



# Himalayan Journey

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R. J. KING

WE WERE PRIVILEGED at the end of January to have a visit from Pastor Dunn of the General Conference. He declared that if he had known what journeying in the Himalayas was like he might have revised his schedule and saved his nerves. Many times he inquired as to where Gangtok, the capital of Sikkim, is situated, and what mode of travel one would use to reach there. Sikkim is a country closed to missionaries, as are Bhutan and Tibet. Pastor Dunn was far from interested in making the trip when I described a bus ride to Gangtok.

At Kalimpong, outside an office with turquoise doors, is a bus for Gangtok. It should leave at 8 a.m., but already it is 8.20 and the driver is assisting his mate in a quarrel with third-class passengers. A Nepali husband considers the space he has purchased at three

rupees for himself and his wife inadequate by thirteen inches. The driver claims that no human body should occupy more than seven inches, and at last a compromise is effected. The wife accepts the space allotted for both and the husband sits on his bedding for a reduction of six annas in the fare.

It is now 8.30 and we should start, but we remain becalmed. The second class is short of one passenger, and an

enormous Tibetan in 20-pound boots is pointed out to me. He is also wearing a coat or bakhu, large enough to wrap an elephant in, gold ear-rings, felt hat, and sword, and he is sipping butter tea in a nearby shop. Obviously no one is going to hurry him, so we wait until he has wiped his mouth several times with the back of his hand, tied his bakhu in knots, paid his bill, and lurched into the bus, upsetting its equilibrium by several degrees.

The driver, a midget propped up on cushions and a cane rest, announces, "We are off!" and we leap forward in second gear, leaving his mate behind us. While this important appendage clammers aboard someone remembers a small packet booked for Gangtok which might just fit under the driver's seat. It is produced by two sweating coolies, is vast and weighs half a ton, and unseats the now passive Nepali.

*Here photographed is a group of Tibetan nobility and high lamas who live in Kalimpong. This photo was taken on the occasion of the Tibetan New Year's Day, when they paraded to this hill to erect their prayer flags, as seen in this picture. Unfortunately, the day was overcast, otherwise you could see the snows of Kanchenjunga. Typical Tibetan dress is portrayed in this picture (note the lamas' robes). Many of these men come to our clinic and just yesterday I removed two teeth for the head lama, who is seated centre front row.*



Battle flares again but is lost in the lurch of the bus which, too full to pick up even an ant, ignores the signals of half a dozen frantic people who stand hopefully at the roadside with children, chickens, luggage, and a shaggy dog.

8.35 a.m. and we plunge towards the Tista River, engine cut and twenty-five alarmed souls half a foot-brake removed from the end of life. Many chickens miraculously escape death under our wheels, and the large Tibetan declares that this is his first bus ride, and it will be his last. Others join him, and the scene at the back might be a casualty station after atomic attack.

At the Tista bridge we jettison several limp bodies, the result of 129 corners in nine miles. The driver's mate now shrieks for new custom. Alas! it seems a bus for Gangtok has passed only ten minutes before and plucked all the waiting plums. "May his wheels drop off!" mutters the driver, among other remarks, and we lurch on our way.

The Nepali and his wife are now occupying a good ten rupees' worth of space between them, but are unable to make a sound.

We climb through forests of sal and rubber, sweep out along bare mountainsides, rattle and jolt over stretches of road scarred by landslides. Below is the Tista, a mighty, seething rush of muddy water fed from the snows. "Drop in there and you are gone for ever!" smiles the driver encouragingly. The three second-class passengers could hardly care less, heads sunk onto their hands. All are saved by Rongpo, where a slender bridge blocked by a bullock cart joins Sikkim to India.

Our second-class passengers seep out of the bus and wash up on the counter of a roadside eating house. There is an exhibition of sheer mind over matter—they settle to a vast meal of greasy mo-mos and butter tea.

Just beyond Rongpo we pick up an entire caravan of migrating Nepalis. Even the driver admits it will be difficult to fit them all in, but the feat is accomplished, and repeated fifteen yards further along when we stop again to embark a Tibetan and his wife who express their willingness to hang on anywhere.

Our three second-class passengers are now required to share their bench with four new-comers squeezed out of the third class and bristling with umbrellas. Somehow it is only the umbrellas they object to, so they are forced back into the third-class area, like a magician's sword into a basket. "No more," says the driver, eyeing significantly the empty nine inches between himself and me. Fortunately there are no more until we are within sight of Gangtok, and then the psychology of arrival has something to do with over-coming discomfort.

The migrating Nepalis leave the bus just when that nine inches of space is threatened by a pig closely confined in a triangular basket and three bouquets of Tista fish threaded together on slivers of bamboo. The latter, explains the driver,

urging me to feel them, are a real treat at eight annas apiece and should not be missed. I miss the point so he buys them himself for three annas apiece, and they travel with us the rest of the way, hanging from the window-screen and competing successfully with the smell of petrol, sweat, rancid butter, butter-tea, and wild boar which pervades the bus.

On into Sikkim, past gangs of road repairers and smoking tar barrels, through forests wearing orchids in their button-holes, past terraced fields like stairways to nowhere, through villages of Rembrandt children, sudden breath-taking glimpses of snow-peaks through cloud, and at last—Gangtok, on a spur, its Palace Gumpa a jewel on the shoulder of the mountains.

The smell of mules, the happy call of muleteers, Tibetan wool awaiting export

to the market. "This is it, Sarti," and the bus driver jerks to a halt.

On the heavily scarred, mist-enshrouded mountain giants that rise north, south, east, and west of our station in Kalimpong, are innumerable villages accessible only by mountain trail.

Although the prayer flags of Buddhism are numerous on many of these trails, the flag of truth has never been raised. The people living in these areas suffer from many maladies, resulting from a lack of Christianity, hygiene, and education.

By following the example of the Master we are trying through medical and evangelistic endeavour to lift these people from where they are to where they ought to be. Let us unitedly pray that many from these darkened lands will assemble under the banner of the King of kings.

## Husband and Wife Team Report

### I Started My Own School—II

MRS. G. B. HELSBY

Those who read my previous report concerning the school at Siufaga, Savaii, Western Samoa, may be interested to hear the sequel to that story.

We finished the school year with thirty-three students present for the final examinations in the upper section and fifteen in the primer classes. And when it came to the closing day we were inclined to think it was just as well the number was no larger, for the little church was crowded with the students and their parents and friends who came along to share with us the afternoon's programme.

On the previous day and during the morning of that final day, the boys and girls were busy with their cleaning and beautifying of the compound and the church itself, where the closing exercises were held; and when finished it was a very pleasant sight.

Another thing that kept them busy was the preparation of food for the feast which was to follow. When it comes to that kind of occupation our island friends certainly know what to do and how to do it. Suffice it to say that the feast, to which 150 folk sat down, was a real credit to all those who had any part in its preparation, particularly John, the young teacher whom I mentioned before, and his wife, Puipuaio.

But to return to weightier matters, at twelve o'clock the students filed in and took their places in the church in front of those assembled, and for the next two hours the time was fully occupied with giving out reports, certificates, badges, and prizes, interspersed with and followed by speeches and singing items by various groups among the students. There were boys' songs, girls' songs, combined singing, and primer items.

In the programme which followed the main part of the service the primer students carried almost the full performance, with poems, songs, and a little play. I

think they really enjoyed it as much as those looking on and listening, which included many standing outside looking through the windows.

Some of the more important facts and figures concerning achievements may be given here. Voice of Prophecy Bible Correspondence Course certificates were awarded to sixteen students who had to prove themselves by examination as worthy of receiving them; seven received Friend badges and seven Busy Bee badges. Of the nine Form 2 students who sat for the government examination seven were successful and six of those also received Samoa Mission certificates enabling them to continue school at Lalovaea; six were accepted for Fulton Missionary College in Fiji, and three of these were finally able to take advantage of this opportunity, only one being at present a church member. This brings the number of Savaii boys now at Fulton to four, and it is our prayer that some of these may be able to complete their education and take their part in God's work in the Samoan field.

At the baptism which was held on the Sabbath before we left Savaii, six of the twelve candidates were students from the Siufaga school, so we rejoice to know that fruit is already being borne there.

Now our term of service has come to an end, but the work goes on. God has answered our prayers in that it has been possible to turn the school over to the mission, and Brother and Sister Stan Thomson are now there, letting their light shine in that corner. Before we left Samoa the schools had been opened for one week of the new year, and even in that short time news reached us that over 140 students had come seeking admission. This is even more than we had hoped for, and we thank God and praise His name that His hand is over His work in all quarters of the globe. May many more come to know of this marvellous message and give their lives in service through the instrumentality of our schools.

## Voice of Prophecy Gives Impetus

G. E. HELSBY

Speaking to the division staff in morning worship, Pastor G. B. Helsby introduced his remarks with the 7th and 8th verses of Psalm 107: "And He led them forth by the right way. . . . Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" and proceeded with this report:

Savaii is the largest island of the group and has the smallest population. This is because volcanic action has spoiled many acres of land for plantation use, and also destroyed many villages. Missionaries associated with Savaii in the past are Pastors R. Reye, C. Raphael, and R. W. Taylor.

On two and a half acres of land we have a European-type home and one for the native assistant. Our first task when we arrived there six and a half years ago was to get a working knowledge of the Samoan tongue. We found many other things to do: erect and repair buildings, instal a water supply, and build a house of worship on a concrete foundation we found overgrown with weeds. This church accommodates not only the local congregation but also members scattered through the area who come for special occasions. It was dedicated free of debt.

It is essential that we own property free of debt; otherwise relatives of those from whom it has been obtained make claims to it. We had two sections of land given us by chiefs. There was division in the church because the members were meeting in the home of a chief. We tried to settle the matter but it was very difficult. The chief of another mission society, whose brother was an Adventist, gave us land. I

asked him, "Do you mean to say that you, a Methodist, will give Adventists land for a church?" "Yes," he replied. "My brother is an Adventist and he is a good man. He has helped me." From that time our people had the security of their own house of worship.

We ran evangelistic campaigns of two to three weeks' duration. I had up to five local evangelists in my care. We did not have to advertise as we do here at home. We just told a few people and they spread the word. Out of these humble efforts souls were baptized—over sixty in the time we were there. This may seem small, but it must be remembered that all the people in Samoa have heard the gospel. The Lord's messenger states that once minds have accepted error it is difficult for them to expand to the full knowledge of the truth.

I can speak highly of the Voice of Prophecy. Until a year ago we tried to get tape recordings on the Western Samoa radio station but were unsuccessful. But while Pastor Jenkins was in American Samoa he approached the broadcasting officials and left some tapes with them. Some time later when he called again the director said, "Mr. Jenkins, we will put these on for you free of charge." So each Sunday we have broadcasts going over the air.

We then translated the lessons into Samoan. These have gone like fire in the stubble and this has kept me busy day and night. Hundreds of children are doing these lessons. One young man always comes to us at night for fear of his family and villagers. He is well on the way to becoming a church member. We now have 118 on the course, 75 per cent of whom are non-Adventists, and ten of these have been baptized.

Seventh-day Adventist Church. As elder I am convinced beyond doubt that the health work is the right arm of the message.

If all our churches would open a humble clinic on their premises and carry out simple treatments, we would see the fulfillment of the text which says, "Then shall thy light rise in obscurity, and thy darkness be as the noonday."

## The "1,000 League" Provides Camp Unit

D. J. SILVER

Acting Secretary, South Australian Conference

The 1959 camp-meeting and 53rd session of the South Australian Conference was opened by Pastor W. E. Rudge on February 11, on our Netley camp-ground.

We were privileged to have with us for varying lengths of time, Pastors F. G. Clifford, L. C. Naden, T. C. Lawson, R. C. Piper, R. N. Price, L. C. Coombe, S. Stocken, Dr. E. E. White, and Brethren W. J. Gilson and A. Shirley. The ministry and counsel of these brethren was very much appreciated.

The president's report revealed steady progress in all phases of the work in South Australia, and we give grateful thanks to God for this evidence of His leading and blessing.

Conference membership has increased to 1,896, a net gain of 152 precious souls during the biennial period. Four new churches have been dedicated during the past two years, bringing the total within the conference to twenty-four. Pastor Rudge also reported an increase of more than £9,000 in tithe receipts over the previous two years.

A well-equipped kitchen and store unit was completed and in use for camp. Most of the work involved in the construction of this building was supplied by voluntary labour, and the finance was generously given by members of our "1,000 League." The members of this league have covenanted to give £2 each half year to provide camp-ground facilities, and our new kitchen block stands as a memorial to their loyalty and faithfulness.

The response to the foreign missions appeal made by Pastors Naden and Stocken during the second Sabbath afternoon of camp yielded the splendid total of £1,295 in cash and pledges.

During the session our president, Pastor W. E. Rudge, received a call to the presidency of the Tasmanian Conference, and we are happy to welcome Pastor C. D. Judd to the presidency of South Australia. The following recommendations were made by the nominating committee and accepted by the delegates in session.

President, Education, and Religious Liberty secretary, C. D. Judd; Secretary-treasurer, C. D. Morgan; MV and Temperance secretary, H. W. Hammond; Publishing Department secretary, J. T. Young; Home Missionary, Sabbath School, and Radio secretary, I. W. White; Book and

## Around the CONFERENCES



### How to Win Friends

W. W. MORRIS

Elder, Drummoyne Church, Sydney

A pleasant-faced woman answered my knock on the door while Ingathering on a recent Sunday.

"Good morning!" I said. "My name is Morris, and I am from the Seventh-day Adventist church in Lyons Road, where the clinic is situated."

"Well," answered the lady, "I am very pleased to see anyone from the clinic. Do you know, the year before last I attended the clinic and was treated by a nice Christian lady who had dark hair and three lovely children (Mrs. A. Rose from Wahroonga was the sister in charge). It was wonderful what she did for me. I was an

arthritis sufferer and in great need of help, and that lovely sister and her voluntary helpers made a wonderful difference to my health. Wait a minute and I will get you ten shillings for your appeal."

On her return and after a discussion on the need of Christian witnessing, the donor confided that when she first went for treatment she could not give as much in donations as she would have liked. "Look, give me back that ten shillings," she said, as she went away and soon returned with a pound note. She felt she had given too little in return for the blessing received.

Within an area of a mile on all sides of the church, with few exceptions, mention of the clinic brings immediate recognition and welcome to members of the

Bible House manager and Public Relations secretary, D. J. Silver.

Executive Committee: President, Secretary, K. J. Bullock, J. F. Grosser, N. Green, L. J. Johnson, I. W. White.

A very successful and spiritually helpful camp was climaxed on the final Sunday morning with a personal testimony meeting during which many expressed their gratitude to God for His past blessings and praised Him for the assurance of future guidance and leading.

## Angels That Excel in Strength

MRS. C. L. KELLY

Yesterday, March 20, 1959, I saw a miracle, saw evidence of angels that excel in strength!

My husband and I decided on a quiet holiday this year, only one trip, from Dee Why (Sydney) to Kiama, on the south coast, via the Kangaroo Valley one way and Macquarie Pass the other, just two days away.

The first day was sunny and clear, with plenty of scope for the colour camera; scenes of surpassing loveliness in this country of beauty and light.

We stayed at Nowra for the night and found a secluded place with very nice accommodation, and as we carried in our few things our hostess saw my Bible. "Oh," she commented, "there's a Bible in every room," but I replied, "I like my own, as I know where things are. I'm a Seventh-day Adventist and I read it every day." "Well," she concluded, "you are the Voice of Prophecy people. My husband and I are taking the course."

We tactfully said, "You will find in the studies God's Word on all points, and help for everyday living."

She went on, "I have another guest, a Baptist minister, and you shall share his table in the morning." Accordingly we did and had a pleasant association.

Our hostess popped in and out listening, and before leaving I was able to have a prayer with her and two other ladies—in the laundry of all places—for which she thanked me very much, and we parted with that glow in the heart that means so much.

We started our return journey in totally different weather, for rain and thick clouds blotted out much of the scenery everywhere; but the rejoicing heart finds gratitude for all things, and we still saw much beauty as we travelled.

We had to go over the Macquarie Pass, a very long, steep climb, and inevitably we came to a heavy truck ahead. It seemed to be groaning with effort and we also had a following car. By now we were so high up I was thankful for the cloudy blankets, as the drop on our side was so very steep and deep!

At a sharp bend another interstate truck came round to meet us, and our heavy truck ahead had to stop to let it pass. Then—horror! It suddenly came backwards toward us! A man jumped out whom we thought was the driver, and waved his arms about, looking stunned, waiting for us to be crushed.

My husband sounded his hooter and backed slowly because of the car behind us. But death seemed certain, as we could not go any further left, except over the side. In any case that looked like our fate because of the curve of the road.

The backing truck was so heavy, and inexorably it came. Seconds passed and seemed like years. Then, when only a few inches from us, it appeared as though an invisible hand struck it, and the rear of the truck veered to the other side of the road. It crashed into the rock, only denting our right lamp and the bonnet of the car!

The driver of the truck, who had remained in his seat but was helpless, jumped out with ashen face, came over to us and said, "I can't believe it—you are not hurt—you are all right."

In stopping for the interstate truck to pass he had slipped his gears and had completely lost control. How could the vehicle have missed us? An impossibility but for the angels that excel in strength. It must have been a very strong angel who moved that truck across the road just before it would have struck us out of existence.

Only dents, and we were safe—to the uninitiated unbelievable!

Like a chime of sweet bells, gratitude rang in our hearts. The thought of our morning prayer came to our minds: "May angels that excel in strength attend us"—yes, it was a very strong angel who moved that truck yesterday!

The day of miracles is today. Let us keep our hearts and minds on the living God who allows His angels to minister to us.

Continually I see that truck only inches from us, and the drop on the side over which I felt certain we would be hurled. And also I see in my mind, in that hidden sanctuary, the angel who moved the truck out of the way, a truck that must have weighed many tons.

I shall be able to write to my hostess of the miracle that came in answer to prayer from one of the least of His children.

## God Knows

*He knows the bitter, weary way;  
The endless strivings day by day,  
The souls that watch, the souls that  
pray—  
He knows it all.*

*He knows how hard the fight has been;  
The clouds that come our souls between;  
The wounds the world has never seen—  
He knows it all.*

*He knows, when worn and faint, we sink;  
How deep the pain, how near the brink  
Of dark despair we pause and shrink—  
He knows it all.*

*He knows, oh, thought so full of bliss;  
For though on earth our joys we miss,  
We still can bear it, knowing this:  
He knows it all.*

—Selected.

## God Still Works Miracles

PEARL C. B. ELLISON

God is the same present help today as He was when He parted the Red Sea, when He fed the thousands miraculously, when He rained bread from heaven, when He fed Elijah by the ravens.

How prone human nature is to feel God far away in His heaven. Yet how close He is to each of us!

I hope the following true stories will help to cement our faith in a living, present-help God.

### God Provided EXACT AMOUNTS

During 1958 a young lady and her husband were baptized into this glorious Advent message. Their circumstances were very straitened. Satan so often makes it very hard after one gives his heart to God. Grey skies were making the couple's life gloomy, and Satan decided to make the way harder. An unexpected sum of £10 had to be paid at once.

That afternoon something happened dramatically. Sometimes God moves very slowly; sometimes He moves fast. Remember Daniel's prayer was answered while he was yet speaking. The young daughter of this couple asked if she could have a swim. "Yes, but be very careful." The child had her first dip and touched something hard. Childish curiosity led her to examine it—just a bottle. But what is that under the bottle? An old water-worn wallet. What do you suppose was in that wallet? Believe it or not—a £10 note! God had anticipated the need. He directed that child to the very spot to provide for immediate necessities. God is a very present help, not yesterday, not tomorrow, but now.

Round about the year 1955 some business folk were in dire financial distress. Much prayer had been offered to God for support; but things had come to such a pass that there was no money to pay wages. We shall say the amount required was £67 15s. 2d. It was Friday. God knew by twelve o'clock this sum had to be met. But how? The nine o'clock morning mail came in—nothing.

It was now time for the next mail, 11.30. God who swings the world moment by moment quite understands time. The mail is brought in and the man opens it. Yes, God has sent some money, but he feverishly questions, Will there be enough?

Count it quickly! Yes, there is £50, then another £17, and will you believe it?—the 15s. 2d.! In all, the full amount to the penny was ready to meet the immediate need.

Would you suppose that to be coincidence? No, a thousand times no! The God of the universe, who owns all the silver and the gold sent that amount before 12 o'clock. Truly He is a very present help in time of trouble. If you call on Me, He says, "I will answer."

### Miraculous Protection in Peril

Deliverance from bolting horses caused great rejoicing to a Seventh-day Adventist mother. Her husband, who was not a Christian, patented a sulky with a pole which was pulled by two horses. One day

he, with his wife and daughter, was travelling in the backblocks of Australia. They came to a very steep mountain track. The Christian mother was fearful. The situation looked so dangerous. Her husband said, "Trust to me." At that very moment the pole came out of its socket, causing the little girl to fall down onto the pole directly in line with the horses' hoofs. She was bound to the pole by her dress and remained there while the horses bolted. They kicked all round her head but never touched her, and she was extricated after they jumped a very deep creek—unharméd! It was a miracle. The Christian mother had prayed, "O God, you have promised to give your angels charge over us. Will you now send them to my child, who is in imminent danger?"

God's angels are busy everywhere, and in the outback that mother knew they were sent by our ever-present God to save and protect her beloved little daughter.

#### An Invisible Restraining Hand

A friend of mine related to me recently how God saved her life. Her husband had purchased a horse for her to drive on missionary excursions. The horse appeared docile, but it had been sold to these Christians by an unscrupulous man who well knew the character of the animal. It was quite unsafe to drive.

After going a short distance the driver, through some mishap, lost the reins. Result, the horse bolted. She was on God's mission and she claimed His promises. The horse madly galloped on. She saw it could not turn a corner without serious mishap. She prayed; God acted. The horse stopped suddenly but tried to push forward. It appeared to be restrained by an unseen hand. The moment she was safe the hand released its hold and the animal pursued its mad course.

She knew the Lord, who is a very present help in time of trouble, saved her life that day.

#### Nothing Is Too Small for Him

A dressmaker had very important orders to execute. She realized she had left her glasses where she had that day been visiting. What could she do? The work was intricate and called for very fine beading needles. These needles are most difficult to thread even for young eyes, but hers were far past the young stage. Well, there was God. He had helped her in time of need many, many times in her chequered life. Would He help her in such a small thing as threading a needle? Well, He made small things. He put into every grain of sand exquisite beauty. In every drop of dew, glorious beauty, in each flake of snow amazing symmetry.

"I can't thread this needle, Lord, but You could do it for me." Immediately eye of the needle opened wide to her astonished gaze and the fine thread became like fine string. Our God is not far from any one who trusts Him. He is ever present in the minor and the major situations of life.

In the vicissitudes of life let us ever remember that while God is in His heaven, He is also very near to the soul that calls

on Him here. He has promised when we call He will answer, if we believe He is a rewarder of them that trust Him.

In these instances of answered prayer let us take hope in that God is not far from any of us, that He is not yesterday's God. He is not tomorrow's God. He is a present God, a God of today.

### Tribute to a Fallen Comrade

W. N. LOCK

In the death of Brother Fred Gall I have lost a real friend and comrade of some forty-four years' standing.

I first met Brother Gall in West Australia, during my term there as Publishing Department secretary. We spent a good deal of time together and made a pioneer trip up through the north-west of that vast state. No work by Adventists had ever been done in that area, so we took steamer from Fremantle to Carnarvon and from there we were to continue on our motor-bikes.

After canvassing Carnarvon we set off for Onslow, some 300 miles distant, little realizing the nature of the road. We discovered long stretches of sand and the only way we could negotiate them was to ride in the wheel marks in low gear and balance the machines with our feet. This method of travel was very trying.

We called at the cattle stations along the way and eventually reached Onslow, where we headed off for Roeburne, another 200 miles away. There we took the steamer for Broome and Derby. On our return I got off at Port Hedland and motored north to the De Gray River and Brother Gall returned to Roeburne to motor across to Marble Bar, where we arranged to meet.

I was able to get through on time, but after waiting several days for my companion I finally set out to look for him, with a sick motor-bike. After travelling over a very rough road for twenty miles I came to the Coongan River, a sandbed a mile wide. Halfway across I became exhausted and decided to have a spell. There was a small island in the centre of the river and the road took a bend around it. When my motor stopped I heard another motor-bike coming but could not see it. I prayed that it would be Brother Gall and sure enough it was. His front wheel was strapped on his bike and he had borrowed another to help him along. It was a very happy meeting in the middle of the river. We returned to Marble Bar, where we made some repairs ready for the next stage of the journey.

Leaving Marble Bar, we turned south along the cattle route for Meekatharra, several hundred miles away. We had to sleep in the bush on this trip but eventually reached our destination. Then we turned west to return to Carnarvon to deliver the books ordered, and this meant several hundred miles more travelling. After going about twenty miles my machine broke down and we had to part company, Brother Gall going on alone to



Brother F. Gall is standing at the right of the picture.

complete the task. I always found him a courageous man and a very loyal mate.

However, the parting of the ways came, he being transferred to Tasmania as Publishing Department secretary, while I went to Victoria as Home Missionary secretary. Later we both returned to West Australia, and this time he entered the Sanitarium Health Food Company. Following his time there he spent ten years as city traveller in Adelaide, occupied the same position in Brisbane, and six years as traveller in North Queensland. Returning to Brisbane, he served there until his retirement in 1949. While he now sleeps, the influence of his life will remain with us and we shall cherish the memory of a loving comrade.

### South New Zealand Annual Convocation

D. R. ELIOT, Secretary-Treasurer

January 1-10 was a most profitable and interesting time for the members of the South New Zealand Conference and their friends who attended the annual camp-meeting, held at the conference campground, Pascoe Park, Channeys. The attendance was very good, with more than 160 tents and several caravans occupied.

For the spiritual success of the meetings we owe much to the brethren who visited us from the General Conference, the Australasian Division, our own union and local conferences, and the Bismarck-Solomons mission field. They were Pastors M. V. Campbell, E. E. White, C. C. Weis, W. E. Battye, A. F. J. Kranz, R. P. Brown, J. J. Dever, and Brother Elisha Goropavu. The theme of "Oneness with Christ" was heard throughout these meetings.

**Baptism:** Several precious souls, through this rite, united with their Lord and His church on the last Sabbath of camp.

**Ordination:** It was a pleasure indeed to witness the setting aside for the high and lofty calling of the gospel ministry,



of Brethren L. A. Landsdown and A. G. Probert. The presence of the Spirit of God was much in evidence as consecrated hands were laid upon these two young ministers. Many were there after the ceremony to wish them and their wives the richest blessing of Heaven as they face their responsibilities in whichever fields they may serve.

**The Session.** While the spiritual well-being of all was well cared for during the camp season, this gathering also brought to us the 42nd session of the conference, with the consequent stimulating reports.

**Education.** The average combined enrolment for the three schools operated in the conference was 143, or approximately one child for every ten church members. Enrolments were steadily increasing.

**Secretary-Treasurer's Report.** Membership of the conference has increased sixty-six in the biennial period, and now stood at 1,486.

For the two years, £N.Z.48,324 had been sent to the union conference to expand the gospel work in other lands. The tithe increased five per cent over the previous two-year period.

**"Ilam Lodge."** Opportunity was given delegates to the session to see over "Ilam Lodge," the conference home for the aged at Ilam Road, Riccarton. The manager for the home reported that sixteen residents were happily installed and that the home appeared to be a success from every viewpoint.

**Home Missionary.** With the reported literature distribution of 338,000 and all other missionary activities at a corresponding high, it was evident that this department had been most active. "Signs" circulation was now 3,008, or more than two per church member. Appeal receipts for the two years exceeded £N.Z.22,500.

The Dorcas Welfare societies had been especially busy providing financial assistance towards the establishment of Ilam Lodge. More than £N.Z.400 had been raised for this purpose.

**Publishing.** The meeting was well attended, as is customary, and the report given was an inspiration. More than 6,000 books had been delivered in two years. In October, 1958, a record number of orders was taken.

**Book and Bible House.** Trade sales were steadily increasing and had reached the £N.Z.5,000 mark. Brother Aubrey Shirley, from the Signs Publishing Company, was a most helpful visitor to the camp, promoting a lively interest in our splendid books.

**MV Department.** Every branch of the Missionary Volunteer work showed expansion during the biennial period, with especial emphasis on the missionary activities of the youth. Seventy young people were baptized and the JMV membership increased thirty per cent.

**Sabbath School.** The Sabbath school membership now exceeds the church membership, and with offerings of £N.Z.9,373 for the two years, considerable progress was evident in this department.

Officers and staff for the conference administration are now listed thus:

**President,** W. W. Petrie; **Secretary-Treasurer,** D. R. Eliot; **Departmental Secretaries:** **Educational,** W. W. Petrie; **Home Missionary, Radio, Public Relations, and Sabbath School,** J. J. Dever; **MV, JMV, and Temperance,** L. A. Lansdown; **Publishing,** G. T. Hedges. **Book and Bible House manager,** D. R. Eliot, assistant manager, G. T. Hedges.

**Executive Committee:** President, Secretary, R. W. Howes, V. W. Stotesbury, E. J. Gallagher, I. Hill, V. Saunders, C. F. Thrift.

**World.** Of the audience 95 per cent were Moslems. Some 100 children, sitting in front of the *dari*, had attended regularly and were quiet and orderly—quite a feat in itself. United States Information Service films and the temperance film **One in Twenty Thousand** were shown before the meetings. Very few left when the time for the religious part of the meeting began.

What are the results?

Attendance at Sabbath school has increased. Among those attending is a Moslem doctor. Soon we shall outgrow the little front-room chapel. Enrolment in the Rawalpindi church school has doubled to more than twenty. Half of those enrolled are Moslems whose fathers attended our lawn lectures and who responded to the announcement regarding our school. More than fifty youth and seniors have enrolled in the locally operated Bible correspondence course in Urdu and in English. Two have graduated—one a Moslem young man—and have received their certificates.

A Moslem headmaster in a nearby village has decided to become a Christian. At our last visit with him, where we were locked in his office to avoid disturbance, he requested instruction on how to pray. He was first contacted by A. S. Khan, our colporteur, in a city reading room.

In one of our lawn meetings recently a bearded *maulvie* asked for permission to speak. It was granted. He enthusiastically endorsed our temperance work expressing his delight at finding a group of Christians who eat no pork, drink no wine, smoke no cigarettes, use no tea or coffee! With hands cupped in Islamic fashion he offered a fervent prayer for the success of our work. Imagine—a *maulvie* offering prayer for a Christian body to have success in a public meeting!

How did it all begin?

It began last March—with temperance. Linking the mobilized right arm of the third angel's message with Islamic-slanted spearhead meetings, we conducted a series of prophetic and health lectures, March 23 to 30, on our mission compound in Rawalpindi, West Pakistan. Pastor E. Robert Reynolds, Bible instructor at Pakistan Union High School and College, Chuharkana, worked with me, and we were assisted by indigenous workers and four young men from the college.

Invitations had been mailed to more than 200 members recently enrolled in the National Temperance Society in Rawalpindi and to Voice of Prophecy members. Without any other form of advertising our attendance averaged 100 each night during Temperance Week, as we called this series. Among those attending were business men, professional men, doctors, nurses, headmasters and teachers, military personnel, city officials, clerks, *maulvies*, college and high school students, and others.

We began simultaneously with Ramzan, the holy month, but opened the meetings at 7.30 p.m., one hour after sunset, in response to public request. The holy month did not seem to affect Moslem attendance at the meetings noticeably.

After a short motion picture each evening, health heroes of the past were fea-

## The WORLD VISION



### *Evangelism in Pakistan*

WILLIAM H. MCGHEE  
Peshawar, West Pakistan

Recently I saw something new in Rawalpindi, fourth largest city of Pakistan. More than 500 brethren in Islam, including their women in the *burga* ("veil")—with no disturbance or rabble rousing, and in spite of the holy month of Ramzan and wind-storms—were sitting and standing in rapt attention on the lawn of our mission compound, listening to the story of *Isa* ("Jesus"). Each Friday, Saturday, and Sunday night this scene was repeated as our Pakistani Seventh-day Adventist brethren, without advertising and without

expenses, unfolded the gospel story as told by the holy prophets from Hazrat Adam on.

To our knowledge this evangelistic venture for Moslems is unique in the Pakistan Union—nothing has ever been attempted like it before.

Pastor Ghulan Masih and Master R. Peter, assisted by our colporteur, Brother A. S. Khan, our temperance worker, Chaudhry Inam Ullah Khan, and others, opened these meetings the first week-end in April. Beginning with about five non-Christians, the attendance increased each week until it numbered more than 500 on the Sunday night when I was there and showed the motion picture *Birth of a New*

ured, such as Hazrat Abraham, Daniel, Moses, etc. These men are honoured also in Islam. Then followed a brief talk on temperance. We closed with a portion of the "Signs of the Times" filmstrip. Our brethren in Islam were delighted with this type of programme, and especially with our emphasis of *adawlat* ("judgment") and *qiamat* ("resurrection").

To climax this week Pastor Reynolds delivered before a packed audience three powerful addresses entitled "Abraham's Search for Paradise," "Abraham's View of Hell," and "Noah and the End of the World." The impact of these Spirit-filled, narrative-type messages was overwhelming! The speaker, who carefully couched his words in religious terms easily accepted and understood by Moslems, made a tremendous impression on his listeners.

At the close of the Sunday night meeting, a Bengali gentleman asked me to visit his home. Later when we visited him, he said to us in front of his wife, "I want you to make Christians of my wife and daughters." He has seven daughters, one of whom sings over the radio. He enrolled three of his youngest daughters in our church school, admonishing us to "bend the twig while it is young."

Though this evangelistic venture in Islam is only an experiment and has not been concluded, the first-fruits seem to indicate a harvest beyond our expectation. Four or five definite commitments for Christianity have been made so far. It is our plan to repeat this pattern of evangelism elsewhere in our district.

—"Review and Herald,"

### Our Iceland Members Make Friends

J. GUDMUNDSSON, President

The population of Iceland now stands at 166,000. We have no millions to deal with, and therefore the writer has no big report to present. Our task, however, is to let the light of the Advent message shine before our small population and to reveal to them that this is God's message for our generation. We have now 367 members who represent eight churches and groups. The size of the country is two and a half times the size of Denmark, so distances are fairly great and the roads not too good.

Last year fifteen persons were added to the church. This is not a large number, just a little more than four per cent gain. So from the viewpoint of winning new converts, our progress has been slow. But from the viewpoint of a long term programme with the object of preparing the minds of the people for the acceptance of our message, we have been making great progress during recent years.

A year ago a few of our workers and the writer were invited to a banquet which was held by one of the Lutheran churches in Reykjavik. This church had used our church for their Sunday services for some years, but now they were dedicating a building of their own. At this dinner their minister made a speech in which he said:



### I Just Teach School

*I write no poem men's hearts to thrill,  
No song I sing to lift men's souls,  
To battle's front no soldiers lead,  
In halls of state I boast no skill,  
I just teach school.*

*I just teach school, but poet's thrill,  
And singer's joy and soldier's fire,  
And statesmen's power—all, all are mine,  
For in this little group where still  
I just teach school*

*Are poets, soldiers, statesmen, all.  
I see them in the speaking eye,  
In face aglow with purpose strong,  
In straightened bodies, tense and tall,  
While I teach school.*

*And they, uplifted, gaze intent  
On cherished heights they soon will reach,  
And mine the hand that led them on!  
And I inspired! Therefore, content,  
I still teach school.*

—Author Unknown.

"From my childhood I have been longing to come into contact with a group of people who do not only preach Christianity, but who show true Christianity in their personal lives. By knowing the Adventists this dream has been fulfilled for the first time in my life!" Among the guests present were some of the dignitaries of the city. I thought this was a wonderful tribute paid to Adventists.

The conservative wing of the Lutheran Church has always been much opposed to Adventists. But now it seems that we are gradually wiping out all our enemies by making friends of them. Last year we came into contact with one of their important men who is a minister in the neighbourhood of our college. We invited him to take an evening worship for the students. At the time his fellow minister, now ninety years old, and who had founded the Y.M.C.A. in Iceland, was a guest in his home. So they visited the school together and spent the entire evening with us. The old minister who has not thought too highly of Adventists, was very thrilled with the spirit of the school and the singing of the young people. He said that this was a real revelation to him, and he surely would have something new to tell his people when he got home.

The public press has formed a habit of writing about us quite frequently, and always in a very friendly way.

About a month ago one of the staff of the state radio called me up on the telephone and asked if I would be willing to give them an interview on their programme on the following Sunday evening and tell about our college. I seized the opportunity and as this was the beginning of our Ingathering campaign, I made an

appeal during my speech to the public to support this good work by their donations.

Our secret goal was to try to average one crown from every individual in the country. When I left Iceland, Brother Johansen, our Home Missionary leader, told me that he knew of 170,000 crowns that had already been gathered, and more were expected.

During past years the Ingathering has grown to be a real mission campaign. We try to put as much of our message into the magazine as possible, and it goes into practically every home in the more populous districts of the country. A few years ago the Ingathering brought in less than 20,000 crowns, this year it may reach 200,000.

The college, which was opened eight years ago, has been growing and gaining the respect of the whole nation. It was originally designed for forty students. When I left, the students numbered sixty-nine, and another was still expected, so I believe there are now seventy. You can imagine how crowded we are. We have had to turn down at least as many applications as the ones we accepted.

A number of students are from non-Adventist homes; but we have the opportunity of selecting them. This year we have three sons of medical doctors, and the latest student is a daughter of a prominent Lutheran minister. The school has become a real mission project, and we are winning many of these young people, and we are saving and keeping our own.

Two evangelistic campaigns are about to begin. We trust they will bring new souls into our churches, and that they will help us to let the light of the Advent message shine all over Iceland.

# The Battle for the Human Mind

A sermon preached by Pastor J. B. CONLEY at the Australasian Missionary College on the first Sabbath of the 1959 college year.

I don't claim to be particularly qualified to speak upon the subject I have chosen, but I do know that the mind is the arena in which all battles are won or lost. It is the place where the contestants for good and evil have fought their wildest battles and will do so till the end.

We will open our Bibles this morning at Prov. 23: 7, and I want you to notice this key text: "For as he thinketh in his heart, so is he."

Early in my address I draw your attention to the fact that in the Bible the words "heart" and "mind" are very frequently translated from the same word, and they are often used interchangeably. After all, man doesn't think in the muscle of his heart. No, the thought is that the inner seat of the emotions comprehends the intellect, the mind, and works through the inner self. As a man thinketh there, so he is.

My friends, here is the greatest truth that has ever been expressed. It is a profoundly psychological statement, and, moreover, at long last it has been acknowledged by all worthwhile medical authorities. You know, it was in the year 1863 that Sister White made the statement that ninety per cent of all bodily ills have their origin in the mind. The medical profession at the time was not sure that that was true. But the years have come and gone, and medical men everywhere today are largely confirming the fact that the mind has a tremendous influence on the physical body. But you know it also has an eternal influence on the spiritual body.

Your mind is an extraordinary organ. I feel free to talk about it this morning because the majority of this audience are young people who have come to this college for the training of the mind. Let us talk about the mind for a while.

It is an extraordinary organ. It records the dawn of consciousness in a mysterious manner that none can explain. No medical man can explain the functioning of the brain. When he has grappled with all its pros and cons he is forced to acknowledge that there is something divine, supernatural, that has never unfolded its secret. The mind is the most marvellous recording system that has ever been invented. It has a continuing photographic negative that from the dawn of youth till old age stores up in that great storehouse of memory's hall the impressions received, the things seen and heard. It is also capable of reflection, evaluation, and decision, and is the seat of the will. Before I close this morning we will pause beside that thought again.

I conclude, therefore, that the mind governs all character and action. It is only natural that it becomes at once the battle-ground where the forces of good and evil contend. How true! You know that the famous hymn writer, Isaac Watts, had a marvellous brain. It is said of him



Pastor J. B. Conley

that he could spontaneously compose verse after verse of almost perfect poetry. It was not an uncommon thing for him to compose at a moment's notice for those who desired some particular message.

On one occasion when he was due to pass through a certain suburb of London a titled lady of great wealth desired very much to see the composer, and perhaps speak with him. She hired an apartment overlooking the street, and seating herself at the window waited for Isaac Watts to pass by.

When the king passed by the bands played and the people waved and cheered. But when Isaac Watts passed in his carriage, everyone stood on tiptoe and remained strangely silent lest they should in their enthusiasm block the way for someone else to see this revered man.

The woman in the apartment overhead had expected to see a tall, manly figure with noble forehead. How disappointed she was when she saw a little man wrinkled with age seated in the carriage. So surprised was she as she leaned out and looked that she said out loud, "What! You Isaac Watts?" And he heard her! He called for the carriage to stop, and standing in quiet dignity to his feet, spread out his short arms in a gesture of wideness as he said in rhyme:

"Could I in fancy reach the pole,  
And grasp creation in a span,  
I'd still be measured by my soul,  
The mind's the measure of the man."

My friends, no greater truth has ever fallen from the lips of quoting humanity. "The mind's the measure of the man." I would not fear contradiction this morning if I were to say that the human mind is the fortress that is held or lost in every contest of temptation—that it is the place where every sin begins, where every victory starts.

We'll go back to the beginning of sin and study the psychological approach that Satan made to Eve. You recall there was

an inference that probed its way into her mind. First of all, the Spirit of prophecy tells us that Satan praised her beauty, which immediately took her off her guard. Secondly, he threw an insinuation, "Yea, hath God said thou shalt surely die?" Then the Spirit of prophecy says he plucked the fruit and ate it in her presence. Then he threw a second insinuation into her mind, "God knows full well that the moment you do what I have done—take the fruit and eat it—you'll have an immortal soul and be like God. The only difference between you and God is that He has an immortal soul and you haven't. Eat the fruit and you will get it." And the record says, the woman saw the fruit was good for food, and she ate it.

Now here was a battle royal for a mind. But it didn't stop there. We come down to the time of the flood, when God found it necessary to destroy almost the whole human race. In Gen. 6: 5 I read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." You see, man had allowed his mind to become saturated with evil thinking and, as a result, the earth was corrupt and filled with violence—the natural outworking of the mind.

I remember one morning before Christmas in Christchurch years ago, I saw a little boy with his nose flattened against the window pane of a shop. He was looking ardently inside. It wasn't long before my nose was flattened against the window and I was a little boy again. We were looking in the window together. What was there? A successful firm, selling electric trains, had built a lot of mountains and ravines with an electric train running around, through the tunnels, etc. We were both tremendously interested in that train. The little fellow said to me, "Mister, I wish I had that train." I said, "What is there about the train you like most?" "Oh, the little engine that goes, ch - ch - ch - ch." And there came into my mind an illustration that will stay with me all my life.

Wherever the engine goes, around the ravines, through the tunnels, up the mountains and down the valleys, the body of the train goes. How true, that wherever the human mind goes the body will follow.

Young men and young women, how fortunate you are to be in this place established and dedicated by God for the training of the human mind along right lines! What a wonderful privilege in the quietness of this neighbourhood to be able to bring your minds into focus with the divine!

In "Patriarchs and Prophets," page 91, we read: "It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth." How true that is! Let us come to grips with the unexpressed problems of many.

What are those inner voices that we hear within ourselves but never tell anyone about—that shock us, that blur our vision of right and wrong; those inner voices that speak even when we kneel to pray, at the time of our best impulses,



when we are striving our utmost to do what is right—what are those inner voices?

I remember a sermon I preached in Melbourne once, right along this line. After the sermon a young lady came to me and said, "Pastor, you said you believe it is harder for some people to be good than others. I want you to know it is harder for me than anybody." I suppose if I were to raise that question this morning it would be challenged in a hundred places in this hall. We all have our inward fights don't we? We all believe that our particular roadway is hard to tread. It has been said that parents and grandparents leave legacies. True, and if you want to be any good you had better choose your grandparents wisely, because they leave more legacies than anyone else to their grandchildren.

Now the question of inner voices, how to meet and divert them, how to get the victory over them. If we can master them we can solve spiritual living and sanctification. It might be a good thing for us to turn to the Word of God for an answer, and for this particular text I'm using Dr. Weymouth's translation. You'll find it in Rom. 8:6: "Thoughts shaped by the lower nature mean death; thoughts shaped by the spiritual nature mean life and peace."

You know, friends, that you have two natures, and you'll retain them to the end—till the Master comes and bestows on you the gift of immortality. I don't believe the street-corner preacher who stands up and declares, "Praise the Lord, I'm saved. I'm so good I couldn't do wrong." I know that every Christian who has ever lived, if he tells the truth, will say that he has had a persistent battle with his inner self. Paul had it, and everyone else has it.

#### Feeding and Blanking the Mind

Everyone has two natures, and it says here that thoughts shaped by the lower nature mean death and thoughts shaped by the spiritual nature mean life and peace. So whichever nature you feed, even by thought, is the nature that will gain the ascendancy.

And the mind is the measure of the man. Let us not forget that. Paddy one time was asked what he understood of the plan of salvation. He stated an Irish classic when he answered, "Christ is biddin' for you and Old Split is biddin' agen you, and you cast the deciding vote."

There was never a greater truth expressed from the lips of ignorance or scholarship than that. No wonder in the long ago the one who guided the footsteps of the pioneers to this spot uttered that classic statement, "In the struggle with sin everything depends on the right exercise of the will." I've heard people say, "It's all of Christ." It's not all of Christ. There's a part for you to play, otherwise the epistles of Paul need never have been written, nor the epistles of John. Thank God that Christ is the power in all our activity, but He will never save the man who does not exercise his will in the right direction.

I want you to notice from our Scripture reading the method Jesus used. He came in human flesh—out of a background of inheritance. He knew what temptation was. He knew what it was to fight this thing that I am talking about this morning.

The devil met Him in the wilderness, and do you notice the devil's approach? "If Thou be the Son of God, command that these stones be made bread." Now Christ did something, friends, which I want young and old to notice. He blanked His mind immediately to the suggestion and closed off the shutter. He said, "It is written." You see He filled His mind with something better. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then the devil took Him up to the top of the temple and said, "Cast Thyself down, for it is written." The devil said, "I can quote scripture too, 'He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'" Christ was ready again. He immediately blanked His mind against the intensification of mind suggestion and

### You May Count That Day

GEORGE ELIOT

*If you will sit down at set of sun  
And count the acts that you have done,  
And, counting find  
One self-denying deed, one word  
That eased the heart of him who heard,  
One glance most kind  
That fell like sunshine where it went,  
Then you may count that day well spent.*

*But if through all the livelong day  
You've cheered no heart, by yea or nay;  
If through it all  
You've nothing done that you can trace  
That brought the sunshine to one face—  
No act most small  
That helped some soul and nothing cost—  
Then count that day as worse than lost.*

*"Who does God's work will get God's pay,  
However dark may be the day,  
However weary be the way.  
He does not pay as others pay  
In gold, or land, or raiment gay.  
But this is true, let come what may,  
Who does God's work will get God's pay."*

said, "Thou shalt not tempt the Lord Thy God."

The devil now takes Him up into a high mountain and shows Him a panoramic picture of the whole world for all time, and then he says, "If Thou be the Son of God bow down and worship me, and I will give you all this. It's mine." I can almost see the fire of decision and determination and will-power flashing from those noble eyes, and I hear Christ say this time, "Satan, be gone. It is lawful to do homage to God, and to God alone." Then the devil left Him.

Now do you see the battle of wills, of mind against mind, and how Christ resisted the intrusion of temptation into the mind? He blanked His mind against temptation. Then He received anew the Divine assurance, and realized the truth of that thought. Thoughts shaped by the lower nature mean death; thoughts shaped by the spiritual nature open the gates wide to life and peace.

You can do this, too. You must do it! If ever you want to be a conqueror in the conflict with sin, you must.

When I was teaching here at the college in 1942 I fell into the hands of the doctors. They cut me almost in half, and took me so near to the grave that I looked over into the abyss several times after the operation. I remember about eight days later delayed reaction set in and I couldn't sleep, and the doctors and nurses were worried. Then one night an old nursing sister who had retired said, "You just relax and say, 'I have no feet, I have no feet.'" After you have repeated that a dozen times say, 'I have no legs, I have no legs, I have no body, I have no body, I have no body, I have no arms, I have no head.' See how that works." Well, what a way to get to sleep when you are nearly dead! And after the dear old soul was gone and I had had a shot in the arm and wakened up and had something to drink, and slept half an hour and awakened again, I looked up in the darknes to an imaginary ceiling and repeated the formula. And the next thing I knew a nurse was by my bed at 4.30 a.m. wanting to wash me. It worked. And I've worked it so often since. You see, you can blank your mind against something that intrudes. I couldn't sleep because my mind was going round with a thousand and one things about whether I was going to die or not. And when I got rid of the idea that I had legs and arms and head—or anything, and persuaded myself that I wasn't there—I blanked my mind to the lot—calm repose settled down. That wasn't self-mesmerism, either.

You can do the same thing in temptation's moments. And in this battle for the human mind, this battle for victory, it is absolutely essential to do that. Satan is on an all-out campaign to capture the minds of men.

A few weeks ago I had to visit a young man in Pentridge gaol in Melbourne. While sitting in the waiting-room I saw a notice on the wall and it read: "The following literature is not permitted in Pentridge Gaol: 'Truth' newspaper, 'Pix,' 'Man,' 'Woman,' 'Western,' 'Cavalcade,' 'Peep,' 'Magpie,' 'Phantom,'" and a few others. You probably have not heard of some of these. I hope you have not. When the superintendent of the gaol came in I said: "You don't allow these magazines in here?" "No!" "Aren't you a bit late?" I queried. "Why do you allow them outside?" "Oh, well," he answered, "what can we do about it?" Go to the public bookstalls today and you see Satan's array of things to invade your mind, young people. He knows how to infiltrate.

In the first week of TV they put on 134 programmes with 293 crimes, 77 murders,

78 shootings, 9 kidnappings, 9 robberies, 44 gunfights, 33 sluggings, 2 knifings, 3 whiplashings, 2 poisonings, and 2 bombings. That was the introduction of TV to our country.

Satan knows how to capture the human mind, and it takes a mighty effort of willpower to decide whether you will turn on those programmes or not. Christ will never turn them off for you. That's your part. If you go to the bookstall and want to buy books that are banned in Pentridge Gaol, Christ will never reach out and pull your hand back. That's where will-power comes in, and that is where Christ looks to you to allow the mind to make its own decision.

Satan is out to capture the human mind with liquor, tobacco, drug addiction, and a thousand and one other evils in this generation; and I want you to know, young and old, he is all out to capture the minds of men and women. But thank God for a place like Avondale, where minds are trained to think of better things.

Someone said to me one time, "I wouldn't send my son to Avondale. I have heard of some things that have happened there." My friends, if I had twenty sons they would all come to Avondale. If I had twenty daughters they would all come to Avondale. With all its faults it is the best place there is for our boys and girls. I believe it is the place where minds are trained to choose wisely, and where the ever unfolding beauty of that one great divine life is constantly revealed to young minds to feast upon and to admire. What a host of victories there are in the world today because minds can be turned in the direction of that one great life that was altogether victorious!

#### How Little Richard Gained Victory

I think perhaps the supreme victory of my thirty-nine years of public work took place some two years ago in Melbourne. One morning very early I received a phone call. The night before in the West Melbourne Stadium an American rock 'n' roll entertainer, "Little Richard" Penniman, had the building filled to the doors with teenagers yelling and screaming. He came to the stage dressed in royal robes, and then performed his famous striptease act until he almost reached his ebony body. And, strangely, the phone call was from "Little Richard," asking if I could go to his hotel in St. Kilda Road and pray with him. I went along wondering what I would find.

When I got there a young man came to the door of his hotel suite with a Bible in his hand. He said, "Come in, elder, I'm so glad you've come. I have been fighting myself since early morning. Will you pray with me?" I said, "Tell me the whole story." And then he released the fact that he was under contract in Australia of a quarter of a million dollars a year. It was all sealed and signed. He said, "Do you know, last night in the middle of my striptease act in the stadium, right out of the yelling crowd, conscience spoke, 'If you want to live for the Lord you can't live for rock 'n' roll.' Right there I made up my mind that, Christ helping

me, I'd be through with this thing for ever. I looked through the telephone book and found the Seventh-day Adventist headquarters. I knew something about them in America, and I rang the office, and they rang you."

"Where do we go from here?" I asked. He replied, "I don't know. You tell me." "Well, 'Little Richard,'" I advised, "there is only one thing for you to do. Break your contract and let come what will, and do it now." I have learned through the years not to delay in these matters. Do it now. "Well," he declared, "There'll be hell to pay." "Let hell come," I said. "Christ conquered hell."

And so the day wore on, and he cancelled his Melbourne appearances. He then came to Newcastle, and his saxophonist and he were crossing the ferry to go to a show. He determined that he would not have anything to do with it, and the saxophonist said to him, "Do you know, Richard, I don't believe you're genuine in this thing. Two hundred and fifty thousand a year for this religion business—what's going wrong with you?" "Little Richard" snatched from his fingers four diamond rings valued each at over one thousand pounds. "Will this convince you I'm through?" he asked as he threw the four of them into the Hunter River. "From now on I follow the Lord." And inside twelve hours he was on a plane bound for America with a broken contract. He went home to face his mother and his eleven brothers. But, oh, praise God he went home to attend our Oakwood College in America to train for the ministry.

I received a series of photographs from the college not long ago showing "Little Richard" in the study room, his open Bible beside him and other students around him. "Little Richard" is training to work for God.

The morning I visited him he said, "I haven't slept since I came home. I have not slept since the great decision. My mind is in a whirl, and Satan is trying overthrow me. The only way I have kept myself from a wrong evaluation of things has been by reading the Bible. I don't know how much I've read since two o'clock." I took his Bible, my friends, stained with tears. That young Negro boy had had a terrible battle with the powers of darkness that night, but he won. "The mind's the measure of the man."

This is the first Sabbath of the new year at College. What you do this morning with your minds will largely decide the success of your study programme for the year, will largely decide the success of your inner happiness, and whether or not you will at last be in the kingdom of God.

As I close I want to tell you that you must do something with your mind. And what you do with it will decide whether this year will be a year of happiness in the service of God and in the progress of sanctification and victory in Christ Jesus: or whether it will be tears and rags and regrets. I want to hold up before you a scene that few people understand.

I preached a sermon at a camp-meeting some time ago and made a statement like

this: "When Jesus hung on the cross He paid the price of the sin of all men, good and bad, and God forced through the prism of a single heart the guilt and punishment of all men in every age and every place. All men in the world are saved, if they will only believe it." Do you believe that? I do. But I followed that with another statement. I said, "See Jesus on the cross. See God lay aside the characteristics of a father, take upon Himself the grim characteristics of a judge, and hurl the lightning flashes of His wrath at His only Son, His beloved Son, who was made sin for us. For that moment of time on Calvary Jesus was made sin for us, and His Father hurled all the punishment and all the wrath that He has against sin, on His own beloved Son. I want you to think of that this morning. If you don't believe what I say, listen to this. "Testimonies to Ministers," pages 246: "God permits His Son to be delivered up for our offences. He Himself assumes toward the Sin-bearer the character of a judge, divesting Himself of the endearing qualities of a father."

The enemy of souls drew near and tried to battle his way into the mind of Jesus. The same writer says, in essence, "He pressed his face close beside the face of Jesus and jeered: 'I have them—I have them. The souls of the world are mine, and your sacrifice will be of no avail. You will go to the grave and you will never be resurrected because you will be made sin.'" And in "Desire of Ages," page 753, we read that Jesus could not see through the portals of the tomb as Satan assailed His mind with doubts. It was at that moment Jesus cried, "My God, My God, why hast Thou forsaken Me?"

I want you to go home and consider that that whole programme was for you. Young man, young woman, as you start the year, the whole programme was for you, that you might be able to give your mind to Jesus. He took your sin upon Him, and all He asks in return is, "My son, My daughter, give Me thine heart, thy mind." Won't you say, Lord Jesus, take this mind of mine with all its warped impressions, with all the things that have stained it, and with all its waywardness, and weakness, and put the imprint of Thine own divine perfection within it, so that as the year proceeds my life may grow like Thine. Will you do that? However weak and helpless you may feel, however inadequate, oh, let Him come in as the Divine Conqueror and take possession of sin as He did on Calvary.

#### Roaring Drunkard Becomes Radiant Christian

I think the most radiant life I've met was the youth leader in one of our capital cities, and if ever I've seen a young man on fire for God, leading other youth to witness for Christ on the streets, it was this young man. One night I said to him, "Tell me your story. What is the background of your life?" "Well," he answered, "I was a roaring drunkard by the time I was fifteen. I had the DT's twice by the time I was twenty. That was how I started. I don't remember my mother;

my father was a drunkard and he taught me to drink." "Where did you go from there?" I wanted to know. "One night I was down the street. I was at wit's end corner—just miserably drunk as the effects were wearing off. I heard some young people singing, and a young man stepped out into the middle of the crowd and told of what Christ had done for him. I staggered across the street—somehow missing the cars. I took the speaker by the coat lapels and asked him, 'Do you believe that?' He looked me square in the eye and assured me, 'It's true.' 'Could He do anything for me?' 'Oh, yes, Jesus died for you. He can save you. He can make you new all over again. He can start you off as though this had never happened.'" "I hope He hurries," said the young drunkard. He staggered to his room, and there among the beer bottles and ash trays, and the filthy surroundings of a drunkard's room, he knelt down and prayed brokenly, somewhat like this. "God, I don't know who You are or where You live or anything about You, but I believe what the young folks said. God I'm desperate; my mind is all mixed up, my will is gone. If You can do anything for a wretch like me I'm yours. Amen."

That night a soul was born into the kingdom of God, and a mind was renewed, and Christ took possession. He waits just now for us to give our minds to Him in reconsecration, that they may be wholly His. May God bless you.

### *Churches in Communist China Dealt Crippling Blows*

According to reports received by the China Committee of the National Council of Churches, Protestant Christianity in Communist China has recently been dealt a series of crippling blows. All denomina-

tions are being merged into a single church body, and nearly all local churches are being forced to close. These closed churches are being turned over to the government as "patriotic gifts." Church divisions and denominational names are now considered "vestiges of Western colonialism aimed to divide and rule." Churches are being required to unify their forms of worship, methods of support, and doctrinal creeds.

—"Review and Herald."

### *You May*

MADGE MILLER

Hope for eternal life as the rich young ruler,  
Give of your means as Ananias and Sapphira,  
Desire spiritual gifts as Simon,  
Wish to die well as Balaam,  
Bring an offering as Cain,  
Be married to a godly man (or woman) as Delilah,  
Be a gospel worker as Demas,  
Build a temple as Solomon,  
Have an angelic visitor as Lot's wife,  
Live with God's people as Gehazi,  
Make a good resolution as Felix,  
Be healed as Asa,  
Be warned by handwriting as Belshazzar,  
Minister in the priest's office as Nadab,  
Ask for prayers as Pharaoh,  
Find no fault with Jesus as Pilate,  
Be children of godly parents as Hophni and Phinehas,  
Make long prayers as the Pharisees,  
Be able to prophesy as Saul,  
Have many followers as Theudas,  
Have the lamp of profession as the foolish virgins,

AND NOT BE SAVED!

—"South African Division Outlook."

## *How to Be Happy*

HARVEY HANSEN

Happiness is a good thing. Almost everyone has heard that "a merry heart doeth good like a medicine." Solomon also wrote that "he that is of a merry heart hath a continual feast." Naturally people want to be happy.

God's Word reveals seven practical ways to happiness:

1. Happiness is promised to everyone who fears the Lord. Hating evil, walking in God's ways, hoping in His mercy, and delighting in His commandments is "fearing" the Lord. When the people of Israel truly followed God they were "glad and merry in heart." Of Jesus it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." God gives joy to those who do right.

2. "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." The wisdom revealed in the Scriptures is the richest and most cheering of all wisdom a person can obtain. The Queen of Sheba said, regarding the effect of Solomon's God-given wisdom, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." Jeremiah testifies that the Word of the Lord was "the joy and the rejoicing" of his heart.

3. "He that keepeth the law, happy is he." A little reflection as to the troubles lawbreakers meet confirms the observation that "the way of the transgressor is hard."

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Keeping God's law as an expression of love is bound to bring happiness. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." David says of those who love His law that they have great peace "and nothing shall offend them." People who obey God are happy even when they are persecuted. "The statutes of the Lord are right, rejoicing the heart."

4. "He that hath mercy on the poor, happy is he." Those who do it know there is a real thrill in giving a food basket to destitute children or providing clothing for a burned-out family. It is as though it had been done to Jesus Himself.

There is real blessing in aiding those who are not in a position to repay. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

5. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Paul tells why. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Any experience that causes a prodigal to mend his ways is certainly a reason for happiness; for one is thus delivered "from going down into the pit."

Even in the experience of a full-fledged Christian, problems are necessary at times to help him live more righteously and steadfastly. Through Christ's sufficient grace, Paul, for example, was to endure "a thorn in the flesh" in order to keep him humble. So he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

6. You can be happy when the going is hard—even if you suffer for well-doing. Peter puts it this way: "But and if ye suffer for righteousness' sake, happy are ye." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

Christians in apostolic times had things far harder to bear than most of us have today. Yet those in the midst of such trying experiences are described as "always rejoicing." Paul said, "I am filled with comfort, I am exceeding joyful in all tribulation." With knowledge and understanding of the will of God we can be strengthened unto all patience and "long-suffering with joyfulness." Behold, we count them happy which endure," says James.

7. "Whoso trusteth in the Lord, happy is he." "The Lord is my strength and my shield," David said; "my heart trusteth in Him, and I am helped: therefore my heart greatly rejoiceth."

"If ye know these things, happy are ye if ye do them."

# An Onlooker Comments

F. D. NICHOL  
Editor of the "Review and Herald"

On this page begins the first of a series of three articles by Dr. Clive M. McCay, professor of nutrition at Cornell University. The background of Dr. McCay's articles is an interesting one. Some years ago he came into possession of one of Mrs. White's books on the subject of health. He was impressed with what he read, and the question came at once to his mind: How did this woman know so much about nutrition in a day when so many unfounded views were abroad?

Then one evening last year he was invited to give a talk to a men's club of the local church he attended. He chose for his subject: "An Unusual Nineteenth-Century Woman, Mrs. E. G. White." A copy of his talk reached our desk. On a trip last summer we stopped at Cornell University, in New York State, to visit Dr. McCay. We found him exactly where we might have expected to find him—hidden away in an office that was surrounded by countless rats and mice whose contribution to nutritional science was matched by the oppressive odour they gave forth. . . .

We might add that Cornell, one of America's leading universities, has done significant research work in nutrition.

We stayed overnight at Dr. McCay's home, a very livable, rambling, remade farmhouse. We soon discovered to our delight that though he was a specialist in the field of nutrition, his active interest and reading extended over a remarkable range. More than once during the evening he returned to the question: "How do you explain the fact that Mrs. White, with very little formal education and no special training in nutrition, so accurately set forth nutrition principles that are only now scientifically established?" He ruled out as wholly unsatisfactory the answer sometimes casually given: "Mrs. White simply borrowed her ideas from others." He observed that such an answer simply raises another question: "How would Mrs. White know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century?"

Dr. McCay did not attempt to answer such questions. As a scientist he was interested in the phenomenon of her singular knowledge in advance of scientific discovery and experiment. Nor did we seek during the delightful but all too brief visit to enter into extended discussion of the theological doctrine of inspiration. We simply stated that Adventists accept Mrs. White's declaration that she was inspired of God, and let the matter stand at that. The doctrine of inspiration can explain foreknowledge and rare insights into truth. But having said it, we must freely admit that inspiration is one of the divine mysteries and thus something that we cannot hope fully to explain.

Dr. McCay was ready and happy to respond to our invitation to him to write

something for "The Review and Herald." We believe our readers will find something refreshing and stimulating in what he has written.

## A Look Backward

There was a day when the Adventist Church was poor in numbers, resources, and highly trained men. It was at that time we first began to receive Mrs. White's clear-cut and earnest appeals to us to make reforms in living, particularly in diet. Let us freely admit—it could hardly have been otherwise—that sometimes her instruction was given an extreme interpretation, with resulting bad digestion and bad tempers. Worst of all, the inspired instruction was thus thrown into a bad light. The result was that the doctrine of healthful living became to some of us a stone of stumbling and a rock of offence—indeed a synonym for fanatical excess.

But by and large, that day is past. While there always will be the eccentric and the fanatical exponent of health re-

form—fanatics have ever troubled earnest religious movements—our churches and institutions have become quite too large and well informed today to be overwhelmed in any area of the country by the erratic activities of a fanatical individual. What is more, we have increasingly been able to give to our youth advanced education, including special training in the field of health and nutrition. The calmly scientific work that has been done, notably at the College of Medical Evangelists, has at once helped us to see more fully the scientific truth of what Mrs. White has written and to escape from unwarranted interpretations of her writings.

In other words, we believe that the Advent movement has happily come to a new day in regard to its unique doctrine of healthful living. And for that we may thank God and take heart. Let us not measure the worth of this doctrine by the fanatical blunders of some ardent soul. It would be as logical to measure the worth of our doctrine on the second advent by the erratic, yes, even fanatical interpretations of the prophecies that some among us have set forth by voice and pamphlet.

—"Review and Herald."

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## A Nutritional Authority Discusses Mrs. White

CLIVE M. McCAY, Ph.D.  
Professor of Nutrition, Cornell University,  
U.S.A.

The fascination of history is the never-ending discovery of remarkable people to whom one is deeply indebted for advances in knowledge. One seldom comes to know about such people suddenly. Like living acquaintances, he first meets them at various places. Gradually he comes to know them more intimately and studies their lives and writings in detail. This is particularly true as regards the people one meets in studying the history of nutrition.

For the past quarter of a century I have taught a course for graduate students on the history of foods and nutrition. In this course are presented original materials, starting with the early Greek work by Athenaeus who lived in Rome at the end of the second century A.D. Down through the succeeding centuries notable names appear. For example, in the middle of the thirteenth century Petrus Hispanus published much about diet. Shortly after the discovery of America one of the greatest books about nutrition and old age was written by Luigi Cornaro (1464?-1566). Later centuries, on down to the twentieth, provide a remarkable array of books that present the theories, and sometimes the research, of the writers, on the broad subject of nutrition and foods. Such historical works must be scrutinized critically, for they contain much that is not true. In fact, most of these works are a curious mixture of truth and error.

Among the thousand historical acquaintances in my files, one of the most worth-while is Ellen G. White. As near as one can judge by the evidence of modern nutritional science, her extensive writings on the subject of nutrition, and health in general, are correct in their conclusions. This is doubly remarkable: Not only was most of her writing done at a time when a bewildering array of new health views—good and bad—were being promoted, but the modern science of nutrition, which helps us to check on views and theories, had not yet been born. Even more singular, Mrs. White had no technical training in nutrition, or in any subdivision of science that deals with health. In fact, because of her frail health from childhood she completed only a part of a primary school education.

I do not know when I first heard of Mrs. White. While a college student I worked for a few weeks in a machine shop in Battle Creek, but I cannot recall her name from that period. From time to time I have had visits from a few Adventist doctors and have come to admire them for their sincerity in service and interest in nutrition. Gradually, through the years, and more particularly in recent times, I have acquired a number of Mrs. White's writings.

However, my knowledge of the wisdom of Mrs. White has only begun, and the fol-

lowing notes must be considered as very incomplete and inadequate.

In order to place her health teachings in the proper perspective, I must first set down briefly certain historical facts.

Until modern times men lived in rather restricted areas of the earth, because they could not travel far nor rapidly. Men in each area were adjusted to the foods available. A doctor in England has written an interesting summary of this relation of man to available foods under the title "The Neglect of Natural Principles in Current Medical Practice" ("Journal of Applied Nutrition," 1958, 11, 116).

All plants and animals that serve as food for man and other animals have long been known to be very complex mixtures, often combined into hundreds of semi-living compounds called enzymes. Some of the organic compounds can be made by the body of man. Many are made by plants, but are essential for the animal body. Without such compounds, vitamins, essential amino acids or fatty acids, the animal body sickens and dies.

#### Man's Diet in Earlier Ages

In earlier ages man did not destroy the complex nutrients of natural foodstuffs, because his supply was often marginal and he had to eat the whole product in the form in which it grew. Cookery was probably the first method evolved that tended to destroy part of the vitamins of food. However, early man was migratory, within limits, and often had little fuel available. Hence he cooked briefly, as many Eastern people do today, because of limited fuel supplies. Early man learned to sprout certain seeds such as soy beans that are difficult to eat without long cooking. Sprouting conserved the natural food values and made short-time cookery possible.

Man first learned to destroy most of the value of natural foods when he discovered the distillation of alcohol, more than a thousand years ago, and when he learned to crystallize sugar about two thousand years ago. Distillation and crystallization are human methods of removing most of the vitamins and other essentials of natural foods. When grain, such as corn, is fermented and then distilled, all of the protein, fats, vitamins, and minerals are left in the retort. Today these essentials are fed to animals, and man drinks the alcohol in the form of vodka or whisky. When sugar cane or sugar beets are grown they are rich in many essentials like other foods, but crystallizing out the sugar leaves the essentials behind, just as much as does distillation.

#### Modern Scientific Era

Until modern times these processes had little importance in human nutrition, because man could not work on a large scale to produce thousands of tons of alcohol and sugar. He lacked the equipment for large-scale processing. Furthermore, he had no means of assembling the ingredients for making sugar or alcohol on a vast scale, even if the natural foods could

have been grown in large amounts. Two hundred years ago a bill to restrict the growth of London was debated in Parliament because of the difficulty of transporting sufficient food to the people by means of horses and carts. In past ages the amounts of alcohol and sugar that were produced were small enough to make these products luxuries.

About 150 years ago the sciences of chemistry, physics, and physiology started to advance rapidly. These sciences finally made it possible to produce and distribute the vast array of foods that flood the markets today. At the same time they made it easy to produce and sell huge amounts of highly processed materials such as sugar and alcohol that appeal to the taste of man but may lead him downward in well-being. Today, increased means of communication such as the television and a growth in knowledge of the psychology of selling make it possible to sell man ever-increasing amounts of these deteriorated products.

With the development of the natural sciences came a better understanding of human nutrition. The chemist gradually, in the course of the past 150 years, came to appreciate that natural foodstuffs were composed of numerous essentials such as minerals, amino acids, protein, and unsaturated fatty acids. However, this growth of scientific knowledge has not insured man against malnutrition and ill health, because such knowledge is very incomplete. Hence even today human nutrition must rest upon experience and the teaching of the past.

As the basic knowledge of nutrition advanced, men set up standards that purported to show what every person should consume if he desires to be healthy and well fed. The first of such standards was set up by a chemist named Prout, more than a century ago. The most recent of these were formulated by various health agencies—scientific and governmental—in different countries.

Even today, such standards are merely rough guides and are very incomplete because we know so little about human nutrition. Ingesting foods to provide all of the nutrients of these standards will not insure freedom from malnutrition today, any more than it would a hundred years ago.

#### Certain Fallacies in Nutritional Standards

In some respects such standards have had a very bad influence, because the teachers of nutrition make their pupils think there can be no malnutrition in a nation whose people consume foods that provide the levels of vitamins or compounds suggested in these standards. Such teaching gives free rein to those who sell alcohol, soft drinks, sugar, and refined products to increase their business, because they can constantly assert that the people are fed adequately.

Nutritional scientists who worship at the shrine of so-called standards have been equally inconsistent from the beginning. A century ago the disease pellagra was common in America and some

of the corn-eating areas of Europe. About this time the disease was eliminated from France by decreasing the amount of corn consumed and having the people eat more milk, eggs, and meat. The French chemist, Roussel, knew how to prevent pellagra as early as 1840, but more than seventy years were to pass before Americans made use of this knowledge. The nutritional standards of the pellagra era would have made a man think he was adequately fed. The truth was the opposite.

Today the same condition exists, in principle, in America. The exponents of the standards assert that Americans are the best fed in the world. At the same time thousands of Americans are dying from the diseases of heart and arteries. There is growing an impressive evidence that these diseases are the reflection of bad diet, but they occur in those who abide by the so-called adequate nutritional standards, which fact forces us to admit that the whole science is still too primitive to provide wholly adequate guidance, even though much is known.

Health has been a matter of little individual concern to most people in our nation during its whole history. Among the 170 million people in America today there are probably not more than ten million who are willing to devote substantial thought and self-discipline to maintain healthy bodies. Only after they have lost their health are most people willing to give any attention to the care of their bodies.

While the selection and preparation of food plays a key role in the maintenance of health, few people select food on the basis of its nutritive value. Most select it on the basis of its taste, the way the product is packaged, the pressure of advertising, or the ease of preparation. Hence, the large food processors orient their research programmes toward packaging, taste, and convenience rather than toward nutritive value.

A sound nutrition programme takes account of more than just the purchase of food. A healthy body, a satisfactory programme of living, and a tranquil mind are all part of the essentials for sound nutrition, since the glands that insure digestion and assimilation of food cannot function when under the influence of a disturbed mind.

#### Setting for Comments on Mrs. White

I have given this brief summary to provide the setting for my comments on the teachings of Ellen G. White, particularly in terms of the usefulness of her teaching today for the population of America. Whatever may be the reader's religion, he can gain much in the midst of this confused world in which we live, by a study of the writings of Mrs. White. Also, every thoughtful modern nutritionist must be impressed by the soundness of Mrs. White's teachings in spite of the fact that she began to write nearly a century ago.

Only a small fraction of people seem to grasp the importance of the concept of "balanced living" or the "wholeness" of life. This is expressed very well in the small compilation of writings by Mrs.



White that are included in "From City to Country Living." In this age, when problems of crime and juvenile delinquency are ever increasing, her writings have special interest to the sociologist. But to the modern nutritionist they also have special appeal because vast numbers of people have now moved to the edge of cities. They have facilities for producing much of their own vegetables and fruits with a minimum of poisonous spray residues. They have the space to grind their own wheat and make their own bread. They can even raise their own potatoes and squash. Mrs. White understood the value of such foods for better nutrition, and the value of the experiences of gardening as human recreation.

When one reads such works by Mrs. White as "Ministry of Healing" or "Coun-

sels on Diet and Foods," he is impressed by the correctness of her teachings in the light of modern nutritional science. One can only speculate how much better health the average person might enjoy, even though he knew almost nothing of modern science, if he but followed the teachings of Mrs. White.

To understand better the remarkable nature of her teachings, we should study them in the setting of the intellectual climate that prevailed during the earlier years of her life. This climate provided her with the problems that needed answers. Some of the problems press for solution even more today, because of the greater complexity of living and the increase in the world populations.

—"Review and Herald."

(To be continued)



Rom. 7:7-12. "Wherefore the law is holy, and the commandment holy, and just, and good." Note Paul's question in verse 7: "Is the law sin?" Also his assertion: "I had not known sin, but by the law." If there had been no law, there would have been no sin, and no moral character, which is based on the choice between good and evil. (Gen. 2:17.) The law that reveals our sin is not to blame for our lawlessness, any more than a mirror is responsible for the defects it reveals.

Notice verses 5 and 8, where the inworking and outworking of sin combine to slay the sinner. When the sinner finds Christ's redeeming grace he is empowered for obedience, delivered from sin and death, so that the law that revealed his lost condition is to him "holy, and just, and good." "In those who believe, the law attains its end by leading them to Christ; Gal. 3:24." (J. A. Beet, "Romans," page 196.) Contrariwise, "all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed." ("The Desire of Ages," page 309.)

### 3. The Internal Discord of the Divided Heart.

Rom. 7:13-20. "For the good that I would I do not; but the evil which I would not, that I do." Paul has now shown that the law reveals the fact of sin. (Rom. 7:7), its occasion (verse 8), power (verse 9), deceitfulness (verse 11), effect (verses 10, 11), sinfulness (verse 13). He proceeds now to show in this much-debated passage, his own agonizing conflicts as he sought to serve God with his higher self ("My mind," verse 23), while "another law in my members," the carnal nature, operated to recapture his allegiance to sin.

The preaching of the Word produces in sinners both conviction of sin and a sense of God's holiness ("The Great Controversy," page 461). Paul is not "supposing a case, but, on the contrary, is telling an experience . . . one that is characteristic of all men in like circumstances."—W. H. G. Thomas, "Epistle to the Romans," on Rom. 7:14-25.

The goal of the sanctified life is "perfect love, perfect obedience, perfect conformity to the will of God," but "we are not yet perfect," and wrestling against evil is not unknown to the life of grace.

### 4. The Wretched Man Finds His Deliverer.

Rom. 7:24, R.S.V. "Wretched man that I am! Who will deliver me from this body of death?" Here the word "wretched" is used as a man's inner consciousness of his calamitous condition. In Rev. 3:17 it is used of collective spiritual pride which is in God's sight "wretched, and miserable."

Rom. 7:25, R.S.V. "Thanks be to God through Jesus Christ our Lord!" "The cry is heard. In the moment of deepest darkness, a light shines forth, and sorrow is turned into joy. The cry of anguish is lost in a triumphant and grateful shout of thanks to God through Jesus Christ. . . . This implies deliverance, of which we shall hear more in ch. 8:2."—Beet, "Romans," page 205.

—"Review and Herald."

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, May 2, 1959

(Please preserve for reference)

### CHRIST JESUS THE ONLY DELIVERER FROM SIN

In Rom. 6:12-23 the apostle still presses the argument that justification and a life of sin are incompatible. This passage reaches its high point in words that are immortal: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The other part of this week's lesson (chapter 7) deals with: (1) the law and sin, in verses 7-13; (2) the inability of the carnal nature to conquer sin, and the only conqueror, Jesus Christ, in verses 14-25.

#### 1. A Fallen Kingdom and a Change of Masters

Rom. 6:12-14. "Sin shall not have dominion over you: for ye are . . . under grace." The exhortation "Let not sin therefore reign in your mortal body," teaches freedom from the tyranny of sin. Its reign is broken by union with Christ. "He breaks the cruel power of sin, He sets the prisoner free" (Charles Wesley). "Lust" is the translation of a Greek word meaning a strong desire of any kind, whether good or bad. It is translated in a good sense in Luke 22:15; Phil. 1:23; and 1 Thess. 2:17. Elsewhere its sense is bad, and its sphere of operation is "your mortal body." Verse 12 is said to be sufficient warning to leave the lustful without excuse ("Testimonies," Vol. II, page 454).

Rom. 6:15-18. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." This is another question after the order of that in verse 1, and it is answered by his great statement: "Ye are . . . under grace." Chapter 6:15-23 shows what "not under the law" does not mean—freedom to sin; chapter 7 reveals what it does mean, and

chapter 8 gives a picture of what "under grace" means. Rom. 6:18 indicates the broken and cancelled power of sin in the believer, who becomes a servant of righteousness. "The cleansing blood" of Christ is the sole provision whereby man "can be released from the thralldom of sin." ("Patriarchs and Prophets," page 73.)

Rom. 6:19-23. "But now being made free from sin, . . . ye have your fruit unto holiness." This section opens with the admission that earthly similes cannot adequately describe the life of grace but Paul says: "I am speaking in human terms" (R.S.V.). From "iniquity unto iniquity" describes stages in lawlessness, which is defined as "the transgression of the law." (1 John 3:4.) "To righteousness unto holiness" is "to righteousness for sanctification" in the R.S.V., the last word describing both process and result in increasing consecration and perfect love. Saints are called in Greek "hagioi" ("sanctified ones") from "hagios" ("holy"). Compare the use of sanctification ("hagiasmos") in 1 Cor. 1:30; 2 Thess. 2:13; 1 Peter 1:2. See "Christ's Object Lessons," pages 65, 66.

#### 2. Delivered from the Condemnation of Law

Rom. 7:1-6. "Now we are delivered from the law . . . that we should serve in newness of spirit." Paul is not here discussing marriage and divorce, as he does in 1 Corinthians 7. He is using a single legal fact that with the death of a woman's husband she is free from the law which bound her to him. When a man accepts Christ and dies to sin, he is no longer under condemnation. Now he is married to the risen Christ, fulfilling God's purpose that he should be the bride of His Son.

## The Christian Church in Communist China

Communist China's war against the churches—Protestant as well as Roman Catholic—continues unabated, although not so much publicity is being given to it as before. China's nationally circulated newspapers carry very little nowadays about denunciations of Christian leaders. However, provincial newspapers occasionally publish lengthy reports of meetings lasting months, during which churchmen loyal to their faith are denounced as "rightists" and "reactionaries." A copy of the Anhwei "Daily News," published in Hopei, capital city of Anhwei province, reported the denunciation of seven Chinese Protestant leaders during a 70-day rally there. The paper said that by holding congregational meetings the churchmen "undermined local production efforts," because Christians took time off from the fields to attend the gatherings.—"Review and Herald," January 29, 1959.



**DENNING.** After a long and tiring illness, during which she suffered much, Sister Edith May Denning fell asleep, aged seventy-four years, on February 8, 1959. After a service in the Royal Oak church, Auckland, N.Z., we laid her to rest in the Mangere cemetery. Sister Denning was fearless in her convictions and always filled with zeal for the practical part of church life. She will be greatly missed by her husband, three sons, two daughters, and other descendants. We extend to them all our deepest sympathy and know they will find comfort and hope in the precious promises of God, for we sorrow not as they that have no hope. F. L. Stokes

**GLOVER.** Brother Athol Glover was baptized at Tamworth (N.S.W.) in 1954, as a result of twenty years' reading of the "Signs of the Times" sent by a relative to his mother. He was respected in the community and loved by the church, which he attended as frequently as possible, though living more than fifty miles distant. He was faithful in every aspect of church activity. Aged forty-one years, he passed to rest February 12, 1959, in Sydney, following a short, severe illness. Words of comfort and hope were spoken to his sorrowing mother, sister, and brothers at the Rookwood crematorium, by Pastor R. Tudor. John B. Trim.

**BUTLIN.** On March 3, 1959, Brother Harold F. J. Butlin of Korrolocking, W.A., was laid to rest in the S.D.A. cemetery at Karrakatta. He was sixty-four years of age, and although he and his family have lived in isolation they have been good and loyal members. I have happy recollections of the day I had the privilege of baptizing Brother and Sister Butlin in 1945, along with others, in a dam on a farm in Manmanning. Since then the family has grown up and we sympathize with them in the loss of a good husband and father. Many relatives and friends were at the funeral to pay their tribute of respect. "Precious in the sight of the Lord is the death of His saints." D. A. Speck.

**ANDERSON.** Sister Ada Alice Anderson, wife of the late Brother Otto Anderson, ended life's journey on February 28, 1959, in her eighty-ninth year. For more than sixty of those years she travelled with the Adventist people, having accepted the message in the Townsville district, Qld. Pastor Tenney and Brother Whittle were her teachers and she was baptized by Pastor A. G. Daniells at one of the earliest Brisbane camp-meetings. In 1902 they settled in Raglan, N.Z., and the next year moved to Cambridge, where there were only two other Adventists at the time. She was a member of the Cambridge church for fifty years, but for the past few years lived in the Thames district, not far from her younger daughter, Mrs. J. Strange. She fell asleep at the home of her elder daughter, Mrs. F. Lewin of Papatoetoe. To the daughters and her son, Mr. N. Anderson, other relations, and friends, words of comfort from God's Word were read at the funeral services. We gently laid her to rest in the Leamington cemetery, Cambridge, where her late husband also rests. Hers will be a crown of righteousness when Christ calls her forth to life eternal. H. L. Tolhurst.

**POYSER.** On March 5, 1959, a company of relatives and friends, grief saddened, gathered around the open grave in the Avondale (N.S.W.) cemetery to lay to rest the still form of Marcus Poyser, a trainee nurse from the Sydney Sanitarium aged only nineteen years. His life had been radiant—he was always courteous, cheerful, and helpful; his death was a tragedy. Pastor G. Rollo, chaplain of the sanitarium, assisted the writer at the graveside in bringing comfort to his sorrowing parents and members of the family. May God sustain them in their grief is our sincere wish. A. L. Pascoe.

The treasurer of the Greater Sydney Conference gratefully acknowledges £35 anonymous tithe received March 11, 1959.

**ACCOMMODATION.** D.B.S.R., lounge room, all amenities, h.w.s. S.D.A. only. 15 Flett St., Preston, Vic.

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**RETIRED MINISTER WANTED.** The South New South Wales Conference is desirous of obtaining the services of a minister receiving sustentation to care for a church in its territory. A conference home free of rental is offered, and consideration will also be given to additional remuneration. Please inquire further from the Secretary, P.O. Box S 78, South Wagga, N.S.W.

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## WEDDINGS

**WINTER-KERBY.** The Preston church, Victoria, was the scene of the giving and receiving of the marriage vows between Pastor Stanley George Winter, son of Mr. and Mrs. F. C. Winter, and Gladys Kerby, only daughter of Mr. and Mrs. J. P. Kerby, on December 2, 1958. As Pastor and Mrs. Winter give service in the Lord's work the prayers of their many friends will follow them, and we know they will be richly blessed as they travel life's pathway together. K. H. Mead.

**RUSS-PALMER.** The Rangiora church in the South New Zealand Conference was the scene of a very happy wedding on February 4, 1959, when Pauline Rona Palmer, eldest daughter of Brother and Sister Sister W. B. Palmer of Southbrook was married to Neil Richmond Russ, an employee of the Christchurch factory of the Sanitarium Health Food Company. Many friends gathered together on this happy occasion to wish the bridal couple God's blessing on their future. May He guide in the establishment of this, another Christian home. W. W. Petrie.

**RAMSWARUP-MAHARAJ.** The Fulton Missionary College chapel, Fiji, was the scene of a very pretty wedding in truly tropical surroundings in the evening of December 21, 1958, when Mukurchand Ramswarup was united in marriage with Mayawati Maharaj. The bridegroom, eldest son of Brother and Sister J. B. Ramswarup, was a business graduate of Fulton, and after a period of service for the mission, is now the only Adventist in the extension experimental branch of the Colonial Sugar Refining Company in Fiji. The bridegroom's family are some of the best-known Indian Adventists here, and his sister, Miss Gwen Ramswarup, is the first lady Bible instructor in the union. The bride is the daughter of Mr. and Mrs. S. Maharaj, most of whose children have been educated at Fulton. We wish these young people much happiness and God's richest blessing. C. S. Adams.

# AUSTRALASIAN RECORD

## and Advent World Survey

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### BREVITIES

While Pastor J. B. Conley's sermon appearing in this issue was prepared specifically for young people, their seniors will be equally profited by a careful absorption of the material he has presented.

After a number of years in Fiji, serving at Fulton Missionary College and in general building work, Brother T. Sowden arrived in Sydney with his wife and family on February 27, and continued on to Perth to resume residence there.

Consequent on Miss Marion Snelling's acceptance of a call to India, for which destination she will sail from Adelaide on April 13, Brother Ron Evans of the A.M. College office has gone to fill her place as accountant in the Tasmanian Conference office, and Brother Cecil Bailey has come to the college from Mona Mona.

On March 4, Sister E. E. Roenfelt landed in Sydney from Washington, on one of her periodic visits to relatives in South Australia. At the Wairoonga church on the following Sabbath she was happy to worship with many old friends, and expressed her delight in travelling again along the beautiful North Shore line. She would be quite happy to return here to live.

From Poland, a Catholic stronghold, Pastor W. R. L. Scragg received a letter from Pastor Rafanowicz written on February 23. He says: "The work of God in Poland continues to make good progress. In the past year 250 souls were baptized, for which we are very thankful to God from the bottom of our hearts. Naturally, there are many religious opponents with whom we must deal. In the autumn of this year we understand that Brother Figuhr, president of the General Conference, will visit Poland, and we are very pleased."

Accompanying the first news we have had of Brother and Sister Len Tolhurst since they were sent to India from the United States, where they were studying for a time, was a letter from which we take this note: "When the principal of the Roorkee school left for furlough my husband was called to take his place, and now we will be left here until our furlough is due in eighteen months' or two years' time. Since being out here we have added a boy (3 years) and a girl (3 months) to our family—Ewan and Anne. It is grand to see so many Australians coming out this way now; it brings home a little closer. Maybe you know how busy school life can be. We have just completed board meetings and a union committee meeting here. With them come the necessary entertaining, plus the school work and the villagers' visits, plus children. Keeps us busy as we like to be."

### Pastoral Public Relations

ERNEST H. J. STEED

Director, Public Relations Bureau,  
Australasian Division

Pastor R. H. Powrie has exemplified the Public Relations approach to the community in the spirit of true Christian service. He has discovered such service a very definite way of breaking down prejudice and winning support for his church message. Writing to our office he gives this report:

"When appointed to Kalgoorlie four years ago we determined that our approach to our ministry to the community would be different from that which we had adopted previously. Not only did we desire to make a real contribution but we also wished to establish happy relations with all sections of the community.

"The idea of forming a branch of the Marriage Guidance Council came into my mind although then I did not imagine how much careful organization and specialized training was involved. However, once committed publicly to the task we had to go on and the experience has greatly enriched me and I feel confident the community has benefited. A Counseling Centre has been established where estranged couples can be helped and young people receive counsel in regard to preparation for marriage. Public lecture courses have been arranged and talks to various church groups and social organizations have been given.

This work brought us into immediate contact with the local magistrates, the medical and legal profession, welfare workers and, of course, all churches. In every instance we have received full cooperation, and in the case of the Rotary Club strong financial help. Our participation in this kind of work has caused many to form a new concept of our church. The Mayor of Kalgoorlie is chairman of the Council and the vice-chairman is the Anglican Bishop.

"We also promoted the establishment of the home nursing service of the Silver Chain District and Bush Nursing Association. This brought us into contact with the local governing bodies and the business fraternity and again the medical men. This project has proved a wonderful success and the visiting nurse brings cheer and help to the needy. Our Dorcas Welfare Society helps in this programme of service, and I am a member of the executive committee.

"Some time ago I was asked to give a talk at the local Ministers' Fraternal, on how to prepare church news for the press. This talk created quite an interest, and I was asked to give a series of talks on religious journalism to representatives from the local churches. Both ministers and lay people attended this course, given in the Seventh-day Adventist Social Hall, and they were very generous in their expressions of appreciation, and so also was the editor of the local paper.

"For our church to be so fully accepted in the community has brought confidence to our membership and an opportunity as never before for witnessing."

### Pastor Alvin Cook Opens Campaign in Johannesburg

From Mrs. Roy Clifford of South Africa we have received this report of the evangelistic mission being held in Johannesburg by Pastor Alvin Cook and his helpers:

"The effort opened with a swing and the first meeting was very successful. The bookings were so heavy that it was necessary to run three sessions, at 4.00, 6.00, and 8.00 p.m. There must have been about 5,000 people in all, and Pastor Cook spoke very well.

"On Tuesday night in a smaller hall the building was about four-fifths full. Fifteen hundred names were enrolled for the Bible Correspondence Course, and I think more have come in during the week.

"Bookings for next Sunday night session at 6.00 are 800 more than the hall will hold, so there will be at least an overflow meeting. We are all so happy about this." (Later word says 3,000 were present.)

Johannesburg is the "golden city" of South Africa, with a population of some 360,000 Europeans and almost double that number of Africans. Pastor and Mrs. Cook are working for the Europeans. They have settled down happily and are beloved by the people.