



REVIVAL *in* California

M. HASKINS



Pastor E. L. Minchin

How we wish you could be here with us in California to witness the blessed experience which has come into the lives of thousands of youth as a result of the great series of revival meetings being conducted by our own beloved Pastor E. L. Minchin! We have witnessed such a revival of primitive godliness that the blessings received here surely must spread in ever-widening ripples until the impact is felt among our people the world around. Since you cannot be with us to enjoy these rich blessings, let me share just a few experiences with you, that your hearts may be encouraged in the knowledge that God is still leading His people and preparing the way for His coming.

This series is covering the whole of California and up to northern-most Oregon. A nine-day revival has just been completed in Los Angeles which has been acclaimed the greatest youth revival week known in this city. On the opening night telegrams were read from prominent men in high places, including the Vice President of the United States, the Director of the Federal Bureau of Investigation, and the Governor of California.

Pastor Cummings, the MV leader, and our church pastors, spent many weeks and months in preparation for these special meetings. Friendship teams and prayer groups were organized in every church. At our Lynwood Academy, where we have a large enrolment, a group of forty teenagers formed a friendship team, all meeting daily to pray and to work for their friends and schoolmates, and night after night they brought their friends to the meetings.

While this series was being held in the vast metropolitan area of Los Angeles, as the week progressed great crowds flocked to the new White Memorial church until on the last Friday night it was impossible to accommodate all who came, even though the seating capacity is 2,200.

The church was packed, with youth sitting on the steps in front of the rostrum. The adjoining Olivet chapel was crowded, as were also all the classrooms, and still over two hundred were turned away. During just that one week there were 130 decisions for baptism. Many thrilling testimonies were borne as youth who had become discouraged and drifted from the Lord came back to the fold again.

Now we have just witnessed the same manifestation of God's power here in Central California. Our people have come to a large civic auditorium from sixty miles and more in every direction. At first some of the brethren were doubtful if there would be more than two hundred attending on week nights, due to the long distances the folk would have to travel; but most nights around 1,200 pressed in, with overflow crowds on Friday night and Sabbath. Many chartered buses brought great crowds of youth from up to seventy miles around. The Holy Spirit was present and many glorious decisions for Christ were made, with hundreds coming forward for the altar calls. On Friday night three-quarters of that vast crowd pressed forward to signify their determination to make a full surrender to Jesus their Lord. Many wanderers have been reclaimed and families united in the church again.

Here as in other places the last Saturday night of the crusade was a time when the Holy Spirit pressed ever closer as heart after heart yielded to the gentle invitation of the Saviour. Testimony after thrilling testimony was borne.

"For many weeks I have not been able to pray, but I have found Jesus this week. Please pray for me." This from a young girl radiant in her new-found joy and peace. "I have been through our schools and graduated from one of our colleges. I thought I knew all the answers, and had the theory of religion. Here I am teaching in one of our schools, and didn't really have assurance in my heart. But I have found Christ this week and now know what He really means to me. Now I want to reveal Him to the children in my care who do not have Christian parents."

"I have been sitting up in the balcony with a real struggle going on in my heart; but now I want to go all the way with Christ," confessed Robert, with tears in his voice and on his cheeks. "I have been attending one of our schools, but last night I realized I needed a better experience. These meetings have brought real peace and joy to my heart that I have never known before." And still another, "I have wandered away from the Lord for fifteen years. It is like coming home to come back now."

So it went on, as tears of joy were mingled with those of repentance as husbands and wives were reunited and young people with parents. One young girl from the Southern Californian Crusade had come all the way up to be present here also, and she testified that the young people in her area were still holding strongly to the new experience gained, still meeting in prayer groups, and said

there is a new spirit among the youth there now.

This is just a little glimpse of what the Lord has been doing for our young people, and is continuing to do. A new crusade is under way in the great city area of San Francisco and Oakland, and already reports have been coming in of wonderful blessings being poured out there. One family was so overjoyed at what the Lord did for them on the opening night that they placed a long-distance telephone call to rejoice with loved ones over victories gained, even though it was after eleven o'clock at night, and they were four hundred miles away.

We believe that this ministry of revival among our youth must spread throughout the earth until we see the fulfilment of the promise found in Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions."

Surely, as in the words of our crusade motto and song:

"Christ is the answer to my every need,
Christ is the answer, He is my friend indeed;

Problems of life my spirit may assail,
With Christ my Saviour I shall never fail,

For Christ is the answer to my need."

Your friend in Christ,

M. Haskins.

Wood, two young men just starting in the printing business, sold out and united their interest with that of the Bible Echo office.

By publishing the "Echo" we gained an influence among the more wealthy business people, with some of whom we had already become acquainted. It also introduced us favourably into many homes, as it was evident that we had come to stay and to be of their number. One gentleman, seeing that it contained no advertisements, remarked that it "ought to be placed in a gold frame and hung in the hall." He gave us a cheque for £15 and letters of introduction to a number of his friends who, he said, ought to help us more than that, as they were in better circumstances than he.

A large number of agents were employed to sell the "Bible Echo," but only a few of these were successful. Of the first number of the paper we published an edition of six thousand, and three thousand of the following numbers. Readers could be obtained, however, for five to ten thousand, and our list of subscribers could be largely increased if we had experienced helpers to do the work of sending out the papers. The mailing and free distribution of the paper accomplishes more here toward getting subscribers than does the same work in America. After receiving papers the people seem to feel under moral obligation to pay for them.

From Sydney publishers can send their papers free to all the Colonies; and from Tasmania they can send them free to all the world. From Victoria and all the other Colonies the postage is one cent per paper.

The Australian Mission

S. N. HASKELL
(Continued)

Brother William Arnold, who went with us to Australia, has devoted his energies to the sale of "Thoughts on Daniel and the Revelation." As soon as we became settled after our arrival, he began his work. The difficulties with which he had to contend were not less trying than those met in other branches of the work. He had to learn to adapt himself to the people. There were great difficulties to be encountered in the delivery of the books, as rents are secured by the week, and when he came to the time set for delivering the books many of his subscribers had moved away. With some, also, there seemed to be a feeling that a promise made to an American canvasser was not a very sacred thing anyway.

But in time success attended his efforts, and some days he sold as many as fifteen copies. During the first four months he sold 1,000 books, and has now enlisted others to work with him so as to gain an experience in the canvassing business.

Commencing to Publish

It was evident from the first that it would be necessary to publish a paper in Australia which would ably defend and correctly represent the doctrines of present truth in the Colonies, and present the

progress of the church in America and Europe. There were various reasons why this should be done:

1. Home production is the pride of the Colonies. They want something in advance of the mother country.
2. It was necessary to properly represent ourselves to the people and to meet the opposition of the press when every outside avenue was closed against us. To write to America or to England and get a return would require at least two months, and would therefore be out of the question.
3. To issue only a small sheet occasionally lacked the appearance of permanency, and would be looked upon as an advertisement; hence its influence would not be salutary. Accordingly arrangements were made for publishing, and in January, 1886, we began to issue a sixteen-page monthly paper called "The Bible Echo and Signs of the Times." This gave an influence and strength to our faith exceeding our most sanguine expectations.

A printing outfit was purchased consisting of one large Wharfedale press and one small press, a two-and-one-half horsepower gas engine, a stitching machine, a paper cutter, and type and material at a cost of over \$4,000. Messrs. Miller and

Financial Aid

The Sunday morning before I left Australia for New Zealand we called the leading brethren together and made a statement to them of the financial standing of the mission. We stated the cost of the publications that had been sent to the Colonies, the time we had spent with them, the expense of getting there, etc. This we did that they might know something of the expense of the mission; not that we expected them to do much toward making up the sum.

We told them that had we remained six months longer we contemplated organizing a publishing association. We also told them how such organizations were effected in America, the brethren themselves taking shares, and owning the property; and stated that we thought in six months more they would have been able to form such an association themselves.

This drew forth a response from one of the brethren who had charge of a large flouring establishment. He said: "We Englishmen are so slow that we have not realized what you were doing. While we have scarcely begun to comprehend the fact that you are here, you have raised up a church and begun to publish a paper. We are astonished; but after a while we shall come to comprehend these things, and when we do we shall be prepared to do whatever is consistent."

In anticipation of the wants of the publishing work we had sent to America

in September for \$2,000; but as this sum was not received November, December, or January, we had been obliged to give our note for the amount at ten per cent interest. This we also explained in the meeting, and suggested that if any of our brethren had money which they could loan us at a lower rate it would be thankfully received.

In a few days one of the brethren voluntarily gave us £50 and then loaned us £400 at three per cent interest for three years, stating that the interest might go into the publishing fund. Brother Arnold had proposed to pay for the large press, £240; Brother Corliss for the engine, £110; and I for the small press, £45.

It can be readily seen that with their present numbers and prospects an organization could soon be effected, and the printing office be owned by the friends in Australia. There is no doubt that the brethren in New Zealand would also be willing to help liberally in the publishing interest, although New Zealand and Australia will always be separate fields of labour.

(To be continued)

Trumpets Blow

J. ERNEST EDWARDS

Associate Secretary, Home Missionary Department

In the time of ancient Israel, the new year was heralded by blowing trumpets. It was the rally call to new activity. As you enter this New Year you will hear the trumpet call to intensive service for the winning of souls. You will be reminded of opportunities for personal service. With thousands of Adventist laymen everywhere, plan to launch your Bible Evangelism project this month.

Around the world, the first Sabbath in February of this year is dedicated to the challenge "Go and Tell." As missionary plans for 1958 are presented, consider what you should do for God in His cause. Remember that your participation in lay evangelism will insure baptisms.

These opportunities in personal soul-winning include:

1. A home visitation programme, utilizing an approach especially suited to your community.

2. A systematic house-to-house literature crusade, using our interest-arousing tracts.

3. Your enrolment in a Bible Evangelism Training Class, studying either the basic course: "Bible Service Training," or the advanced course: "Christ-Centred Lay Evangelism."

4. Your adoption of this goal—"One Fireside Bible Study Each Week." Conduct a neighbourhood Bible class, using the open Bible or the projector method to present truth. **Do soul-winning the Bible study way.**

5. Assistance in the operation of Health and Welfare Service Centre or Unit.

6. Participation in the Appeal for Missions crusade. Remember—more members giving hours to visit more homes will result in more minute-man goals, greater mission advance, and a larger harvest of souls.

7. The daily sharing of truth through the tracts.

8. The Bible Correspondence School enrolment opportunity offered to every person in your church missionary territory.

9. A rural mailing literature programme to contact homes in unentered counties.

10. The active sponsoring of the objective: **No Sunday night blackout in your church.**

11. The placement of tract racks in strategic places.

12. The holding of classes; first aid, home nursing, healthful cookery.

13. The lending of the special missionary book of the year.

14. The follow-through of interests: visitation contacts, Bible correspondence school students, radio and telecast, colporteurs. May the first Sabbath of February be a "blowing of trumpets" with your enrolment in missionary service and your planning of a Bible Evangelism project this month.

In many fields the winter months, when people enjoy their homes and firesides, present an uninterrupted season for Bible evangelism. Let these months be dedicated to teaching the last message.

REMEMBER:

The best days of evangelism are here, for the

Holy Spirit is being poured out. Angels are your partners in soul-winning. They will help you teach the most hardened and careless. ("Christian Service," page 259.)

Your faithful service will be fruitful. "Accompanied by the power of prayer, the power of persuasion, and the power of the love of God, your work will not, cannot, be without fruit."—"Ministry of Healing," pages 143, 144.

Join the Adventist laymen around the world who are dedicating two hours each week in contacting new homes with our message, and devoting one evening to Fireside Bible Evangelism.

"Let Me No Wrong or Idle Word Unthinking Say"

H. M. TIPPETT

A few months ago the brakes of a great trailer truck failed on a Maryland mountain-side. The loaded vehicle began a frightening journey down the steeply graded highway. Despite the efforts of the frantic driver to keep the careening truck from hitting passenger cars, it was a complete runaway and resulted in horrible fatalities.

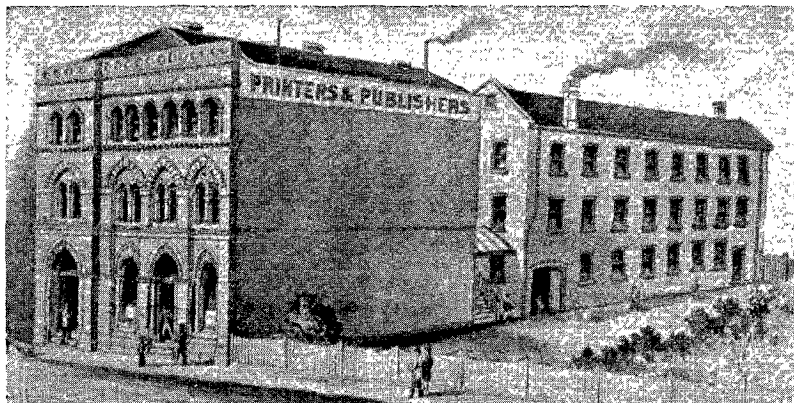
Recently a United States senator forgot the dignity of his office and made newspaper headlines with his runaway words. He publicly heaped abusive insults on a colleague, who responded with similar vituperation. One wonders if within the later privacy of their offices they did not feel smaller in stature, a little ashamed of their demonstration of anger and hurt vanity.

No one can measure the evil or sorrow of a single blast of runaway words. Sometimes such words masquerade under the banner of truth, and in a show of mock virtue we try to excuse their violence. Yet, however we excuse them, we can never justify them. Popular psychology champions the expression of strong emotions to relieve our personal repressions, but what a cost in heartache, broken friendships, and shame such a course often entails!

The Christian answer to the psychologist is that the serene mind and the heart at peace with God will not have violent emotions. Not only does he refrain from cutting remarks, he does not find them forming in his thought. Admittedly, it is a high ideal, but Jesus achieved it. "In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment."—"The Desire of Ages," page 330.

Even in stern rebuke the words of Jesus were always on a leash and were uttered with tears in His voice ("Steps to Christ," pocket edition, page 12). Certainly in our own experience our runaway words destroy something fine and noble and good within us. Let us daily pray the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141: 3.

—"Review and Herald."



The premises of the old Echo Publishing House, North Fitzroy.



The Home Field

The Annual Council of the Australasian Division

HELD AT WAHROONGA,
NOVEMBER 25-29

F. G. CLIFFORD

It was an inspiring meeting. Not only did reports tell of growth that was encouraging, but the budget adopted for next year was by far the largest in our history. It totalled over half a million pounds.

The secretary produced figures showing that our church membership increased by 70 per cent during the past eight years. This is the time since the organization of the Inter-Union Conference was set up. During the same period the Sabbath school membership rose from 47,723 to 76,679, an increase of 62.24 per cent.

Our educational work is caring for the training of an increasing number of boys and girls. At the Australasian Missionary College the 1957 graduation class of eighty-six was the largest in history. Approximately seventy applied for work, and to date fifty-one have received a call to labour in some branch of activity within the church.

The Home Missionary Department sponsors the Appeal for Missions campaign. This year an amount of about £134,670 was collected. This is £12,750 above that gathered last year.

Early in the year our sanitariums were somewhat perplexed by a shortage of patients. During recent months this trend has been reversed, and these institutions, to which we owe so much, are filled with those who appreciate the care they receive.

Our publishing work is one department that is having a struggle to maintain past achievements. The ranks of our colporteurs are somewhat thin, and it is planned to give more attention to enlisting a larger number of our members in this very important branch of our work. However, £159,238 worth of our books were placed in the hands of the public during the first nine months of 1957.

Our Sanitarium Health Food Company has been richly blessed of God. It continues to expand and extend its activities. It is a business enterprise that is not operating for personal gain. No one connected with it receives more than a modest wage. All earnings, apart from those required for maintenance or expansion, are available for use by the church. This should be an incentive to all of our members to purchase and recommend the good foods that are manufactured by the Sanitarium Health Food Company.

It is of interest to know that our bap-

tisms for the first six months of 1957 were 170 above the figure for the corresponding period of last year. When reports are available for the entire year, we expect that a record for baptisms will be revealed.

The working force of the division both at home and in the mission field now totals 3,393. Of this number 964 have their homeland in the islands.

Building operations have been extensive. Many fine churches have been erected, the largest, which will seat approximately 900, is being built at Wahroonga. Next year should see a church hall erected at Canberra where, for a number of years, we have held a centrally located block of land kindly donated by the Federal Government.

The Sanitarium Health Food Company has just completed a fine new factory at Brisbane, a wholesale depot at Perth, and a new factory is under way at Auckland. Many smaller buildings have been brought into service in a number of places.

The New Zealand Missionary College has a new administration building. The Australasian Missionary College expects to commence a new boys' dormitory sometime during 1958. This will provide accommodation for 200 young men.

The Warburton Sanitarium is building a new treatment room block, and the West Australian Missionary College expects to build a new boys' dormitory. These buildings are urgently needed, and will relieve congestion and add efficiency to the work.

The annual council was marked by a spirit of harmony and unity of purpose. The presidents of the mission unions were greatly encouraged by the increased special appropriations granted. These appropriations were almost double those of last year, and will serve to enable the brethren to do much toward building up institutions and establishments that have been allowed to run down because of lack of funds. To encourage soul-winning in the home base £10,000 has been set aside to assist the conferences in a programme of larger evangelism. We are thankful for the signal blessing of God, and greatly appreciate the faithfulness of our people, the prosperity of the Sanitarium Health Food Company, and the liberality of the General Conference which made these increased appropriations possible.

An Appreciation

The recent annual meeting of the division executive committee was one of considerable significance to the field at large in the forward looking plans which were adopted.

Not least in significance was the record budget approved for 1958 which, for the first time in a number of years, provides for an increase in regular operating appropriations to the island mission field. It is hoped that this will make possible a



A happy picture of the division executive committee, taken after the budget had been presented at the annual meeting in November last. Two General Conference visitors are included in the group, W. A. Scharffenberg and R. H. Adair. FRONT ROW: W. E. Battye, R. R. Frame, L. C. Naden, W. A. Scharffenberg, F. G. Clifford, R. H. Adair, E. J. Johanson, W. E. Zeunert, T. C. Lawson. SECOND ROW: R. A. Vince, C. F. L. Ulrich, S. M. Uttley, J. B. Keith, G. Branster, E. A. Boehm, L. J. Stace, A. K. Tulloch, A. G. Stewart. THIRD ROW: E. R. Gane, A. W. Dawson, T. W. Hammond, R. E. Hare, G. Burnside, E. E. White, H. W. Hollingsworth, W. G. Turner. FOURTH ROW: D. Sibley, W. L. Kilroy, R. W. Groom, B. O. Johanson, H. White, A. H. Forbes, E. G. McDowell, C. C. Weiss.

strengthening of our training school programme and at the same time allow for some extension of the work out in the field.

Special appropriations to the mission field, for buildings and extension of other facilities, are greater than in the past, and the word that has gone out to the field concerning this has already caused much encouragement and rejoicing.

The General Conference has been very liberal in its appropriations for 1958 to the Australasian Division. Contributions from institutional earnings are substantial. Appeal for Missions receipts for 1957 constitute an all-time record. It is these factors together that have made possible the liberal appropriations planned for 1958.

The executive committee is very conscious of the faithfulness of God's people which has contributed to this result, and the following expression of appreciation was adopted:

"Voted: That we express to our people throughout the field our great appreciation for the important contribution they have made through the Appeal for Missions campaign to the budgetary provisions for the mission field, as well as for their faithful support of our general mission programme through the Sabbath school and other offerings."

May the Lord make the year 1958 a good one in the experience of each of His children and lead everyone of us onward and upward for the finishing of the work and in preparation for His coming.

E. J. Johanson,

Treasurer, Australasian Division.

Most Exciting Missionary Appointment

The people of the Mt. Michael area of New Guinea are to have a missionary resident among them! Internal arrangements have been made in the Coral Sea Union so that Brother L. H. Barnard will transfer there following his next furlough. Pastor J. B. Keith tells us he is impatient to be on his way but must remain at Omaura until Brother L. J. Doble returns from furlough to take his place.

This appointment is without doubt the most exciting in this territory for 1957. All our members who have heard the pathetic appeals of these people for spiritual guidance and the knowledge of how to raise their living standards, will rejoice that they have helped by their offerings to set the gospel bells ringing on the fringe of the cannibal country, where there are many thousands of people.

The extra funds for 1957 have also made possible the addition of another teacher (yet to be chosen) for the Union College at Kabiufa, near Goroka. As the sole institution supplying indigenous teachers with the qualifications required by the government in this territory, it is vital that the college be adequately staffed.

That the importance of education in missionary advance is recognized by the

officers of the Coral Sea Union is shown by the fact that the new teacher at Kabiufa will be the fourth European teacher to be appointed in the last three years. An administration block incorporating classrooms is also to be erected at the college.

At the union annual meeting it was decided that the Omaura Medical Training School should become a union institution. There are some intelligent and aspiring young people at this place who have passed through the fifth and sixth grades. With Brother and Sister Doble, both Sydney Sanitarium graduates, to continue their training, there should be a steady stream of medical helpers going out to alleviate the country's pain and postpone death.

It is estimated that the total baptisms for 1957 in the Coral Sea Union may exceed last year's peak record of 1,186. Pastor Keith, the president, tells us that the converts are not hurried into receiving admittance to the church but are baptized after careful preparation.

But all our rejoicing over progress must be done "on the wing." We may not pause, for the third angel is leading on to many other neglected areas. With such an impetus to our spirits as this report creates we hurry on, happy to continue giving and sacrificing.

Sharers of Happiness

BETH MILLER

Every large city shelters a great many children upon whom heredity and misfortune have inflicted tragedy. How little we know of them and their needs, how seldom we reach down to help them in a sacrificial way!

The pupils of Wahroonga church school did a wonderful thing on Sunday afternoon, December 8, by befriending eighty-three such unfortunate children. They were fifty-six girls belonging to the Brushfarm Home at Carlingford and twenty-seven boys belonging to the May Villa Home at Dundas. These children are mentally retarded state wards from broken and unsuitable homes. The two institutions which care for their training and education are under the direction of the State Child Welfare Department.

Miss McCrow, matron of the Brushfarm Home, the biggest of its kind in New South Wales, said she has sixty-one girls between the ages of six and eighteen. Their mental age would not exceed nine. In school they are taught in three divisions, and under supervision do much of the work of the home. They will never be capable of more than domestic duties, and may be adopted or work as maids in private homes. They are liable to temper tantrums, but do undergo some character development with training.

Mrs. Leivesley, as matron, and her husband as manager, have shared the responsibility of May Villa Home for sixteen years. The boys are taken between six and fifteen years, and are retarded

four years on an average. They rarely exceed grade 3 standard. At the age of fifteen many go to Werrington Park to be trained in farming.

The scheme for bringing Christmas joy to these children was formulated by the Wahroonga Home and School Association, and carried into operation by willing pupils, teachers, and parents.

At 2 p.m. a convoy of twenty-two cars, driven by local pastors and friends, discharged its passengers at Wahroonga Social Hall, the boys looking smart in grey suits and the girls in brightly coloured winter frocks, for the weather had taken a freakish turn. Name tags were pinned on, greetings exchanged, and the visitors filed through a guard of honour formed by the uniformed Wahroonga pupils. The hall looked very festive with its tall Christmas tree, streamers, and scores of balloons.

Pastor A. G. Stewart asked God's blessing on the gathering, and for two hours the pupils entertained their guests with a varied concert programme. The backward children were attentive and orderly. Many had bright faces suggestive of normal intelligence. They seemed to lack nothing in sense of humour and greatly appreciated an illustrated "Barnyard Song" and Mr. Dreece's exceptionally clever mimicry. Competitive spirit was keen as, encouraged by the M.C., Brother R. Caro, the girls' school vied with the boys' school in singing "Jingle Bells." They combined in singing "Silent Night" and "The Lord Is My Shepherd."

Everybody went outside to see the arrival of Santa Claus—the Sanitarium chef, Brother Schrader—completely incognito. He had ignored tradition to the extent of using a '57 Holden as his vehicle, and having a chauffeur. All the children joined in cheering him, and overcoming their shyness, they began to mix more freely.

To the reassembled company Pastor C. S. Palmer spoke of the meaning of Christmas. "Whom do we think of at this time?" he asked. "Our Lord Jesus Christ," came the spontaneous reply from a young May Villa boy. Pastor Palmer briefly narrated the story of the nativity and said that Jesus was coming back soon to take the children home. Mrs. Palmer played beautifully a violin solo.

At the foot of the Christmas tree a present awaited each child guest. Each Wahroonga pupil had contributed five shillings from his pocket money for their purchase. The names were called in pairs so that a Wahroonga child escorted each visitor to the tree and sat with him later. A lovely spirit prevailed as many of the pairs clasped hands. An older boy might have his hand on a little guest's shoulder. Small groups got down to the serious business of trying out toy motor-cars in secluded corners. Santa Claus was assisted in his big task by Mrs. Schrader and the headmaster, Brother L. Thrift.

Tables laden with food were now unveiled and the teachers and catering ladies were kept busy serving in buffet style, for each of the guests had brought along a very special appetite. After the ice-cream

and strawberries had disappeared, three large Christmas cakes were cut by the matrons and Mr. Thrift, and distributed.

The party was brought to a fitting close by the singing of "God Be With You Till We Meet Again." As the children left the hall to board the waiting cars each was given a basket of lollies and a balloon.

Mrs. Leivesley said she wished she had been given opportunity to express publicly the gratitude she felt.

Miss McCrow said she was amazed at the friendliness of the Adventists. With tears in her eyes she said that never in their lives had these children enjoyed such a treat.

I know that the Lord, who has a special care for the unfortunate, will extend the influence of this good deed to advance His cause.

Relief for Fire Victims in Blue Mountains

(Extracts from a talk given in morning worship at the division office, Wahroonga, by PASTOR C. C. WEISS.)

The last two days I have spent in Katoomba, in connection with the Seventh-day Adventist Welfare Service for those who suffered such heavy loss during the recent bushfires in Leura and Wentworth Falls and the surrounding districts.

I was told that the fire which passed through Leura, down through that ravine, went through in just ten minutes. That didn't give the people a chance to save their homes or other property, and the police told us that if the fire had occurred at night many lives would have been lost.

While we were working in the Welfare Centre people who came to us for help said, "It was just as though an unseen power over the town said 'This house will stand and this house will go.'"

As we went through Leura we saw a picture just as the people had described it. We found one or two houses burned to cinders in one block and the rest untouched. In another block three houses on one end and one house at the other end were destroyed while the remainder were undamaged.

At Katoomba we were given space in the Town Hall, with other relief organizations. The first floor was used as a receiving depot and the basement was the place where the people came for help. Right here I want to express appreciation to the Sanitarium Health Food Company, and more particularly to Brother B. O. Johanson, Australasian manager of the company, and Brother C. W. Tinworth, the manager of the Lewisham Wholesale branch, for making available to us one of their big trucks and a large consignment of food.

Pastor W. A. Stewart, Welfare secretary for the Greater Sydney Conference, and Pastor A. R. Mitchell, representing the Trans-Tasman Union, supervised the loading of sixteen large cases of food and twenty large cases of clothing and bedding and delivered these goods at Ka-

toomba, being assisted by two of the Lewisham staff.

Then we got our ladies to work and things began to hum. When I looked around I noticed that with all the clothing brought by many other organizations there would be ample for all the fire victims and plenty left over. Some companies such as Edgells sent in large quantities of food. Business firms in Sydney were donating furniture and china, and so another centre was opened to house all this. It was really wonderful to see the ready response on the part of the people in Sydney and in the country to the situation.

The first day we did not have many applications for help, and were told the people were too dazed from their experiences to come. The second day they came, and it was our privilege to speak words of encouragement to them. Some wept as they related how they had lost their homes and all their personal effects. Others came in trembling from shock. "We heard of your work in the Maitland floods," said some of our callers, "and we are happy that you are here in Katoomba to help us." That made us feel good too.

There were many people who had lost everything who would not come to the centre for help. The Church of England minister had many of this class among his members. He went from door to door listing what his people needed, and we shared in filling boxes for them. One of our sisters in Sydney went up to Katoomba with her little boy in their car and helped in the Centre all day. That little boy was worth his weight in gold. He packed the

What Thanks to God!

HELEN R. SMITH

What thanks to God we owe for all His mercies—

The wondrous way our footsteps have been led,

Our need supplied, our souls restored and strengthened,

And by His Holy Word divinely fed.

What thanks to God we owe for home and kindred,

*The glory of the common things of life,
The joy of giving of ourselves and substance*

To ease earth's burdens, heal its pain and strife.

What thanks to God we owe e'en for our crosses

That oft have brought us nearer to His love,

As patient prayer has deepened faith and taught us

How sweet to wholly trust in God above.

What thanks to God we owe for Christ our Saviour!

*No offering worthy of such gifts have we;
Yet hand and heart we pledge, Lord, to Thy service,*

A token small of gratitude to Thee.

—"Southern African Division Outlook."

boxes as well as any clerk in a store could do.

An Adventist family, Brother and Sister Weiss, lost all their personal effects and had not so much as a spoon or a knife left. They were sheltered by another Adventist family and it was our privilege to provide them with what they required from our stocks. A friend of theirs who has been in this country only two years also sustained heavy losses. He was overwhelmed when we replaced some of the things he had lost in the fire, and could not find words to express his appreciation. Both this gentleman and the Weiss family were bombed out in Berlin and lost all their possessions. They came to Australia with new courage to start life again. Just as they were beginning to feel somewhat secure along came this disaster and set them back where they were in Berlin.

Before we left Katoomba the gentleman in charge of the relief centre said to me, "Pastor, I want to express my sincere appreciation of what the Seventh-day Adventists have done." He put his hand on my shoulder and continued, "Really, you people have made a wonderful contribution to this centre, and I want to say 'Thank you.' What you have done is indeed Christianity in action." Just then another gentleman stepped up to the car and introduced himself as an official of the city council. He said, "I want to say 'Thank you' for all you have done. Will you take back to your church our sincere appreciation for what the Seventh-day Adventists have done to alleviate the suffering that has come to our citizens? We know you have only a very small church here in Katoomba, but to think you have come from Sydney with your ladies and with a big truckload of food, clothing, and bedding is just beyond us." He concluded, "This, pastor, is Christianity in action, and we want you to know that the city and the council greatly appreciate the help of your members in this hour of tragedy." I answered, "Sir, it was a pleasure for us to give a little help."

This sums it up, kind friends. Christianity is today suffering from a lack of personal recommendation. If those within the church cared more for those outside the church, there would be fewer people outside of God's house. As Christians it is our duty to care for those who are in need of any kind.

Threefold Increase in Value of Welfare Service

On November 4 the Penola Dorcas ladies acted as hostesses for the biennial South-Eastern Dorcas Federation conference. The meeting was held in the commodious Penola Presbyterian hall, which was tastefully decorated with flowers. All societies were well represented and a delegation of church leaders from Adelaide acted as guest speakers for the occasion.

The meeting was ably chaired by Mrs. R. Shipard of Kalangadoo. Pastor J. H.

Wade took the devotional section, Pastor I. W. White presented helpful instruction on keeping records, and Pastor W. E. Rudge, president of the South Australian Conference, addressed the gathering on Bible standards concerning fund raising. The ladies entered into a lively discussion and the meeting was unanimous in its decision to maintain the high standard of the Dorcas Society.

The reports of the societies were most encouraging, and several were very moving. Stories were told of the gratitude of different families who had been helped. All the ladies spoke of the great joy they experienced in doing Dorcas work; and the great increase in value of work done, from £500 at our last biennial meeting to £1,570 reported on this occasion, shows how enthusiasm is mounting among the members.

Baptism at Broken Hill

L. BURTT

Public Relations Officer

There was jubilation at the Broken Hill (N.S.W.) church on November 9, 1957, when seven people were baptized and accepted into church membership.

Brother Mayo Logue studied regularly with the group, which had been formed several months before, and it was thrilling to witness the stand the members took for their Lord.

The candidates who became members of Broken Hill church that day are seen in the accompanying photo.

Pastor S. M. Uttley, the president of the South New South Wales Conference, travelled from Wagga to administer the sacred rite.

New Church Opens at Dargaville, North New Zealand

G. J. BLAND

Secretary, North New Zealand Conference

A £7,000 two-storeyed church erected by a membership of fewer than forty! No wonder Dargaville's mayor, Mr. S. S. Green, J.P., asked, "Who can imagine all the thought and prayer, the sacrifice and service, that has gone into the planning and production of this beautiful edifice? It just cannot be measured or estimated. Inspired as you people must have been by a sincere love of the Master and a desire to extend His kingdom, we can only hope that in that regard your hopes and aspirations will be realized."

At the official opening ceremony on Thursday evening, November 7, no personal credits were given. However, we did catch a whisper of one brother who for fifteen months had worked at the church site every day. We heard his farm had been neglected as a result. We asked him about it and liked his reply, "God will take care of that." Then there was the brother who donated several trees for timber. They were felled and lay seasoning for two years while funds were raised for building. Some of the beautifully grained timber is now seen to advantage in the church auditorium. This brother also spent many months working on the project. These willing contributions are typical of many stories of faith and devotion which could be told.

Thirty minutes before the time of the official ceremony the citizens of this rural town of some 3,300 people were delighted to hear recorded chimes and hymns from the church's new electronic organ amplified from the tower surmounting the building. The writer was approximately a mile away at the time, and heard the

chimes and music quite distinctly. By 7.30 p.m. the auditorium was filled with 140 people and the overflow were accommodated in the hall below, to which the service was relayed. A spirited fifteen-minute song service was directed by Captain Padman, leader of the Salvation Army in Dargaville.

Following the introduction of the official party and the preliminaries, the mayor addressed the gathering. He said: "On behalf of the borough I extend congratulations on the completion of so imposing a building, which is an adornment to the town. . . . Though everyone will not subscribe to the distinctive doctrines of your church we all admire your sincerity of purpose and evangelistic zeal."

He went on to state that fifty years ago it was the ranting revivalist who so fervently preached the imminent destruction of the material things about us. "Today," he declared, "it is the scientist who has captured the footlights with that theme. He has the power with his atom bombs to destroy not only mankind but also the very planet on which he exists. . . . Looking down on the earth from some celestial eminence, what a mad-house it must all appear. But," he added, "to the Bible student this is no surprise, for present-day conditions are faithfully described in its pages. Likewise, the Christian believer is not without hope, for in the words of Christ we are told: 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'" Was it significant that he added, "I happen to be the proud possessor of a diploma presented to me on the completion of your Bible course"?

His worship concluded: "If this church will be the means of winning men for Christ and restoring their faith in God then, I repeat, it will be worth all the effort and sacrifice, and prove its right to a place in the community. To that end, and to the glory of God I declare the building open."

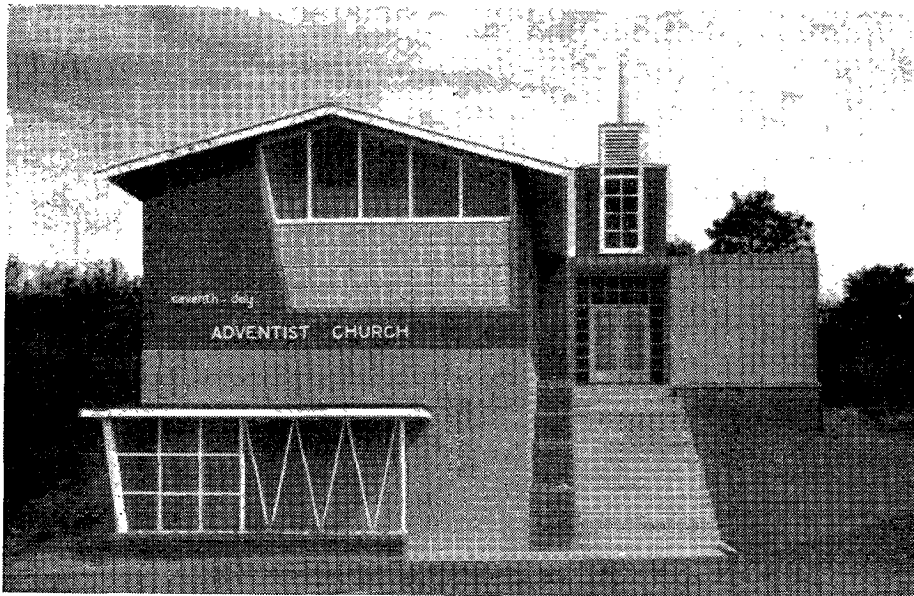
The conference president, Pastor C. F. Hollingsworth, congratulated the small membership on the erection of so lovely a sanctuary. It was the fourth dedication he had conducted in 1957, including the fine edifice of 6,000 square feet at Whangarei (less than forty miles distant). Another was to be opened in December.

The resident minister, Brother Eric A. Robinson, gave a brief history of the building which could be summed up in the words, "from mud to beauty." He was well qualified to do so, as he had been on the job through all stages of development. "At times," he reported, "we heard people say, 'Did the Adventists make a mistake in choosing this site?' Occasionally a tractor sank to its axle in the soft mud; more than once one tractor had to pull another out of the mire. But we made no mistake. God led us here, and we have no regrets for our arduous labour that made it all possible."

Brother Robinson thanked the mayor for his attendance and for his administration of the town in harmony with Christian principles. He then presented



The Broken Hill baptismal group: Mr. Ray Groves, Miss Kay Webb, Mr. John Harris, Mrs. Bone, Mrs. Power, Miss Mary Gee, Mr. Les. Power.



The beautiful new church at Dargaville, North Auckland, New Zealand.

Mr. Green with a copy of "The Desire of Ages."

A gripping sermonette by Pastor D. A. Whittaker concluded the ceremony.

The opening celebrations covered three days. On the Friday the church was open for public inspection, and a constant stream of visitors passed through from early morning till late afternoon.

The dedication service was held Sabbath morning, Pastor Hollingsworth delivering the address.

The chief reporter of the leading local newspaper, "The Northland Times," gave excellent coverage in eighty-eight column inches, including photographs. Of the opening ceremony he stated: "The occasion was at once an inspiration and an example of what can be achieved when faith is strong." On the organ donated to the church he commented: "The instrument, the latest of its kind, has none of the 'canned' music tones usually associated with electronic organs. . . . It represents a triumph of electronics and also is a gift of which the church may well be proud."

The building is described as "the acme of modernity combined with dignity—a building of rare beauty combined with practical utility." The report continued: "The front door bears a most fascinating design of the globe with a hand holding the torch of the gospel aloft, superimposed, and the text, 'Go ye into all the world,' denoting the missionary work of the church. . . . The lower interior walls are panelled in figured ply-wood. The upper walls are painted in various pastel tones with a balance of deep maroon, the whole being at once pleasing and restful to the eyes. Lighting is by concealed cold cathode tubes which give an effect of soft natural light.

"Excellent use has been made of the basement. Here what is known as a utility room has been prepared. This is thirty-three by twenty-four feet. The intention is that a cinema projector will be

Bless This Church

MRS. LYNDON DEWITT

*Bless this church, O Lord, we pray,
Where we meet each Sabbath day.
Bless the door that opens wide,
Leading us to Thy dear side.
Bless Thy Book sent from above,
Teaching us of Thy great love.
Bless each page that Thou hast given,
Showing us the way to Heaven.*

*Bless the altar standing there,
Calling us to Thee in prayer.
Help us all on bended knee,
To be united, Lord, in Thee.
Bless the folk who meet within,
Keep them pure and free from sin.
Bless the minister that he
May be ever close to Thee.*

*Bless us all that one day we
May ever dwell, O Lord, with Thee.
—"Southern Tidings."*

installed and for this purpose there is a built-in screen. The background is painted a cardinal red and the supporting beams for the roof are in pastel tones of lime, yellow, and apricot. The walls are of dove grey with one in a particularly bright red. The effect is entrancing."

May the Lord bless the expanding work in Dargaville, this northern town of the North New Zealand Conference.

WHAT IS SACRIFICE?

"The surrender of some desirable thing in behalf of a higher object," is Webster's definition of sacrifice. I have been taught that "sacrifice" means to give up that which you need—perhaps some article of food for some time, and give the equivalent of the cost to the Lord. When giving hurts, that is sacrifice.—Anonymous.

The Seminary Extension School

M. K. ECKENROTH

The plan for conducting extension schools as a service to the world has met with excellent success. The one now in progress at Cooranbong is the ninth of the series in various parts of the world.

It is obvious that the majority of our ministers will not be able to attend the home institution in Washington, and so the plan of conducting extension schools was conceived to bring to them some of the benefits of postgraduate study.

In each school some of the major courses of the curriculum are offered. Here at Cooranbong Pastor A. White is specializing on the Spirit of Prophecy; Dr. E. Heppenstall, director of the school, is dealing with The Sanctuary and the Law and Grace; while my own subject is Methodology in Evangelism.

The Theological Seminary is a component unit of the newly established Potomac University, which will offer degrees leading to the M.A. in religion and the Bachelor of Divinity degree. Through the plan of extension schools it will be possible in the process of time for men to accrue sufficient academic credit to gain the M.A. degree. Many divisions have already asked for a return of the Extension School to their field in order that the men may continue taking courses leading to degrees.

The association we have with our overseas ministry and leaders in this way also assists in maintaining that unity of belief and teaching that is so essential to our continuance as a world-wide movement.

Literature-Evangelism

"Take the Message to Business Men, Teachers of Religion, and Professional Men"

The literature-evangelistic work is "missionary work of the highest order." So says the Spirit of prophecy. ("Colporteur Evangelist," page 1.)

There are many of our business men, teachers, professional men and women who will never hear the last call of mercy unless we can find the right type of men and women in our churches who will go to them in a Christlike manner. We are told to take the message to the teachers of religion. The majority of this class I have referred to in this article will never come to us.

A literature-evangelist and I had a most wonderful experience contacting a professor at a Christian Junior College. After giving our prospect the canvass on a set of our books, I noticed that when I came to the "Great Controversy" his eyes lit up and he repeated the words—"Great Controversy"—very slowly and carefully

two or three times. I wondered why, and yet I knew he was very much impressed. To make a long story short, he told us that he had almost made his decision years ago to become a Seventh-day Adventist, but at that time he was afraid that he could not take care of his family because of Sabbath observance. We had prayer for him and his family. We could see the tears come into his eyes. He thanked us and told us to continue to pray for him. He ordered a set of books which amounted to \$89.95, and wrote a cheque to pay for one of the books before we could deliver it, and said that he would take one every month until he had completed the set.

This gentleman is the president of a junior college. He also praised the "Message Magazine," and stated that it was the finest and cleanest magazine he had ever read.

Truly, Sister White's words ring true when she says, "Take the message to business men, teachers of religion, and professional people. This is the neglected class." May the Lord speak to the hearts of our people who would make a success of the literature ministry by going to this class of people with our truth-filled books, as well as the people of ordinary walks of life.

Sunshine in the Valley

C. T. HEDGES

Publishing Department Secretary, South New Zealand Conference

Beautiful Lake Te Anau—what a delightful place for the literature-evangelist to have the privilege of visiting!

This was a blessed experience that Brother M. Spain and I had while our brother was working through Southland in South New Zealand. We called on each home with the set of volumes "Christ's Object Lessons" and "Children's Hour."

After having a happy and successful time in the small village we decided to make our way up the Eglington Valley Road. This is the great tourist approach to the world-famed Milford Sound. At a bowser where we replenished the necessary fuel supply the attendant said, "It's pretty rough along the valley road just now, the recent rough weather has dealt unkindly with the road, strewing it with fallen timber, and making it difficult to travel for a few days."

After his "of course, you please yourself," we left him, and decided to give it a go and work as far as we could with reasonable comfort. We called at two farms, finding absolutely no interest at all.

At the third place, we approached the front entrance and could not make anyone hear or respond to our knock. "Let's go around the back," we said, "surely there must be someone on a place like this at this time of day"—it was approaching five p.m. To arrive at the back door meant going through a wire gateway and crossing a fairly large yard. No result at the back door either, so we decided to investigate the outhouses, one of which was a milk-

Bearing, Sowing, and Reaping

STANLEY COMBRIDGE

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Yes, going forth and bearing seed so precious,

Scattered abroad with oft a moistened eye;

Good seed? Oh, yes, but will there be a harvest?

Such is the sower's anxious, prayerful cry.

Yes, going forth in toil with tears and sweating

Often bowed down with sorrows none can share—

Wondering if man's heart so sadly hardened

Will yet receive the truth and fruitage bear.

Yes, going forth, but conscious of their weakness,

With steps that falter while upon the way;

Yes, going forth with faces lifted upward,
Weary yet faithful till the close of day.

Look! 'tis the evening, see they are returning—

Peace on their faces takes the place of tears,

Tasks of the morning prove to be rewarding,

Blest for their labours, God removes their fears.

Yes, coming home with feet no longer aching,

With weary hands no longer hanging down;

Hard was the sowing-time, joyful now the reaping—

Bringing their ripened ears—sheaves of renown.

Yes, coming home to walk the golden city,
To bask beneath the sunshine of Christ's smile;

So labour on, the Harvest Home is nearing,

Continue gleaning just a little while.
—"British Advent Messenger."

ing shed. Just as we were climbing through a fence we heard a voice say, "Good evening, gentlemen. I knew you were coming."

It was a middle-aged lady, carrying a bucket, who came to view from the milk shed. Taken by surprise at the statement, I said, "Well, that is nice, but how did you know?"

The response to the question was another surprise, for the lady said, "You've got a black book in that bag, with pictures in, haven't you?"

Brother Spain and I looked at one another, and I said, "Why, yes, but how did you know?" with the thought in mind

that the neighbour 'phoned her of our approach.

Her next sentence was, "Well, let's go inside and talk."

In a few minutes the three of us were seated in a very lovely and comfortable lounge-room. Our friend said, "It may seem strange to you, but I dreamed you two men would be calling on me and would be carrying a brown bag with a black book with pictures in."

As she was talking I produced the prospectus and handed it to her.

"Oh, yes, that's it. I saw it in my dream."

Slowly she turned the pages with many exclamations of "that is beautiful;" and finally to the relief of two more or less excited colporteurs she said, "I'll have three of those sets. I have three grandchildren, and feel that they must have a set each."

Needless to say Brother Spain soon had the necessary business side completed, and we were able to have a lovely spiritual talk with the lady. We left the home feeling that the way of the colporteur takes him into some strange but interesting situations. The three sets are delivered and—who knows the way of the Lord? Sometime someone will find the homes of those three grandchildren, wherever they may be.

Praise the Lord for the adventures of literature-evangelism.

The Book Seen in a Dream

B. E. WAGNER

From the "Review and Herald," March 28, 1957, we cull the following:

In a letter just received from J. N. Hunt, East African Union Publishing Department secretary, he recounts an experience by literature-evangelist James Gunza, of the Tanganyika Mission.

Colporteur Gunza demonstrated the book, "Great Controversy," to a certain man one day. The man replied that he was not interested in the book, but there was one book he would like very much to find. Then he told how he had had a dream three years before. He was shown a book with a picture of a sword on the cover, and he was shown that he could get that book. He said he had looked everywhere for a book like that, but could not find one. He told our colporteur: "If you could help me find this book I will pay you any amount you ask."

Brother Gunza replied, "I have your book with me," and he brought out the Swahili "Great Controversy," which has a picture of a sword on the cover. It is called "Vita Kuu," which means "The Great War." The man reached eagerly for the book, and said, "This is the book I have been waiting for."

The man was given this dream before the brethren at the publishing house had decided to put the picture of the sword on the cover of "Great Controversy." It is wonderful indeed how the Lord leads sincere souls to find the message in our books.

The Husbandman Has Long Patience

W. A. COATES

Prior to coming to Fiji we were working on that picturesque little island of Norfolk, and it was there that I had an experience of the far-reaching influence of the printed page. It is this experience which I would like to pass on to you.

We were introduced into the home of a certain family consisting of husband, wife, son—a boy of twelve years—and an older man, the father of the wife of the home. One night when studying the prophecies of Revelation 13, the older man rose excitedly from his chair and disappeared into another room. I naturally wondered what was doing. However, he appeared a little later with a book, and said, "Look at this!" To my amazement it was one of our old publications on health. Then he produced three more of our books, all published many, many years ago. I will now try to tell you his story as he told it to me.

Soon after his marriage he, with his young wife, went to live on the Falkland Islands, situated just off the tip of South America. One day a young man came along selling books. He bought the health publication and "Steps to Christ." Being a heavy smoker, he was interested in the chapter dealing with the evils of smoking. There and then he decided to give it up, and the cigarette which he had just rolled was put into his tin, and there it has remained all through the years. He proudly produced the tin and showed me the cigarette.

Some years later whilst working in a government department, he noticed some employees tearing pages out of two rather expensive looking books. They were using the paper to roll cigarettes, so he walked over and picked up the books, and found one of them to be "Great Controversy." He instantly recognized this book as the one which the young literature-evangelist had demonstrated to him quite some years ago. The other book was "Daniel and the Revelation." He took the books home and both he and his daughter began to read them.

Some years went by, and World War II broke out. Then it was that Mr. Wilson became the "local authority" on current events. Many people came to him for information in respect to these shattering events taking place. How did he become an "authority" on such matters, and whence came his information? Of course from "Daniel and Revelation" and "Great Controversy."

When the war was over the family moved back to England, having spent forty years on the Falkland Islands. A little later they decided to come to New Zealand, where the daughter married a man who was interested in living on Norfolk Island, so to Norfolk they came, settling on a little plot of ground to grow beans and bananas. There it was that I met them and studied further aspects of the message, and finally had the privilege of

baptizing this happy family. They have since moved back to New Zealand.

Fellow workers, a seed sown by a faithful literature-evangelist many years ago on a lonely island bore fruit thousands of miles away on virtually just a speck in the great Pacific—Norfolk Island—for Norfolk is only five miles long and three miles wide.

The WORLD VISION



Battle Creek Sanitarium

UNDER NEW MANAGEMENT

Battle Creek Sanitarium, the first Adventist medical institution, and forerunner of the present globe-girdling chain of hospitals and sanitariums, has come under Adventist management again after a half century of control by other interests.

On Friday, October 23, a group of Seventh-day Adventist doctors, representing the newly formed Hospital Service Foundation, Glendale, California, received court approval of their plans for putting an end to the temporary receivership of the sanitarium.

Heading the foundation, and chairman of the board of trustees of the sanitarium is Clifford Anderson, M.D., specialist in internal medicine and cardiology and well known for his radio programme *Your Radio Doctor*.

The Battle Creek Sanitarium was founded in 1866 in response to the counsel from Mrs. E. G. White and began under the name Western Health Reform Institute. Dr. John Harvey Kellogg became medical director of the sanitarium in 1876, and under his leadership the institution became world famous. Adventists lost control of the institution in 1907. In 1942 some of the properties were sold to the U.S. Army, and the sanitarium moved across the street to the so-called annex building. After the death of Dr. Kellogg at the age of ninety-three, and following litigation, the assets were divided between the denomination and others. In May of this year the sanitarium went into temporary receivership, which was terminated by the resignation of the board and the selection of the new board of Adventists, who were able to meet the financial requirements of the court.

Battle Creek civic leaders carried on an intensive campaign to get Adventists to take over control of the sanitarium.

Included in the property, which has a valuation of about \$1 million, is the 263-bed sanitarium, a 59-bed hospital, doctors' offices, and an auditorium. Present plans

Surely God has a place for the consecrated men and women who sense the great importance of placing our truth-filled books in the hands of the people.

With Christian greetings, and may you have the great joy of meeting many souls in the kingdom as the result of your ministry.

call for modernization of the entire plant and a return to the original principles, with emphasis on physical therapy and internal medicine.

Dr. Dunbar Smith will be the new superintendent and administrator. Pastor Jacques will be the chaplain and will also be in charge of public relations. Dr. Wayne McFarland of the General Conference Medical Department will join the sanitarium on a temporary basis to head the department of internal medicine. Dr. L. Harold Caviness, of the Harding Sanitarium, will be in charge of the psychiatric department.

A tremendous interest has been manifested in the Battle Creek area over the transfer, and the reorganization has met with the enthusiastic approval of the civic leaders and others who have followed the history of the world-famous institution.

—"Review and Herald," Dec. 12, 1957.

Ingathering Experiences from U.S.A.

F. H. RAHM

What a great privilege to meet hundreds of skilled leaders in the world's work—professional men, industrialists, and busy business men! We found nearly all of them interested in the outstanding work of the Seventh-day Adventists. Both last year and this we gave out scores of copies of "Desire of Ages" during Ingathering. These have been enthusiastically received. One person met me in the bank and said: "I just love that book 'Desire of Ages' which you gave us. It is packed full of real meat. I have read much of it over again."

A lawyer who receives the Religious Liberty magazine asked: "What does it take to become a member of your church?" He invited us to his home where we talked for an hour. He gave us a cheque and some used clothing.

A newspaper reporter said, "I saw you on television the other evening. We need more of that kind of local programme."

In the office of one professional man we had prayer and he became a warm friend.

We greeted a Greek business man: "We have a treat for you. It is a paper in Greek that shows pictures of what we are doing around the world." He doubled his offering and said, "Come again."

A doctor stated: "Yes, you people are doing a wonderful medical work. Glad to help you, and hope you have good luck. Here is your cheque." It was more than double last year's. Another doctor exclaimed: "Well, I am glad to see you again. I read over half that book 'Desire of Ages' but have not quite finished it yet. It is good. Talk to me some more; those patients can wait." They waited and we walked out with another sizable cheque.

In one establishment the lady would not permit her husband to give the usual donation. Seeing something on her face we inquired about her health. She said: "Come into our apartment over here. I want to talk with you about that." And for nearly two hours she fired questions on nutrition at us. We never had a more interested listener. "I notice you have a Bible. Do you read it?" "Oh, yes," she answered, "I read six pages a day and it brings so much comfort and peace. Say, I want you to forgive me for what I said. I just can't let you go without giving you a cheque for your work. I greatly appreciate the very helpful suggestions you have given me. Thank you so much, and do come again." There is no limit to the amount of good that can be done among the neglected professional people.

In one town of our district nearly two hundred enrolments for the Bible correspondence courses have been received. We met a Japanese American in a business owned by one of his relatives. "I enrolled in the Bible correspondence course in California," he explained. "I have finished the first course and started a second." He pulled out of his pocket an envelope ready to mail, containing Bible lessons he had finished the night before. He expressed concern about the Sabbath truth. We invited him to our home where we studied with him for three evenings. "I came in here believing in evolution," he said, "but not any more. I certainly see the importance now of believing in creation. I assure you I will never forget the evidence you have presented and will never give it up. When I return to my home in Washington, D.C., I will join the Seventh-day Adventist Church. And thank you so much for helping me." You should see the enthusiasm of the business relative whom he told of his visits.

A man of means said: "I will give you a cheque for \$500 to apply on your local church building fund."

A very gracious business woman, looking at the pictures of our Dorcas work, exclaimed, "Could you take some clothing I have? I just hate to burn anything when someone might be able to use it. Come back about four o'clock and I will have a cheque for you and several boxes of clothing."

The clothing included three suits which were a perfect fit for a recently baptized boy interested in attending one of our

boarding academies. Other clothing we gave to a family whose father was recently in a motor-car accident. They were very appreciative. Word has gone around that the Adventists are really doing things for others.

—"Pacific Union Recorder."

Parents' Exchange

Sponsored by the General Conference Department of Education

Archa O. Dart, Assistant Secretary

EDWARD ENJOYS CHURCH NOW

A MINISTER'S WIFE

Instead of hailing the Sabbath with joy and delight, my little two-year-old would frown at the very mention of the day. Although sweet and good-natured most of the time during the week, Edward was usually "all out of sorts" on Sabbath. Being a minister's wife, I was greatly concerned over this situation. Why should my son act his worst at the very time I wanted him to set a good example?

One day I decided to think the whole thing through and see what was the cause and what could be done about it. Imagine my surprise when I discovered that neither his father nor I were doing one little thing to make his Sabbath a pleasure or his church attendance interesting.

He was hurriedly dressed Sabbath morning, warned dozens of times not to get dirty, not to sit on the floor, not to play out of doors, not to handle anything dirty—in fact, not to do anything but just "be good and sit still."

Being the only two-year-old in his Sabbath school, he had been "promoted" to the primary division, which was much above his comprehension. There was

nothing, absolutely nothing to interest him in the church service, yet he was expected to sit perfectly still in an adult seat for at least an hour. Occasionally the monotony was broken by taking him out and giving him a good spanking when he misbehaved. After the service, he was supposed to remain still until his father had shaken hands with the people and was ready to go home.

In the afternoon we went to another church and repeated the entire programme of the morning, plus a committee meeting now and then after the church service. Not until I went through his Sabbath programme step by step did I realize that we were actually teaching our son to dread the Sabbath and to loathe the church. His father and I determined to better conditions immediately.

Now Edward and I attend only ONE church on Sabbath and receive a real blessing. Incidentally, I know our example is much more wholesome than it was when we were attending so many meetings all day long. A special Sabbath school class has been formed for him and the next youngest "primary" child. With the cradle roll songs, finger plays and exercises, the two tiny tots are beginning to enjoy their Sabbath school to the full.

During the church service, I see to it that Edward has something of interest to do. Some Sabbaths he will make all kinds of men and animals out of his modelling clay. Right now he is interested in making the children of Israel. Then I have a magic slate ready for him.

What a change has come over him since we have decided to make his Sabbath a delight! Now his little face lights up with a smile at the mention of God's Holy Day, and he looks forward with pleasure to going to church.

—"Atlantic Union Gleaner."

A Sabbath Day in Moscow

H. E. WESTERMEYER

Professor of History, Walla Walla College

It was nearly ten o'clock Sabbath morning, July 27, 1957. On the crowded streets of Russia's capital city, flags of all nations were flying, including the Stars and Stripes. Welcome signs in German, English, French, Russian, and Chinese were seen everywhere. The key words were: Peace, unity, friendship. All this was a part of the greeting to thousands who came to attend the World Festival of Youth and Students.

On one of Moscow's side streets, meantime, devoted believers were entering a quiet place of worship. I joined these worshippers as the strains of organ music welcomed all. Ultimately, about six hundred men, women, and children had gathered. R. E. Graham, one of our ministers from England, was also present. It was a genuine pleasure to meet him.

In a window on one side of the pulpit were these words: "God Is Love"—written in Russian, of course.

The front of the pulpit was appropriately decorated with bouquets: gladioli, peonies, asters, and the like. I had no difficulty in understanding the language of these flowers. They spoke to me of the beauty of holiness.

An electrical engineer sat on the front row beside me and served as an interpreter of the proceedings. The service started at 10.00 a.m. and ended at 12.45—without an intermission. No one left the building.

During this time three sermons were preached, and five numbers were sung by the choir, besides three congregational songs and several prayers. This included the time ordinarily devoted to Sabbath school although there was no Sabbath school, as such. In Russia religion is not taught in schools.

The first speaker was a former captain in the Russian army. At present, he is pastor of a church with 350 members at

Venneza, near Kiev. Using Ps. 119:27 as his text, this visiting minister spoke enthusiastically of the law of God. He also read several passages from the Spirit of prophecy regarding the evils that result from the transgression of God's law. Using my English Bible, I followed each Scripture reference as best I could.

The second speaker was the secretary-treasurer of the All-Union Council of Seventh-day Adventists. He talked about the ministry of angels, using such texts as Heb. 2:8, 9, Matt. 28:2-4, and Rev. 22:8, 9. He also read some passages from the Spirit of prophecy.

The third sermon was by the president of the Union Council. He talked about getting wisdom. The following were some of the texts he used: Prov. 2:1-6, Job 28:12-28, and Deut. 30:15-20. "Be wise, brethren," he admonished, "be wise."

All three speakers had good platform manners and appeared to speak convincingly. The congregation was very attentive during these sermons. At the end of each discourse and at the end of each prayer, they responded with a hearty Amen.

While the choir numbers were well given, it was the congregational singing that really moved me. One song was "Beulah Land." How they sang it! Another was, "O wie schoen wird es da sein" ("O How Wonderful Will It Be There")—again, in Russian. I don't think that I had heard it sung that way since I was a boy. I thought I could hear my mother's voice in it. My mother, incidentally, was a Volga German. During World War II, these Volga Germans in southern Russia were dispersed.

Our Russian believers, along with all other Russians, have gone through troublesome times. First came World War I, then revolution, then famine, then World War II and the German invasion.

As a teacher of history, I went to Russia to learn more about the economic and political developments of this vast country. While I was rewarded in that respect, I feel that God intended that these humble worshippers should teach me quite another lesson—the lesson of patient endurance. What did I know about the ravages of war, and the hunger and suffering that go along with it? I'm not ashamed to record it here: As I saw the lines of care in the faces of this lovable people and heard them sing, I shed tears.

I had to go to Russia to learn that sharing is not merely giving, but receiving as well. On this Sabbath day I felt that I could share in a common faith only to the degree that I received the Spirit of the One who suffered on the cross alone. Could it be that we as believers need to get to the place where Christ was—alone on the cross—that we might be able to preach Christ the better?

At the very end of this Sabbath morning service in Moscow, the president of the conference introduced the visitors, whereupon the choir sang a special song of welcome. In response I arose and faced the congregation. First raising one hand and saying, "Russia," and then raising the other hand, saying "America," I joined my hands in a simulated handshake with the

entire congregation. A chorus of the equivalent of Amens assured me that they understood my meaning.

This simulated handshake was then followed by the real thing—personal handshaking and personal greetings. The only iron curtain I sensed was the barrier of language. While my German was helpful, it wasn't enough. But the grip of a brotherly hand and the smile of a woman speak the same language the world around. These dear believers just about smothered us with expressions of kindness.

One brother gave me an English-Russian phrase book. The Muscovites pride themselves if they know just one word in English. Fortunately, I had learned one word of Russian: *spaseeba* ("thank you"). I had occasion to use it often. A sister pressed a lovely bouquet into my arms. *Spaseeba*, sister! Another brother gave me a written message for America on a wrinkled piece of paper. *Spaseeba*, brother! Paper is still something of a luxury in Russia. Unedited, the message written in English with red pencil, reads as follows: "Remember our best respects to all Christianity in the U.S.A. We are very glad to have been useful to you. We shall not forget your visitation. God be with you."

I am glad to pass this message on to all readers of the "Review." Each one may feel free to interpret it in his own way. Personally, I am a little puzzled by that word "visitation." I will be generous though, in believing that the writer meant to use the word "visit," instead. The message, I believe, expresses the outpouring of grateful hearts who wished to be remembered to American believers.

Some of the brethren asked about Pastors Isaac and Boettger. Apparently they did not know that both had died.

One of the leaders was very eager to learn when and where the next General Conference would be held—and what the theme would be. I could answer the where and when, but I wasn't sure about the theme.

I cannot describe the feelings that nearly overpowered me. As long as I live I shall remember this Sabbath day at Moscow. Religion is not dead in Russia.

I could sense that problems of administration, church discipline, and finance baffle these leaders here, as they do elsewhere in the world field. I asked one of them how they won new converts. He said that the Spirit of God did that work.

They have no colporteurs, very little printed matter, and of course they cannot hold public efforts in halls or tents. I noticed that the workers used the Russian translation of the King James Version. I didn't see any Bibles among the worshippers. Only parts of the "Testimonies" are printed in the Russian language.

Twice during the service, while the congregation was singing, several sisters took up collections—mostly kopecks, and very few rubles, so far as I could tell. There are one hundred kopecks to a ruble, and a ruble is worth about twenty-five cents.

About six o'clock in the evening of this same Sabbath day I went to an Orthodox service in one of the Moscow cathedrals. The place of worship was crowded. Young

priests, as well as older ones, were in charge. The singing of the choirs was exceedingly well done—a sonorous "a cappella," of course. As a general thing, worshippers stand during an Orthodox service—for a long time, too. I noticed that here and there men and women kissed icons, sought healing from holy water, crossed themselves, and even prostrated themselves before the altar, while incense was burned and candles were lighted.

These ceremonies were quite in contrast to the simple form of worship that I enjoyed with our Adventist believers in the morning.

Still later in the evening, in my hotel room, several of us Americans had an interview with a young Russian intellectual who teaches English literature. I was amazed to learn how much Russian scholars know about Western history and literature. "Why is it," he asked, "that Americans know so little about the Russian language and its literature?" He inquired, further, on what basis we interpreted life.

After several attempts at explanations by my liberal-minded fellow Americans, I finally went to my brief case, took out my Bible, and said, "My friend, this Book is the basis for my interpretation of life." That of course raised the question of belief in a materialistic concept of the world, to which Communists hold. This concept is opposed to faith in an all-wise, all-powerful, and all-loving God as the first cause and as the ruler in the affairs of men and of nations.

I found that Russian young people are not easily convinced about things spiritual. They take their materialistic regime for granted the same way we take our constitution for granted, or the Swiss take their mountains for granted. They support their system because they are taught that Czarism, with church-state combinations, held their people in bondage for centuries and that Communism promises betterment.

Furthermore, they point with pride to Communist achievements, industrially, educationally, and socially. The millennium, they think, is just around the corner, with Russia the leading nation.

Since the religion of Czarist Russia was a mixture of pietism, illiteracy, corruption, and superstition, it is little wonder that many were led to believe that religion is the opiate of the people.

I humbly thank God from the bottom of my heart that my godly parents taught me to love and respect the Bible. And I am so glad that I had my Bible with me on this Sabbath day in Moscow.

About 10.30 in the evening, it started to snow in Moscow—real snow in July. That was one demonstration that the planners for the Youth Festival had not ordered, nor could they control it.

As I look back on my visit to Moscow, I feel that every Sabbath will be a special reminder to me that my prayers and sympathies should include the Russian people, as well as those of every other nation, kindred, tribe, and tongue.

—"Review and Herald."

SABBATH SCHOOL LESSON HELP

H. W. LOWE

Associate Secretary, General Conference Sabbath
School Department

For Sabbath, March 1, 1958

(Please preserve for reference)

ELIJAH, MAN OF LIKE PASSIONS (Part 2)

The isolation of man from the rest of God's universe by the entrance of sin into this earth immediately set in operation a mysterious union of infinite Deity with finite man. The apex of this mystery is seen in the incarnation and in the crucifixion and resurrection of Jesus Christ.

"God has given man a part to act in accomplishing the salvation of his fellow men" ("Testimonies," Vol. IV, page 472), and from the inception of the plan of salvation we see Christ as its centre, men as His instruments, and angels as ministering spirits. This involves the strange combination of infallible Godhead and fallible humanity, seen so markedly in this week's lesson.

1. **From Glory to Despair** (1 Kings 18: 46; 19: 1-4). From the consuming fire of God's glory on Carmel, King Ahab set out with the most dramatic news of recent years for Queen Jezebel, who was in the summer palace at Jezreel. But the thunder and the rain enveloped him, and twenty miles at night over treacherous mountain roads was beyond the royal charioteers.

Elijah, "as an act of homage, and strengthened by the power of God," ran ahead of the king and guided him to the city gate. The king, who was humiliated on Carmel, now saw the gracious humility and forgiveness of the man of God. "The hand of the Lord was on Elijah."

Jezreel had been a city of Issachar (Joshua 19: 18), and it was to the royal palace here that Ahab desired to add the vineyard of Naboth (1 Kings 21: 1, 2). After ruthless Jezebel and vacillating Ahab had accomplished Naboth's murder, Elijah foretold the terrible destruction of the house of Ahab and Jezebel (1 Kings 21: 19-23; 2 Kings 9: 10, 33-37).

Jezebel's reaction to Ahab's news about Carmel was the issue of a vow to murder Elijah within twenty-four hours. The threat of this vehement, blood-thirsty female (Jehu called her "this cursed woman") found a weak spot in Elijah's armour.

"A reaction such as frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting; and depression seized him." ("Prophets and Kings," page 161.) Temporarily, "he lost his hold on God," and the fallibly human element appeared in the erstwhile strong man of God. This can happen to us today, for "we have this treasure in earthen vessels." 2 Cor. 4: 7.

2. **The Ever-present Lord** (1 Kings 19: 5-18). Elijah "went for his life." Beyond



Beersheba, some one hundred miles away in the far south, he sat exhausted under a juniper tree, and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." This was deep depression and despondency following great exaltation. "This flight hindered the reformation begun on Carmel."—"Prophets and Kings," page 160.

"Despondency is sinful and unreasonable. God is able and willing 'more abundantly' to bestow upon His servants the strength they need for test and trial."—Id., page 164.

An Angel Ministered Unto Him

While the prophet slept, a ministering angel provided food and drink, then bade him go to Mount Horeb. He traversed some two hundred miles over the scene of Israel's desert wanderings. Here he sheltered in a cave, far removed from the fear of man.

Here came the unique exhibition of divine power in the wind-earthquake-fire experience, followed by the reproving "still small voice." All this restored spiritual equilibrium and assured the prophet that God and thousands of men in Israel were on his side in the fight against evil. We are never so deceived as when we think that we alone are true to God!

3. **An Unfinished Reformation** (1 Kings 22: 51-53; 2 Kings 1: 1-4, 17; 2: 3, 5). A whole nation does not forsake God for idolatry and recover in a day. Elijah started a revival, and many regained their courage; but idolatry persisted as the record shows: "Ahaziah the son of Ahab," who reigned but two years, "did evil in the sight of the Lord," and walked in the way of his father, and in the way of his mother . . . for he served Baal." That is almost incredible after the foretold judgments of God had begun to fall on the house of Ahab.

Yet it is no more incredible than that today, nearly two thousand years after Christ, there should be so much idolatry in our world. "The world today has its Ahabs and its Jezebels. The present age is one of idolatry. . . . No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart." (Id., page 177.) Are there idolatries that co-exist with church membership today?

Just before his ascension Elijah visited the prophetic schools, where young men were trained for God's work. "The heart of Elijah was cheered as he saw what was

being accomplished by means of these schools. The work of reformation was not complete, but he could see throughout the kingdom a verification of the word of the Lord. 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.'"—Id., page 225.

4. **The Prophetic Succession** (1 Kings 19: 15-21; 2 Kings 2: 9-15; Matt. 17: 3). The prophetic mantle fell on Elisha while, with his father's servants, he was ploughing. He was a quiet and gentle spirit, yet possessed of energy, integrity, and nobility of character, and he loved God. Elijah knew that his work was over; Elisha knew that his work for God as the great prophet's successor had now begun.

Elisha is the man who would not turn back from his master: "I will not leave thee." "He knew that nothing but the Spirit which had rested upon Elijah, could fit him to fill the place in Israel to which God had called him; and so he asked, 'I pray thee, let a double portion of thy Spirit be upon me.'"—Id., page 227.

If "Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ," some pertinent questions arise. (a) Can you stand forth against the crowd and speak for Christ? (b) Do you exercise faith when the spiritual sky hangs like lead? (c) Do you fear some man or woman when you should fear only God? (d) Do you sometimes think that you are the only person who serves God sincerely? (e) What kind of fire burns in your soul? (f) Does your ambition centre in money, position, publicity, or in a double portion of Elijah's spirit?

—"Review and Herald."

WEDDINGS

STANTON-LEHNER. Two highly respected Adventist families were represented in the marriage of David Stanton and Verna Lehner in the tastefully decorated Moonah (Tasmania) church on Monday evening, December 2, 1957. Upon such a union we could confidently ask God's blessing. A hush fell over more than 300 banqueting guests in the Hobart Town Hall as Brother Ivan Fehlborg, at the bride's request, sang "The Love of God." Both bride and groom hold the love of God to be supreme, and as they walk life's way together we are confident that God's love in their lives will bless all with whom they come in contact.

R. H. Abbott.

DAWSON-LOFFEL. On December 18, 1957, at the Bendigo church, Vic., Ira Frank Dawson and Myra Grace Loffel were united in the holy bonds of marriage. Ira is the son of Mr. and Mrs. F. N. Dawson of Hornsby, N.S.W., and a highly respected member of the Bathurst church. Myra, the daughter of Mrs. Pearce of Bendigo, for the past two years taught in the Bathurst church school, where she made many friends by her cheerful helpfulness. Many relatives and friends joined in wishing the happy couple God's richest blessing in their home. The reception was held in the beautiful garden at the home of Mr. and Mrs. Pearce. May the Christ of the Cross always be the centre of their life together. Fred L. Taylor.

TURNER-PERRY. Wednesday afternoon, December 12, 1957, was a time of great happiness for relatives and friends as well as for the young people who came into Avondale church to exchange their marriage vows. Then it was that Barry, youngest son of Mr. and the late Mrs. H. Turner of Maitland Road, Cooranbong, was united in lifelong partnership with Jean Roselea, younger daughter of Mr. and Mrs. R. F. H. Perry of Avondale Road, Cooranbong. As these young people establish their new home in this community we wish them the richest blessing of the Lord. A. L. Pascoe.

SWANNELL - PRICE. Two well-known and respected Perth families were joined in kinship when Keith Alwyn Swannell and Moira Clare Price met at the altar in the evening of December 2, 1957, to exchange vows of life-long fidelity. The Mount Lawley church was tastefully decorated for the happy occasion and the large number of relatives and friends who gathered in the church and at the reception following the ceremony was pleasing evidence of the popularity of the young couple and the esteem in which they are held. We wish them much of Heaven's blessings as they journey through life together. R. Reye.

OAKLANDS-HARRIS. Witnessing friends gathered at the Adelaide City church on November 28, 1957, to behold a happy courtship sealed in happy marriage. At 6.30 that evening came Myrna Elaine, second daughter of Brother and Sister Colin Harris, to be joined in wedlock with John Valentine, eldest son of Brother and Sister W. Oaklands of Adelaide. These young people are devoted, intelligent Christians, and are possessed of one desire, to be a blessing to each other and to the needy world. As they establish their home with Christ as its head we know the blessing and peace of heaven will be theirs.

John H. Wade.

TOLHURST-WILLIS. On December 17, 1957, in the Perth church, W.A., the marriage took place between Athal H. Tolhurst and Linley R. Willis. The bridegroom, now serving as an evangelist in the South Australian Conference, is a son of Pastor and Mrs. H. L. Tolhurst of New Zealand. The bride is the only daughter of Brother and Sister W. Willis of Merredin, W.A., and was the music teacher in the W.A.M. College at Carmel. Sincerity and simplicity marked both the wedding and the reception arrangements. The presence of a large number of relatives and friends bespeak the high regard in which these gifted young people are held. We pray for the blessing of God upon their home and united service.

Tom Brash.

RIECKMANN-HESEL. On December 2, 1957, the beautifully decorated Adelaide City church was filled with many friends to witness the marriage of Dr. Karl H. W. Rieckmann with Rosemarie R. Hessel. The reading of Psalm 100 expressed the feeling of thankfulness and praise of those present: "For the Lord is good; His mercy is everlasting; and His truth endureth to generation and generation." Around the well-provided wedding breakfast many expressed their appreciation of these young people and wished them well. Both grew up as children of missionaries in Africa and the Near East. May not only their own lives, but also the lives of others be greatly enriched by their united life and service.

C. H. Rieckmann.

MITCHELL-ENGELBRECHT. On December 1, 1957, in the Warburton church, Victoria, two well-known families were brought closer together by the marriage of Maxwell Ernest, son of Mr. and Mrs. R. Mitchell of Mansfield, Victoria, and Janet Rosalie, youngest daughter of Pastor and Mrs. G. H. Engelbrecht of Brisbane. A large gathering of friends were present on this joyful occasion to wish them every happiness. As they settle in Warburton may the influence of their united lives be a blessing in the community. L. H. Hay.

FRENCH-ABBOTT. In the Wahroonga church on December 15, 1957, was celebrated the wedding of Clive French of Rotorua, New Zealand, and Connie, elder daughter of Brother and Sister J. Abbott of Normanhurst, Sydney. Both these young people are Avondale graduates, Clive from the B.A. in Secondary Education, and Connie from the Primary Teacher's course. As they set up a Christian home in Warburton their many friends wish them much of God's blessing in their service in the sacred work of Christian education. E. E. White.

JACKSON-ROUSE. On October 26, 1957, the Windsor church (N.S.W.) opened its doors for its first wedding, when Raymond Walter, son of Mr. and Mrs. W. Jackson of "Loganbrae," Shipley, and Bess Hyacinth, daughter of Mr. and Mrs. G. Rouse of Canley Vale, were united in marriage. Floral decorations and music of distinction made an attractive setting for the ceremony, which was marked by the presentation of a Bible from the Windsor church. May the Word of God be the guiding light of the new home.

George W. Rollo.

ROWE-SMITH. In the evening of December 5, 1957, Terance Rowe, formerly of England and now of Sydney, was married to Joan Smith, second daughter of Mr. and Mrs. A. H. Smith of Kurrajong, N.S.W. Following the service in the Stanmore church, which was tastefully decorated for the occasion, a reception was held at "Jonroe," where approximately eighty guests gathered. All who know Terry and Joan will wish them every happiness and success as they set up their home from which will radiate the light of Christian living.

E. W. Hon.



UNTIL THE DAY BREAK

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

RUNDLE. Miss Mabel Rundle, the only daughter of Mrs. and the late Mr. Thomas Rundle, died December 16, 1957, at Greymouth, N.Z., after a long illness. She was aged forty-three years. Our sister served the Lord for many years, her helpfulness in the Greymouth church both as musician and treasurer being greatly appreciated. In late years, because of ill health, she was not so active. We laid her to rest in the Karoro cemetery, where she awaits the call of the Life-giver. Words of comfort and hope were spoken by the writer at the home and the graveside. A. C. Ball.

DUGGAN. On Sabbath morning, while enjoying the study of the Sabbath school lesson, our beloved Sister Kate Duggan suffered a heart seizure. She was hurried to hospital, where she rallied for a time, but on November 21, 1957, she was suddenly called to her rest and her pilgrimage ended. We laid her gently to rest among others awaiting the call of the Life-giver to arise and enter the home eternal. Her life's labours are ended but the influence and testimony of her life continue. The sorrowing loved ones found comfort and strength in the promises of God. R. Thrift.

MANNERS. A mother in Israel attained a well-earned rest when Sister Ellen Jane Manners fell asleep in Jesus at the age of eighty-five years. Of her it may be said, "Her children rise up and call her blessed." The last few weeks of her life were marked with a strong, confiding trust in the God she loved. Sister Manners now rests with her late husband in the beautiful Centennial Park cemetery, Adelaide, awaiting the call of the Life-giver. Left to mourn the loss of a devoted mother are her three sons and five daughters, but we are assured that they sorrow not as those who have no hope.

S. C. Butler.

GOSTLING. On December 18, 1957, Sister Emily Gostling (nee Morgan), aged eighty-two years, was laid to rest in the beautiful Havelock North cemetery to await the call of the resurrection morning. Sister Gostling came to New Zealand from England in 1904 and settled in Petone. After accepting the Advent message she was associated with the Christchurch Sanitarium as cook and later as housekeeper. She worked in the Wellington Cafe for a short time. In 1925 she was married to Frederick Gostling, who predeceased her by about twelve years. During the last few years she suffered much, but in it all she held fast to the blessed hope.

Alfred F. J. Kranz.

KNIGHT. Florence Gertrude Knight, the beloved wife of Roland Knight, passed suddenly to her rest on November 23, 1957, at Manly, N.S.W. One of the first Adventists in the Manly area, our sister was confined to her home by ill health during the last few years of her life. The completion and recent dedication of the new Manly church was due in no small measure to the generous gifts of Brother and Sister Knight. She was laid to rest in full assurance of attaining that better resurrection. Brother C. L. Kelly and the writer were associated in the service at the Northern Suburbs crematorium. The sympathies of all friends are extended to her dear husband and other relatives.

H. G. Bryant.

LONGLEY. On November 29, 1957, Brother Charles Harold Longley died suddenly, in his fifty-seventh year, at Mangakino, North New Zealand. Brother Longley accepted the message for these times as a result of the ministry of the late Pastor Paap twenty-six years ago. Our sympathies extend to Sister Mabel Longley as she mourns the loss of a loving husband, and to the son and two daughters, Sister B. Griffin and Sister W. Pitt. Words of comfort were expressed both at the chapel and the graveside at Hamilton East, as the grand theme of the glorious resurrection gave peace to our souls. May the love of God which passeth understanding keep and sustain those who mourn. E. J. Brownie.

BROOKS. Mary Elizabeth Brooks passed rather suddenly to her rest on November 13, 1957. She had spent twenty-seven of her seventy-six years in the Nambour district of Queensland, and was a respected member of the Yandina church. She had been a widow for two years and leaves a devoted son and daughter who wait for the great resurrection day.
G. M. Masters.

BOWMAN. On November 25, 1957, at her home in Adelaide, Sister Edith Mary Bowman fell peacefully asleep in Jesus at the age of seventy-eight years. For thirty-four years our late sister knew the leading and blessing of God as she rejoiced in the Adventist faith and fellowship. To visit her home was indeed a privilege and an inspiration, for the word of praise was continually on her lips. Services in the funeral parlour and at the graveside were conducted by the writer, and we are confident that at the voice of the Archangel our sleeping sister will come forth to life eternal.
John H. Wade.

NIELSEN. Sister Elizabeth Ann Nielsen, for many years a member of the Adelaide City church, passed away at the advanced age of eighty-eight years, on October 20, 1957. She is remembered affectionately by those who in the years gone by were members of the Sabbath school classes she taught. Sister Nielsen served as matron of the A.M. College for a short period years ago. Our sympathies go out to her afflicted daughter in her great loss. Pastor J. H. Wade was associated with the writer in the funeral services. In the old West Terrace cemetery Sister Nielsen awaits the call to eternal life.
S. C. Butler.

CROWHEN. Florence Jessie Crowhen, a true mother in Israel, fell asleep in Jesus in Christchurch, N.Z., on December 6, 1957, after a lifetime of seventy-one years devoted to service for her Master. She was a member of the Christchurch City church. Her devoted husband, her children, Sister Moodie, Dennis, Gordon, and Pearl, many grandchildren, several of whom are prominent in church life in South New Zealand, are left to mourn the loss of their loved one, but not without hope, for our sister was ready to meet her Lord. Words of comfort were spoken at the service at the home and at the Bromly cemetery by the writer, assisted by L. A. Lansdown.
M. G. Townend.

ROWLANDS. Cecil Lindsay Rowlands was born in Maryborough, Qld., on November 18, 1887, and quietly passed to his rest on December 16, 1957, in Newcastle hospital, N.S.W., at the age of seventy years. As a young man he accepted present truth, and after spending some years as a student at Avondale, he entered the colporteur field. In twenty-five years he sold thousands of books in the cities of Queensland and in the far outback areas of that state. Numbers of souls accepted the message as the result of these contacts. In 1921, Brother Rowlands was united in marriage with Miss Harriet Osborne, who survives him. Lina, their only daughter, is engaged in missionary service with her husband, Brother Irwin Harvey, now on furlough. Brother Rowlands was laid to rest in the Cooranbong cemetery in the presence of his wife, daughter, and other relatives and friends. He sleeps in the sure hope of the resurrection to glory. Our deep sympathy is extended to his wife and family. Brethren A. L. Pascoe, L. A. Borgas, G. F. Bohringer, and the writer officiated at the graveside.
W. G. Turner.

FAWCETT. November 23, 1957, William Fawcett of the Maryborough (Vic.) church fell asleep in Jesus. He was a well known member of the family of Clunes. For many years favourable to the Adventist message, about twelve months ago it was the writer's privilege to baptize him. Shortly after, he became ill, but his faith and confidence in his Saviour was stronger as he drew nearer the end. He joins his mother and father to await the call of Christ. His wife, daughters Marion and Glenis, son Graeme, and son-in-law Claude mourn their loss but look forward to the day when with him they shall be caught up to meet the Lord in the air.
W. J. Cole.

FOX. October 14, 1957, was a heart-breaking day for the members of the Invercargill church (South N.Z.) when Grenfell Benjamin Fox was suddenly snatched from their midst, at the age of twenty-nine years, by the grim reaper. The late Brother Ben was a highly respected member of the church, where he carried on a very wonderful work for the JMV's. He is greatly missed by them as well as all other church members. We laid him to rest in the Fortrose cemetery with the certain hope that when the Lord comes we shall see him again.
H. R. Christian.

MURCHISON. Alexander Nicholson Murchison was laid to rest in the Colac cemetery on October 29, 1957, at the age of eighty-nine years. He was a pioneer of the Otway Shire, Victoria, where through the book "Our Day" he decided to keep the Sabbath, being unaware at the time (1926) of the existence of Seventh-day Adventists. His beautiful faith was as mellow as his years. In the flyleaf of his Bible he expressed this parting message: "Good-bye, my worthy mate and boys. I will be looking for you on the resurrection morning, and I know I will not look in vain. (Signed) Dad." The service was conducted by his son, assisted by Pastors P. A. Donaldson, A. Parker, and H. S. Streeter, while Ray Martin and his male quartette left the beauty of the Adventist hope lingering in the hearts of all.
C. R. Murchison.

THANKS

Mrs. Alice Harvey of 7 Amery Street, Moorooka, Brisbane, and sons, wish to extend their sincere thanks to relatives and friends for kindly sympathy as expressed by so many personally and by telegrams, letters, cards, and floral tributes in their recent sad bereavement. Kindly accept this as our personal thanks.

Mrs. Vera Schlein and family of Blair Athol, S.A., sincerely thank all kind friends for beautiful floral tributes, cards, telegrams, letters, and personal expressions of sympathy in the sudden loss of their dear husband and father. Especially do we thank the management of the Health Food Co., his workmates, members of the Maylands church, and Brethren Guilliard, Dallwitz, Crane, Jenkins, Williams, and Goetze.

The treasurer of the West Australian Conference acknowledges with thanks the receipt of £15 anonymous tithe.

WANTED. Junior Shorthand writer and typist, good conditions and wages. Morris and Morris. Phone BW 1531, Sydney.

WOULD LIKE YOUNG LADY (late twenties) to share nice flat good Sydney suburb, handy to city, from January 23. Inquiries invited care "Record," Wahroonga.

ADVENTIST WIDOW requires small flat or flatette, self-contained if possible, in Penshurst or Hurstville, Sydney. Telephone LU 3412.

WANTED by arthritis invalid, capable woman or couple. Good home. Reply, stating terms to John Wible, 25 City Road, Mullumbimby, N.S.W.

FOR SALE, 10½ acres land, 6-room W.B. cottage, Butler Ave., Cooranbong, N.S.W., overlooking A.M. College, £1,300. W. L. Gill, S.H.F., Cooranbong.

WANTED. Room or board in northern suburb of Melbourne, by male school teacher. Reply to Teacher, care Signs Publishing Co., Warburton, Vic.

COMPANION WANTED. Lady living North Shore, Sydney, urgently requires bright, refined, middle-aged lady companion. Inquire editor "Record," Wahroonga, N.S.W.

WANTED BY MISSIONARY, a copy of the book "The Hand That Intervenes" or "Providences of the Great War," both by W. A. Spicer. Please state price to "Record" editor, Wahroonga.

FOR SALE, block of land, excellent position with lovely bush setting. Brick area, water and electricity. Very handy to bus. Adjacent to Sanitarium. Price £725 cash. P. Stankovich, Sanitarium, Wahroonga, N.S.W.

FOR SALE, house near A.M. College, school; 3 bedrooms with extra room attached to each lounge, dining, sun-rooms. 3 kitchens, 2-room building apart from house, garage, electric services; in half-acre ground, fruit trees. Apply L. G. Munro, Morisset Rd., Cooranbong, N.S.W.

FOR SALE, in Avondale village, Cooranbong, comfortable home, three bedrooms, lounge, dining-room, kitchen, vestibule, garage. Close to church and college. Reasonable offer accepted. Particulars, A. M., Post Office, Cooranbong, N.S.W.

WANTED, single man not under 16 years to work in bush, commencing late January or early February. Must be prepared to camp. Knowledge of axe work a help but not essential. Nature of work: to ringbark and measure logs for sawmill. Wages will be in accordance with ability, but not less than £14 p.w. clear of tax for 16 years. Keep provided. Contact A. J. Wareham, Dunkeld P.O., Victoria.

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

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DAY ADVENTISTS

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

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BREVITIES

The closing exercises of the Seminary Extension School will be held at the Australasian Missionary College on January 28, at 7.30 p.m. The school will officially close next day at noon.

At the opening meeting of a mission commenced in Edinburgh, Scotland, towards the end of last year, Dr. Frank Harrison of Kurri Kurri, N.S.W., gave an introductory talk to his series of health lectures. Pastor B. Kinman's address was entitled, "Our Shattered World; How to Live Hopefully Today." Of those present 250 requested to be placed on the mailing list.

In a note accompanying a report on the closing exercises of the Jones Missionary College in 1957, the principal, Pastor L. N. Locke says: "It is with many regrets that we see the close of the last school year of our stay here at Kambubu. We do not know just when we will be moving on to Buka but we have been told that we ought to await the coming of the new principal. In the meantime we will carry on as best we can. Although it will be different from what we have had in the last seven years, in many ways we are looking forward to the work on Buka."

Home on furlough are Pastor and Mrs. O. D. F. McCutcheon, who left the New Hebrides for New Zealand on December 18; and Brother and Sister L. J. Doble and baby of Mt. Hagen, New Guinea, who landed in Sydney on December 29.

Miss Faith Gardner, a graduate of the New Zealand Missionary College in 1957, has joined the Voice of Prophecy office staff in Wahroonga. In a recent number of the "Record" her name was inadvertently given as Ruth Gardner, and for this we apologize.

Sister Evelyn Irvine has been invited to replace Sister Scarr as matron at Vincent Hill College in India. Sister Scarr will be returning to Australia this year with her daughter and son-in-law, Pastor and Mrs. D. K. Down. Sister Irvine is at present nursing at the White Memorial Hospital in Los Angeles, U.S.A.

An amiable and willing member of the Voice of Prophecy staff, Miss Priscilla Cobbin, is making final preparations to leave for India on March 1, her destination being Poona, the headquarters office of the Southern Asia Division. Miss Cobbin has been active in church affairs at Wahroonga, and her spirit of happy service is one quality that recommends her to the mission field.

"One of our youth in Hobart, Brother Leon Hughes, has been successful in the recent Tasmanian University examinations, and is now a B.Sc.," writes Pastor C. D. Judd of Tasmania. "His parents are well known from Queensland to Tasmania, as Brother Ralph Hughes is a traveller for the S.H.F. Company. Leon has remained faithful to the Adventist message throughout his university career, and has been a real witness for the truth," is the president's testimony.

A new editor for "Alert," the temperance monthly, has been appointed, on a part-time basis. He is Brother R. H. Parr, formerly headmaster of the Strathfield High School, who is well known for his literary contributions to our church papers. The choice of Brother Parr for this position assures subscribers of the maintenance of the quality magazine provided by Pastor R. E. Hare since its inception. The growth of other features in his department requiring more of his attention has compelled Pastor Hare to relinquish the editorship of "Alert."

On December 19 last Pastor A. G. Ratcliffe left Sydney for the Philippines, India, the Bible lands, Europe, and the U.S.A. After attending the Washington Seminary and the General Conference (having been joined by his wife) our evangelist will proceed to London, where he will preach in the New Gallery for six months, commencing early in September. This wonderful experience will be of great value to Australasia on Pastor Ratcliffe's return, and we shall follow his time abroad with keen interest. Pastor S. A. Bartlett, on a personal visit to England, will accompany Pastor Ratcliffe thus far.

Under appointment to the health food shop in Wellington, N.Z., Brother Doug Calvert left Sydney with his wife and family per the S.S. "Wanganella" January 3, en route from Melbourne. Brother and Sister Calvert have given six years of happy service in Melbourne, where our brother has played no small part in building up the Sandringham church. Their many friends in the southern capital wish them well as they return to their homeland.

New heights in "Record" circulation were reached last November at 5,593, including 370 foreign copies. In each of the home unions this represents almost one copy for five church members. We are very grateful to home missionary secretaries and church officers who have consistently promoted our church paper, and to those who have subscribed, we believe, to the mutual benefit of themselves and the church. However, we have not yet reached our goal of placing the "Record" in every Adventist home, so we solicit the aid of all our satisfied readers in recommending this paper to non-subscribers, particularly new members in the church. Sample copies and order forms will be supplied on request.

From Cooranbong, where they have been conducting the Seminary Extension School, Dr. E. Heppenstall, Pastor A. White, and Pastor M. K. Eckenroth have made week-end excursions to preach at churches near and far, including the capital cities in each state. Pastor White will visit Perth at the close of the school and also New Zealand on his way home. In reply to a question, Pastor White said he had always been interested in Australia. His grandmother and father had lived here, and his mother and daughter-in-law (Pastor R. A. Anderson's daughter) came from this country. Pastor White mentioned that he had been specially interested in meeting some of the elderly members who knew Mrs. E. G. White and Pastor W. C. White personally when they lived here. His discourses on the Spirit of prophecy have confirmed the faith of all who have heard him in this gift to the church.

The Light of Truth

After a mother and daughter were baptized the mother's friend in another city dreamed about her. Three times in the same night she saw her in a dream, with a bright light around her. She was awakened three times. She thought, Certainly something most unusual has happened to my friend. I must write to inquire what it is. She related her dream, how she had seen her friend wrapped in a beautiful light. The answer came: "You are right, dear friend, for truly I have a light around me now," and she explained what it was—the truth of God. This lady had heard about Adventists, but was never interested in their doctrines. But when she received this letter from her friend she made the acquaintance of Adventists. Today she is our sister.—"Quarterly Review."