

# Avondale Symphonic Choir

# ON TV

E. H. J. STEED

Director, Public Relations Bureau,  
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**R**EACHING out to the multitudes through the new and enlarging medium of TV, the Avondale Symphonic Choir on August 25 presented a half-hour of musical rhapsody on TCN-9, Sydney.

Rated "the best choir in Australia" by the programme manager, words could not express the admiration and lavish praise of the TV personnel. Before the programme finished the managing director rang the station programme manager saying, "This is an outstanding choir. Endeavour to secure another appearance."

As emissaries of goodwill and musical messengers, the choir members rounded out a packed series of appearances on their recent tour.

First, in the city of Wollongong, a full congregation in St. Andrew's Presbyterian church, three radio interviews, with newspaper reports and a picture, told the story locally.

Sabbath, August 24, they sang in our own churches, at Parramatta in the

morning and Woollahra in the afternoon. At both places friendly contacts were made as church members graciously invited the choir to meals.

At St. Stephen's Presbyterian church, Sydney, headquarters of the well-known minister, the Reverend Gordon Powell, the choir assisted in the Sunday morning service. Mr. Powell referred to this company as the "famous Avondale choir." Over one thousand people were present, and Mr. Powell has requested a return visit next year.

The afternoon saw the choir in the Lyceum Hall at the Methodist Pleasant Sunday Afternoon programme. Dr. Rayward spoke eulogistically of the presentation of song, which was broadcast over Station 2CH.

The TV programme crowned the choir's tour as they, without a fault, made their debut.

The Avondale Symphonic Choir gains top honours for their sacred ministry of song on this tour, a grand event of the MV Golden Anniversary year.

# Maintaining the Spiritual Glow

A. F. J. KRANZ  
Principal, New Zealand Missionary College  
(Continued)

And that brings us from the hour of quietness to the very important essential for maintenance of the spiritual life—PRAYER. "When thou hast shut thy door, pray to thy Father which is in secret."

In "Gospel Workers," page 254, we read that "prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved." The elder who drifted away used to be on the conference committee, too, and now he is out playing golf on the Sabbath. I have not looked into his life, but I'm quite positive that if I were to make an analysis of it I should find that there had been a neglect of prayer along the way. I don't want such a busy programme even in spiritual affairs that I have no time to pray. If you have no time to pray you have no time for anything that is worth while in life. We can become so busy in what we call service for God that we lose our hold on Him while attending to the services of the temple. Prayer brings our souls into immediate contact with the wellsprings of life and strengthens the muscle and sinew of the religious experience. That is how to maintain the spiritual life.

What do you do when you pray? Some people think of prayer simply as a means of making requests of God. We don't feel any need to pray unless we have some petition to present, like the man who fell from the roof and called out, "Oh, Lord, save me!" and then, "No, never mind, Lord; it's all right—I'm caught on a nail." An emergency matter of prayer.

## Components of Prayer

What are some of the elements of prayer, the ingredients? Prayer, first of all, should consist of **adoration**. Do you notice how the prayers of the Bible begin? Dwelling on the name of God to fix the mind there, so they may adore God?—"Our Father which art in heaven," very often with a qualifying clause after "Father"—"Eternal Father," "of my soul," "in whom I live and move and have my being." Thinking of God—adoration—is the first great act in prayer—praying slowly to turn the mind upward and fasten it upon the Divine.

And prayer must always include **thanksgiving**. In fact, Moffatt's translation of Col. 4:2 is: "Maintain your zest for prayer by thanksgiving." And if in that quiet hour we would sometimes say, "Let me think of all I have to be thankful for," we could not remain off our knees for long. We would want to bow down and thank God for the innumerable blessings He has bestowed upon us.

And there should surely be **confession and consecration** in every interview, and along with **requests, intercession**, which is petitions for others. And another very important element that ought to be in-

cluded is **claiming**; getting right down on your knees and claiming that for which you have asked, believing it will be granted because God has promised it.

**Hurry** is destructive to prayer. So also is **generalization**. I have often thought God must have considerable difficulty in answering some people's prayers because He does not know for what they are asking! The usual term is, "Oh, Lord, send us a **blessing**." What are you praying for when you ask for a blessing? Why not consider what is the blessing you need? Why not be more specific in our requests to God? There is power in prayer—that seeks after a certain result, and pleads with the Lord until it comes to us.

You know, there is a power in prayer that we have not understood yet. I am beginning to think that just as there are laws in the physical world with which we have now become acquainted, though we were ignorant of them years ago, so there are laws in the spiritual world of which we have very little knowledge. We did not know once that we could talk here and our voices be heard over in London; but we know now there are laws controlling this, and if we get into harmony with them we can hear voices in London. And we did not know that a picture taken here could be shown on the other side of the continent, and the very act we are performing has gone through the air. The laws were there all the time though we did not know that.

And surely when we pray for others it is not to persuade a reluctant God to grant our requests. For God is more eager to answer petitions in harmony with His will than we are to ask. But perhaps we are not in harmony with the laws that govern the spiritual realm.

I was very interested lately in reading of a minister who had a very fine Christian girl in his choir. She became ill and he went to visit her. The doctor had just given a very adverse report and the father asked for prayer; but being a modest man he requested that his daughter's name should not be mentioned. So in church the congregation prayed for a person who was very sick. After the service the minister hastened to the home to learn the condition of the patient. There was no change. On Monday there was a Bible study meeting for some of the church girls. The minister suggested they should pray earnestly for the sick one, mention her name, and turn their minds to her where she was, trying to visualize her. The

minister reported, "We shut our eyes and said nothing aloud, but prayed." After the meeting I hastened around to the home again. The father met me and said, "There has been a great change for the better. It came just a little while ago. There is a brightness in her face!"

From that time the girl never looked back, and was soon well again. The minister discovered that just at the very time when they were praying in the meeting the change came. The patient said she did not know of the meeting, but came to the place where she said, "'Lord, I can't even pray any more; I must give in.' Then a thought came into my mind as though someone had whispered it: 'But the girls in the prayer band won't give you up.' When that thought came to me I just lay back on my pillows and rested, and a peace came into my heart." This experience brought healing to her soul.

There is mighty power in intercessory prayer, and although we cannot explain just how it operates on behalf of others, and how it is that sometimes God does not bring blessing to some other soul—does not heal some person—until we do something about it, yet the change comes. It is not that God is reluctant; it must be that He cannot work because He is waiting for us to be in harmony with certain laws that operate.

## Black Charcoal or Glowing Ember?

There are other factors that are necessary to the maintenance of the spiritual life. I want to emphasize the need for public worship if you are to maintain your spiritual life. "Not forsaking the assembling of ourselves together, as the manner of some is." There are folk who think it is sufficient to attend church occasionally. And there is a type of person who considers it unnecessary to become a church member, that he can live a good and spiritual life independently.

Someone expressed himself this way to Mr. Moody one day, as the minister was warming himself by the fire in his room. He said nothing but took the tongs and pulled a coal out of the fire and set it on the hearth. In a little while Mr. Moody drew attention to the coal—it had turned black; all the glow had gone out of it. Moody replaced it among the embers and soon it was glowing red again. "You say you do not need the fellowship of the church?" he asked. "No man can live by himself. We all need the help we give each other, and the association in the house of God brings blessing to my soul and to yours. You would find it more difficult to maintain your spiritual life without it."

Why do you go to church? The purpose in attending makes a lot of difference. Some come to hear the preacher, so when there is a better preacher in another church they go there, because their prime reason in going to church is to hear the sermon. But after all that should not be the prime motive, and I think the Anglicans have something to teach us here, for they tell me they go to church to worship. And they feel very distressed when they come into some other churches and find

## A MOTTO SEEN IN A CHURCH:

"A Seventh-day Adventist is one who believes Christ is coming soon, one who lives as if Christ were coming soon, and one who works as if Christ were coming soon."

what they call "lack of worship." They like a service in which they can participate; they like to pray; they go there to enter into it; and while we do not follow their ritual, yet your motive and mine in coming to church is to find God. And we'll find Him in our deportment there; in our singing. We'll lift our hearts and communicate with Him in prayer when there is a period of waiting—and there

should be more periods of waiting—we have the habit of filling up every moment in the church, so that people have really no time to sit and meditate. Meditation is disappearing, and even at a camp-meeting we have to play music all the time while the people talk. There is no spiritual benefit in it. We come to church to listen to God speaking to our souls, and to worship Him.

(To be concluded)



## Around the CONFERENCES

### A Fast Stationary Method of Colportage

N. H. J. SMITH

Publishing Department Secretary,  
Victorian Conference

Thousands of foot miles would have to be travelled by our literature-evangelists and missionary-minded people in order to take the truth of God's Word to the 200,000 people who visited or passed our book display at the Melbourne Homes Exhibition early in September.

We are counselled to take the truth to the people as fast as possible. By standing in the one position, handing out "Signs of the Times," "Health," "Our Little Friend," show-bags of literature, and school rulers, 20,000 people in one day will come to you and gladly receive what you have to offer. We believe that this is a modern way of presenting the truth as fast as possible.

Moreover, a great exhibition of this nature affords us an excellent opportunity for making contacts with the masses of people in a friendly way. It reduces prejudice and uplifts the Home Health Education Service in a dignified manner, thus opening the way for our noble literature-evangelists to visit homes with confidence and success.

While in many places today big evangelistic programmes are at a standstill, thousands of pages of truth for this time are being placed in the homes and hearts of men and women daily. Many ministers who have been most successful evangelists and leaders are now being used of God in a wonderful way as literature-evangelists, and doing the work which will continue as long as probation lasts.

Presenting a book display at an exhibition, like all evangelistic ventures, entails some expenditure, but we shall never finish the gospel commission if we expect it to be done free of cost. We usually get what we pay for in life. And to have attended the stand one day, just to give an example, and to have heard the conversation of two little schoolgirls as they inspected our books, was sufficient for me to gain an idea of the value of an exhibition.

I was standing on duty with Pastor J. Cole when two girls in school uniform approached. Both were wearing badges, one inscribed "Jesus Saves" and the other "Jesus Never Fails." They were looking interestedly at Harry Anderson's famous painting, "What Happened to Your Hand?" when I inquired if there was any particular picture or book they would like to see. As they turned to speak we noticed their badges, and keen to learn how familiar they were with Christ and salvation, I asked one what was meant by those words "Jesus Saves." The girl, about twelve years of age, replied, "Well, if you believe on Jesus He will save you from your sins."

"How can I do that? How do I go about it?" I questioned.

"Oh, you just need to repent and be converted and tell Him you're sorry."

"What advantage is it to believe that Jesus saves?"

"If you believe Jesus saves, He will take you to heaven when you die instead of going to hell."

"How do you know that?"

"It says so in the Bible."

"How do you know the Bible is true?"

"Well, if you don't believe the Bible is true, how do you know how God created the world and all those things?"

"Yes, young people, the Bible is true. Jesus does save us from our sins," I assured them and then asked, "Have you been baptized?"

"No, we haven't yet."

"When do you plan to be baptized?"

"When we are old enough to know what we are going in for."

"Are your parents Christian people?"

"No, neither of our parents are Christians."

"Have you ever studied the wonderfully interesting Book of Daniel?"

"No, we haven't read that one."

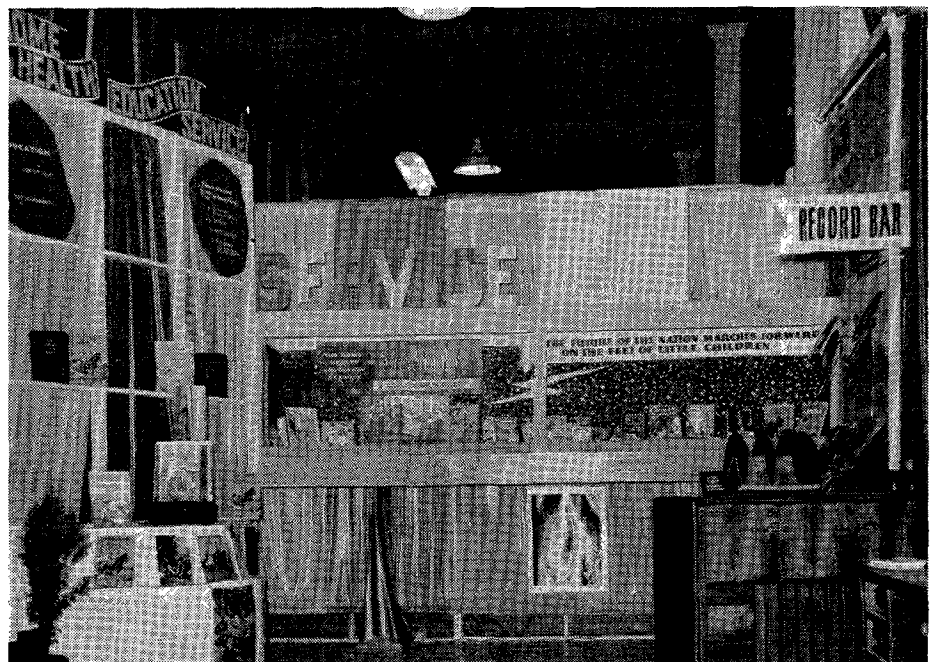
"Would you like to have a pastor study the interesting prophecies for our time with you at his home right near where you live?"

"Yes, we surely would."

And thus two more young people with amazingly spiritual hearts and minds, and possessing a genuine conversion in spite of adverse home influences, were led to the Exhibition where they found their way to increased light and a fuller and clearer understanding of God's Word.

A neatly dressed gentleman stood intently surveying our book display, and asked if he could speak to the man in charge. He said he was so impressed with this array of beautiful books and pictures that he would like to inquire as to the possibility of representing our organization in selling such attractive and needful literature.

We told him that we appreciated his inquiry and were always watching for



A small section of the Adventist Book Display at the 1957 Melbourne Homes Exhibition.

good, capable men. He asked what would be the first step to take to get an area in which to commence.

So I informed him that the first step would be to study our message, the Seventh-day Adventist faith, so that he could intelligently recommend the books he wanted to sell. "Well, I am a Mason and they have a high standard of living and integrity," he assured me. "Yes, they have, but Masonry makes no provision for a Saviour, and for this ministry you need a living experience with Christ, for there is none other name under heaven given among men, whereby we must be saved."

"Would you like one of our pastors to call on you one evening and talk things over with you? Then if you feel you can accept the message of the books with all your heart we may be able to offer you a position as a representative."

"Yes, I would. I have never studied the

Scriptures very much and I would like to see what it is about."

Pastor Murch will be visiting this gentleman very soon.

Another feature of this Exhibition which is gratifying is the expression of joy in the faces of those who listen regularly to the Voice of Prophecy, and who love the King's Heralds. This is the first time most of these people have had any living contact with the representatives of this department, and we are happy to replay any of their favourite recordings.

And so the gospel story is sounded among the masses of humanity. The promise is certain: "Cast thy bread upon the waters: for thou shalt find it after many days." Doubtless much of it will be found by our stout-hearted literature-evangelists as they carry our personalized service right out to the homes of the populace day by day.

## ALL WITH HOLY PURPOSE

### *The Development of Faith on Formosa*

JOHN LU

Before become a Christian I really had no religion, though occasionally I went with my parents to the Buddhist temple to worship.

Two of my classmates in the senior school were my very close friends. One of them was a Christian, and he tried to induce our other friend and me to join his church, but we were not attracted to its teachings. However, this Christian young man had another friend who was interested in Adventist teachings, and from him he learned of the Voice of Prophecy course. He enrolled, and during his studies was persuaded that the Sabbath was Bible truth. When I visited his home I found a lesson on his desk and

questioned him about it. He told me he knew I had no interest in religion so had not informed me of this course of lessons.

I was very curious, and asked how much the course cost. My friend explained that it was free, so I enrolled. Because I had no Christian background, and was quite ignorant of the Bible, I found the lessons very difficult and soon became discouraged. My friend, however, showed me the beautiful diploma he had gained and offered to help me, so I decided to continue. By this time he was planning to become an Adventist, and he invited me to attend a meeting conducted by an Adventist minister in his little Japanese house. I wondered why so few people came, but I liked the small group because I could ask questions and make friends. After some time the first evangelistic mission held by Adventists in Formosa commenced in the city hall, and we original three were thoroughly indoctrinated.

The minister asked for those who wished to be baptized. We three found it difficult to make a decision because we had Saturday classes at school, but the evangelist urged us, stating it was perilous to delay seeing we knew the truth. We hesitated for some time and continued attending classes on Sabbath. Mrs. Smith, a Bible instructor, gave us a lot of encouragement to make a decision and so, after taking three Bible study courses, I finally surrendered my life to God and was baptized with my friends. Altogether, seven young men participated in this rite, and five are now in the Lord's service.

My mother was not pleased by my joining the church, but she did not oppose me. My father was very ill for some time before he died. During his illness the Chinese Adventist pastor visited him and he accepted Christ.

My mother was very worried because I

was absenting myself from classes on Saturday, and my teacher informed me that my reason for this was not a good one—I could go to church on Sunday instead. This was my second year in engineering. I missed so many classes that at last my situation became difficult, and though my mother and relatives insisted that I continue, I left the college. This disappointed my mother, because she had great hopes for me.

All the time I was praying that the Lord would help me to gain a college education, and in 1955 I decided to go back to my former college. One of the ministers suggested I come to Australia, and I began to plan this way. But it is very difficult for young men to get out of Formosa, because they must do two years of army service. My situation seemed hopeless, but Pastor Longway assured me, "We can pray, and if it is God's will He can open the way for you." So we prayed for a long time. Although I obtained my passport, I could get no visa for almost six months, and I almost despaired. Perhaps God allowed this time of trial to test my faith. Also, I was afraid that I would not be able to pay the fees, seeing I had no father to support me. But when all my papers necessary to leave the country had been secured someone supplied the deficiency in finance, and so I arrived here at Avondale.

I am very thankful for all that the Lord has done to make it possible for me to come to Avondale to prepare myself for His service. I believe that if I acknowledge Him in all my ways He will continue to direct my paths. Please remember me in your prayers.

I am glad to say that my mother, a brother, and a sister have now been following the Lord for some years. My sister graduated from the nursing course at the Taiwan Sanitarium this year.

### *A Commercial Traveller Meets the Heavenly Merchantman*

J. HORSLEY

Absorbed in the pursuit of a profitable living, I was unaware of the kindly eye of a loving heavenly Father upon me. Nor had I dreamed of His benevolent desire to bestow upon me imperishable riches, beside which my earnings, or even the treasures of the world, are nothing.

But while I was halted on a muddy road in northern Queensland in May of last year, working my way towards Green Island in the Barrier Reef, God's ambassadors overtook me, although they did not know then of the role they had been chosen to play in this drama of life.

I had been a commercial traveller for eight years, first in New South Wales and then interstate. The only state in which I had not travelled up to that stage was West Australia.

At the time my story opens, the annual cyclones had brought the usual floods to Queensland; roads were impassable in many places and bridges had been washed away. Another commercial traveller at Bowen advised me that the road from



John Lu

there to Home Hill (on the Burdekin River) was not negotiable, but my friend, also a commercial traveller, and I decided we would like to attempt the impossible rather than put our cars on the train.

In such conditions, motorists prefer to travel in company, so that in case of difficulty help is assured. We formed a group of four cars, two of holiday makers from Sydney and Rockhampton, a Townsville traveller, and myself. At a place where we stopped for refreshments by the roadside, an Austin 55 car almost caught up to us, getting bogged just short of the mark in a stretch of the road where we had all gone through sideways! The first thing I saw was a pair of ladies' white shoes stepping into the mud. And so I became acquainted with Mr. and Mrs. R. Straker and their two children from Maryborough, who were also bound for Green Island, in their case to spend a holiday. Now there were five cars in our convoy.

Eventually we reached Home Hill, and soon after we put our cars on the train to travel seven miles to Ayr. At this place we were floodbound for three days. I was able to observe the Strakers and their way of life, and became very fond of them. I had never heard of Adventists before, and considered it strange that people should worship on Saturday. I asked if I could go with them to church and they made me welcome. I was very impressed with the Sabbath school, and the fact that anyone could ask questions of the minister or teacher. I liked the whole programme, really; it seemed so satisfying.

On Sunday we left for Townsville. We came to a place where there were two rivers to cross. The first was eighteen inches deep and the other thirty-three inches. Mr. Straker wished to get through to Green Island and back during his holidays, to keep a promise to his family, and so was not to be easily deterred by obstacles. A farmer offered to tow us through the rivers by tractor, and after Mr. Straker prayed for a safe crossing we ventured into the first river and then the second. Here the water was up to the door handles of my car, and was lapping around the windscreen of their car, but neither was affected in any way by this experience.

At the Horton River the bridge was under water. Mr. Straker and I walked over and back to make sure it would be safe to cross with the cars. On our return journey some local people told us there were crocodiles in the river! Assured of the good condition of the bridge, we proceeded to drive on.

At Townsville my friends and I parted company. A very close friendship had developed between us in the few days we had been together, and the Strakers felt sure our meeting had been arranged by the Lord. We said good-bye, not expecting to see each other again, but after they left I felt a very keen desire for more of their company and counsel.

So I cancelled my hotel and sample rooms, and drove all night to Cairns, where they were. I got there at six in the morning, in time to have a shower at the hotel, deposit my laundry, and leave



J. Horsley

my car at a garage for general maintenance before catching a taxi to the boat on which I knew my friends would be sailing to Green Island. I bought a ticket, and leaped aboard just as the ship was pulling out from the wharf. Mr. and Mrs. Straker and the children were all standing with their arms outstretched towards me! I took a sample bag with me and worked that day, selling ornaments to the proprietors of Green Island Underwater Coral Gardens and Observatory on the Great Barrier Reef. My travel in North Queensland proved profitable financially as well as spiritually, as I kept the Strakers company.

We also visited Kuranda, the Barron Falls, and Monamona Mission, as well as other points of interest on the Atherton Tablelands. My first experience of Seventh-day Adventism in practise by a layman, was on the road to Kuranda. I had some trouble with my car, and a passing motorist helped me. I offered to pay him, but he declined to accept remuneration, saying, "It would be wrong for me to take it; I'm a Seventh-day Adventist." This gentleman, Mr. Reiss, inquired where I intended to stay at Kuranda, and urged me to go out to the Monamona Mission station to spend the night at his home there. The kindness and hospitality extended to me by him and his wife gave me a very good impression.

In the morning Mr. Reiss showed me over the mission and the school. The aboriginal children really delighted me, and I took some movie pictures of them in the playground before going on to Mareeba and Atherton to interview the shop-keepers there. By invitation I returned that night to Monamona to screen some films. The children streamed from everywhere, shouting my name and giving me a hearty welcome.

What I saw at Monamona aroused my admiration. They have their own saw-mill, engineering workshops, cattle industry, and they generate their own electricity—a very powerful A.C. current, as good as in the city. The school was very modern, with a loud-speaker system and

up-to-date equipment and facilities. In every way the mission was most progressive.

Before the Strakers left me they prayed for the success of my business, and the appointments I kept that day turned out extremely well. Travellers have to put in a return each week, so I was working to a figure. That day I took orders well exceeding my weekly goal. This was the first time I had ever had prayer offered for me.

Mr. and Mrs. Straker invited me to spend a week-end with them in Maryborough. In order to accept this I cancelled another invitation to stay on a sugar plantation. When I arrived in Maryborough I had no idea where I should find the street in which my friends lived. While I was considering this problem, Mr. Straker drove out of a side street without seeing me, and I followed him. When he stopped I jumped out and rushed over to shake hands, and he was surprised to see me. I had intended to leave their home on the Sunday, but we found it hard to part company so soon, so I stayed till the Tuesday, and worked in that district until then. Then I drove on south to Brisbane.

The following week-end there was a Sabbath School Convention in Brisbane conducted by Pastor Moffitt of the General Conference. Mrs. Straker attended, so I visited her and heard an address on Sabbath.

Coming down from Cairns my car had been badly damaged by the bad roads, and the expense of repairs was very high. Because of the floods and the adverse weather conditions which hindered my progress on this return trip, my overall average sales figure was not as high as it should have been. I feared that my employer would not be satisfied with the results of the trip, so my new friends prayed for me in relation to this situation. When I met my employer I told him I was sorry I had not done as well as on other trips and explained the conditions. He gave me a big handshake, saying, "You have done very well under the circumstances," and took me home to tea! After I met the Strakers I never looked back in my sales figures nor in my Christian experience.

Mr. Straker suggested I come to Avondale. I thank the Lord for making this possible, and for giving me so many good friends here. Joseph Craine from Lae, New Guinea, Colin Fraser from Sydney, and my room-mate, Hulman Sinaga from Borneo, to name only a few, have been particularly helpful to me as I have sought a closer walk with Jesus. Although Joseph is only thirteen, he has been able to help me a lot with my daily Bible study. I am learning a great deal and enjoying my new life.

As I reflect on the hazards of the roads on the North Queensland trip last year, I cannot help thinking of Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." I am now happy serving "Christ, the heavenly Merchantman seeking goodly pearls," who "saw in lost humanity the pearl of price."

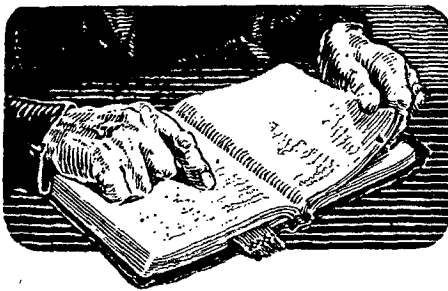
# SABBATH SCHOOL LESSON HELP

H. W. LOWE

Associate Secretary, General Conference Sabbath  
School Department

For Sabbath, November 9, 1957

(Please preserve for reference)



## THE GOSPEL IN CORINTH; BEGIN- NINGS IN EPHEBUS

In Athens Paul "sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy." Since the results had been small, Paul decided that in Corinth he would seek to arrest men by knowing nothing "save Jesus Christ, and Him crucified" (1 Cor. 2: 2; cf. "The Acts of the Apostles," page 244).

We begin this week's lesson (Acts 18: 1 to 19: 7) in the prosperous commercial city of Corinth, which had played a part in Greek history second only to Athens and Sparta. Its luxury and vice were so notorious that a verb had been coined—"to Corinthianize"—to express its unusual profligacy beneath a veneer of culture. "The harlot priestesses of the Temple of Aphrodite gave a kind of consecration to the deep-dyed impurity of Greek social life, of which we find traces in 1 Cor. 5: 1; 6: 9-19."—Ellicott.

The presence of Aquila and Priscilla is explained by the decree of Claudius banishing Jews from Rome because they constantly made disturbances at the instigation of "Chrestus" (see "The SDA Bible Commentary," on Acts 18: 2). Many suppose that "Chrestus" was a Jewish agitator. But it is more likely that the interminable arguments over "Christos" (Greek for Christ, the Messiah) between Jews and Christians played a major part in Roman annoyance, and the historian Suetonius recorded the decree with Roman carelessness over names (verse 15) in his "Life of Claudius." Bruce says that we here have "disorder in the Jewish community at Rome resulting from the introduction of Christianity into one or more of the synagogues."

The conversion of Justus, evidently a Gentile God-fearer seeking truth through Judaism (verse 7), led Paul to lodge in his home when his Jewish hosts turned hostile.

The conversion of Crispus, "chief ruler of the synagogue"—a notable event indeed—and "many of the Corinthians" was the result of a procedure shown in verse 4. For many Sabbaths Paul "reasoned in the synagogue." A fascinating phrase is at this point added by the Codex Bezae (an old manuscript providentially saved from a bonfire during Huguenot days. See under "Western Text," Foakes-Jackson, "History of the Christian Church"): "Inserting the name of the Lord Jesus." It is certain that this insertion of the blessed name (into Old Testament prophecy, into everyday relationships, etc.) was the basis

of all early Christian preaching (Acts 8: 12, 35; Luke 24: 27).

"Your blood be upon your own heads" was not a petulant curse hurled at the blasphemers (Acts 18: 6), but the repetition of a basic Bible truth of individual responsibility before God (Eze. 3: 18, 19). It was the incipient reaping of a self-sown curse, producing an inexorable fruitage from Calvary till the kingdom (Matt. 27: 25). The unforgivable "blasphemy against the Holy Ghost" enters this ghastly picture. (Cf. Matt. 12: 31; Acts 13: 45.)

Terrible danger resulted from Jewish malice, which increased with the measure of Paul's success among the Gentiles ("Acts of the Apostles," page 249.) He seems to have sensed his peril, and a great burden of fear came upon him. He was ready to quit Corinth. The moment of success in God's work is often the time when the human heart needs God most. We all have to face such moments of despair. See "Prophets and Kings," page 162.

"Be not afraid, but speak, . . . for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18: 9, 10). The Lord knew them that were His, even in the moral cesspit of Corinth (2 Tim. 2: 19). The vision was such as Paul had at crucial moments in his life (cf. Acts 23: 11; 27: 23). "Paul understood this to be a command to remain in Corinth" till his work was done ("Acts of the Apostles," page 250).

Finally Jewish hatred erupted into insurrection, and Paul was haled before Gallio, the proconsul of Achaia, who extended to the prisoner the benefit of Roman impartiality, and drove the fiery Jews from his presence. Gallio's decision reflected the prevailing Roman view that Christianity shared with Judaism the protection of a legal religion.

For some ten years this protection continued, probably till Nero's marriage to Poppæa Sabina, supposedly a Jewish proselyte. When Christianity was treated as a religion different from Judaism, it became illegal and eventually was proscribed.

In Acts 18: 15—"look ye to it; for I will be no judge of such matters"—Gallio declined to do what Pontius Pilate had done, after a feeble protest, in allowing himself to be made "the executioner of an alien code" (Ellicott). Gallio was a cul-

"When you are harassed get your courage up, not your temper."

tured man of good repute, the brother of Seneca, the philosopher tutor to Nero. He no doubt knew of Pilate's folly, and had no intention of being entrapped.

His conduct enlightened many Greeks as to Hebrew machinations. "For the first time during Paul's labours in Europe, the mob turned to his side" and Sosthenes, the chief ruler of the synagogue, was publicly manhandled before the judgment seat. Even this did not move the imperturbable proconsul. "Thus Christianity obtained a signal victory."—"Acts of the Apostles," page 253.

Two incidents of note remain in this lesson. The first is the account of the meeting between Apollos, the man mighty in the Scriptures, and Aquila and Priscilla, the narrative here having parted from Paul. Perceiving in the synagogue that Apollos needed enlightening, Aquila and Priscilla expounded unto him Jesus as Messiah (Id., page 270).

The second incident is the strange case of twelve men at Ephesus whom Paul discovered to know little or nothing about the Holy Spirit. Robertson calls them "floating followers of the Baptist," of whom there must have been many at this time. If they believed John's baptism, they were either Jews or proselytes, and had doubtless heard John's message: "He that cometh after Me . . . shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11). They probably knew such prophecies as Joel 2: 28 regarding the Spirit of God, and they were not wholly ignorant of the mission of Christ. But Pentecostal effulgence, the outpoured grace of the resurrected Christ as a living experience, was not theirs to enjoy. This Paul set before them, and the baptism of power came upon them through their receptivity to new truth.

—"Review and Herald."

## WEDDINGS



ASTON-THOMPSON. Brother A. Aston and Sister Lydia Thompson were joined in the sacred bonds of matrimony at the Young church, South New South Wales Conference, in the evening of August 31, 1957. They will reside at the farm, Bribbaree. We wish them both God's richest blessing.

W. M. R. Scragg.

LANG-WALLACE. The marriage of Clifton Lang and Hilma Wallace was solemnized in the Avondale church (N.S.W.) on September 4, 1957. Both of these young people have been teachers in our church school at Warburton and are graduates of the Australasian Missionary College. Brother and Sister Lang, senior, from our conference office in Victoria, and the parents of Hilma, Brother and Sister Gilbert Wallace of Avondale, together with a large number of friends, were present at the wedding. All felt the presence of the Holy Spirit as these two consecrated young people pledged their love and life-long loyalty to each other, and dedicated their lives to the cause of God.

N. C. Burns.

**PETIE-McLAUCHLAN.** On July 13, 1957, in the South Brisbane church, Valerie Jeanette, daughter of Brother and Sister C. McLauchlan of Brisbane, and Ramon Henry Petie stood before the altar to exchange marriage vows as they united in wedlock. A small company of relatives and friends attended the ceremony and the reception to wish the bride and bridegroom every happiness as they set up another home in Brisbane. J. F. Hankinson.



**UNTIL THE DAY BREAK**

**"Blest are the dead, for ever blest,  
Who from henceforth in Jesus rest."**

**MOON.** Florence Edith Moon was born September 30, 1888, and passed into the sleep of death on September 16, 1957. Over twenty years ago our late sister was baptized by Pastor R. E. Hare. She was a sincere Christian, loved by all who knew her. Our Christian sympathy surrounds a loving husband and son. Following a service in the Bega (N.S.W.) church we laid our sister to rest in the Adventist portion of the local cemetery. Brother F. Thompson assisted at the graveside. Eric H. Clark.

**WHITE.** Miss Lillian Grace White of Dulwich Hill, Sydney, was called to rest on August 26, 1957, after years of suffering and triumphant faith. Our late sister regularly attended Brother Cyril Brown's Dulwich Hill mission in 1956, and was among the enthusiastic group baptized towards the end of the year. The members of the Stanmore church lament this early termination of the fellowship enjoyed, and confidently look forward to meeting this faithful friend when the Lord Jesus returns to call His saints to life and immortality. Ralph Tudor.

**ZEUCHNER.** Ralph Thomas Zeuchner was called to rest suddenly July 12, 1957. Involved in a car accident, he died instantly. To the bereaved parents, two sisters, two brothers, and a large gathering of friends, many of them young people, we pointed to the day when man's last enemy will be destroyed, and we reminded ourselves that his untimely death at twenty-three is a lesson to all to be ready. We laid Ralph to rest in the Merrigum cemetery, Victoria. Pastor J. B. Conley assisted the writer in the parlours and at the graveside. E. S. Bartlett.

**HILL.** Although we had been expecting to hear of her death, nevertheless the passing of Sarah Hill on July 31, 1957, brought a sense of loss. In 1916, under the ministry of Pastor A. W. Kent, Sister Hill accepted the message of present truth, and throughout the long years her life was in harmony with the teachings of our faith. Her activities on behalf of the Appeal for Missions brought in hundreds of pounds, and her kindly deeds have left behind a legacy of love. As we laid her to rest in Geelong, Victoria, our hearts were assured that when the Master calls she will come from the dusty grave to be with Him for ever. The writer assisted Pastor A. F. Parker in the funeral services. W. J. Cole.

**SHAW.** Brother George Shaw of the Gosford church (N.S.W.) passed to his rest on July 14, 1957, aged sixty-nine years. Our brother had a distinguished career in the first world war, serving in France and South Africa. Brother Shaw greatly appreciated fellowship with the church folk and set an example of Christian fortitude in his suffering. At the funeral services words of hope and inspiration were spoken by Pastors C. Southwell, Fox, and the writer. This dear brother sleeps in the Point Clare Adventist cemetery awaiting the resurrection morning. R. B. Mitchell.

**WOODS.** August 2, 1957, was a sad day for many of us who knew so well Mr. Richard H. Woods and Mrs. Pearla Woods, who met their death under tragic circumstances. They are resting in Karrakatta cemetery, W.A. Brother Woods was a deacon of Mount Lawley church and had served as treasurer. He was a real help in mission efforts. Sister Woods, although having partly paralysed arms, always assisted in any good work, especially the welfare activities of the church. She had a wonderfully bright disposition and thought of others worse off than she was. They were loved by all who knew them and are a real loss to the church. We extend our sympathy to the relatives. D. A. Speck.

**WEBB.** Arthur Vere Webb of Hurstville, Sydney, passed away suddenly on August 18, 1957, aged sixty-four years. It was the writer's privilege to baptize our late Brother Webb and his wife just about a year before, and to link them with our Marrickville church. The members deeply regret the loss of a brother who so quickly found a place in their hearts. In addition to his devoted wife there are five children to mourn the loss of a loving father. Tenderly and confidently we laid our brother to rest in the Woronora cemetery to await the return of our Saviour and Life-giver. Ralph Tudor.

**WEIR.** Brother William Weir ended life's pilgrimage on August 24, 1957, at the age of eighty-four years. He was a charter member of the Mullumbimby (N.S.W.) church and held the office of treasurer for ten years. He was a living witness of the truth he loved till the last, and went to sleep with the assurance of soon seeing his Redeemer and loved ones again at the dawn of the eternal day. Left to mourn the loss of a devoted husband and father are his widow, his daughter, Sister C. Irvine, and his son, Brother S. Weir of Lennox Head. We wish them God's sustaining power in their hour of sorrow. C. H. Raphael.

**STEVENSON.** After a period of illness, on September 5, 1957, Mrs. Louisa Ivy Stevenson, aged sixty-four, of Puriri, Thames, N.Z., closed her eyes in peaceful sleep. Assisted by Pastor I. E. Trevena, a short service reviewing the Christian's hope, was conducted in the Thames church, after which relatives and friends entered the natural and beautiful surroundings of the Totara cemetery, Thames, where, until the resurrection morning, Sister Stevenson was laid to rest. To her husband, Brother W. A. Stevenson, her seven daughters, their husbands and families, we extend our heartfelt sympathy, and pray that the One who knows the end from the beginning will sustain them in this hour of real loss, and that when Jesus returns they may all join once more in a grand family reunion. A. G. Judge.

**PADGETT.** On July 25, 1957, Sister Fannie Padgett, at the grand age of ninety-seven years, closed her eyes in sleep to await the resurrection of the saints. For many years Sister Padgett had walked with the Lord in the knowledge of present truth. Her consistent Christian life, her verbal testimony, her faith in the Lord, were admired by all. After spending most of her life in the Numurkah district, Sister Padgett moved to Wodonga, where she lived with her son for the last three years. Leo S. Rose.

**SINCLAIR.** Brother William Sinclair passed quietly to his rest on July 1, 1957, at the age of eighty. He was known and respected in the Rockhampton district and was a faithful member of the church. Although he had no relatives in Australia, Brother Sinclair left behind many friends both in and out of the Adventist Church. We laid him to rest in the North Rockhampton (Qld.) cemetery in the sure and certain hope of the resurrection. L. J. Cherry.

**THANKS**

The family of the late Mrs. Ethel Ann Gardner of Martin's Creek wish to sincerely thank all kind relatives and friends for their letters, cards, floral tributes, and all expressions of sympathy in their recent sad bereavement.

**WANTED TO BUY,** one "Christ in Song" hymn-book, words and music, in reasonable condition. R. E. Kington, 23 Leichardt Street, Monto, Queensland.

**WB HOUSE,** 6 rooms, 2 verandas, bathroom, laundry, also 2-room s.c. flat; fuel stove, electric stove, floor coverings, shed, concrete paths, 50 fruit trees; corner block approx. 1 acre, very handy bus and shops. Graduating, must sell; £1,700. M. Ferguson, 98 Avondale Rd., Cooranbong, N.S.W.

**PEST EXTERMINATION MEN WANTED.** Permanent employment on commission basis, Victoria and N.S.W. (city and country). No experience necessary. Training and all plant supplied except conveyance. Apply J. H. Chapman & Co., P.O. Box 180, Bendigo, Vic.

**WANTED.** Dental receptionist-secretary required for our dental department. Duties include reception of patients and keeping of patients' accounts and records. Good salary. This is an attractive and interesting position for a bright and qualified young lady. Applicants please write or telephone to the Manager, Warburton Sanitarium and Hospital, Warburton, Victoria. Telephone 5.

**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

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-  
DAY ADVENTISTS

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

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 10s. extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wahroonga, N.S.W.

Appearing regularly in the *Australasian Record* are articles from the *Review* and *Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the conference by the Signs Publishing Co., Warburton, Victoria.

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## BREVITIES

During his holidays in England, Brother H. J. Harris has visited our sole church in Sheffield, where there is a good proportion of Jamaicans in the congregation. These people are employed in various capacities, particularly as conductors on the trams and buses, and they are very capable. At Derby, Brother Harris' birth-place, he reports that a Jamaican elder took the service and that he gave an excellent discourse. He comments that the presence of these coloured folk in our English churches may give an impetus to the faith there, and bring to it some of the spiritual fervour for which the Negro is renowned.

"All of the Aussies in our field are doing good work," Pastor F. A. Mote assures us, in writing from Far Eastern Division headquarters at Singapore on September 5. "We are happy to have them here with us, and hope we shall have more before too long. The Lord is blessing throughout the field and we are of good courage as we see the day approaching when Jesus will come for His own. Kindly extend our Christian love and greetings to our brethren. We think of them and the denominational work throughout the Australasian Division, and pray that God will continue to bless all."

From early in the morning till evening on September 19, division officers from Wahroonga interviewed prospective graduates at the Australasian Missionary College, Cooranbong. Seventy young people offered themselves for the Lord's service, and before this note appears in print many appointments will have been made.

When sending in the report by Brother N. H. J. Smith, published in this issue, Miss Fay Sownds added: "You will also be interested to know that the president and vice-president of the Ballarat Chambers of Commerce said this afternoon that our display is one of the best at the Exhibition. The non-sectarian approach to religion appealed to them greatly, and they thought we had attractive books which appeal to people of all creeds."

## Lay Soul-winners of India

### WHAT ONE TRACT CAN DO

O. W. LANGE

Let me introduce to you Miss Mary Bastiampillai of Colombo, Ceylon. Someone placed a tract in her hand. She read it. God spoke to her heart. She wanted to hear more. She accepted more literature. A Bible instructor was invited to study with her. She accepted the advent message.

Miss Bastiampillai is a nurse. It is easy for a nurse to accept Bible truth—but is it? Her father was shocked that his daughter would leave her old faith to follow the strange teachings of Seventh-day Adventists. It was disgraceful. She must either stop being so foolish or leave home.

She was driven away from home. The love of Jesus filled her heart even in the hour of sorrow and helplessness. During the years that followed, members of the family saw the shadow of Jesus that was cast by Mary. They were impressed by the faithful witness she bore. A sister accepted the truth. Others followed. Her father's heart was softened. Mother Bastiampillai began to keep the Sabbath. Brother Samuel's heart was touched by the Lord, and he became a witness for the Master. Twenty-eight have been baptized!

Samuel Bastiampillai shared his faith and many more began to walk the path toward heaven. Among them was young Kurunathan who, after going to Spicer Memorial College, became an evangelist.

We will never know how far the influence of one tract will go until Jesus makes it known in the new earth. Will you not place more literature in the hands of your friends and neighbours?

"I hate the Adventists. They are fanatical deceivers." The sister who said this once upon a time has to date helped to win 100 souls to the Adventist faith.

For many years her Adventist husband, Dr. Samuel, had patiently let his light shine. Satan dangled worldly customs and jewellery—pearls and precious stones before Mrs. Samuel. It seemed that she would never yield to the Spirit's pleading.

Then God allowed suffering to come. While she lay in her hospital bed she realized the helplessness of lost men and let Jesus come into her heart. She decided to give up her jewellery—the love for which had long been hindering her from accepting the truth—and became an Adventist.

When God restored her to health, Sister Samuel threw all her energy into witnessing for her new-found Saviour. Opportunities opened to give Bible studies and to teach the way of life to sin-darkened souls. Responses came, and the Samuel home could no longer accommodate the increasing number of worshippers at the Sabbath services. Sister Samuel thought of her former idols—the jewellery. "Yes," she said, "I will sell it all and build a house of worship."

Today, more than a hundred souls have learned of Jesus through Sister Samuel's testimony. Over ninety have been baptized, and a beautiful church, built without any cost to the denomination, stands as a monument to the love and sacrifice of willing hearts.

Do you have idols that soon will perish in the fires of the last day unless stored in heaven? Will you let Jesus come into your heart and cast His shadow through you that you, through your witness and pure living, may influence a hundred souls?—"Southern Asia Tidings."

## Educational Survey

Suva was the rendezvous for three Educational secretaries on August 5: Dr. R. Hamill from the General Conference, Dr. E. G. McDowell, representing the Australasian Division, and Brother C. Thomson of the Central Pacific Union.

The party visited educational centres in East and West Fiji, Tonga, and Samoa. In the latter place they were met by Pastor D. I. Jenkins, president of the Samoa Mission, who escorted them on a visit to the Vaioa College and an inspection of the Lalovaea school and some of the island's large schools. Pastor Jenkins also arranged an interview for the visitors with His Excellency the High Commissioner for Samoa and the Director of Education.

New Zealand was next to receive attention, and Dr. Hamill is now proceeding with his survey of secondary schools in the Australian conferences. He will later go on to the Coral Sea and Bismarck-Solomons unions.

Speaking on the subject of faith in morning worship at the division office in Wahroonga, Dr. Hamill stated that even as Abraham faced the facts and acknowledged that the gift of a son to him was humanly impossible, yet nevertheless believed God's promise, which was fulfilled, so we, a small body of people, have accepted a task preposterous in our own strength, but we have planted our banner in the enemy's territory, and trust in the Lord to finish the proclamation of the gospel as He has promised.