well able to care for it. Soon these books will be taken from the shelves and read. Conviction will take hold upon hearts, and sinners will be led to Christ.

All this tells of progress, and not all has been said. Pray that God will pour out His Spirit in more abundant measure for the finishing of the gospel proclamation.

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## *The Mayor Was There*

W. A. TOWNEND

The mayor and mayoress were among the worshippers in the capacity congregation at our North Shore church, Auckland, on Sunday night, June 16.

From where we sat on the rostrum we seemed to see as many non-Adventists present as there were Adventists, and that in Auckland's traditionally conservative North Shore.

This happy situation was the result of the Lord's blessing upon the activities of our laymen in this suburb.

Led by Brother N. R. Davies, his son David, and Leon Pitt, the members worked hard on a Favourite Bible Text Survey. They called on hundreds of householders, backing their campaign with sound planning and effective publicity of several kinds.

Sunday night's meeting was somewhat in the nature of a grand climax in this pleasing piece of goodwill building among

people of many faiths, and none. The service was a delightful one.

Making their full contribution to an impressive hour of worship were the new Adventist Samoan Brass Band, Brother Harry Tressler on the Wurlitzer organ, alert ushers, and Pastor D. A. Whittaker, who gave a short and concise expository sermon on Matthew 24.

Results of the survey were announced, and presentations made to four children and one adult whose reasons for their choice of a favourite Bible text particularly appealed to the sponsors. If we are able to judge audience reaction at all, we would say the reasons given had popular appeal. There was a lovely atmosphere of goodwill throughout the service.

Sir John Allum and the member of parliament had their favourite texts announced on the first piece of advertising matter to go out at the beginning of the survey.

We should mention that the mayor and mayoress were not specially invited. They came to the church as fellow worshippers with the rest of the congregation.

North Shore church made many new friends on Sunday night. They deserved to. They set out to win them. With you we are sure that this is doing God's will.

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## *Seafarer, Stowaway, Life-saver*

HENRY THOMPSON

(Written by request)

After ten years of seafaring I found myself unemployed in Sydney. I wished to go to Tasmania, but not having the fare I decided to stow away on a certain ship going there. When officers and crew were at their dinner I went aboard and got into the after peak, just over the screw. I had plenty of tobacco but no food. About 3 p.m. the ship cast off and we were on our way.

I had had a bad time, and my spirits were at a low ebb. I pondered on my lot, being then about twenty-five years of age. My friends had all deserted me, and I felt lonely. The journey took three or four days, and during that time God spoke to my heart. I remember He said to me, "I will forgive your sins and accept you." But Satan recounted my sins and asked me would I in all fairness ask God to forgive that formidable array. I thought I couldn't dare ask forgiveness.

On reaching Tasmania I found there was no more work than in Sydney, and nobody wanted to employ me anyhow. I stayed about three months and then returned to Sydney the same way as I had come. On the way, in that little apartment over the screw, God spoke again. Once again Satan snatched away the hope of forgiveness, and I arrived back in Sydney.

Soon afterwards I found my way to New Zealand, and in Wellington I saw on a board outside the Vegetarian Cafe the words: "Our Day in the Light of Prophecy." I went in and Pastor W. E. Battye was preaching about the second coming of Christ. I gave my heart to Jesus and was converted, and have followed Him ever since. That was twenty-five years ago.



*H. Thompson*

I spent approximately six years selling the book "Our Day in the Light of Prophecy" and six more on "Daniel and Revelation." Then I changed over to "Bible Readings" and spent five years selling that volume. Since then I have been selling "Desire of Ages."

Once I sold "Our Day" to the greenkeeper at a bowling club in Auckland. I suggested Bible studies, he accepted, and after a while he suggested I meet the local Salvation Army captain in debate. I declined, but a minister thought I should accept, so I agreed. When I arrived the room was full of people, and I wasn't too sure they were friendly.

The captain gave them an hour of half-truths and error in a very capable manner. Among other things, he said there was no law before Sinai. I was able to show them that Abraham kept God's commandments and also the manna was rained upon the camp of Israel every day except the Sabbath before they came to Sinai. Then I asked the captain to tell the people assembled whether there were two laws or only one. He asked to be excused, but I insisted, and he said there was only one. Then I read from a book by Evangeline Booth: "When we refer to the law we should always be careful to which law we refer, whether to the ceremonial law which was abolished at the cross or to the great moral law which can never be abrogated."

Feeling I had said enough, I left, little dreaming that nearly all those people would accept the Sabbath truth. That is years ago, and the children are still steadfast in the truth. The captain kept the Sabbath but never joined our church. Ten years later I met his son-in-law, who said that the captain would read only Adventist books.

God seems to have blessed my work, because wherever I have gone I have won souls. At every gathering of Seventh-day Adventists I can pick people all over the congregation who are there because I came their way with truth-filled literature. The last was a family of six. I can see God has led me all the way, even through the troublous early years.

## *"The Angel of the Lord Encampeth . . ."*

G. J. BLAND, Secretary

Several recent experiences have indicated that God's promised protection is over those who love Him.

A few weeks ago a tornado which devastated Westown, New Plymouth, was current news. Pastor L. D. Vince and family are resident in this area, and we wondered how they had fared. Pastor Vince says he was aware that the night outside had been rather wild, but on arising in the morning nothing appeared unusual except that his house was without electric power. Before long, Pastor L. Blair came to see how the Vince family were. He gave them their first news of the tornado. Investigations showed that glasshouses directly opposite the Vince home had been demolished, and the roofs of several houses in the area had been torn off and were wrapped around telegraph poles. Pastor Vince says the tornado, which passed within two hundred yards of his home, left a trail of damage strikingly similar to the bomb damage he had witnessed in war-torn England. "The angel of the Lord encampeth."

Opotiki hit the headlines recently with a story of flood devastation. How did Pastor and Mrs. Tolhurst fare—living less than two hundred yards from the Otira River which breached its banks to flood the town? We quote from Pastor Tolhurst's letter: "The Otira struck suddenly about noon and flooded practically every business place in the main street. Many floors had been covered by a foot of water, while others had three feet or more of muddy water over them. Later we found business men and their assistants sweeping mud and debris out of front doors, hosing shops, and sorting damaged goods. Many thousands of pounds' worth of damage was sustained.

"Our home was surrounded by rather shallow water up to the back and front doors. It was strange to watch the water coming out of the ground as our place filled up. It bubbled up through five or six inches of water and reminded us of Rotorua mud pools. Little fountains rose in places up to three inches above the surface of the flood waters. Someone explained that it is all river shingle under here, and the force of the rushing flooded river forced water through it under the surface, and it broke through like springs. We are thankful that water did not enter our home." "The angel of the Lord encampeth . . ."

Brother Reg Parr was travelling from Auckland back to his work at Rotorua at night with a conference cheque for the Rotorua mission and quite a considerable sum of his own in cash. En route he found a fellow motorist in difficulties in the darkness, and offered to tow his car. Several times the tow rope broke and Brother Parr found himself repairing it. On arrival at Rotorua—"Where is my wallet?" The only solution was that it had fallen from his pocket in the darkness; but at which of the several stopping

places? The situation seemed well-nigh hopeless. Several weeks later, when he was visiting, a "little voice inside" told him to go and look for his wallet, which he promptly did. Brother Parr says: "I presumed that as it hadn't been handed in it had either been lost for ever or was on the watertable at the side of the road. I must have walked about five miles along the side of the road without finding it and then decided to drive on to another place where we had stopped. As I drove I came to a workman who had been cleaning the drains and asked him if he had found a wallet. He said he had just picked it up that morning. You can imagine how happy I was." Why was Brother Parr impressed to travel back on that particular day? "The angel of the Lord encampeth . . ."

In these days of running to and fro our motor highways are by no means places of safety.

Brother L. A. Gilmore, busily engaged with the Wellington mission team, wrote on April 15: "On Friday I was waiting to make a right-hand turn in a city street when a big truck ploughed into my car from the back, badly damaging it in front and back, and sending me into the windshield, I think. The car was pushed some fifteen feet. I remember getting out with blood streaming over my face and somebody laid me down in the middle of the road. Six policemen emerged from all over the place. Ambulances screamed and more police arrived. I was whisked off to hospital where I had three stitches in my nose and forehead and have a broken nose, besides a very large bump on the back of my head and other bruises and bumps. . . . We realize God cared for us, and the outcome could have been much worse." "The angel of the Lord encampeth . . ."

We believe that our people uphold in prayer those devoted to the Lord's service as they go about His business. Thank Him now for answered prayer.

## *The Sights on Number 4 Killer*

COLIN A. M. FERGUSON

The evening of May 30 found the Masonic Hall, Hornsby (Greater Sydney Conference), comfortably filled with people interested in a meeting convened for the purpose of directing the attention of the public to the liquor menace.

The Australasian Temperance Society was well represented in the persons of Pastor F. G. Clifford, who acted as chairman, the executive secretary and editor of "Alert," Pastor R. E. Hare, and Brother E. H. J. Steed, a special correspondent for this journal. The society was ably supported by the rector of St. Paul's, Wahroonga, the Rev. Mr. Begbie, Major James of Hornsby, and Major Mack of Dee Why, both of the Salvation Army.

In his introductory remarks the chairman spoke of the pressing need to educate the public regarding the evils of liquor. "As Christians," he declared, "we have a duty to combat the tremendous influence of the liquor interests, which extends into many important phases of the nation's life."

Pastor Hare presented facts and figures on the ravages wrought by the world's number-four killer. He stunned the audience by stating that 5,500 Australians were expected to die violently this year, directly or indirectly the victims of alcohol.

He cited statistics on the ever-rising cost of alcohol to the nation in lost time, crime, and accidents, both industrial and on the roads, all of which places an unnecessary burden on the public purse; not to mention the immeasurable toll in heartache and misery.

The editor went on to suggest a remedy. "The public keeps the liquor traffic alive," he declared. "Cut off public support, and it would die."

"We, as Christians, are our brother's keeper," he concluded. "We should shoulder our responsibilities by helping to propagate the principles of temperate living."

Major James, with a breezy approach, took the floor and related a few of his experiences with alcoholics. He emphasized the urgent need for us to awaken to our duty and go into action against liquor. The major left us convinced that the Salvation Army is certainly one of the active organizations in the forefront of the battle against alcohol.

Brother Steed presented a report on a survey he conducted in city and suburban hotels. It revealed most clearly the present intents and purposes of the liquor interests, which are going after the flower of the nation—our young people. By coupling liquor with music, entertainment, and a comfortable and attractive environment, they are providing what thousands of youth regard as essential to life, namely, fun.

By directing ridicule at the weakness of the drunkard, with a suggestion that the social glass is the strong-minded, sensible way of drinking, they are pandering to the youthful ego all over the country, while drawing a blind on what happens to the social drinker—a grain of truth completely lost in the empty husks of misrepresentation.

The meeting unanimously adopted a motion proposed by Brother Steed to be placed before the local government authorities for action:

"That we, the citizens of Hornsby and district, view with grave concern and protest the liquor traffic's entertainment programme which influences the youth toward liquor drinking.

"And, further, that we protest at the tragic effects of liquor as seen on the roads, with an increase in accidents and deaths, and the high rate of crime brought about largely by drink.

"Therefore we urge the introduction of blood tests for drivers involved in all motor accidents."

Brother Steed then extended an invitation to all present to become financial members of the Australasian Temperance

**AUSTRALASIAN DIVISION**

## APPEAL FOR MISSIONS REPORT — June 27, 1957

| CONFERENCE | 1957 GOAL | Raised To Date | Raised 1956 | Per Capita | Minutemen Members | Minutemen Churches |
|---|---|---|---|---|---|---|
| **TRANS-COMMONWEALTH** | | | | | | |
| West Australia | 8,250 | 11,026 | 11,037 | — | 271 | — |
| South Australia | 6,875 | 6,000 | 6,004 | — | 140 | — |
| Victoria | 18,500 | 14,692 | 15,523 | — | 155 | — |
| Tasmania | 5,500 | 1,945 | 4,729 | — | — | — |
| South New South Wales | 7,000 | 7,030 | 6,411 | — | 120 | 1 |
| Union Total | £46,125 | £40,693 | £43,704 | — | 686 | 1 |
| **TRANS-TASMAN** | | | | | | |
| North New Zealand | 20,520 | 21,332 | 21,637 | — | — | — |
| Exchange | 5,130 | 5,333 | 5,409 | | | |
| South New Zealand | 11,220 | — | 11,220 | — | — | — |
| Exchange | 2,805 | — | 2,805 | | | |
| North Queensland | 4,050 | — | 4,177 | — | — | — |
| Queensland | 8,885 | 6,187 | 8,301 | — | — | — |
| North New South Wales | 10,510 | 11,000 | 10,863 | — | — | — |
| Greater Sydney | 11,800 | 12,200 | 10,999 | — | 524 | — |
| Norfolk Island | 80 | — | 80 | — | — | — |
| Union Total | £75,000 | £56,052 | £75,491 | — | 524 | — |
| **MISSION FIELDS** | | | | | | |
| C.P.U. Mission | 1,950 | — | 1,815 | — | | |
| C.S.U. Mission | 460 | — | 208 | — | | |
| B.S.U. Mission | 600 | — | 702 | — | | |
| Division Overflow | 865 | — | — | | | |
| Division Total | £125,000 | £96,745 | £121,920 | — | 1,210 | 1 |

Society and thereby join battle against the evils of alcohol.

Two very interesting films were shown, the first entitled "It's the Brain That Counts," explained the effect of alcohol on the body; the second, "Susan's Dragon," revealed its effect on the family.

Our thanks and appreciation are due also to Pastor H. W. Nolan, pastor of five northern suburbs churches, for a well-balanced programme. Weeks before he had planned, organized, visited, and enlisted the support of other churchmen to make the evening the success it was.

# From Far Horizons

## *Australians at Spicer College*

We are happy to quote from a letter written by Pastor Lin Burns on June 14. He says:

"We appreciated very much your thoughtfulness in sending us your news letter dated April 30. It is good to receive the 'Record' regularly, and the extra letter was just like having cream with the strawberries. This of course could not be understood by any except those who have spent a number of years away from home and the friends there.

"I guess that I have been rather silent and kind of buried in India, but we really enjoy our work, especially at Spicer College, where my wife has been piano teacher during the past year, and I have been dean of men. Besides my duties as preceptor I have two speech classes, a conducting class, and the choir. This year we are increasing the music field here, and my wife will be including musicianship with her load, and I am adding voice. For some time I have had a burden to start an orchestra, and I believe that we will launch out this year, though the number of instruments we have is rather limited. We shall start with four fiddles, a trumpet, and two other instruments, and I am sure we shall have a good time.

"School opens here on the 20th of this month, and so I am busy sorting the prospective students out and allocating rooms, etc. We have quite a job doing this at Spicer, as the students' customs and languages are so diverse. This year we have students coming from Egypt, South Africa, Rhodesia, Iraq, Burma, and Ceylon, besides the many and various language areas within India. I almost forgot to mention our American students. Two, or maybe four, are coming from P.U.C. They are Theology Majors and it seems they want to broaden their knowledge. They will surely do it here.

"We hope the American boys will fit in. Food will be somewhat of a problem. I guess they will overcome our hard beds—just iron slats with no give (very healthy!) —by getting air mattresses or something of the kind. It will certainly be fun having them here, and will add a little more variety and spice to college life.

"We run our programme pretty much like Avondale used to be run, except that we do not have any mixed games, etc. It wouldn't pay to encourage that in India, where in most places the parents make the match.

"We are hoping to affiliate Spicer shortly with one of our American colleges so the boys here will be able to obtain their B.A's. India is most degree conscious, you know, and one often smiles at things he sees. An educated man invariably has his card, and it is not uncommon to see after his name, 'Mr. So-and-so, B.A. plucked.' Which means that he failed his B.A. One big business man in Delhi has a long string of letters on his brass plate, and among them is prominently displayed 'Graduate V.O.P.' So I am sure it will give our boys a thrill to receive their B.A. degrees.

"Well, I will close this off now as the Wolfes have just arrived to stay the weekend, and of course when a few Aussies get together there is always much to talk about."

## *Evangelist Abroad*

Some of our people may not be aware of the existence in each of the two union conferences covering Australia and New Zealand of an Overseas Travel Fund to which all the local conferences contribute for the benefit of experienced, successful evangelists. Applicants considered worthy must be prepared to pay a proportion of their own expenses.

Evangelist R. H. Abbott of the Tasmanian Conference, is at present abroad under the above plan, and Sister Abbott tells us that he is a member of the Guided Tour of Europe and Bible Lands being conducted by Dr. Seigfried Horn, Professor of Archæology at our Theological Seminary in Washington. Owing to political difficulties, he, being an Australian, cannot enter Egypt with the group of forty, but will rejoin them in Beirut for the tour of Palestine.

## *The Iceland Poppies*

MRS. C. L. KELLY

*I saw the Iceland poppies, there in the crystal bowl.*
*Their sweet and radiant beauty made my spirit whole.*
*Their colours, like the firelight when lights are dim and low,*
*Or like a glorious sunset, in western sky aglow.*

*Deeply moved by their beauty, in crystal bowl so clear,*
*Happiness stirred within me—casting out all fear.*
*I touched my Iceland popies. Oh! can you understand?*
*In touching them so gratefully I touched and held—God's hand!*

Writing from New York at the conclusion of his United States itinerary, Pastor Abbott states:

"Monday and Tuesday nights this week I went to Madison Square Garden to hear Billy Graham. The hall seats 20,000, but Monday night being what it is, the attendance was only 16,500, but that is a lot of people. There are escalators running off on either side of the foyer taking people to the galleries above. To hear the choir of 1,000 singing 'A Mighty Fortress Is Our God' was most inspiring.

"Billy Graham is very forthright and positive in his preaching. He preaches a good Adventist sermon. Monday night he spoke on the first commandment, Tuesday on the third commandment. You can't convince Billy Graham that the Ten Commandments are abolished or changed in any particular.

"In each meeting Billy Graham announces the 10 a.m. Bible class in the 'New York Centre.' I decided to go along, and upon arriving was surprised and delighted to find that the New York Centre to which he refers several times in every meeting is our own new S.D.A. Centre. For many weeks the evangelist's committee held meetings at the centre each Saturday afternoon to train personal workers for the mission. Sometimes up to 1,000 were present at these pre-campaign meetings."

## *Toynbee Foresees Danger of Deified World Government*

Thus our Westernizing World has several good reasons for feeling anxiety. It is armed with atomic weapons. It has already experienced two devastating pre-atomic wars in one lifetime. And its political power . . . is polarized between two rival powers, and two only. For, while we can foresee that in an atomic age in which physical distance has been annihilated, the control of atomic weapons is bound to be unified in the hands of some single authority sooner or later, we cannot forsee whether we shall reach this inevitable goal of world-government without inflicting on ourselves a supreme catastrophe. We can, however, foresee that when world-government does come the need for it will have become so desperate that mankind will not only be ready to accept it even at the most exorbitantly high price in terms of loss of liberty, but will deify it and its human embodiments, as an excruciated Graeco-Roman world once deified Rome and Augustus. The virtual worship that has already been paid to Napoleon, Mussolini, Stalin, Hitler, and Mao indicates the degree of the idolization that would be the reward of an American or a Russian Cæsar who did succeed in giving the world a stable peace at any price; and in this baleful light it looks as if the œcumenical welfare state may be the next idol that will be erected in a still discarded Christianity's place.—Arnold Toynbee, "Historian's Approach to Religion," 1956, pages 218, 219.

# The Voice of Youth

## *Large Graduating Class at A.M.C.*

The 1957 graduation class at the Australasian Missionary College was formed on June 26. The officers chosen are: Mr. W. H. Meier, faculty sponsor; Arthur Patrick, president; Neil Hughes, vice-president; Verona White, secretary; Tom Ludowici, treasurer; John Slade, chaplain.

The class consists of ninety-four who hope to graduate, the representation from the various courses being: 10 B.A. in Theology, 1 Licentiate of Theology, 10 B.A. in Secondary Education, 18 Primary Teaching, 2 Bible Instructor, 31 Secretarial, 17 Accountancy, 2 Home Science, 1 Tailoring, 8 Building Construction. (The total of these is greater than the total of prospective graduates because some plan to complete more than one course.)

## *Soldiering and Surrender*

WALTER F. CRANDALL
Editor, *Youth's Instructor*

Soldiering and surrender are not usually thought of as compatible. In warfare many a soldier, loyal to his trust, has died rather than surrender.

Soldiering requires surrender, not to an enemy, but to the country under whose flag you fight.

What act of the Christian compares with the soldier's oath of fealty to his flag?

Baptism.

Did you know when you were baptized that you would face many temptations testing your loyalty? You should have. The soldier is told of those things that could trap him into violating his oath.

When surrender to your Sovereign is complete, you can give undivided service and witness. If surrender is not complete, you will face an increasing number of temptations to default, to compromise, to become a traitor.

We believe that the act of baptism expresses your willingness to "endure hardness, as a good soldier of Jesus Christ." You cannot choose the form in which that hardness may come. It may be ill-health. Endure it. Paul had a thorn in the flesh. We do not know what it was, but he used the word "buffet" to describe the force of it.

Do you find it hard to be true when another professed Christian engages in an activity your church condemns? You shouldn't. Your Example never compromised His baptismal vows. And remember —He is your only example. Does someone cheat on exams? He is not your example. Does someone play games contrary to church standards? He is not your example.

To whom do you surrender? The enemy? Or your Captain?

We hold this truth: Youth in the Seventh-day Adventist Church who have denied their faith in a matter of deportment or dress or diet have forgotten their baptismal vows, their act of allegiance to Jesus Christ.

Renew that pledge of loyalty today if you have slipped. When next you participate in the service of Communion in your church, let it restore the seal of your commitment to a way that leads heavenward.

—"Youth's Instructor."

## *Pathfinders Witness in Float Procession*

AVIS J. MURCHISON

Easter time found the city of Sale, Victoria, gaily taking part in Back-to-Sale celebrations, together with the opening of a new memorial hall and youth centre. When the word was passed around that there was to be a procession of decorated floats, the Sale Pathfinders felt there could be no better way of advertising their club and of witnessing for Christ.

Easter Monday dawned sunny and bright. As the Pathfinder float took its place and moved slowly along the procession route, we were gladdened with the reception, as singular interest was shown all along the way. The Pathfinder float was outstanding because it was different—it stood for adventure and high thinking.

From front to back an overhead banner was stretched with the words, "I will be a servant of God and a friend to man." On either side was a large globe with the words, "World Wide" emblazoned across its centre. We flew a long pennant from a ten-foot pole attached to the bumper of the car that pulled our float.

Our young people stood in the shape of the Pathfinder emblem, each holding a double-sided colour poster depicting vocational honour subjects such as Star Study, Life Saving, Bible Study, First Aid, Wood-working, etc. These were continuously reversed to display other honours and crafts in which Pathfinders are interested. On either front corner a girl with yellow flags signalled the word Pathfinder. On one back corner, wood-burning was demonstrated, while on the other was a model tent and a camp-fire, with a boy seated waiting for the billy to boil. The side panels were bordered with dark green leaves relieved with bright red geraniums.

This venture entailed much hard work, but it has already paid valuable dividends, one being an official invitation for the Pathfinders to march in the Empire Youth Sunday Parade. This was readily accepted and our youth drew favourable comment. The local paper has given us a good write-up on these occasions.

We have taken our young people singing for missions, and see unending possibilities in the Pathfinder Club. We would like to encourage all our churches to run one. Properly organized they can be a complete answer to our recreational problems. They are a decided spiritual uplift and a fruitful source of soul-winning.

## *W.A.M.C. Exceeds Appeal Goal*

G. W. MAYWALD

"Wonderful! Have you heard the news? We have succeeded again!" So spoke one of the students of the West Australian Missionary College as the Appeal for Missions neared its completion at the end of the week set aside by the college faculty.

Yes, it was indeed wonderful news. Careful plans had been made by the faculty and the conference Home Missionary sec-




*Pathfinders on their float in the Back-to-Sale celebrations.*

retary. The goal had been set at £710, but all were determined to exceed the previous year's record of £1,187.

Sunday found the college filled with excitement as the three country teams left for their respective territories. On each of the three following mornings approximately fifty students, together with faculty members, left for the metropolitan area.

It quickly became apparent that the work in the city for this year would be hard. In six weeks the financial position in Perth had greatly deteriorated; nevertheless we were all determined to work harder than ever. The zeal and enthusiasm of the students was tremendous, and at the end of the third day just £600 had been raised in the city. Now the question was, "What will the country teams bring in?"

The first group to arrive back was that led by Brother Jorgensen, the Assistant Home Missionary secretary. In three days they had collected almost £100. This brought the total to £700, only £10 short of the goal.

Our next report came from Brother Rowden. He and his companion brought back just over £80. The aim had been reached, but what about last year's total of £1,187? We required another £400 to equal this, and there was only one more band to report. It seemed almost impossible.

Brother Irvine, the leader of the third country team, had with him seven men students, all eager and enthusiastic. As well, Pastor D. A. Ferris and Brother R. Baird, with their cars, were asked to give a helping hand.

Excitement ran high on Friday night as the news came out that this party had brought back just over £450, raising the total to the all-time record of £1,230, with more to come. The final figure was £1,323.

The Friday evening meeting was indeed one of praise and thankfulness to God. It was a privilege to be present and listen to the stories of God's leading during the week. The hearts of all had been warmed by the Spirit of God, as they had the joy of taking to many discouraged souls the hope that is found in Christ Jesus. Many people had been enrolled in the Voice of Prophecy Bible Course. Surely God will bless the united efforts of both faculty and student body.

The days pass by and the excitement of the week dies away, but the memory of what was accomplished through God's grace will live long in the hearts of all.

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## *College Church Mission Opens*

ARTHUR N. PATRICK

On Sunday night, June 9, 270 people gathered for the first of six evangelistic meetings in Toronto, N.S.W. This mission has been organized by the Australasian Missionary College church, and is considered a special opportunity for observation and participation by the Ministerial students.

Pastor N. C. Burns is the mission speaker. On the opening night, after a recital by the Symphonic Choir, he spoke on "The End of Nuclear Weapons"—certain because universal peace in our day is foretold by Daniel the prophet. The second meeting will feature the film "I Beheld His Glory," and an address on Old Testament prophecies concerning Christ. Next the Avondale Advent Band will precede the subject "What Jesus Christ Predicted Concerning the End of the World." The "King's Ambassadors" male quartette is to be the musical treat of the fourth lecture "When the Seventh Trumpet Sounds"—explaining the march of the barbarians as foretold in Revelation. Then the Symphonic Choir will sing again, followed by the address on "Egypt and the Jew"—why they fight and survive, how they fulfil Bible prophecy. Finally the series will close with "The Antichrist of Prophecy."

The mission committee leaders, Brethren S. Faull and David Lawson (the latter a Ministerial graduate of this year), feel they are privileged to be the first to run such meetings in the Community Hall at Toronto. They hope the mission will provide scope for the senior Ministerial students to give Bible studies. Brother M. Kennedy prepared the black lighting, Brother Kevin Moore conducted the song service, and the offering amounted to £14.

# The WORLD VISION



## *The Irish Mission*

In the "British Advent Messenger" Pastor C. R. Bonney writes: "I have just received a survey of radio audiences from Social Surveys (Gallup Poll) Limited, which was taken over a period of three months. Some very enlightening figures are given, especially the ones concerning religious broadcasts from Radio Luxembourg. It reveals that of all the religious broadcasts the Voice of Prophecy comes second in popularity, with an audience of just on 500,000 every Friday. This is surely a mighty audience which could not be reached in any other way at one time.

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## *Negro Attainments and Service*

Taken from the Adventist Negro newspaper, *The North American Informant*

**Professor Receives Overseas Appointment**

Thomas J. Anderson, of Pennsylvania, has received an overseas appointment from the U.S. State Department after a short retirement from his office as principal of Adams Community School.

The widely known educator and civic leader will report to the headquarters of the International Co-operative Administration in Washington, D.C., and will then fly to Ahwaz, Iran.

The two-year appointment is in conjunction with the four-point programme originated by former President Truman and extended by President Eisenhower. Mr. Anderson will be known officially as Provincial Teacher Education Administration Advisor, and his specific duty will be to set up an overall educational programme on the elementary and secondary level. He will also instruct native assistants who will be prepared to take over the job at the expiration of two years.

It has been revealed that one out of every two hundred persons named for such a position is actually appointed.

Speaking at his church he told his audience that "Bloated vanity must be watched in rendering service to others. Your greatest assistance to me," he declared, "will be to keep me in your prayers, that I will carry out my duties in the spirit of Christian humility."

**Joyce Bryant Presented in Concert**

The (Adventist) Calvary's Call radio group presented Joyce Bryant (the former nightclub singer) in concert at the Baptist church.

Miss Bryant's artistry and conversion reacted favourably for Seventh-day Adventists in Atlanta, Georgia.

The Calvary's Call radio group is completing its third year of regular broadcasts, beamed primarily to the quarter million Negroes in metropolitan Atlanta.

According to "Pulse," a national radio rating service, "Calvary's Call" enjoyed the top rating for a daytime religious broadcast in Atlanta during the greater part of 1956.

**Doctor Wins Highest Possible Degrees**

Dr. John R. Ford was awarded the degree of Fellow of American College of Surgeons in San Francisco recently. The brilliant young doctor received, in January of 1954, a diploma of the American Board of Surgery. Dr. Ford is the first of his race to pass the examination of the American Board of Surgery on the West Coast. These are the two highest possible degrees in the field of surgery in America.

Dr. Ford is a staff member of eight city hospitals and chairman of the Tumour Board at Paradise Valley Sanitarium and Hospital. He is a Loma Linda graduate, and was formerly medical superintendent of Riverside Sanitarium. He and his wife are active in the church, where he is an elder.

**Living Standards Raised in Gold Coast**

Miss Ruth Faye Smith, approximately three years ago, answered a call for foreign mission service and became our first unmarried woman teacher overseas. Speaking of her work for the women on the Gold Coast of Africa, she says, among other things: "To give the girls experience in beautifying their homes, they had the opportunity of improving their dormitory and home economics room. Everyone worked together for several weeks, painting walls, scrubbing tables, and nailing milk boxes together to make into dressing tables. This was not all. Windows were washed, curtains and bedspreads were made, flowers were planted around the dormitory, and in short there was quite a transformation. Although the girls had to work hard, they were very pleased when they finished. To inspire them we had 'Open House' and invited the staff members, their wives, and the male students.

"After the dormitory open house one could see the homes about the campus beginning to show vast improvements. At last the women were catching the spirit. What a joy! What a thrill to know that your work has not been in vain. . . .

"To climax the work of the women, I returned to the college girls who were successful in completing their dresses for a fashion show at the end of the school term. It was the first time most of them had made dresses, and each girl did very well. There were a few distinguished guests to honour the occasion. In the group were the chief of a nearby village and the district education officer.

"Our women in the Gold Coast are awakening to their responsibility as the wives and mothers of an emerging nation. They are beginning to take their places in society and in the education of their children for usefulness in this world, and for a home in the better world."

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## *One Hundred and Forty-nine Years Young*

(Published in "The Oriental Watchman and Herald of Health," India, by courtesy, Tass.)

A collective farmer of Azerbaijan, Mahmud Aivazov is getting on in years. He was seven years old when the Battle of Waterloo was fought. He was already well on into middle age at the time of the Crimean War.

Aged 149, Aivazov has a vivid memory. In conversation he frequently talks about events that happened a century ago.

Despite his age he still works on the collective farm—he is indignant at any suggestion that he should retire. He started work as a shepherd at the age of fifteen, so that makes 134 years of work—not a bad record!

Not, of course, that he's still a shepherd. Today he specializes in fruit and vegetables.

He had a big family, and today in the little mountain village of Pirsale, where he has lived all his life, there are over one hundred of his descendants.

The oldest is a daughter, who celebrated her 121st birthday last year; the youngest is a great-great-granddaughter, Afruza, who doesn't go to school yet.



*Mahmud Aivazov, aged 149, alert and keen, and enjoying excellent health, still finds work on the farm his chief interest.*

Just recently he went to Moscow to visit the Agricultural Exhibition. It was the first long journey he had made in his life. In Moscow he was keen to see everything. He arrived at the exhibition sharp at 9 a.m. each day, and stayed there until five. When he returned home, he explained, he had to be able to give a full account of the Soviet capital to little Afruza.

The news of the exhibition's oldest visitor spread like lightning, and a crowd dogged his footsteps. His step was steady and firm, he ran up the stairways with ease. As he was entering one pavilion, someone pointed out an old man of eighty-six, heavily bearded, and said: "Look, there's someone like you!" Mahmud glanced at the old chap with his kind, laughing eyes and remarked: "He's still a child!" Then he rolled up his sleeves, approached the old man and made a cheerful suggestion to him: "Gyuleshek?" The old chap couldn't understand the Azerbaijan word, but it was plain from Mahmud's gestures that he was suggesting a wrestling bout. So, pretending to be afraid, the eighty-six-year-old "youngster" hurried away. A burst of laughter followed him.

Mahmud was continually beset by newspaper photographers and film cameramen. The cameras clicked away, the flashbulbs flared. He posed patiently, but once he asked: "Why do you keep shooting and miss every time?"

He was invited everywhere, to see pavilions and meet exhibitors. He was photographed with visitors from China, India, Germany, and Norway. He willingly accepted the invitations, but spent most of his time in the Young Naturalist's pavilion. He found it almost incredible that everything shown there had been grown by children. He spent a lot of time talking to the children, telling them all about himself.

"I shan't talk about the old days," he said. "It's very sad to remember them. I'll talk about our times. As soon as a collective farm was set up in our village, I joined. Our collective farm is called 'Komsomol' [Young Communist] and so I regard myself as a member of the Komsomol. I don't lag behind the youngsters. Last year I had 270 work days to my credit.

"Age has no terrors for me. They say live and learn. I've lived 149 years, and still I've come to learn some more."

One day Mahmud went to tour the Kremlin. It was suggested that he go by the underground railway system, the Metro. He looked distrustfully at his adviser and said: "I don't think we'll go down there!" He went on to the Lenin and Stalin Mausoleum, and from the Mausoleum to the Kremlin.

Moscow made a deep impression on Mahmud. As he was leaving for home he said: "Next year I'm coming again." And then he whispered: "Then we'll have a ride on that underground railway!"

Mahmud Aivazov, 149-year-old Azerbaijanian, is one of the oldest men in the Soviet Union. He lives in a village located at an altitude of 2,100 metres above sea-level. He has been working since his youth. For more than 100 years he was a shepherd.

Mahmud, together with his eldest sons, took part in setting up a collective farm. He is still active and takes interest in new developments. He is the head of a dynasty of 152 people. He is the father of twenty-three children. The members of his family include livestock breeders and teachers, fruit and grain growers, and oil workers. The old man feels fine, he often rides on horseback, goes to the fields and likes to take a stroll in the orchard.

Mahmud Aivazov has a good memory and likes to crack a joke. He follows current events with interest.

## *The Reverend Young Bin Im*

### BIBLE SOCIETY SECRETARY IN KOREA TO VISIT AUSTRALIA

By the invitation of the Comonwealth Council of the British and Foreign Bible Society, the Rev. Young Bin Im will visit Australia for six weeks in August-September.

His Australian dates are: Perth, August 16-23; Sydney, August 24-31 and September 26-30; Melbourne, September 1-6; Hobart-Launceston, September 8-11; Adelaide, September 13-18; Brisbane, September 19-26.

(Local details will be published in the cities mentioned.)

Writing about this visit, Mr. Im says:

"I have fear and childlike excitement. I have fear because I may spoil the whole programme by speaking in English that my tongue sometimes abhors to handle freely, but I have faith in God, who will help me through His Spirit. When I speak, I am not speaking, but the Spirit. This faith will encourage me. I have a childlike excitement because the thought that I can travel to Australia and meet my Christian brothers and sisters there gives me a great excitement."

#### Mr. Im and the Korean Bible

The story of how Young Bin Im and his wife saved the manuscript of the Hankul (Korean) Bible in 1950 is one of the epics of Bible Society history. The incident is set in the context of the Korean War, when North Korean troops invaded South Korea. Our Bible House was destroyed. Mr. Im was arrested and spent a brief time in a prison cell six feet square, together with eight other prisoners. He tells how, first of all, his heart was filled with hatred until he remembered that he was a Christian minister, and that his Master had forgiven His enemies. His own words are: "I struggled and struggled, and then at midnight I felt something strange moving in my heart, and suddenly a cross appeared on the opposite wall of the gaol. Then I could remember that Jesus was crucified on a cross. He did not hate His enemies. He prayed for them. Then how could I not love my enemies?"

He was released and he felt a conviction that God had spared his life to fulfil the special mission of preserving the manuscript during the enemy occupation and of protecting it from confiscation and destruction, and of ultimately getting it printed.

And so Mrs. Im packed the manuscript in a pickle jar, and she made a perilous journey of fifteen miles to a country village where the jar and its contents were buried in a potato field. As the tide of war ebbed and flowed this precious manuscript was safe, until in 1952, in a rented, two-storied house, the new Hankul Bible was printed in six months.

But, alas, catastrophe again overtook the Ims, and for the **second** time the Bible House premises were involved in fire, and for the **third** time they lost their home and their goods. And yet he said:

"When I stood in front of the ashes once again I couldn't see anything but black darkness. But I remembered once more that God who spared my life during this tremendous stress was still with me. He was still faithful to me. And then I have learnt another lesson that was Christian fellowship. As soon as the destruction of the Bible Society was known to the British and Foreign Bible Society they produced plenty of Korean Scriptures. When I received the news I knew I was not alone in Korea. I was backed by the Christians overseas.

"So these sufferings and difficulties were very bad when they happened, but I have learned two lessons from them. First, faith in God is everything, although I may lose everything in earth, yet I can hold strong faith in God, and God will provide me with everything. And then there is Christian fellowship. Christians are members of one big family of God. When one member is in suffering state, other members would pray for them, supporting them, backing them.

"So I have learned these two lessons, and these two lessons gave me strength, hope, and vision."

—"The Sower."

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# "ALL YE ARE BRETHREN"

### ONLY HERMITS ARE INDEPENDENT

R. S. WATTS
President, South African Division

Someone has said that the only persons in the world who are absolutely independent are savages and hermits. If that is true then the rest of us are set in relationship to our fellow men. In innumerable ways we are constantly dependent upon one another. The higher we rise in the scale of civilization and a Christian service the more close this relationship becomes. Paul put it very plainly when he stated: "No man liveth to himself."

We are daily obliged to make use of the work and skill of others. Think of the labour that went into the clothes you are wearing. Think of the many hands that helped prepare the breakfast you ate this morning—the bicycle or car you use, the house you live in. It is impossible for us to dissociate ourselves wholly from relations with others.

It is recognized, however, that there are certain inalienable rights which belong to the individual. These rights he is to exercise and enjoy as a member of society. The individual is governed in the exercise of these rights and privileges by the social order under which he lives. Some of these rights and privileges are limited in so far as they touch the general interests and welfare of society. This is a fundamental principle of citizenship in any land.

Do such fundamental principles hold good in a religious organization? The answer is "Yes." When an individual is baptized and becomes a member of the church he is brought into direct relationship with the church. As such there are certain rights and privileges he must surrender or lay down as a member. "In all matters that pertain to the general good of the body such as the establishment of standards of conduct, of articles of faith, doctrines, or teachings, methods and plans of work in and for the church, rules governing the conduct of the affairs of the church, etc., the individual recognized the authority of the church."—"Principles of Church Organization and Administration," by Oliver Montgomery, page 128.

In these matters the individual member says, "I will accept the voice of the church." He recognizes, however, that he has the right of discussion and vote as a member of the church.

This covenant relationship between the individual member and the church is not always expressed in writing, nor does it appear in printed form, but it is inherent in church policy, and as such is a basic principle of church covenant relationship.

Let us now discuss this matter of relationships in two different aspects. First, the worker and his relationship to his associates.

Some missionaries and workers are at their best in leading and at their worst in following. They are good in initiating ideas and plans, but poor in the kind of "team work" necessary to carry out these plans. They resent being restrained. Yet on the mission station, in the institution, and in the field, effective "team work" is indispensable for a successful administration of work. There must be co-ordination. If this co-ordination is not harmonious there will be unhappiness and dissatisfaction between missionaries, and an evil influence upon the natives. Friction soon generates heat, and can be a very serious matter.

In the mission field workers are often thrown together who are diverse in disposition and incompatible in ideas and ideals. The temperament of one may be naturally passive, and that of his neighbour may be naturally impetuous and demonstrative. Such varied dispositions frequently cause trouble. The temptation is always present for tempers to flare up.

"You should control your temper as I do," said a phlegmatic minister to a missionary who had spoken vehemently in a heated discussion. "Control my temper!" was the reply. "I control more temper in a day than you do in a month."

Temperamental differences can be neutralized even in close associations if we exercise patience and forbearance, and are slow in taking offence.

Let me admonish you young workers to start right in your relations with your associates. Always think the best of everyone—the family next door, the head of the institution, the fellow teacher, or the director of the mission. Be willing to

give up your piano practice period if it conflicts with the after-dinner rest period. If your dog or cat becomes a nuisance to neighbours and natives, get rid of him. Better to lose a pet than all your friends on the mission. Look at questions from the viewpoint of the larger interests of the work. When there are two or more families on a mission station, start from the beginning to avoid intimacy with any family to the exclusion of others—European or native. Be friendly to all, intimate with none. Do not let your mind dwell upon your trials and perplexities. By doing so you only magnify them. A wise man has said that "nine-tenths of the troubles in our lives never happen." So don't get upset by every passing wind of disturbance. This is a sign of weakness.

"It's easy enough to be pleasant
When life flows by like a song;
But the man worth while is the man
with a smile
When everything goes dead wrong."

Let us now consider the worker and his relationship with church polity.

Sometimes we meet an energetic fresh-out-of-school young worker who, upon arriving at his new post, determines to change everything around the mission from the kitchen sink to classroom procedure. He wants to change methods successfully used for many years by his predecessors who established the mission. Sometimes things may need some modification, but the new worker will do well to familiarize himself thoroughly with the mission activities before attempting to institute radical changes either in methods or personnel.

Next he must learn to recognize the authority of the controlling committees. He must realize that his activities will largely be governed by a controlling committee. As an individual some of his rights and privileges must be harmonized with the controlling body. No matter how isolated his work or position may be he should remember that he is not an independent individual but an integral part of the mission and division organization to which he belongs. To all workers, old and young alike, my advice is to read and study the Working Policy of the division, and learn first hand the regulations which govern your work. And remember, it is fair to assume that the combined judgment of several committees is more apt to be right and just than that of an individual.

In this regard it is wise to listen to the counsel of the messenger of the Lord: "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."—"Testimonies," Vol. III, page 492.

May we as missionaries and workers be willing to surrender our individual rights and privileges when they are contrary to the governing principles of the church and mission. May we be willing to adjust our temperaments to fit us for the companionship of both men and angels.

—"Southern African Division Outlook."

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## *Cheese, and Poorly Prepared Food*

L. E. C. JOERS, M.D.

A number of years ago it was my privilege to spend an afternoon with Pastor W. C. White, the son of Mrs. E. G. White. For years he had been her companion and secretary. I took advantage to ask him things concerning the Spirit of prophecy, and mentioned the statement, "Cheese is still more objectionable; it is wholly unfit for food." ("Ministry of Healing," page 302.) I mentioned that cheese was a good source of protein and asked if the instruction referred to cottage cheese and American cheese.

In his friendly way he assured me that his mother's testimony did not apply to fresh cottage cheese, and went on to explain concerning other cheeses. He said that some had insisted that the prophecy applied only to strong, processed cheeses. "But," he continued, "when mother received that instruction it also applied to American cheese."

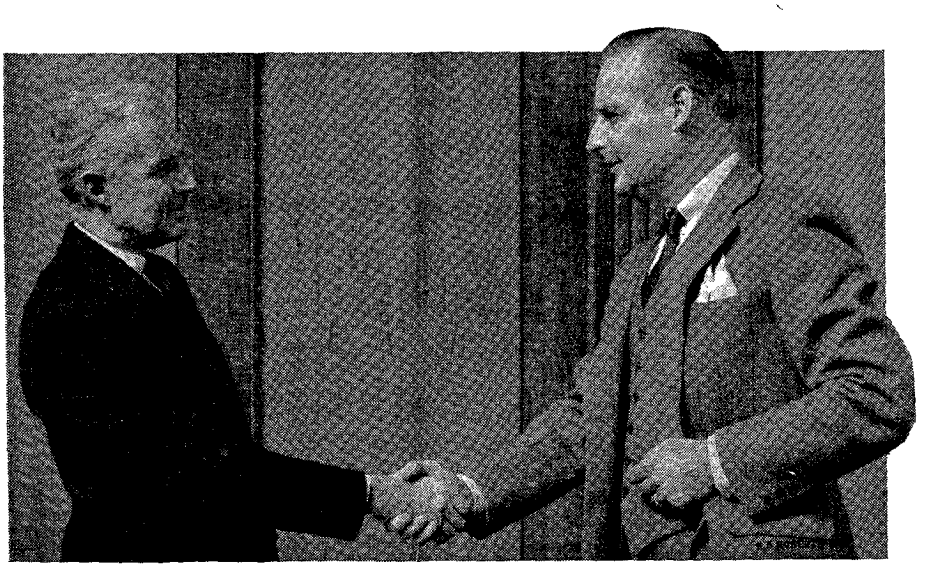
Then he explained that in those days there was little pasteurization or refrigeration. Many times the milk was not obtained under sanitary conditions, and most times it was spoiled before arriving at the cheese factory. There it continued to spoil while being processed, and became ripe and very sharp by the time it reached the market. Without refrigeration, it continued to spoil while waiting to be sold, and had developed products irritating and harmful to those who ate it.

He went on to explain that God did not always give the reasons for instructions that He gave, but in many instances science would discover "the whys and wherefores," and then God's people would be glad for faith that had helped them to accept the light as Jesus gave it. He mentioned the College of Medical Evangelists and said that God would use its doctors to help His people understand the important principles of healthful living. He returned to the discussion concerning cheese, and reminded me of the laws on sanitation which now cause wholesome milk to be brought to the cheese factories. He credited to the guidance of the Almighty the discoveries of pasteurization and modern refrigeration, which keep the milk and cheese from spoiling. He concluded by saying that sweet American cheese which has not been allowed to become sharp is a wholesome article of diet to be used in moderate amounts. He continued by saying that inventions and changes in circumstances in some instances altered the application of prophetic instruction, and again he said that our medical school would help to guide us in the things that pertain to healthful living. He concluded that the prohibition concerning cheese applied to those products which, due to putrefactive processes, had become strong and sharp, but in our modern day does not apply to sweet, fresh cheese.

Now a word concerning the preparation of foods. Here is an important paragraph from "Counsels on Diet and Foods," page 251: "It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour dispositions. Let us remember that there is practical religion in a loaf of good bread."

Many times those who claim to be good cooks will say, "I just know nothing about preparing those health foods."

Health foods take no more effort to prepare than any other foods, and if as much effort is applied the results will be surprisingly gratifying. To open a can of anything and toss its contents into a hot, greasy frying pan is a lazy but certain way to ruin good food and disgust those who eat it. A little fixing, a little seasoning, and a little effort can result in really enjoyable adventures in healthful eating.—"The Record," Keene, Texas.



# THE USE OF DRUGS

*(Continued)*

### New Weapons Against Disease

In comparatively recent years, very largely since the messenger of the Lord laid aside her pen, there have been brought into the battle against disease many weapons of great value. The X-ray has opened up the secrets of many of the organs and functions of the body. The presence of disease in the lungs—tuberculosis, pneumonia, and cancer—is made clear by the X-ray. Disturbances of the digestive system are analysed and accurately diagnosed. Obscure conditions of the kidneys are often clarified by skilful use of the X-ray. The laboratory has revealed the secrets of cells of the body. So, also, has it unlocked the secrets of the chemistry of the blood, and the marvellous structure of the elements of the blood. A study of metabolism reveals significant knowledge of many disease conditions. The action of the heart and blood-vessels has been studied and miraculous results achieved in the treatment of diseases of circulation.

In physical therapy, electrotherapy, corrective therapeutics, and related areas, great advance has been made. Surgery has been developed to the extent that veritable miracles are being accomplished. Even the heart and the brain are being skilfully operated upon and restored to normal function. Countless instrumentalities from the laboratory, the operating room, and from the pharmacy have been made available for the diagnosis and the treatment of disease. Have we any reason to suppose that, were the messenger of the Lord with us today to counsel us on matters of health, these valued instrumentalities of the X-ray, the laboratory, the surgery, and the nutrition laboratory would be other than highly approved as desirable agencies for the restoration and maintenance of health?

Indeed we observe her moving forward in recognition of the advance in medical science, endorsing and employing new and rational medical procedures not out of harmony with the light given, and now universally adopted. In 1901 we find her writing to a physician working overseas who was dying of pernicious anæmia and suggesting, in addition to adjustments in his diet, a blood transfusion:

"There is one thing that has saved life —an infusion of blood from one person to another," and then she comments, "but this would be difficult and perhaps impossible for you to do. I merely suggest it."—"Medical Ministry," pages 286, 287.

And ten years later, in 1911, on the advice of our physicians in Loma Linda, she underwent a series of twenty-three X-ray treatments to check what appeared to be a developing skin cancer of the forehead. Of this experience she later wrote, "For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took twenty-three treatments and these succeeded in entirely removing the mark. For this I am very grateful."—E. G. White Letter 30, June 6, 1911.

Is it not reasonable to suppose that many of the specific newly developed procedures and medications of abundantly proven worth in the saving of life, "which assist nature and do not leave a baleful influence behind," would also meet with approval? Tacit approval of the general plan of modern medical practice is certainly evident in the very firm counsel given this denomination that a medical school be established—not just any sort of school, but one which would meet the standards of modern medicine, one which would prepare young men and women to practise scientific medicine according to the highest standards and under the approval of the medical authorities. (See "Medical Ministry," Section 1 and "Our Health Message," page 386.) This would certainly include the conservative practices and use of the accepted, effective, and rational procedures and medications.

By way of further examination of this question, let us notice facts bearing upon any other viewpoint.

### The Situation We Face

Let us examine for a moment a partial list of some of the medications regarded as rational and essential in the practice of medicine today.

**Insulin** in treatment of diabetes; a natural aid to natural body function.

**Liver extract** for pernicious anæmia; a natural non-poisonous aid to natural body processes.

**Digitalis** for certain forms of heart disease; a poisonous herb stimulant wisely administered as an emergency means of sustaining life.

**Aluminium** compounds in treatment of ulcers; non-poisonous materials having soothing and healing effect on active ulcers.

**Estrogens** for menopausal conditions; a natural supplement to aid normal function.

**Sulphonamides** for certain critical infections, pneumonia, also certain serious epidemic diseases such as bubonic plague, cholera; a mildly poisonous drug with life-saving qualities in certain emergencies.

**Quinine and synthetic antimalarial** in malaria; a mildly poisonous medication, our only defence in certain dangerous diseases.

**Rauwolfia** products in hypertension and certain mental diseases; a natural herb medication of proven value when "wisely administered."

**Bromides** or **barbiturates** in epilepsy; poisonous drugs, thus far our only effective control of epilepsy "wisely administered."

**Vaccines** and **antigenic inoculation** against a wide range of epidemic diseases; which operating in a natural manner build up body defences against dangerous diseases.

**Morphine** for surgery and the terminal illnesses accompanied by suffering; a poisonous drug "wisely administered" to relieve pain not responsive to any other methods.

The reasoning person in attempting to evaluate right and wrong in the matter of employment of medications is inevitably faced with a perplexing situation. There are certain disease conditions in which from the human standpoint we either accept the help of these medications and save our lives and return to health, or face inevitable death. The serious diabetic either receives the help of the insulin or becomes ill and ultimately dies.

We cannot be sure but that at some time in the future there may be discovered a diet or a programme which would relieve the diabetic of the need for insulin, but at present the severe diabetic needs insulin. The pernicious anæmia patient must have that which his body cannot provide, and this is available to him in certain extractives by which he is able to live a comfortable, normal life.

Digitalis, admittedly a deadly poison, is yet the only agency available to us for the control of certain otherwise fatal heart disorders; until medical science discovers a non-poisonous medication which can take its place, its use to sustain life appears to the rational physician to be in harmony with the counsels that all should employ methods which assist nature. Quinine and certain other related drugs are the only sure agencies we yet have to meet the deadly malaria. Shall we withhold this remedy and allow the malignant tertian malaria to take the life?

There are those who suggest that perhaps in defence of a principle, in standing by right, it would be better to rely entirely upon the so-called "natural remedies" and ask God to do the rest. It appears to be a well-established and demonstrated principle that the Lord does not choose to do for us that which we can do for ourselves. Some of the most saintly men of all time have gone down into untimely graves for lack of a specific medication against cholera, malaria, or acute infections, usually not by choice, but for lack of availability of the medicine. To advocate that we should deliberately, by choice, refuse recognized specific medications which would have the effect of saving from death and restoring to health would indeed be to place one's religious faith in this matter in the category of the cults and faddists. The reasoning would be on the same level as that of the Christian Scientist who refuses to accept the reality of disease and thereby reasonably refuses rational medication. Such a concept has no place in the Adventist code of health.

### Shall We Follow Sentiment or Mature Reason?

Let us notice briefly the question of vaccines and antitoxins, simple preparations of dead germs or greatly weakened strains of live germs. To some, it seems objectionable to think of injecting these products into our bodies, perhaps to flow through our blood streams, and what dramatic

portrayals of this procedure are heard from those with little understanding of the life and death questions involved. But there are certain facts which must be faced. Shall I as a parent give my child diphtheria inoculations, or shall I take upon my broad but ignorant shoulders the responsibility for the possibility of his tragic death months later? Shall we teach the national people of various foreign countries not to be vaccinated, not to be inoculated against bubonic plague, laying them open to this very real danger? The vaccination at worst is uncomfortable, the inoculation against plague scarcely that, and neither has any serious or permanent ill effects. The diseases which they ward off are often fatal. Some will say, why not try "natural remedies"? If by this, hydrotherapy is meant, there is no hydrotherapy or other physical therapy which can stop the plague in its swift, deathly stroke which may be over in a few hours.

The inoculations against hydrophobia are not pleasant and may even be dangerous, but what shall we say of the revolting, agonizing death from the disease which these inoculations prevent?

And what shall we say of the missionaries who in preparation for their service in the unsanitary environment of India, Africa, or China are required to be injected, inoculated, and vaccinated with many kinds of vaccines and suspensions of dead or attenuated germs? Certain countries or areas, formerly for good reason labelled "the white man's grave," have, because of these protective inoculations, been rendered relatively safe not only for the occidental but also for the local people. Would we withhold from these dedicated Christian missionaries this protection which enables them to go into dangerous, disease-ridden areas, accomplish their mission, and return again? As such protection is required by law, these missionaries obviously could not even proceed to these foreign shores without such protection, were they so ill-advised as not to accept it.

And what shall we say of the generally accepted use of morphine in the relief of pain in emergency situations? But, says one, it may lead to addiction, or, the use of morphine destroys or damages the nerve structures and function of the body. Used under the usual, well-controlled conditions of the hospital and medical supervision, it does neither. Until a better product is available, the careful physician will use morphine, with anæsthetic agents, to diminish the pain and agony which would be inevitable in surgery. Morphine diminishes the suffering of the patient who has been operated upon and thereby hastens healing and normal recovery.

Victims of cancer and other terminal diseases may pass through suffering which can be understood only in part even by those who daily minister to these tragic sufferers. Some have suggested that there are "natural" treatments and mental attitudes which readily control such pain. Unfortunately, these procedures are not effective in the pain-racked bodies of the dying cancer victims. What possible purpose is served by withholding from those who will pass to their rest in a few days or weeks the drug which would afford a little relief and peace?

*(To be continued)*

# SABBATH SCHOOL LESSON HELP

H. W. LOWE
Associate Secretary, General Conference Sabbath School Department

**For Sabbath, August 24, 1957**

(Please preserve for reference)



## THE THIRD PERSECUTION
## THE MARTYRDOM OF STEPHEN

The dispersions of Jews from Babylonian times onward led to the erection of synagogues as centres of Jewish culture in many lands. In time the dispersed Jews learned foreign languages and absorbed alien cultures. Many returned home periodically or permanently, hence they erected synagogues such as that of the Libertines ("freedmen," R.S.V.) in the beginning of this week's lesson (Acts 6: 9-8: 2). See the S.D.A. Bible Commentary on verse 9 for a discussion of various Jewish synagogues.

Stephen "was very active for the cause of Christ, and boldly proclaimed his faith." ("Acts of the Apostles," page 97.) Public discussion with the religious leaders resulted in their discomfiture. "They were not able to resist the wisdom and the spirit by which he spake." Acts 6: 10.

"Saul of Tarsus was present, and took a leading part against Stephen." ("Acts of the Apostles," page 98.) "We can imagine Saul, then, the foremost in the Cilician Synagogue (Tarsus was in Cilicia), 'disputing' against the new doctrines of the Hellenistic deacon in all the energy of vigorous manhood and with all the vehement logic of the rabbis." — Conybeare and Howson, "Life and Epistles of St. Paul," pages 56, 57.

Neither Stephen nor Paul was a timid protagonist. Stephen went boldly into enemy territory to preach the truth with a fearless militancy. The burden of the New Testament church was to proclaim good tidings to unbelievers, knowing that "God will take care of the results." ("Patriarchs and Prophets," page 622.) Why do some people professing great light today hover around Christian churches instead of preaching to the world?

Acts 6: 11, 12 indicates that Sadducees, Pharisees, elders, and scribes now formed a coalition of common hatred against Stephen, as they had against Jesus. They "secretly instigated men" (R.S.V.) to accuse Stephen of blasphemy—punishable by stoning under the Levitical law (Lev. 24: 16)—against both Moses and God.

Although neither charge was strictly true, it is plain that in presenting the impact of the new faith upon the Mosaic system in which they trusted, he could not avoid statements that they could easily distort. It is clear that Stephen must have quoted Christ (verse 14) on the transitoriness of the temple and all things Levitical (cf. Matt. 9: 17; 24: 2; John 2: 19) and on a new place for a new kind of worship (John 4: 21), which statements would again be highly inflammable in the hands of implacable foes. They used the technique of "a lie that is partly truth."

What we call Stephen's defence, or apology (Acts 7: 1-53), is really a setting forth of historical and Biblical proof that Christ was the focal point of all the prophecies, and that Christianity was now God's appointed way of worship. (See "Acts of the Apostles," pages 99, 100.

### "The Shekinah of the Christian Soul"

What mingled feelings must have gripped these Hebrews as they listened to Stephen and observed "his face as it had been the face of an angel." Moses had a shining face when he talked with God (Ex. 24: 29-35; cf. 2 Cor. 3: 7, 13). Whence came this man's glorious visage?

"Instead of being occupied with the faded glories of the second temple, they might have recognized in the spectacle before them the Shekinah of the Christian soul, which is the living sanctuary of God."—"Life and Epistles of St. Paul," page 58.

"What is the secret of an angelic face?" asked W. H. Griffith Thomas ("Outline Studies in Acts," page 138); and he gave three answers, which we adapt and enlarge here: 1. **Privileged Position** (a) Angels see God, and so did Stephen (cf. Matt. 18: 10; Acts 7: 55); (b) A shining in the heart makes a shining face (2 Cor. 4: 6); (c) Beholding Christ when the heart is right begets likeness (2 Cor. 3: 18; Heb. 12: 2). 2. **Personal Purity** (a) The face often indicates the habits and nature (Luke 9: 29); (b) Purity of heart hallows the personality (Matt. 5: 8). 3. **Perfect Obedience** (a) Disobedience darkens the life (2 Peter 2: 4; Jude 6); (b) Obedience begets Christ's friendship (John 15: 14). For further reading on this paragraph see "Christ's Object Lessons," page 102, on a changed countenance; "The Desire of Ages," page 312, on the countenance transformed by grace.

Stephen's speech is an unfinished sermon in which one feels that he was proceeding to the climax of the resurrection of Christ; but he was interrupted furiously "when he connected Christ with the prophecies, and spoke as he did of the

temple" ("Acts of the Apostles," page 100) and of Israel's bloodguiltiness in the death of the prophets and of "the Just One." (Acts 7: 52.) When the high priest rent his robe, "to Stephen, this act was a signal that his voice would soon be silenced for ever." For a detailed analysis of Stephen's sermon see the S.D.A. Bible Commentary.

"He . . . saw . . . Jesus standing on the right hand of God" (verse 55) is the first recorded vision of the glorified Christ. The casting out and the stoning in verse 58 show their illegality when compared with the Jews' response to Pilate in John 18: 31: "It is not lawful for us to put any man to death." The great deacon-evangelist died like his Lord, praying for his murderers (Acts 7: 60), and with his death the Jews seem to have rejected the kingdom for ever, and henceforth Gentile evangelism occupied a major place.

Stephen's speech and death "resulted in the conviction of Saul" ("Acts of the Apostles," page 101), contributed to his conversion, and influenced his service for Christ. Later in Pisidian Antioch Paul used the same historical approach (Acts 13: 16-26). At Athens Paul used the same scripture applications (cf. 7: 48; 17: 24). Other similarities are seen in Acts 7: 52 and 1 Thess. 2: 15; Acts 7: 53; and Gal. 3: 19. There are also striking similarities between Stephen's style and that in the Epistle to the Hebrews.

Acts 7:56 contains the last New Testament use of the title "the Son of man" (Rev. 1: 13 is literally "a son of man" as in Dan. 7: 13, though referring to Christ), and " 'the only instance in the New Testament of the apocalyptic title "Son of Man" being found on any lips but those of Jesus.' " (F. F. Bruce, "The Book of Acts," pages 165, 166.) Whereas the Jews tied their Messiah to one people and one place, Stephen now saw Him clearly " 'on the throne of the universe.' "—Ibid.

—"Review and Herald."

## WEDDINGS

HOLMESBY-GUYMER. At a quiet little wedding held in the Kensington church, Adelaide, on June 2, 1957, Brother Alfred Clifton Holmesby was united with Sister Thelma Doreen Guymer in holy wedlock. We trust that God's richest blessing will be on this union, and are assured that their new home will be another light to radiate the truth to those around them. S. C. Butler.

McCULLOCK - BUMFORD. Graham Dudley McCullock of King Island and Karen Miriam Bumford of Franklin, Tasmania, chose the Hobart church for their marriage service on June 8, 1957. As they return to King Island to establish their home we trust that God will abundantly bless them and cause their lives to shine forth in a bright witness in this isolated spot.

Claude D. Judd.

VICKERY-HACKETT. Kenneth Edgar Vickery of Tumut and Alice Isobel Hackett of Wagga were married in the Wagga (N.S.W.) church on June 29, 1957. Loved ones and friends surrounded the happy couple with prayer and good cheer to make the day one of happy memories. As the newly-weds leave New South Wales to live in Melbourne we wish them God's blessing in the founding of their home.

D. A. Brennan.

BELLETTE - MUNDY. The Moonah church, Tasmania, was tastefully decorated on June 3, 1957, when Allan Roy Bellette and Naomi Noreen Mundy met to exchange marriage vows. The bridegroom comes from a well-known Adventist family in Radnor, near Port Arthur, and the bride, from a nearby district, recently accepted the Adventist faith. Relatives and friends gathered to witness the ceremony and join us in wishing them God's richest blessing.

Claude D. Judd.

CHALMERS - KELLY. The Maitland church, N.S.W., was beautifully decorated on June 22, 1957. The occasion was the marriage of Thomas Chalmers of Kurri Kurri and Mavis Linda Kelly of East Maitland. Mavis comes from a very well-known family in Seventh - day Adventist circles. Many relatives and church members from far and near witnessed the taking of the sacred vows, and all joined in wishing this happy young couple God's richest blessing as they make their home in East Maitland.

G. J. Parker.

SPEERS - SARGENT. Two highly respected young people of the Parramatta district, N.S.W., met in the Parramatta church in the evening of June 27, 1957, to pledge their troth each to the other. They were Allen Speers and Noeline Sargent. A large company of relatives and friends gathered in the church and later in the church hall to witness their marriage and to wish them all the best for their future happiness. We pray that God will guide and bless them through the years to come and that their marriage will be a source of abiding joy.

L. C. Naden.

REID-HYLAND. The North versus South rivalry was at least temporarily forgotten on June 11, 1957, when the marriage of Afton Andrew Reid of Launceston and Helen Alice Hyland of Moonah brought relatives and friends from far and near together in the Moonah church, Hobart. Helen will be missed as the leader of the primary division of the Moonah Sabbath school, but Launceston is glad of the extra member to help compensate for the recent loss sustained when the bridegroom's parents, Mr. and Mrs. H. Reid, decided to move to Sydney. May the Lord bless this new home.

Claude D. Judd.

FERRIS-ALLUM. On June 6, 1957, great excitement was felt both among the natives and the white staff of the Mona Mona Mission, North Queensland, as preparation was made for the marriage of their much-loved nurse, Sister Myrtle Allum, to Pastor W. G. Ferris. All worked untiringly to decorate the Assembly Hall and to prepare for the reception which followed, and many were the expressions of goodwill as this much esteemed couple joined hands in their service for the Master. We pray God's richest blessing upon them as they unitedly labour for the people of Mona Mona.

W. J. Richards.




BURTON. Brother Arthur Burton, aged seventy-one, was called to rest on June 5, 1957. He was cared for by a devoted wife in their new unit Home for the Aged, Nunawading, Victoria. The Adventist message was brought to their home by Brother Were, who joined in the chapel service and at Springvale. The assurance of a better home, where there will be no more suffering, is given by God in heaven.

G. V. Palmateer.

HULBERT. A patient sufferer, truly one of God's saints, was Edward Hulbert whom we laid to rest on June 13, 1957. Brother Hulbert and his wife recently accepted the Adventist message through the faithful work of Brother David Roberts of North Sydney church. Our beloved elder of the same church, Brother A. Carrick, ably assisted the writer in the services at the church and the Northern Suburbs crematorium. It can truly be said that our brother died rejoicing in the blessed hope. Wilbur A. Stewart.

BEGG. On June 5, 1957, following a railway accident at Port Kembla, N.S.W., Brother Vyvyan Martin Begg passed to his rest at the age of twenty-eight years. Before their recent departure for Wollongong, Pastor F. Basham had commenced Bible studies with this newly married couple. We are confident that we will meet this earnest young man in that better land. Brother A. Carrick of North Sydney church assisted the writer in the funeral services, pointing the relatives and friends to the resurrection morn. Wilbur A. Stewart.

ELMORE. On June 13, 1957, Mrs. Alice May Elmore, at the age of eighty-three years, was called to her rest. Sister Elmore was baptized in 1921 by Pastor A. W. Cormack. She lived a noble Christian life and by patience and endurance bore witness to her hope in the return of Jesus. She now sleeps in the Waikumete cemetery, Auckland, N.Z., soon to hear His voice awaking her to that life for which she planned during her stay on this earth. To her five daughters and other relatives we extend our sympathy and commend them to the same blessed hope that sustained their loved one to the end.

A. G. Judge.

ILETT. Eva Ilett was born in 1892 and died June 29, 1957. Her life was lived in the Yerong Creek and Wagga districts of New South Wales, where she became well known as a Sunday school teacher and welfare worker. Besides her private ministry, she helped the welfare efforts of the United Protestant Association, the Presbyterian Ladies' Guild, and the Salvation Army Home League. When she accepted present truth in 1953, she associated with the Wagga Dorcas Society and was soon the loved and respected leader of a very active group. Her passing is regretted by a wide circle of loved ones and friends. Her husband died some sixteen years ago. The daughter, Mrs. Kingston, and the son, Frank, mourn the loss of a good mother and look to the "day of hope" for a glad reunion.

D. A. Brennan.

LOWE. Brother Thomas A. Lowe passed away at Wagga, N.S.W., on June 15, 1957, and was buried in the local cemetery. A large gathering of mourners assembled at the church and the graveside to pay their last respects to one whom they had learned to love as a brother in Christ. Brother Lowe accepted present truth under the ministry of Pastor W. J. Hawken in Melbourne nine years ago. Left to mourn are his sorrowing wife and two daughters, one of whom is Sister Coyte of the Wagga conference office. Always faithful to church services and church life and service, Brother Lowe's memory will continue to inspire others.

W. M. R. Scragg.

MANN. In Adelaide on June 19, 1957, Henry Mann, aged seventy-four years, beloved husband of Mrs. Amy Mann of Aldgate, passed to his rest after a painful and distressing illness. He was a patient and uncomplaining sufferer. He had long links with the Adventist faith, being the builder of the old original Grote Street, City, church. He died at peace with God, trusting in His saving grace and mercy. His wife and family sorrow not without hope. The interment was at the Aldgate cemetery, and there our brother sleeps until the glory of God's second advent dawns. Services were conducted in the home and at the graveside by the writer. R. Bullas.

SMITH. Sydney Herbert Smith died at Blaxland, N.S.W., on June 24, 1957, in his sixty-first year. For many years the Smith family lived at Lane Cove and were regular attendants at the North Sydney church, but after his second marriage, the deceased lived on the lower Blue Mountains. There is one daughter, Mrs. Scott of Turramurra. A funeral service was conducted by Pastor H. Stacey at Picton, following which the cortege moved to the Northern Suburbs cemetery, where the interment took place, Pastor Stacey assisting the writer. The bereaved loved ones were directed to the Christian hope based on the promises of our risen Lord and the assurance of His coming again.

A. G. Stewart.

WINTER. It is with the deep regret of Christian affection that we record the death of Sister May Winter, the beloved wife of our brother, Pastor S. G. Winter, and devoted mother of Margaret, Heather, and Barbara, at Warburton, June 14, 1957. As Miss May Norris, our late sister was married to Brother Winter at Ballarat in 1944 (the writer officiating), and entered her husband's ministry, upholding and supporting him as one called of God, endearing herself to all who knew her. A devoted wife and mother, she will be greatly missed by her husband and daughters, her sister, Mrs. H. Chasey, as well as by us, their many friends. As we join with them in longing for the dawn of God's tomorrow, the lonely hours will be brightened by the light of the certainty of the blessed hope and the fragrant memories of our sister's life so rich in love to her dear ones, and of her Christian hospitality and service. Truly of her it could be said: "She looketh well to the ways of her household .... her children arise up, and call her blessed; her husband also, and he praiseth her." Pastor J. B. Conley joined with the writer in expressing words of comfort and confidence that our late beloved sister rests safely in the Master's care, and at the graveside, as we tenderly laid her to rest until the resurrection morning, in the new cemetery at Ballarat.

Llewellyn Jones.

AYERS. Robert Arthur Ayers, aged seventy-two, was taken ill as he was preparing for Sabbath school on June 22, 1957, and passed away the same evening. He was a faithful, kind husband and a good father. We laid him to rest in the care of the all-wise heavenly Father at the Timaru (N.Z.) cemetery. To his widow, three daughters, son Robert, two brothers, and sister, we express sincere Christian sympathy.

G. C. Best.

MANDERSON. Margaret Ethel Manderson fell asleep in Jesus on June 6, 1957, at the age of seventy-one years. Sister Manderson heard the third angel's message from Pastor Brownie in the Palmerston North district about twelve years ago. From the time she accepted it she was a faithful and loyal supporter of the church, especially the Dorcas and Welfare Society. As we laid her to rest in the Palmerston North cemetery, her husband, four sons and one daughter were pointed to the Saviour of all comfort and to the day when the dead in Christ shall rise. V. Novelly.

WOODHILL. Mrs. Margaret Woodhill of McMahon's Point, Sydney, was called to rest on June 14, 1957, aged eighty-five years. For over fifty years, Sister Woodhill was a faithful and devoted member of God's Adventist family. She was noteworthy for her sunny, consistent Christian character, and for her unfailing attendance at the services of the church unless prevented by illness. Her many friends at the Stanmore church are the poorer for her passing. However, the great enemy cannot take her out of our lives, nor can he lock the door. We tenderly committed our late sister to God's watchcare at the Waverley cemetery, in confident hope that she sleeps in Jesus and awaits His call to life and immortality. To her son Reginald and other loved ones our sympathy and God's comfort is extended.

Ralph Tudor.

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WANTED, used set of "Testimonies," good condition. Write first, stating price and postage to S. P. Geddes, Tumbi Umbi, via Wyong, N.S.W.

WANTED, general help (semi-trained nurse would be an advantage) to live in, suit widow or active pensioner. Apply to "Machaven" Hospital, Cooranbong, N.S.W.

TO RENT OR SELL, 6-acre farmlet: bananas, avocados, tropical fruits, large home, H.W., septic, abundant water, near school. Details, Anderson, 60 Myrtle St., Murwillumbah, N.S.W.

PENSIONER COUPLE, wife S.D.A., husband non-drinker, excellent references, would housekeep for elderly couple in return for board and lodging, or baby sit six nights weekly for furnished cabin. Reply to "Sister," care Pastor F. Breaden, 5 Gardenia St., Mildura, Vic.

"THIS WE BELIEVE"

A memo to those who have ordered this book

We have had word from the Review and Herald Publishing Association that the order we placed for you will be filled as soon as the book is ready. This will be in August or September. As a matter of interest, the title has now been changed to "Seventh-day Adventists Answer Questions on Doctrine."—S. H. Macfarlane, Division Headquarters, Wahroonga.

MECHANIC. Single man required for maintenance work on Farm and Earth-moving Equipment. Must be prepared to spend time out on repair jobs in various country districts of Victoria. Must be expert in both electric and oxy welding, while a reasonable knowledge of motor engineering is also required. Reply to "Engineer," G.P.O. Box 4532, Melbourne.

WANTED. Accountant to take charge of office for garage and workshop in a Melbourne suburb. Applicant must be qualified, and will be required to organize and take charge of the accounts, and set up and operate a costing system suitable to the business. Salary will be in accordance to ability and experience. Reply to "Accountant," G.P.O. Box 4532, Melbourne.

WANTED. Experienced Bulldozer driver to work in various country districts of Victoria. Applicants must be single, must be prepared to work long hours and usually six days a week. Some mechanical background essential as driver will be required to do small repair work on machine. Award rates paid. Overtime and penalty rates assure large earnings for competent and industrious driver. Reply to G.P.O. Box 4532, Melbourne.

**TWO - BEDROOM HOMES — DEPOSIT £85.** Outstanding opportunity to purchase a well-built fibro home on your land, erected by a master builder for **ONLY £1,650.** Finance available, easy terms. Price includes plumbing, electrical and "pc" items. Requirement—a block of land paid for anywhere within 25 miles G.P.O., Sydney. (Special quotes given for country areas.) We can assist you in the purchase of land to suit your requirements in Sydney's southern suburbs. For further particulars phone **UB 7497**, or write to: **Glenfield Real Estate,** Railway St., Liverpool. (Proprietor, C. A. Bernoth.)

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DOMESTIC WORKERS. Several vacancies exist for experienced and reliable female workers in the culinary and room service department. Wages are good and working conditions excellent. Accommodation is provided. Please direct applications to the Manager, Sanitarium & Hospital, Warburton, Victoria. Telephone 5.

**DENTAL DEPARTMENT, Warburton Sanitarium & Hospital,** desires immediately the services of a BRIGHT, EFFICIENT, and COURTEOUS YOUNG LADY to care for patients' accounts and assist with general nursing. Good salary and conditions. Application with references to J. H. Greive, F.D.S., R.C.S., Lon., Dental Surgeon, Warburton, Victoria. Telephone 186.

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

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

**First 25 words .. .. .. .. 3s. 6d.**
**Each additional 6 words .. 9d.**

**Remittance must accompany copy.**

# AUSTRALASIAN RECORD

**and Advent World Survey**

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AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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# BREVITIES

Brother and Sister J. K. L. Fletcher and daughter reached Sydney on July 2, on furlough from Fiji. En route they spent a month with Brother Fletcher's sister, Mrs. S. H. Wood of Whangarei, New Zealand.

Brother Ken Adair, of the New Guinea Government Medical Department, has lately been transferred from Rabaul to Minj, beyond Mt. Hagen, in the Western Highlands. There he will be a teacher in the Anti-Malarial School. Brother Athol Rudge, who is engaged in the same medical service, is home on furlough with his family from Sohano in the Buka Passage, Bougainville.

August is "open season" for "Signs" crusaders, so get ready to renew your subscriptions and to increase them if at all possible. Here is the list of enthusiastic campaigners: Greater Sydney and Tasmania, C. C. Weis; South and North New Zealand, R. C. Piper; South Australia and South New South Wales, A. W. Shirley; Victoria and West Australia, F. L. Taylor; Queensland and North New South Wales, A. R. Mitchell.

The services of Miss Veronica Flanigan have been borrowed by the division MV Department from the North New South Wales Conference for three months, so that she may assist with the preparation of a Vocational Honour Booklet.

For family reasons, Pastor J. P. Holmes has requested permanent return from the mission field. He is at present on furlough, and has been called by the Queensland Conference to join the Cherry-Sleight evangelistic team at Rockhampton.

Reports recently received by Pastor S. M. Uttley, president of the South New South Wales Conference, from the mission team in Canberra, indicate that ninety people are in contact with the programme, and sixty-five are receiving studies and visitation. These include folks of many nationalities, and some are already adjusting themselves to Sabbath-keeping.

Recommended by Sydney specialists to consult a London orthopædic specialist, Pastor F. A. Basham of Bathurst, South New South Wales, sailed by the "Himalaya" on July 5, having been granted four months' leave of absence by his local conference. Pastor Basham hopes there will be intervals in the treatment that will permit him to do a limited amount of visiting which will be an advantage in his ministry on his return.

Writing from Washington headquarters on June 28, Pastor E. E. Roenfelt tells some interesting news: "At the present time a group of men appointed by the General Conference officers are giving earnest study to a large evangelistic campaign being conducted here in the city of Washington, D.C. It is some years since anything very definite has been done here, and we feel the time surely has come when the Adventist message should be sounded again in this large metropolis. I have been particularly interested in reading the 'Australasian Record' and in noting the success that is attending our evangelists in Australasia. It appears that some of the younger men have developed into very fine evangelists and are able to hold large crowds of people. I sincerely hope there will be a large ingathering of souls from their efforts."

"On June 24," writes Sister L. T. Greive from Tari, New Guinea, "Mr. Hasluck (Minister for Territories), Mr. Cleland (Administrator Papua-New Guinea), his secretary, Mr. Howse, Dr. Malcolm from Mendi, and Mr. Cole (A.D.O. Western Highlands), besides the pilot and his mechanic, came to Tari. There was an inspection of the police, then introductions to the local people, followed by an inspection of the government school children and those from the various missions. At a following function I gave Mr. Hasluck a bouquet of kangaroo paws. Mr. Hasluck and Mr. Cleland are both West Australians, and you should have seen their eyes light up! Mr. Hasluck took a photo of Neroli and Robyn holding the flowers. He was absolutely delighted with them, and so was Mr. Cleland, who asked all about them. He said he would try to grow some and that we should put them in Port Moresby flower show, but it's too far away."

## *Hungarian Relief Fund*

The following further contributions are gratefully acknowledged:

| | £ | s | d |
|---|---|---|---|
| Previously acknowledged .... .... | £2,921 | 1 | 5 |
| Less: duplications .... .... .... | 13 | 0 | 0 |
| | 2,908 | 1 | 5 |
| Mrs. Daphne Knippel .... .... .... | 2 | 0 | 0 |
| Preston (Vic.) Church .... .... .... | 5 | 0 | 0 |
| E. M. Roberts .... .... .... .... .... | 1 | 0 | 0 |
| Arncliffe (N.S.W.) Church .... | 1 | 0 | 0 |
| Hurstville (N.S.W.) Church .... | 1 | 0 | 0 |
| Mrs. McFarlane, Snr. .... .... .... | 5 | 0 | 0 |
| Anonymous .... .... .... .... .... .... | 2 | 0 | 0 |
| Maurice Taylor .... .... .... .... .... | 1 | 0 | 0 |
| Total .... | £2,926 | 1 | 5 |

As this list is the last which will be published in connection with Hungarian Relief, I take this opportunity of again thanking the donors for their liberal response to this appeal. This means a great deal to our suffering people in Hungary. The division will be happy to receive further contributions, but these will be acknowledged by letter rather than in the columns of the "Record."

E. J. Johanson, Treasurer,
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