



## Dusky Faces on TV

★ MRS. M. M. WEEDON

WHEN an Italian TV unit visited Mona Mona Mission recently, the group was enthusiastically received, especially by the native pupils of the school. They are by no means "camera-shy," having been photographed countless times by visiting tourists.

While the cameras whirred and the tape recorder spun, ninety young voices gave a lusty rendition of one of their favourite choruses, "There Were Twelve Disciples." Those who have been fortunate enough to visit this mission will



testify that to hear these children sing is a heart-warming experience, as their voices blend in beautiful harmony.

After several shots of the children singing had been filmed, some of them were photographed doing pastel drawings. Most of our native children have a flair for art, and their pictures contain a wealth of colour and action, and a surprising knowledge of perspective. The unit wished to photograph some fine Bible pictures painted in oils on the front walls in each of the three classrooms by a former native pupil of the school, Enoch Tranby. Unfortunately the interior lighting was inadequate to permit the murals to be photographed successfully.

Later, some of the boys were questioned as to their ambitions when they have completed their schooling. The head teacher, Brother A. E. Rowe, was interviewed regarding the levels of intelligence and attainment of our native children as compared with those of their white brothers and sisters. Our pupils find number work difficult to grasp; but achieve good results in other subjects, such as Bible, social studies, and nature study.

On ensuing days the unit also filmed the native stockmen working a herd of cattle, our elder, Brother Paddy Cannon, giving an exhibition of boomerang throwing, one of the native boys seated atop the stockyard fence playing the guitar to accompany his singing, and some of the houses in the village. These houses are looking very attractive now, the exteriors having been painted in pastel colours during the latter part of 1958.

In an interview, the superintendent, Brother C. C. Litster, commented on the activities of the mission. He

★ Brother Paddy Cannon, who gave an exhibition of boomerang throwing.  
Above: Happy faces at Mona Mona.



stated that their acceptance of Christian principles is a major step towards citizenship for the aborigines. The lives of members of the nearby Kuranda church support this statement. All the officers and members of this church are former residents of Mona Mona who have proved themselves worthy of the full citizenship rights they have been granted. They are respected members of the community in Kuranda.

All of the films and recordings taken here at Mona Mona will be blended into a half-hour documentary programme to be

shown on TV in Italy. This will give valuable publicity to the missionary activities of our denomination.

The unit is making a total of twelve documentary films—eight in Australia, on such topics as the cities of Melbourne and Sydney, the Italian migrants living in these cities, the Great Barrier Reef, and the Australian aborigines; and four more in New Guinea. The one on the aborigines was filmed entirely at Mona Mona.

Our only regret is that the programme will not be shown on TV here in Australia.

## Sabbath Warrior

FRED LEE

**There was no doubt in the mind of anyone at the school concerning the strength of Liu Fu Shin's convictions. Neither was there any doubt concerning the struggle he would have to face as he left Taiwan Training Institute to be drafted into the Chinese Nationalist Army.**

"I DETERMINE that, come torture or death, I cannot and will not flinch from God's truth."

The silence that prevailed over the chapel was ample proof of the power behind the testimony that had just been delivered. No one stirred as Liu Fu Shin took his seat among his fellow students. Many a girl felt the urgency of a handkerchief, for the impressive stillness seemed to accentuate the echo of his humble but courageous words.

There was no doubt in the mind of anyone regarding the force of his conviction, neither was there any doubt of the struggle he was to face in a few days. Every young man in that student body wondered whether he would have such faith in the Almighty when his turn came.

A new army draft regulation requiring every able-bodied young man on the island of Formosa to take four months of basic military training had just gone into effect. Liu Fu Shin was the first Seventh-day Adventist youth to be drafted, and he realized his responsibility to pave the way for those who would follow.

Nearly every student attending Taiwan Theological Training Institute was at the gate to say good-bye when their classmate left. There was sadness in every heart and a prayer on many lips as he sped away to camp. How he would be able to keep Sabbath and refuse to bear arms no one knew. They did know that the army was intolerant of disobedience, and that the death penalty confronted anyone who seemed un-cooperative with the government.

A week passed—a week of worry and hope. When a letter finally arrived, everyone was relieved to see Liu Fu Shin's handwriting on the envelope addressed to Pastor Milton Lee. Not much was said in the letter, but it was evident that something was wrong, because he pleaded for Pastor Lee and Pastor H. C. Currie to come to see him as soon as possible.

The fifty miles to camp were driven mostly in silence. Pastor Lee forgot the rough, unpaved road. Time was going backward, and Pastor Lee saw himself sitting behind a desk looking up into the eyes of Liu Fu Shin for the first time. That was several years before in Hong Kong. Dressed in blue jeans and a sweat shirt, hair tousled, and thumbs in his back pocket, Liu was a typical Chinese teenager. His tall stature and athletic build immediately gave him an air of dignity, enforced by the gloomy look on his face.

"But I haven't been home for nearly a month now," he had said, shaking his head sadly. "You see, my father and I had a fight and when he kicked me out he told me never to return."

"But you are sorry, aren't you?"

"Yes."

"Then why don't you ask your father to forgive your part in the quarrel?"

"I am afraid."

"Would you like me to go home with you and speak to your father?"

This proposal was gladly accepted, and without knowing quite what to expect, Pastor Lee had found himself knocking at a door in the rear of a pool hall. A very stern figure met them—obviously Mr. Liu. He said nothing, and if his mind was full of questions as to why his boy should be returning with an American, his face did not reveal it.

In his best Mandarin, Pastor Lee said simply, "Mr. Liu, I have brought your son back."

"My son?" The old man stiffened. "Who's my son? That's not my son!"

"Oh, but I'm sure he's your son," Pastor Lee persisted. "Why, I can see a resemblance!"

At this there came a tirade against the lad. "That boy is completely worthless. There's not an ounce of good in him. He is all bad, and I'll have nothing to do with him. The last time I saw him we were sitting at supper, where he threw a fit of anger, breaking his chopsticks and shouting —"

Pastor Lee cut in desperately, "But I'm sure, Mr. Liu, that there is some good in your son, because he is attending Christian meetings, and I can assure you that if

he becomes a Christian you will never have any more trouble with him. I am here to ask if you won't just give your son that chance and see if he doesn't make the change I have promised."

After much talking and counselling, Liu Fu Shin was once again accepted into the family circle. With determination in his heart he attended the rest of Pastor Lee's evangelistic meetings and enrolled his family in the Voice of Prophecy Bible Course.

When the meetings were over, Pastor Lee and his family were called to the island of Formosa, where they were to join other missionaries in the work newly started there. Not long after they were settled a letter came from Liu Fu Shin begging Pastor Lee to assist him in coming to Formosa. "I want to learn to become an evangelist like you," the letter said. Soon Liu Fu Shin was a student in the Seventh-day Adventist institute.

Pastor Lee's thoughts were brought back to the present by Pastor Currie's comment, "That's the parade ground there, and we turn right at those pillars."

The old car swung into the gate, and they stepped out, wondering where to begin their search for Liu. Since they didn't have an address or even a registration number, there was little else to do than ask the first person that came along.

They soon found out that every man in camp knew the boy that didn't drink, smoke, or play cards. Someone ushered them into the office of the colonel, and again Pastor Lee faced the stern exterior of a Chinese of the old traditional school. Pastor Lee tried as best he could to thaw out the frigid atmosphere with a few friendly remarks, but the commanding officer brought the conversation quickly to the point.

Liu Fu Shin was in trouble, deep trouble. At the very first mass meeting every inductee was commanded to sign an oath stating that he would "kill, kill, kill the Communists." Out of three thousand men, Liu was the only one who refused. Not only did he also refuse to bear arms, but he would not drill when Saturday came around. For his stubbornness he had been locked up in a cold, damp room with no food or blankets.

It was impossible for Pastor Lee to explain the convictions of this youth in so short a time to a man who had no Christian background at all. The commanding officer warned that if Liu persisted in his way, much more severe punishment would follow. He made it very clear that the army could not make exceptions for its soldiers. There was no sympathy in his cold bearing.

Remembering Liu's persuasive personality, Pastor Lee made one more desperate try.

"Please have a talk with the boy yourself, won't you?"

With these words the two men left, wondering what the future held. But they knew who held the future, and they could pray that He would open a way of escape.

Another week passed. Another letter. Another trip to the camp. Again they

entered the office of the colonel. But this time the unexpected happened. The colonel smiled warmly at Pastor Lee and showed him to a chair. It was obvious that the officer must have had a talk with the young soldier. But he was still locked up, and Pastor Lee asked quietly, "Why do you lock this boy up? Is he a bad boy?" The colonel had to admit that basically the boy was good.

"How is his deportment?"

"Perfect."

"How are his drills on the parade ground?"

"The best."

"How are his grades?"

"The highest."

"Does he get along with the other men?"

"The men in camp seem to like him very much despite the fact that he won't share their vices. They seem to respect his athletic ability. In fact, he is on the all-star basketball team. Last Saturday when he would not play, they lost."

"Now you have told me yourself what a fine person Liu Fu Shin is, and yet you treat him like a criminal for refusing to violate his conscience."

The colonel grinned. "I can see that we will have to come to some sort of compromise here. How would it be if we just confined him to a room in the barracks over his Sabbath? We'll make sure he gets enough food to eat and keeps warm at night. Maybe we ought to call him and ask him if this plan would be all right."

The ensuing spectacle was a strange one. Here was a commanding officer asking a boy with no rank at all whether a proposition would be all right! Everyone agreed, of course. "And you can have your Bible in the room with you," the colonel added, beaming.

That was the last time Pastor Lee saw Liu Fu Shin before he came to America on furlough. He did get a letter, however. Here is a condensed translation:

"Dearest Pastor Lee and Family,

"Praise Almighty God for His wonderful blessings toward His humble children, I am now back in school studying for the ministry. I was unable to tell the whole story while you were visiting camp.

"Two nicknames were given to me—'Sabbath Warrior' and 'Queer Religion Man.' My officers at first regarded me with scorn, and I well remember my first nights in prison. Though my stomach cramped from hunger and my body was numb from cold, I was able to feel glorious inside by singing praises to my Maker. I wished I could worship God with our people in more ideal surroundings.

"My case was reported to the capital, and influential officers from the Ministry of Defence came all the way down to camp just to try and break my faith. Instead of their breaking me down, I had a wonderful opportunity to witness for my faith and exhort them. They threatened to banish me to Green Island if I persisted in my stubbornness.

"Then you came, and after they saw they could not break me down, they locked me in a warm room just over the Sabbath. Later my commanding officer didn't even lock the door, and I was able to mingle with the other men during free time.

"Finally came graduation exercises. The son of the president, Chiang Ching Kuo, was there to present the awards. Before the audience of three thousand he pinned the highest medal of honour on my breast for the best grades and service in camp. Those who once looked on me with scorn now held a child of God in high esteem! Praise our unfailing Father in heaven."—  
"Youth's Instructor," October 28, 1958.

a little girl from the Chinese school and a small boy from one of our Adventist village schools.

After the presentation of gifts our visitor walked around the school groups and talked with some of the boys and girls. He showed a keen interest in the JMV honour sash worn by the boys and girls and asked my husband several questions concerning this organization.

Our students really did look attractive, the boys in their navy shorts and white shirts, the girls in red and white check frocks. They were a true witness for God as they marched out of the town towards headquarters, singing—

"Can the Master count on you?

Are you one of the tried and true?

Hear the battle cry:

You must fight or die!

Can the Master count on you?"

## New Hebrides Evangelism

"I truly believe that there are great possibilities right here in the mission field for evangelism if we will only step out and give it a try. The fields are truly ripe waiting for the reapers."

The secretary-treasurer of the New Hebrides Mission, Brother D. Crombie, has sent in a glowing report of a mission effort conducted in Santo. He says, "On March 3 we put up six billboards along the main street advertising our meeting for March 8. Previously we had plastered the town with handbills, advertising that the meeting was free. They are always anxious to get something for nothing out here!

"We had planned to march up to the theatre with the MV banner, MV pledge, and Pathfinder flags, but as we were a little late we were not able to do this. When we did get there crowds of people were milling round the entrance waiting to get in, and after we were set to go we let them in. Eight hundred people quickly filled the theatre, and fifty more stood round. There were Japanese, Tonkinese, Black Frenchmen, and natives. Two truckloads of Japanese fishermen went home because they could not get into the theatre. We had a choir, quartette, recorded music.

"The preacher was Reggie, one of our Fulton students, and he preached on Daniel 2, while I operated a projector for the subject film. Our offering was £21 14s., which we were indeed happy to receive.

"I'm beginning to feel that I am in the wrong work keeping books, etc., but it's only because I can see so many souls could be won if we could make the right approach.

"Last year Carl, who comes from Ambrym and is a teacher on Tongoa, held a school concert. It began at 2 p.m. and finished at 6.30 p.m., and there were forty-three items on the programme. There were 700 people in the audience, including the European teacher from the Presbyterian mission, and all his national teachers. We now have word that a very strong chief is anxious that we visit him. He is ready to talk his village into accepting our message and way of living. It is a great pity



## Our ISLAND FIELDS

### Honiara Students Sing to Royal Visitor

THELMA SILVA

There was great excitement in Honiara on Thursday, March 19. For the first time in history Honiara was visited by a member of the Royal family. H.R.H. the Duke of Edinburgh arrived at 10 a.m. on the Royal yacht, "Brittania."

He visited a plantation out of Honiara, returning again at 11.55. At this time he entered the Mendana Gardens to meet the children from the different mission and Government primary schools. Girls from the Melanesian (Church of England) and the Roman Catholic missions performed two native dances, and these were followed

by the students from Betikama Missionary School singing a welcome song to Prince Philip.

His Royal Highness was presented with a copy of the words of the song, which were written by Pastor Papaol and the school boys. We know Prince Philip was delighted with the singing and the words because Pastor Harrison was seated next to him during our item and several times he expressed how very good it was, and he was very impressed that our students sang in English.

The Government asked all schools for suitable gifts to be presented to the Duke for his children. The gifts chosen from Betikama were made by the students during their Pathfinder Club meetings. They were presented to His Royal Highness by

that we do not have more evangelists and a larger budget so that more evangelistic efforts could be held.

"In the meantime we are arranging with Pastor Vince to send along some movie films to keep the interest, and I have written to Viet Nam for some Voice of Prophecy tapes as a special for the Tonkinese."

## Educate a Girl—and You Educate a Family

H. A. DICKINS

Educational and MV Secretary, Bismarck-Solomons Union

A few years ago I visited a certain Pacific island to inspect the village schools. I was surprised to see the native teachers assemble the boys, hold inspection, give them drill, and march them into school. The girls did not fall into line but stood about in one corner of the school-ground. After the boys had marched into school the girls scrambled into their places the best way they could, the teacher taking not a scrap of notice of them. During the school sessions the boys would be taught, but if the girls learned anything, that was just incidental, and certainly was no fault of the teacher.

You see, the girls did not count except as nursemaids and to work about the house and in the gardens. In fact, the idea of educating the young women was thought by the village elders to be preposterous. Even today it is still difficult to get girls into the higher schools of learning. It has taken many years and constant promotion to get even a small number into our central schools, but they are coming more and more as their parents realize what the schools can do for their children. In all our district and central schools we now have varying numbers of girls and young women growing up to be polished stones in the temple of our God.

While they are at school we want them to learn more than mere reading and writing. We want them to form habits of cleanliness, industry, and right thinking, to develop poise and ability to help lift the standards of living in their own villages.

Somebody has said that when you send your boy to school you educate a man, but when your daughter goes to school you educate a family. The future Christian and cultural development of native life depends so much on the way we educate and train the girls of today.

At the central schools and the college we are endeavouring to provide facilities that will encourage the young women in the formation of better housekeeping habits, as well as training them in the arts of sewing, baby care, the preparation and cooking of healthful foods, and simple home treatments.

Part of the MV offerings for this year will help to improve the facilities for girls at the Jones Missionary College in New Britain and the Western Solomons central school at Kukundu—the school of opportunity. Your investment will reap rich dividends.



A small group of the large number of young women students at Betikama Missionary School. Their radiant smiles testify to the joy they find in the full-orbed education they are gaining.

## Island People Dependable in Isolation

J. H. NEWMAN

President, Western Highlands Mission,  
New Guinea

For several weeks I had planned to visit our mission station at Tari in the Southern Highlands, the home of Pastor and Mrs. Lou Greive who are on furlough in Australia. But as there is no regular plane service to Tari from Mt. Hagen, and no road, one has to wait for an opportunity to present itself.

On February 25 the opportunity came, and forty-five minutes after leaving Mt. Hagen in a Cessna 182 we passed over a European house surrounded by spacious lawns and attractive gardens, neat native type houses, and a large building used for meeting purposes, these making up the mission compound.

On arrival at the airfield, the patrol officer kindly offered me transport to the mission, some two miles distant. Our coming caused much excitement, as the native teachers, students, and local natives descended upon us with much shouting, armed with spades, rakes, sarifs, and buckets. Yes, they had all been busily at work in the gardens, and from all directions they came. They were delighted to have one of their missionaries visit them after being on their own for three months. They were anxious to know when Pastor and Mrs. Greive would be returning, as they felt so lonely without their "poppa" and "mumma."

The station was a credit to the teachers and students. It was a picture of beauty. The Government officer who has paid several visits to the mission, and who has been most helpful to our representatives, expressed his amazement at the way the natives carried on in the absence of the missionary. Other European missionaries marvelled that our local followers continued the programme as though their supervisors were present. It was something they would not expect.

I visited the two new out-stations where boys from Wabag are holding the ropes.

There I found very neat and promising centres. One is close to a Catholic mission where a European is in charge. The worker is of good courage and has many keen supporters.

The other station, at Hambari, is only two miles from a spot where just a few days prior to my arrival the natives fired arrows at the Government patrol officer. Yagari, the Wabag leader, had sent his wife to the main station during the unrest, but he carried on at Hambari. His church is overcrowded with interested people. Regularly morning and afternoon they attend worship, their bows and arrows left at the door. It will not be long before these are discarded. The headman at this place is very keen and already has taken steps to finish with his pigs and degrading customs and is looking forward to baptism in the not-too-distant future.

On Sabbath at the Tari station my heart was thrilled to find a crowded Sabbath school of more than 200 in attendance. Many attended the "class ready," and fourteen keen students made up this baptismal group. They hope to be baptized this year. This is indeed wonderful, as the station was established among these primitive folks only a little over three years ago.

Twelve happy days were spent at Tari before I returned to Mt. Hagen. I am anticipating another visit when Pastor and Mrs. Greive return. Then we hope to baptize the first of the Tari converts. The future promises a fruitful harvest. Please remember the people and their missionaries in your prayers. It is an isolated station. The workers are few and the needs are many.

*"Friends and home and all forsaking,  
Lord, they go at Thy command;  
As their stay Thy promise taking,  
While they traverse sea and land;  
Oh, be with them!  
Lead them safely by the hand.*

*"When no fruit appears to cheer them,  
And they seem to toil in vain,  
Then in mercy, Lord, draw near them,  
Then their sinking hopes sustain;  
Thus supported,  
Let their zeal revive again.*

*"Theirs to reap in joy for ever  
Fruit that grows from seed here sown,  
Theirs to reign with Him who never  
Ceases to preserve His own,  
And with gladness  
Give the praise to Him alone."*

## New Missionaries on Pitcairn Island

MYRTLE WARD

About 5.45 Friday afternoon, March 6, the "Rangitata," brought them safely to Pitcairn Island. The new missionaries, Pastor and Mrs. Rex Cobbin and their four young children, had really arrived. Due in at 7 o'clock, the captain had clapped on speed to arrive two hours earlier so that the children could be landed before dark. Trans-shipping to the tiny island

boats, they were soon off to make the harbour, but it was 9 p.m. before they finally reached home.

While they were in Sydney on a short visit en route to Pitcairn, they had called at our home, and what a pleasant visit it was. Brother George Heaton, Mrs. Cobbin's father, was a fellow student with us at Avondale many years ago. They travelled from Sydney by plane, spent two days in Auckland, and then picked up the "Rangitata" at Wellington.

Brother and Sister Oliver Clark, Pitcairn Islanders who are at present in Wellington, met the Cobbin family as they passed through, and were able to help them in their hurried transit. For lack of time the family had not been able to do necessary shopping and their goods from West Australia were to follow them later. We learned that Mrs. Jessie Clark, another Pitcairn Islander, had met the Cobbins at the ship. "We did not go aboard,

but we had a nice time together. They seem to be a wonderful couple, so cheerful although they had had no sleep all night. We told them they could use any of our things at home. And we told them that we would do any shopping they needed and send things on to them. With a ship going over every two weeks they would not have long to wait."

Pastor Lester Hawkes and his family will be able to spend a short time with the Cobbin family before they return to Australia. A recent bout of influenza has kept the Hawkes family busy, but the trouble seems to have cleared up now.

Pitcairn now has a movie projector of its own, and the islanders enjoy viewing Pastor Fagal's pictures and others loaned them from New Zealand.

Our prayers as we uphold our missionaries and lay workers out on lonely Pitcairn mean much, so let us not neglect to pray for them.

Outstanding Youth activity for the period was the successful Voice of Youth mission conducted by Brother Currie and the young people of Launceston church. Several good youth camps have been conducted, and JMV's have earned 202 vocational honours.

#### "One in Twenty Thousand" Screened in Schools

This film was screened privately in high State Government circles, as an introduction to its use in Tasmania, and was very well received. At the invitation of the Education Department the film has been screened in a large number of public schools and parent organizations. The Health Department is also giving support, and the way is now open for a wider showing of this impressive film.

In 1957-1958 the Publishing Department and the Book and Bible House sold a total of 15,384 units of literature. Five student colporteurs won scholarships by selling denominational literature in Tasmania.

A complete radio coverage of Tasmania is given by six stations broadcasting the message. In the two-year period 1,561 applications for Bible correspondence courses were received, and twenty-one persons commenced keeping Sabbath, of whom nineteen were baptized.

The report of the nominating committee was awaited with considerable interest, as it had the task of nominating a new president for Tasmania to replace Pastor C. D. Judd, who had responded to a call to the presidency of the South Australian Conference. The report was adopted as follows:

President, Pastor W. E. Rudge. Secretary-treasurer, and Manager, Book and Bible House, Brother I. R. Stratford. Departmental secretaries: Religious Liberty, Education, and Voice of Prophecy, Pastor W. E. Rudge; Home Missionary and Public Relations, Pastor J. E. Cormack; Sabbath School, MV, and Temperance, Pastor W. R. Cross; Publishing, Brother G. A. Heise. Executive Committee: W. E. Rudge, I. R. Stratford, J. E. Cormack, R. H. Abbott, R. L. Roberts, H. G. Reid, M. A. Roberts.

We were happy to welcome our new president, and he was assured of the support in prayers and effort of the entire constituency. We were reluctant to bid farewell to Pastor Judd, for the Lord has blessed his leadership and ministry in Tasmania, and the last Sunday night furnished an opportunity for the church members to make suitable presentations to the Judd family, expressive of the high esteem with which they are regarded. This same loyalty is now assured our new leader, and Brother W. E. Rudge and family will quickly find themselves taken right into the large hearts of the church members in Tasmania.

A solemn ordination service was conducted on the second Sabbath afternoon when Brother W. R. Cross was set aside for the work of the ministry by prayer and the laying on of hands.



## Around the CONFERENCES

### "The Best Camp Yet"

#### FEAST OF GOOD THINGS IN TASMANIA

JAMES E. CORMACK

A white canvas city of ninety family tents and two large pavilions glistened in glorious sunshine throughout the twelve days of the Tasmanian conference and camp-meeting held February 17-March 1. It was a good camp. Some said it was the best yet, with a record number of tents pitched in the peaceful setting of the conference grounds at East Devonport. The sweet spirit of Christian love and fellowship and the oldtime ring of the message as presented by guest and local speakers alike contributed to a "sitting together in heavenly places" which passed all too quickly.

To administer spiritual food from the Master's table and to bring experienced counsel to the business sessions came Pastors F. G. Clifford and E. J. Johanson and Dr. A. K. Tulloch from division headquarters. From the T.C.U.C. came Pastor T. C. Lawson and Brother W. J. Gilson, and we also had the valued ministry of Pastors E. B. Rudge and S. V. Stratford. It was a great joy to Pastor Rudge to be on the camp-ground, as he was born at Latrobe, not three miles away. Pastor Stratford was in Tasmania visiting his son, the secretary-treasurer of the conference.

More than 500 people attended the Sabbath services each week and a number responded to the special altar call. The mission service brought a record response

when £760 18s. 4d. in cash and pledges was given willingly for evangelism in the Pacific islands.

The two-year period reviewed by the conference was one of progress. The secretary reported that our fourteen organized churches have a membership of 1,090, with 111 new members having been baptized in 1957-1958. The past years saw much activity in church building. The Wynyard church was completed during 1957, and the Smithton church was almost completed last year and presents a very attractive appearance, the Margate members are meeting in their new building, whilst the new Glen Huon church is in the final stages of completion. Each Adventist church in Tasmania is housed in a church building.

According to the treasurer's report, tithes have increased in ten years from £9,135 to £30,280 per annum. In the last two years Tasmania's contribution to home and foreign mission work was £52,574.

Enrolments in the three primary schools in the conference reached 146. There are sixteen organized Sabbath schools with a membership of 1,275, and offerings amounted to £8,575.

Tasmania's first Vacation Bible School was held at Launceston early last year, and proved very successful. The Home Missionary department reported an increase of units of missionary work of 144, 115, and Appeal receipts for 1957-1958 amounted to £11,113. Eight active Dorcas Welfare Groups reported welfare work to the value of £12,516.

**Distribution of Labour for 1959**

The executive committee has arranged the following distribution of labour:

Smithton area—R. C. H. Smith.

Wynyard, Burnie, Ulverston, and Devonport—R. H. Abbott and P. C. Cummings.

Launceston area—C. C. Winter and A. D. C. Currie (until May).

Hobart area—B. Andrews, A. D. C. Currie (from May).

Pastor of Hobart and Margate churches—J. E. Cormack, in addition to departmental work.

Leader Collinsvale church—G. A. Heise.

It is planned for Pastor R. H. Abbott and Brother P. C. Cummings to conduct a series of evangelical efforts along the north-west coast commencing at Wynyard. In May, Pastor George Burnside plans to open a mission in Hobart, with the help of the local workers.

It is the resolve of the ministry and church members in Tasmania to join forces in earnestly seeking souls for the kingdom. By God's grace we will move forward with dedication to quickly finish the work, that we may soon go home.

## Mid-North Coast Federation Meets

ALMA ATCHESON

Secretary, Dorcas Welfare Federation

Reports from the various societies in the Dorcas Welfare Federation of the mid-north coast were a bright feature of the meeting held at Coff's Harbour on March 1. Delegates were present from Taree, Kempsey, and Port Macquarie, and the division leader, Pastor C. C. Weis, and the conference leader, Pastor J. R. Kent, were also present to give counsel and help.

Financial help given to a young girl to enable her to attend college. Assistance given to an Adventist family whose home had been burned down. Two deserted families helped. Bundles of clothing sent to orphanages. Regular hospital visitation. These were some of the many deeds of kindness which were reported.

Another society reported that members of other churches handed on furniture and household items because they knew that the Adventist Dorcas Societies put these articles to good use and helped many poor families.

Others reported rescuing a family of eight who were destitute. Clothes were supplied for all members of the family, a Christmas hamper was donated, and small gifts provided for all the children to help to brighten up their otherwise dreary home. In this home the "Signs of the Times" was left and also copies of "Our Little Friend."

Pastor Weis told the delegates that when he first came to Australia he was led to believe that there were no poor people here. After hearing the reports he said there must be many poor people here after all. "Who do the poor all around us belong to?" he asked. Then he referred to "Welfare Ministry," page 179: "The Lord's poor are the widows and orphans; the sick; the aged, and those who are

alone; those who for truth's sake have been placed in trying circumstances, and young people needing an education. These are to be helped in every case where it will be for their benefit."

No wonder we all rejoiced as we realized we had had some small part, in doing just that very work that the Master had outlined for us!

## Dorcas-Welfare Conference Federation

The columns of the Tamworth "Northern Daily Leader" recently carried the following news item to its 13,000 readers:

"A conference of Seventh-day Adventist Welfare Societies at Armidale on Saturday, March 21, appointed Mrs. G. L. Sterling, of Quirindi, as first President of the New England Welfare Federation formed at the conference. Other officials elected were: vice-president, Mrs. J. B. Trim, Tamworth; secretary, Mrs. McLean, Inverell; treasurer, Mrs. Jarrett, Glen Innes; committee members, Mrs. A. J. Gilbert, Armidale, and Miss D. Hon, Tenterfield.

"The day-long conference was attended by 150 Adventists from Quirindi, Tamworth, Armidale, Glen Innes, and Inverell.

"The church's Australian Welfare Director, Pastor C. C. Weis, and the northern N.S.W. Welfare organizer, Pastor J. R. Kent, addressed sessions of the convention. Pastor Weis said that the New England Health and Welfare Federation formed at the conference was the fifth to be organized in northern N.S.W. Other federations were already functioning in Gosford, Newcastle, Central Coast, and North Coast areas. These he said, had done a large amount of work in hospital visiting, and in finding homes, furniture, food, and clothing for fire and flood victims."

Pastor J. B. Trim, giving further details of the meeting, said that it had proved so successful that it was hoped it would be the first of many such gatherings.

## Make Your Faith Known

On the last Sabbath prior to leaving Greater Sydney to take up his duties in the Trans-Commonwealth Union, Pastor Wilbur Stewart introduced a new "Make Your Faith Known" project that met a hearty response from the churches.

The objective of this campaign was to place the informative volume, "Seventh-day Adventists Answer Questions on Doctrine," in 500 public libraries and the personal libraries of religious leaders in the city of Sydney.

The Book and Bible House co-operated by forgoing profit on the required number of books, and this gesture was supplemented by a subsidy from the Home Missionary Department, making possible a considerable reduction in the price.

In each church the missionary committee met to decide on distribution of the books bought by their members and to elect two brethren to make personal

presentations. On the flyleaf of each volume is inscribed, "With the compliments of the Seventh-day Adventist Church in —." This provides the address for any reader who wishes to make contact with the church.

The first day Stanmore church ordered eighty books and small congregations like Ashfield and Marrickville showed an enthusiasm considerably exceeding their membership by ordering twenty-five books each. Total orders received by the Book and Bible House to date is 467, and orders are still coming in.

## New Faces in South New Zealand

D. R. ELIOT

We have been accustomed to changes each year in our conference staff, but when Pastor Don Self accepted his call to the Victorian Conference he set the first stone rolling in what was almost a landslide in staff changes in South New Zealand.

Brother Ronald Thomas, a graduate from the Australasian Missionary College has filled the gap in our field staff with the transfer of Pastor Self, and Pastor John Dever from the Bismarck-Solomons Union has come to take Pastor M. G. Townend's place as Home Missionary secretary. Then, too, Pastor Ball left us on March 14 for Norfolk Island after fifteen years in the South New Zealand Conference. We expect soon to see a new face in Christchurch replacing Pastor Ball's.

In the educational field Brother W. E. Zanotti from Brisbane succeeds Brother Heath as headmaster of the Christchurch Central School, Brother Heath having accepted the appointment of teacher-training at the Australasian Missionary College. Miss Helen Smith has come to Invercargill to head up the school-work there, replacing Miss Joan Howse who is now Mrs. Arthur Patrick.

In the office Brother Chris Akroyd, a graduate from the New Zealand Missionary College replaces Mrs. Joyce Usher who has left for Auckland. Chris is working in the Book and Bible House.

We see new faces in the literature-evangelist team also. Brother Ralph Williams, who completed his work at the Australasian Missionary College last year, is now at Greymouth doing an excellent work for the Lord. Brother Robert Ashby of Christchurch has taken up the prospectus in Christchurch and will soon be working the field in Central Otago. Brother Dudley Stotesbury is working too in the Christchurch area, and we wish these new men to the field much success.

There are new faces to be seen at "Ilam Lodge," the conference's home for the aged: Mrs. G. Luscombe who is caring for the "inner man," and Mrs. Lorna Brown who is responsible for the tidiness of the home.

And so there are ten new faces amongst the conference staff in South New Zealand, and the indications are that there shall be at least one and possibly more before many weeks have passed.

## Evangelism, South New Zealand

W. W. PETRIE, President

This year two evangelistic campaigns are under way in South New Zealand. On Sunday, March 8, Pastor R. W. Howes opened a mission in the Majestic Theatre, Oamaru, with an attendance of 240.

AMAZING DISCOVERIES IN BIBLE LANDS was the subject presented, and was well received by an appreciative audience. Brother A. N. Patrick is assisting Brother Howes in this effort, and Brother A. G. Probert is giving part of his time from his parish in Dunedin.

On the second Sunday night the attendance dropped somewhat, due no doubt to the unusual opposition from the clergy. The team is of good courage, however, and a strong effort is being made to fill the beautiful new church which is almost completed. This church is of Gothic design, and we are justly proud of it as a fitting house of worship. The opening ceremony will take place soon.

In the city of Timaru, on March 15, another mission was opened under the leadership of Pastor V. Wood-Stotesbury, using the Regent Theatre in Stafford Street. Two sessions were held, one at 6.30 p.m. and the other at 8.30 p.m., and some 360 people attended at the two sessions. The larger part of these were non-Adventists. Over one hundred names have been handed in, and these are being followed through in the usual way. Assisting Brother Stotesbury in this crusade are Brethren L. Barker and R. Thomas. Let us pray that the Lord will bless the presentation of the Word in these two centres, and that many souls will be led to do the Lord's will, and be saved at last in His kingdom.

### Why Be Ashamed?

ERNEST H. J. STEED

Director, Public Relations, Australasian Division

As one of our church members turned on the radio she heard an interview with a missionary. She knew him to be a Seventh-day Adventist. He continually used the words "we," "our mission," "our church." Opportunities were given by the radio interviewer for the missionary to give the "we and our" their identity, but it was avoided. And so the interview finished without any mention of who was represented. A fine interview lost for the want of identification.

Now, if this were a lone case it could be excused, but Seventh-day Adventists too often when brought before the public, hedge and haggle over identifying themselves.

Why be ashamed? Are they afraid of being scoffed at? Is it a mock modesty, or is it a lack of appreciation for the worth of the name Seventh-day Adventist?

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver it will wound the transgressors of God's law, and will lead to repentance toward God, and

faith in our Lord Jesus Christ."—"Testimonies," Vol. I, page 224.

Someone has said, "The man who is ashamed of his religion has a religion to be ashamed of." Why try to cover up your identity if you believe Adventists have the message for this crisis hour? Why not get the habit of saying Adventist or Seventh-day Adventist, when you feel like using the word "our" or "we"?

"The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed."—"Evangelism," page 281.

Some, of course, always contend it's not the appropriate time. The facts are that God brings His people before those of the world that they may make opportunities to witness to their faith.

"We are not to beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your colours to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering; the world has a right to know what to expect of us."—Id., page 179.

Of course, contend others, we will bring opposition and persecution upon us. Well, if it means that standing and identifying myself with the truth of God and the people God has called to declare His last warning message will bring persecution, the sooner it comes the better.

The nearer we get to the end the fiercer will be the scoffing and opposition. But "opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention, and is the means of leading to closer investigation as to what is saving truth. . . ."—Id., page 305.

The more we are scoffed at the more we should take a positive approach and make extra efforts to correctly inform the public about our work and beliefs.

"Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as non-essential. . . . And where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said."—Id., page 130.

Without doubt "the time has come when as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them."—Id., page 36.

These quotations from the pen of Ellen G. White emphasize the importance of overcoming evil with good. We may not be able to stop evil, but we can counteract it with a strong presentation of truth. Thus the Public Relations Bureau of Adventists urges an energetic programme of setting forth before the multitudes the ideals, activities, and beliefs of Adventists. The more we are spoken against the more urgent and essential is this work so that the people can learn the truth which we are called to impart.

Will we not all henceforth determine that by God's grace we will be bold to uplift this message, and all that we stand for, and not be ashamed to identify ourselves before an inquiring world?

### Pathfinder Growth in Victoria

The latest report received from Pastor K. H. Mead, Victorian Conference MV secretary, states that during the past twelve months, eleven new Pathfinder Clubs have been established, bringing the total to fourteen. Combined club membership now stands at about 350. The success of these clubs is due to the consecrated leadership of a large group of senior church members who have accepted the responsibility of club leadership. Most Victorian clubs meet once a fortnight on Saturday night. Numerous Sunday and week-end outings are conducted.

Pastor Mead concludes by saying the Pathfinder Club, and JMV and MV Societies are all supplementary one to another, and provide a maximum evangelistic approach to the youth of our church. "In the JMV Society we pursue sacred themes during sacred hours. In the Pathfinder Club we follow a church-centred programme of recreational activities. In the MV Society we offer young men and women God's greatest gift, service for Christ and others."

### God's Other Book

Preston Pathfinder Club decided to erect a camp in the beautiful Cumberland River valley. Sabbath morning was dull and wet, yet a cheerful group of Pathfinders walked away from the camp-ground to worship God in the nearby forest. As Sabbath school (conducted entirely by Juniors) progressed the weather worsened, and by closing time we were thanking God for the rain which would bring so much blessing to the parched countryside.

As Pastor Mead opened divine service he said he had worshipped in many strange places, but this was the first time he had conducted a service in a rocky riverbed beneath a tarpaulin. He reminded the young people that God has a place ready for each one, even though they might stray as did the Prodigal Son. The valley echoed with the sweet strains of gospel songs, and the young folk again pledged their lives in service to their Redeemer.

Story time under canvas proved a great success and as we retired for the night we realized that we had received a richer blessing in God's great outdoors than any we had at home. Sunday was spent in a hike and some happy hours on the beach, and closed with some inspired star study with our counsellors. As camp closed on Monday we were all firmly convinced that to truly find God we must learn more of His creation.

At Preston we feel glad to be elder brother in the growing family of Pathfinder Clubs in Victoria.

# Are You Neglecting the Church?

C. C. WEIS

Secretary, Home Missionary and Sabbath School Departments

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

There are many who have their names on the church books, but who are not true to its principles. This will be true to the end of time, for Jesus said that the kingdom of heaven is like a net that gathers up every type. But, He declared, a time will come when the bad shall be separated from the good and cast away.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Matt. 13: 49.

But consider the multitude of believers who ignore God's church, who do not trouble themselves to share its fellowship and support it against the wickedness of the world. The ideal Christian life is not a solitary confinement, it is rather a place in the army of the Lord. We need to meet with others and work with others. We need church fellowship and discipline. The apostle's instruction is clear, there is nothing obscure about it when he says:

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 24, 25.

"Not forsaking the assembling of ourselves together" as the apostle puts it, is good admonition for every church member today. If we took it to heart we would be more faithful in our attendance at Sabbath school on Sabbath morning and also at the Wednesday night prayer meeting.

The other day I read an interesting tract which came to my desk entitled, "How to Kill Your Church." It gave the following points which I think we could all afford to contemplate and apply to our own lives.

- "Don't come.
- "If you do come, come late.
- "When you come, come with a grouch.
- "At every service ask yourself, 'What do I get out of this?'
- "Never accept office. It is better to stay outside and criticize.
- "Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
- "Let the pastor earn his money; let him do all the work.
- "Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

• "Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

• "Never encourage the preacher; if you like a sermon keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

• "It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

• "Of course, you can't be expected to get new members for the church with such a pastor as he is.

• "If there happen to be a few zealous workers in the church, make a tremendous protest against the church being run by a clique.

• "If your church unfortunately happens to be harmonious, call it apathy, or indifference, or lack of zeal, or anything under the sun except what it is."—Selected.

How does your life line up with the above suggestions? The church is important in the life of every individual. If the church is not important, Christ would never have founded it. It is Jesus who said, "Upon this rock I will build My church; and the gates of hell will not prevail against it." Matt. 16: 18.

The church in Christ's day had a definite organization. It had officers, it had a membership in which one could be included or excluded here on earth, it had a definite meeting place and a definite time of meeting. It was a real little organization right here on earth, and when believers were baptized they were added to the church by the Lord.

Christ did not neglect the church, the apostles did not neglect the church, the martyrs did not neglect the church, the Reformers did not neglect the church; why should we, in this serious hour of earth's history, neglect the church? With

## Dead Weight

*I've been a dead weight many years,  
Around the church's neck.*

*I've let the others carry me  
And always pay the cheque.*

*I've had my name upon the rolls,  
For years and years gone by;*

*I've criticized and grumbled too;  
Nothing could satisfy.*

*I've been a dead weight long enough,  
Upon the church's back.*

*Beginning now, I'm going to take  
A wholly different track.*

*I'm going to pray and pay and work,  
And carry loads instead;*

*And not have others carry me  
Like people do the dead.*

—Anon.

all its false and unfaithful professors it is still the object of God's supreme regard in this old world. Empires and nations have risen to power and vanished from the earth, but the church is still here and it will outlive all the kingdoms of this world. It has been persecuted, laughed at, neglected, avoided, but it cannot die. It was founded by Christ, and He has promised to be with it and in it to the last day of the world's history. Again He said:

"Lo I am with you always, even unto the end of the world." And where Jesus is it is always a good place to be. Christ organized a church on earth, and certainly we cannot afford to ignore it. The Apostle Paul says:

"Christ also loved the church, and gave Himself for it." Eph. 5: 25.

Just think how important it is—Jesus gave Himself for the church. If Jesus considered the church of such great importance, friends, that He gave Himself for it, how can you and I neglect it, or neglect to attend its services, or neglect to support it with our finance, or neglect to support it with our presence, our prayers, and our testimony. May God forgive us for any neglect in the past, and lead us into greater faithfulness in the future.

While travelling in the Alps, Dr. Chapman saw a black cross and asked his guide, "What does that mean?" And the guide told him that wherever a traveller slips to his death on a dangerous point a black cross is raised. I wonder if there is to be a black cross where you are travelling towards the kingdom of God because you have rejected Christ and slipped away to eternal loss? I hope not. I pray God that on your way to the kingdom there will be a red cross, the sign of acceptance. Which will it be, black or red? Yes, or no? Life or death? Acceptance or rejection?

## Marks of a Christian

It was James Anthony Froude, the English historian, who wrote the following paragraph regarding the essence of Christianity as expressed in the lives of humble men and women.

"Christianity has abler advocates than its professed defenders, in those humble men and women who in the light of it and the strength of it live holy, beautiful, and self-denying lives. So long as the fruits of the Spirit of God continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them is the secret of truth."

We may be church members, but are we really Christians? The Christian is a man of truth, a man of reality and sincerity. Upon his word you may implicitly rely. His promises are faithfully depended upon. There is no pretence about him. And he will stand up for the truth whatever it may cost to do so. He does not hesitate to fight against wrong.

The Christian is an honest man. He would rather wrong himself than his neighbour, rather suffer the wrong than



do the wrong. In whatever business he may be engaged, you may be sure that his dealings will be honourable and upright.

The Christian is a humble man. He thinks of his own dependence upon God, regardless of his material possessions and support. He is modest in his speech. He is thankful when admonished. "God . . . giveth grace unto the humble." "He that humbleth himself shall be exalted."

The Christian is a charitable man. He shows mercy to others. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind." "Blessed are the merciful: for they shall obtain mercy."

## The WORLD VISION



### *The Lord Opens Doors*

Hardships and difficulties do not stop the gospel worker who is fully consecrated to God. The love of God in the heart of a devoted bookman expels fear, and the soul-winning motive drives him on in his blessed work of evangelizing the masses with truth-filled literature. True courage in the superlative degree is demonstrated in the following experience.

In one of the countries of Europe where national law prohibits the sale of our literature, one of our literature-evangelists was apprehended by the police. After a short stay in gaol he was released with definite instructions not to continue his work. Undaunted and courageous, the worker was soon selling again. The same policeman arrested our persistent worker and took him to gaol.

Finally he was released with the word that if ever he was found distributing heretical literature again he was to be "cut in ribbons." Then it was that the policeman went to the state church and urged that something be done to stop this literature-evangelist.

The religious leader of the area told his assistant to stir up a mob and drive our worker out, so the assistant set about to find him. After a time he found the area and then the house in which the literature-evangelist was working. He went to the next house and secured permission from the lady of the house to hide behind a curtain separating two rooms in order to wait for our worker. He did not have long to wait. He listened intently until the time for the order came.

Then he stepped out of his hiding place and said, "Stop! Are you a Seventh-day Adventist?"

The Christian is a forgiving man. Wrong does not rankle in his heart. The forgiving word is ready upon his lips. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

The Christian is a benevolent man. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. "Who-so hath this world's good, and seeth his brother have need and shutteth up his . . . compassion from him [the needy], how dwelleth the love of God in him?"

The Christian is a man of prayer. He lives in touch with God, for only thus can the life of true Christianity be preserved in the soul.

—"Review and Herald."

The worker admitted that he was.

"Is that a Seventh-day Adventist book?"  
"Yes."

Then the man went on to tell how he had waited for many years to talk to a Seventh-day Adventist. He bought a copy of the book and told the people in that home that they should also purchase it. What an example of the way the Lord opens doors to His courageous messengers!

"Those who work for God will meet with discouragement, but the promise is always theirs: 'Lo, I am with you always, even unto the end of the world.' Matt. 28: 20. God will give a most wonderful experience to those who will say: 'I believe Thy promise; I will not fail nor become discouraged.'" — "Colporteur Ministry," pages 115, 116.

—Taken from "Ringing Door Bells for God," by D. A. McAdams.

### *Liberty Champion Stands Alone*

An American journal of March 2 prints this news item:

"Through its key legislative spokesman and its powerful daily 'Deseret News and Salt Lake Telegram' (circulation 85,105), the voice of the Mormon Church made its message clear to heavily Mormon (65.5 per cent) Utah. The message: It was high time for the legislature to enact a new Sunday closing law to replace the one declared unconstitutional in 1943. Under similar pressure from the big merchants and super-market operators (who would have to pay union labour triple pay to stay open on Sunday), both houses of the legislature comfortably passed a bill pro-

hibiting Sunday sale of uncooked meats, groceries, clothing, boots and shoes, alcoholic beverages other than beer.

"The bill seemed as good as law when it went to the desk of Republican Governor George Dewey Clyde, 60, a good Mormon who had never been known to raise his voice loudly about anything. But this time George Clyde spoke up, sent the Sunday closing bill back to the legislature with a surprising, stinging veto message. Reasons for the veto: 1. the bill was 'inequitable' to small merchants; 2. through it, big merchants were seeking 'to regulate competition'; 3. Utah's rich seven-day-a-week copper mines, not specifically exempted from Sunday closing, might be seriously affected; 4. the bill would force such minority religious groups as Seventh-day Adventists (400 in Utah) 'to work on their own Sabbath day' (Saturday) or else be limited to a five-day business week. Pleaded George Clyde to his fellow Mormons: 'The true democratic process rests as much on the principle of respect for the fundamental rights of minorities as on that of majority rule.'

"A bitter disappointment to the people," the "Deseret News" said forebodingly, as the state legislature tried but failed to override Clyde's veto. "It is an affront to the legislators. . . . It is an astonishing, unaccountable reversal of what the people expected from the Governor."

### *Civil Defence*

C. E. GUENTHER  
Associate Secretary, Home Missionary Department, General Conference of S.D.A.'s

Civil defence is common sense. It is scriptural and Christian. It is patriotic. It includes plans for evacuation from the greatest point of danger, shelter against powers of destruction, stockpiling of water, food, medical and other emergency supplies, and training to save life and relieve suffering.

We have Biblical examples of evacuation, shelter, and first-aid. Take for example, Lot's evacuation from Sodom, Noah's building of the ark, the ark of bulrushes prepared for Moses, the first-aid ministry of the good Samaritan.

We live in dangerous times. President Eisenhower has called it the age of peril. Disasters caused by fire, water, wind, earthquake, and other forces of nature increase in number and in devastating power. Hanging over our heads as by a slender thread is the threat of war involving frightful weapons of mass annihilation.

True religion, good citizenship, and good common sense all require us to do something in preparation for possible and probable disaster.

There are many things the individual can do to help protect himself, his family, and his neighbours.

To mention some of these we think of such things as learning to recognize warning signals; learning the local civil defence survival plan; providing a shelter in the safest area of the home, stockpiling a two-week supply of water, food, emerg-

ency heating, lighting, sanitation, medical supplies, battery radio; carrying an evacuation kit of food, water, first-aid supplies, and blankets in the car; taking first-aid training, etc.

First-aid training is one of the most important actions every able-bodied junior, youth, and adult should take. It is of value not only in war and major disaster but in personal accident as well. It may mean life to you or to your loved ones.

How many have earned a St. John Certificate at any time? There is need for a class to be organized in every church to study the St. John First Aid Course. The missionary committee should study the question of the best time and place for class meeting and the availability of an instructor. If no certified instructor is available in the local church perhaps one could be secured through some other channels.

The perils of these times present a clear call to every Christian to prepare. All of us need a stronger spiritual defence against the shocks of coming disaster. We also need a practical physical defence and training in first aid. We may not have much time left to get ready. Every moment is precious.

—Reprint from "Go".

## Wise Investments

LUIS FLOREZ

"The cause of God is a sure bank that can never fail, and the investment of our time, our interest, and our means in it is a treasure in the heavens that faileth not."—"Testimonies," Vol. III, page 90.

To invest for God means benefiting others, contributing to the prosperity of the cause we love, learning selflessness in order that selfishness may not become the tireless enemy of Christian experience, gaining personal victories that bring us nearer God, proving in our lives the manifestation of the heavenly favours in a business in which we engage with God. The Sabbath school offers us this privilege of investing in missions through its Investment plan.

The joy of Investment is a reality in many Sabbath schools in the Colombia-Venezuela Union. Many of our members speak gratefully and happily of the Investment plan because it has given them an opportunity to prove to themselves how God cares for His work, and also to see that they themselves receive the greatest benefit.

Here is an experience from the Sabbath school in Sogamoso, Colombia: Brother Manuel Gonzalez tells us: "When I began to work as a barber I had to seat my clients in an old chair that looked very bad, but since I am investing the price of the first haircut every week with the Lord, my shop has grown and now I have three modern barber's chairs. I have observed that it is a good plan to take part in the Investment programme. God has also given me opportunities for earning in many ways and has brought me other business, so that I am able to give more

for His cause and also to live on a better standard."

Carlos Salgado promised 10 per cent of his commissions for Investment, and here is his experience: "In the month of August the manager of the company where I work, in view of the critical business situation, told me that if I did not fill my quota I would lose my commission. I continued my work trusting God. At the end of the month I found that in spite of the bad economic situation I had done more business than in past months, and so the 10 per cent that I dedicated to the Lord came to the amount of Ps. 102:90 that month."

Brother Moses Becerra began to invest for the Lord before his baptism and he writes: "I have seen the hand of God helping me and I thank Him for giving me an opportunity of co-operating in His work in this way. In my tailor shop I was working only with cotton drill, but one day I decided to enlarge my business and take in orders for work in woollens also. Having heard the Investment plan mentioned in Sabbath school, I decided to take part in it and to invest something for the Lord. I didn't know where I would get my investment money until it occurred to me that I could offer a percentage of my earnings on the woollen suits. I can state that my work grew along this line, bringing me more business, all because of taking part in the marvellous Investment plan."

In Cali, Colombia, the Sabbath school has taken a great interest in promoting this line of endeavour. The members have shared wonderful experiences proving that God is ever watching to fulfil His promises. One of the most beautiful experiences came to Alba Holguin, who was so fervent and enthusiastic for the Investment plan that now she has been named the Investment secretary for the church. Formerly she wished to raise chickens but her son was not willing to help by securing a house that would have an adequate yard for such an activity. "There is a way," said the sister to herself, "by which my son can be led to decide to get such a house, and that is by inviting the Lord to be my partner in this business." So she offered a part of the eggs that she would receive for the Investment fund. One day the son came home and informed her that they were moving to another house. How great was her joy when she saw that it was a house that enabled her to go ahead with her project! She invited God to be her partner in starting the new business, and He did His part.

The best part of her experience was yet to come. She lives with her son and his wife, and naturally she was always anxious to win her daughter-in-law for the church and then through her to be able to win her son also. She had never been able to interest her in any way, but now she had an idea that might appeal to her. This was to start a business with her and invest for the Lord that she might see that God is real and that He answers the petitions of His children. "My purpose," says Sister Holguin, "was to show her

that God was with the Adventists." So they began to make crinoline skirts. They calculated that they could get a certain number of skirts for six yards and have a piece left over for investment. After making a few, they worked out a better way to cut them and so could get more skirts out of the material and still have more left over for investment. The mother and the daughter-in-law were enthusiastic, and the latter became convinced that it was worth while to seek divine guidance in everything and to give her heart to God for all her life. The daughter-in-law, Mrs. Dalida Holguin, is now a member of the baptismal class in the Cali church.

"The law of service becomes the connecting link which binds us to God and to our fellow men."—"Christ's Object Lessons," page 326.

—"The Inter-American Division Messenger," July, 1958.

## No One Invited Her to Church

JERRY LUMBERT  
Assisting Publishing Secretary, Kansas  
Conference

The other day I had an experience that shook me, shamed me, and challenged me.

A literature-evangelist and I came to a home where there were three children, the eldest being about five years old. To our surprise, we learned that the mother had not been to church since she married. Here was an entire family without any church connection. Our hearts went out in sympathy to this mother as we urged her to take the children to church and to study the Bible with her family daily.

The lady also informed us that we were the first Christian people to encourage her, that no one had ever invited her to attend church. "There is a little church just a block or so away on the next street," the woman went on to explain, "but the members are so poor and so few that they come over sometimes to get donations to keep their church going. But they never ask us to attend their services."

As we walked away from this house I stopped dead in my tracks when I heard the literature-evangelist say, "That little church mentioned is an Adventist church!"

With a heavy heart I marched on, my mind flooded with such thoughts as: What sort of impression are we leaving with the people? We collect money for Ingathering to aid others, yet somehow we leave the impression that we can't support our own local church. Are we really more interested in their donations than in their presence at our meetings? How can we correct such impressions?

My brethren, don't you think we should awaken to the fact that time is short and that people everywhere need to hear the invitation to the marriage feast of the Lamb? I have learned by experience that one of the best organized methods of extending this invitation is by evangelistic canvassing with our wonderful literature. I appeal to you to use this effective soul-winning agency in your own neighbourhood.

—"Central Union Reaper."

Laws of Soul Winning—1

# The Law of Soil Preparation

G. A. COON

The father of two mature boys awakened them one morning with the words, "Come on, boys, we must sow the fifty-acre plot today." Amazed beyond words, the boys exclaimed, "Why, dad, we haven't even prepared the soil yet! How can we plant fifty acres in a day when we haven't even ploughed?"

The old father replied: "Well, boys, time is short. We have only twenty-four hours in a day, and we do not want to waste time preparing the soil. We want a harvest."

"The seed alone will cost between five hundred and a thousand dollars, dad," the boys respectfully replied. "That is a lot of money to waste."

But the father quickly responded, "It will be worth it if we get only five pumpkins and a squash."

Of course, you know that nothing like this ever happened. It is a parable of spiritual seed sowing without soil preparation. How many times in our evangelistic plans we have not taken time for soil preparation. We have discussed tract distribution, which is wonderful. But that is not soil preparation. That is seed sowing. We have spoken with pride regarding our colporteur work. Our books are precious jewels in any home. There should be thousands more distributed. But colportage is seed storage, not soil preparation. Our books are like seeds placed on the shelves for the proper time to come when we shall have prepared the soil. Giving Bible studies is a glorious work. It is endorsed by the Lord. But Bible readings do not constitute soil preparation. All of the activities mentioned constitute seed sowing or seed storage.

"From the natural seed cast into the soil Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God." "The same laws that govern earthly seed sowing govern the sowing of the seeds of truth."—"Christ's Object Lessons," page 33

### Amazing Light

"That with which the parable of the sower chiefly deals is the effect produced on the growth of the seed by the soil into which it is cast." "Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil."

The preparation of the soil is not merely for the one who hears the gospel, but "the sowers of the seed have a work to do in preparing hearts to receive the gospel."

"The love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root. So the sowers have something to do that the seed may not be choked with



Pastor and Mrs. G. A. Coon

thorns or perish because of shallowness of soil."—Id., pages 43, 56, 57.

"God's plan is first to get at the heart." ("Testimonies," Vol. VI, page 400.) "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—"Testimonies," Vol. IX, page 189.

Let small groups in the church be organized. Then during their weekly meetings let them make a list of those for whom they are burdened. After this, pray for the souls listed.

The latter part of each meeting can be devoted to instruction on how to begin soil preparation. Wives should work for their husbands, and husbands for wives; parents for children, and children for parents; church members for neighbours down the street or for strangers entering the church. Wherever members of the prayer groups contact the unconverted they should put into practice the principle of soil preparation. This is being like Jesus in character and carrying on a ministry like His.

Recently in a revival series a woman entered the prayer room for special help. She wanted to know how to help her husband. But right away she made clear how stubborn he was. During the service that evening we had shown how we should prepare the soil of the hearts of our relatives by love and kindness instead of trying to plant doctrinal seed first.

"Go home and be a sweetheart," I recommended to her. But this seemed a very artificial way to try to win such a stony heart. "If he ever knows I have

been to this church," she continued, "he will never let me come again, and besides that, I live about sixty miles from here."

"Tell me when you come again this week what has happened through this method," I continued, as if I had not heard what she had said. Again she repeated her statement. Then I suggested, "But now, sister, that you are using the new method, do not be surprised at quick results." We prayed and she returned home.

Two nights later she was back again. At the close of the revival meeting that evening she retired to the prayer room. This time her face was glowing with radiant joy. I knew she had an experience to relate.

"What do you suppose happened today?" she began. Naturally I was most eager to see what she had learned from soil preparation in this brief period of time. "Today," she said, "my husband came up to me about noon and asked if I would like to attend some more of the meetings. Taken aback at such a suggestion I almost stammered out, 'Why, yes I would.'" She was so excited that I could not make out every word, but this is the way it sounded to me. She went on, "With that he pulled out a five-dollar bill from his pocket and said, 'Go down to the petrol station and fill the car up with petrol; then go down to those meetings and get some more of the same thing you got the other night.'"

She now specialized in being like Jesus. This touched his heart. It was soil preparation.

### It Pays Big Dividends

In another church we met a fine Catholic woman. She was preparing to be baptized before our meetings closed. She had recently laid aside her lipstick, a \$30,000 ring, and other jewellery of an adorning nature. She had stopped going to the movies and dances with her husband. It looked to him as if he was losing his wife completely.

"If you treat me like this I shall have to go out and find me another wife," he half-jokingly told her. She could see there had arisen a coldness between them that threatened their marriage. At our first meeting in that church we had preached on the subject of being kind to the unbelieving. "I decided right then," the woman said, "that if my husband did not seem to love me I would speak kindly and love him and be sweet to him regardless. In only ten days it is wonderful what has happened."

The next day after that her baptism was witnessed by her husband. Following the service he was invited by the pastor to take lunch at the church with the rest. He responded. As he left he shook the pastor's hand and quietly whispered, "I belong to the — church, but when I take my membership from that church I am going to become a Seventh-day Adventist."

The husband of one of our sisters recently lost his \$70-a-week job. His wife prayed that God would convert him. "But," she said, "I was careful not to an-

tagonize him." For two months he could not find a job. Then one day he said to his wife, "I am going to keep the Sabbath. If God will help me to get a job where I can keep the Sabbath I am going to join the church."

About that time he began to attend the little Seventh-day Adventist church. The pastor, an intern, had been taught in the theological department of college that he should always welcome strangers. "Stop everything," said the professor, "and shake hands with every stranger."

The pastor welcomed this fine man to the church, and shook his hand each Sabbath. One morning, after the pastor had already begun teaching the class, this man and his wife moved into the pastor's class.

He remembered his college instruction to "stop everything" and welcome the stranger, so he walked right over to him, shook his hand, and introduced him to the class.

The husband could scarcely get over this kindness. Less than three months from the time he first set foot in the church God gave him a job paying twice his former salary. Now he is preparing for baptism. Doesn't soil preparation pay, both in souls and in tithes paid into the church?

Experiences like these may be gathered and used during the weekly group meetings. Thus each meeting will feed the souls of the members.

—"Review and Herald."

## When Children Go to Church

A. O. DART

Assistant Secretary, General Conference  
Department of Education

**"Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence."**—"Child Guidance," page 540.

Ideal churches provide a mothers' room for all mothers of infants and small children up to three or four years of age. This room has movable chairs and equipment and a picture window that enables the mothers to see as well as to hear the services while they are caring for their children.

Even churches that have already been built can provide a room for the mothers. With little expense a section of the main auditorium can be used that will not curtail the floor space, but will isolate this part where the mothers can take their children and still receive the blessing they need for their good and the good of the children they are training.

Until such a room is provided the head deaconess should consider it a part of her duties to help make the worship hour all that it should be to the mothers as well as to the rest of the congregation. She might arrange for the mothers to take turns in caring for the little ones in a special room during the church services.

In churches where no facilities are provided, the mother should sit near an exit, where the least disturbance will enable her to make a hasty retreat.

Babies and children should not be allowed to disturb divine services at any time. It is irreverent for a mother to remain in the church while her child is crying or fretting. Occasionally a parent is found who has the misconception that keeping a child right in the house of God no matter how much he may be disturbing, is teaching him proper church decorum. It is hard for an intelligent mind to understand such reasoning. If the child is too young to comprehend what it means to be quiet, he should be taken out the moment he begins to fret. It is discourteous to the minister, inconsiderate to the audience, and disrespectful to God to al-

low a child to attract attention either by his cuteness or his misbehaviour. Take crying children out immediately.

### One-to-Three-Year-Olds

As a general thing an infant under one year of age causes very little disturbance in church. He is put in his bassinet, given a little pat, and is soon fast asleep. But it is entirely a different story with the two-three-year-olds. However, the child can and should be taught proper church conduct very early in life. Never should children show disrespect for the house of God by running in that holy place. Whether the child is taken to the mothers' room or is in the main auditorium, he should learn that he is in the house of God and that he must treat it with reverence. Being in the mothers' room does not for a moment give him licence to show disrespect to the church.

On the other hand, to force a child to sit perfectly still with nothing to do for sixty minutes or longer each week is teaching him to hate church. If we adults had to sit still for an hour where the service was spoken in a language unknown to us, we too would dread its repeated recurrence. If children are taken to Sabbath school and church in the morning

and to another service in the afternoon, they are likely to hate church and dread the Sabbath. Thoughtful parents, including ministers' wives, limit the number of services a child attends, and refuse to punish him by forcing him to attend institutes, conventions, and all-day rallies.

We want our children to love to go to church, to look forward to it as a privilege, to enjoy the Sabbath service. Therefore we endeavour to teach them to like church by providing something of interest to them. Mother could have a little bag all packed and ready for Sabbath that contains various things to interest a little tot during the church service. Of course, no two bags will have the same items, but some might have a magic slate, a rubber doll, a woolly lamb, plasticene with paper towels to protect the church pews, coloured sticks to represent people, picture books, paper, and pencils. No bag should have anything in it that will make a noise if dropped, or that will roll noisily, or that will litter the floor. Noiseless toys, colour books and special objects used only for church service will help the child to look forward to these occasions and at the same time teach him that he is not to disturb the hour of worship.

Parents will gain much if they plan the church service for their small children. Before church service begins, one parent could go to the Sabbath school room and get the child at the close of Sabbath school, take him to the toilet, give him his drink, and then take him for a little walk around. These three items are essential if good behaviour is expected.

The two or three-year-old is usually fairly interested in the opening exercises of the service, at least enough to pay some attention to them. He might enjoy "taking part" by holding a hymn-book while the congregation is singing. But when the sermon begins it is time for the little bag to be opened. If, after all these preventive measures have been taken, the child refuses all objects offered to him, is cross and fretful, and will not quiet down in spite of mother's whispered reminders to be good, he should be taken out.

Finally, mother should examine him to see whether he has fever or shows other signs of illness. If he is well, he should be punished and taken back to his seat. It will not take many such experiences to teach him that he is to be reverent in the house of God. On the other hand, if the child learns that by fretting and crying in church he can entice his mother to take him outside and walk with him during service, he will certainly keep her walking Sabbath after Sabbath. But if he learns that acting naughty brings a punishment of some kind, he will soon learn proper decorum. A child who is taught to obey at home is not likely to cause much disturbance in church. "The home is a school where all may learn how they are to act in church."—"Child Guidance," page 549.

### Four Years and Up

Of course, children differ greatly in their growth and development, but as a rule we think that by the time a child

## Magnify His Name

MAISIE WHITE, New Zealand

*Praise the Lord and all His wonders,  
All His love and grace proclaim;  
Sing the blessed news around you—  
Magnify His name!*

*All the spoils of conquered nations,  
Every kingdom with its fame,  
Cannot equal Calvary's glory—  
Magnify His name!*

*Let your life tell forth His gospel,  
Till the wanderers see the flame  
Of the saving power of Jesus, and  
Magnify His name.*



has reached his fourth birthday he should be ready to sit in the main church auditorium and begin to enjoy the preaching service.

There is only one place for children to sit in church and that is with their parents. The best children will find it hard to be good away from them, and the worst ones will find it much easier to do the right thing when they are between father and mother. Proper church decorum calls for the family to sit together.

We go to church to hear the message; it is God's appointed way of communicating with His people. Our children should be taught this and how to enjoy the sermon and how to listen to it. The child's education in listening begins by his being asked to make a mark every time the minister uses the word "God" or "Jesus" or some other key word. In this manner he begins to learn the art of listening. If the minister tells stories, and we certainly hope he does, question the child at home to see how much of them he can remember. As he grows older he can take down the texts and make notes and discuss these at home with his parents. Thus he will derive much benefit from the sermon and will enjoy it too. Perhaps some adults could profit by these methods also.

"Each hearer should strive to understand each presentation of Bible truth as God's message to him, to be received by faith and put into practice in the daily life. Parents should explain to their chil-

dren the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace."—Id., page 531.

Many five-minute lessons during the week are worth more than one long sermon Sabbath morning. The child that is accustomed to having morning and evening worship in the home learns reverence so much quicker than the one who is deprived of the family altar service. A small child cannot concentrate very long on any one thing. The short worship periods give him the idea in small enough portions for him to comprehend, whereas the "endless" church service is too much for him to understand.—"The Ministry."

### *The Creator's Ingenuity*

R. F. COTTRELL

There is always a new exhibit in the museum of nature that leaves us in wide-eyed amazement. Recent studies in the long-range flight of insects have revealed that human beings actually belong in the speed and distance class of the now extinct three-toed sloth.

The handsome monarch butterfly takes first prize as the most famous long-range flier. Enormous numbers of these insects migrate annually from the vicinity of the Gulf of Mexico to eastern Canada and re-

turn in the autumn. Occasionally one of them has shown up in England, presumably having crossed the Atlantic with no other assistance than a good tail wind.

Locusts, in swarms aggregating thousands of tons, fly as far as 300 miles non-stop. Aphids regularly commute across the North Sea between England and the Continent, a distance of more than a hundred miles. Certain black flies of Africa have been known to fly 200 miles from their nearest breeding ground, across arid desert and thus without food. In proportion to body length, man would have to walk more than one million miles without food or water!

The mechanical advantage of the insects' muscles is thought to be superior to that enjoyed by any other form of animal life. Fantastic speeds attributed to certain insects in the past have proved to be based on errors of observation and calculation. Nevertheless, more recent and scientifically checked insect speeds are no mean accomplishment. Large dragonflies and hawk moths, which cruise at about twenty-four miles per hour and can attain thirty-six in short bursts, are supposed by competent authorities to be the fastest of all insects. Such speeds may at first thought seem commonplace, but they are impressive with respect to the insect's size. At a comparable rate, in proportion to length, man would have to jog along at about 800 miles per hour and sprint at 1,200!—"Review and Herald."

# SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference  
Sabbath School Department

For Sabbath, May 16, 1959

(Please preserve for reference)

For Sabbath, May 23, 1959

## RIGHTEOUSNESS BY FAITH—AN OLD TESTAMENT PRINCIPLE

In Rom. 9: 30-33 Paul posed some questions around the problem of Israel's rejection. In chapter 10 he advances the solution, and in chapter 11: 1-10 (both passages constitute this week's lesson) he shows the certain salvation of God's "people which He foreknew."

### 1. The Causes of Failure in Israel

Rom. 10: 1-3. "A zeal of God, but not according to knowledge." In chapter 9, verse 3, Paul confesses his readiness to pray for his own separation from Christ, if that would save his unbelieving kinsmen. He knew, of course, that it would not. Now he prays again "that they might be saved." Then follows an acknowledgment of their zeal (the reason for his prayer), and of their lack of real knowledge, which goes to show that sincerity is not enough (see "Patriarchs and Prophets," page 278). It must be based on real enlightenment, in this case on the knowledge of God's Word. Their ignorance "of God's righteousness" left them victims of "their own righteousness." In their pride and unbelief they rejected Christ, which was fatal, for "the righteousness of God is embodied in Christ. We receive righteousness by receiving Him." ("Thoughts from the Mount of Blessing," page 18.) Read Phil. 3: 9 on Paul's own experience of righteousness by faith.

Rom. 10: 4. "Christ is the end of the law for righteousness to every one that believeth." The idea that Christ abolished all law (the view of the antinomians) is contradicted by Paul's words in Rom. 3: 31: "Do we then make void ["**overthrow**," R.S.V.] the law through faith. God forbid: yea, we establish ["**uphold**," R.S.V.] the law." If Christ ended, or abolished, the law, Paul could not establish it. Jesus found the Jews striving for righteousness through obedience to law. "Christ put a stop to the law as a means of righteousness." (Robertson, "Word Pictures," Vol. IV, pages 387, 388.)

### 2. Righteousness by Works and by Faith

Rom. 10: 5, R.S.V. "Moses writes that the man who practises the righteousness which is based on the law shall live by it." In verses 5-11 the apostle contrasts the two kinds of righteousness, that by law and that of faith, and he uses the Old Testament to show agreement with Christian teaching. This almost word-for-word quotation from Lev. 18:5 should be compared with Gal. 3: 10-12. The Jewish



leaders arrived at the erroneous doctrine of righteousness, and hence salvation, by works. Read "The Desire of Ages," page 280.

Rom. 10: 6-11. "But the righteousness which is of faith speaketh on this wise . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Paul now uses Deut. 30: 11-14, interspersing his own comments. In this farewell address to Israel the great leader urges faith, love, obedience—the basic things in righteousness by faith. Human effort, says Paul, is useless to bring man to God. The only way is belief in the heart, confession with the tongue. Approach God in this way and "thou shalt be saved." "How many thirsting souls are today close by the living fountain, yet looking far away for the wellsprings of life! [Rom. 10: 6-9 quoted]." ("The Desire of Ages," page 184.) "No one who believes in Him will be put to shame." (Verse 11, R.S.V.; cf. Isa. 28: 16.)

### 3. The Same Lord Over All

Rom. 10: 12, 13. "No difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." When Paul inserted "whosoever," or "everyone" (see Rom. 10: 11), he was asserting a principle aimed at breaking down national and class distinctions. God is "over all" and "the same" to all, whether they are saints or sinners. A degenerate Jew receives justice in judgment exactly as does an impious Gentile; an earnest Greek and a devout Jew find grace and mercy in the same manner (Eph. 1: 7; 3: 8; cf. Ps. 86: 5). Note the emphasis on "all" and "whosoever" in Rom. 10: 11-13, and compare Joel 2: 32.

Rom. 10: 14-16. "How then shall they call on Him in whom they have not believed?" If all men are to have the opportunity to call on the Lord, there must be universal proclamation of the gospel. Hence we have foretold in these verses the calling, believing, hearing, preaching, sending, involved in gospel work through the ages.

### 4. The Universal Gospel and Foretold Unbelief

Rom. 10: 17, 18. "Their sound went into all the earth, and their words unto the ends of the world." "The prophecies have foretold an evangelical utterance to the whole human world" (Moule, on v. 17) centring in the Messiah. Jesus proclaimed Himself the Way, the Truth, the Life, and communicated His message to His messengers. Paul denies that the Jews have

not heard the message, and uses the words of Ps. 19: 4 to prove universal witness: "Their sound went into all the earth."

Rom. 10: 19-21. "All day long I have stretched forth My hands unto a disobedient . . . people." Verses 19 and 20 show that while many reject, some accept. God's Word never returns void. The Jews did not understand that Gentiles shared this opportunity for salvation. See "Prophecies and Kings," page 367.

### 5. The Remnant of Faith

Rom. 11: 1-5. "Hath God cast away His people? God forbid." Benjamin's most illustrious son here denies for the third time that God's long-suffering to Israel is exhausted and His promises cancelled (Rom. 3: 3; 9: 6). He now returns to the "foreknew" (8: 28, 29), "God's elect" (8: 33), "the election of grace" (11: 5). Even though the Jewish crucifixion of Christ sealed their national rejection, they were never rejected as sincere individuals (See "The Acts of the Apostles," pages 375, 377, 378). Just as seven thousand remained a faithful remnant in the crucial times of Elijah (1 Kings 19: 18), so God has His remnant in every age, however apostate the times may be.

If the rebellious majority in Israel were a monument of God's justice, the godly remnant were memorials of divine grace, not one forgotten by God. Today "every jewel will be brought out and gathered, for the hand of the Lord is set to recover the remnant of His people, and He will accomplish the work gloriously."—"Early Writings," page 70.

—"Review and Herald."

## WEDDINGS



FENNEL-HENNIG. On February 19 the Adelaide city church was beautifully decorated for the occasion when Bryce Fennell and Joycelyne Hennig exchanged their vows to faithfully walk together after God's ordinance. Bryce is the youngest son of Mrs. Fennell of Penola, and Joycelyne is the eldest daughter of Mr. and Mrs. P. Hennig of Walkers Flat. Earnest exhortations were given to this young couple to pattern their home upon the principles laid down in the Bible. After the service, over one hundred guests gathered to wish the bride and groom lifelong happiness.  
C. R. Stanley.

BLANKENBURG-HEINICK. Two New Australian Adventists, Gunter Walter Blankenburg and Dora Helga Heinick, were united in marriage on March 5, 1959, at the hospitable home of Brother and Sister August Scharley of Vermont, Victoria. Pastor Aigner, late of Austria, gave the admonition in their native tongue, while the writer attended to the legal requirements and formal matters. It was heart-warming to meet a considerable group of brethren and sisters from Germany on this happy occasion. We wish the young couple prosperity and joy as they unitedly serve the cause of God at our Warburton Sanitarium and Hospital.  
R. Brandstater.

**CRADDOCK-WOOD.** Ronald Leonard Craddock and Dorothy June Wood presented themselves before God and a large group of well-wishers at the Ringwood church, Victoria, on March 17, 1959, to be sacredly and legally united in matrimony. Later, the guests gathered with the bridal party in the spacious hall of the new Nunawading church to partake of the repast prepared by the capable sisters of the church. Ronald is the son of our esteemed Brother and Sister Craddock of the Springvale church, and the bride is the daughter of Rupert and Sister Wood of Bushy Park. May God grant the happy couple heavenly favours as they face the future together. R. Brandstater.

**COPLAND-MITCHELL.** The afternoon of March 19, 1959, was a sacred and happy occasion for Alwyn and Maureen, as they met in the Wairoonga church to pledge their love and fidelity each to the other. The bride is the younger daughter of Pastor and Mrs. A. R. Mitchell of Wairoonga, and the bridegroom the only son of Mr. and Mrs. G. N. Copland of Auckland, N.Z. With the consciousness of a host of good wishes and the prayers of a very large circle of loved ones and friends, they sailed for Auckland, where they plan to establish another Christian home. We wish them God's continuing blessing as they journey together through life. A. R. Mitchell.

**BISHOP-TODD.** Joined in the bonds of sacred matrimony in the afternoon of March 30, 1959, were Ronald Bishop and Laurel Todd. The Young church was filled with well-wishers as these two young people of like spiritual persuasion made their vows. The bride is the elder daughter of Mr. and Mrs. Todd of Young, and the bridegroom is the second son of Sister Bishop of Albury. The young couple will live at Albury, and we pray that God will abundantly bless their pathway as a happy man and wife. A well-attended reception was held at the local town hall. W. M. R. Scragg.

**ACKLAND-LYONS.** The North Fitzroy church, Melbourne, was the scene of the wedding of William J. Ackland and Barbara E. Lyons on March 11. Will is the son of Mr. and Mrs. G. Ackland of Denmark, W.A., and Barbara the daughter of Mr. and Mrs. A. Lyons, Prince's Hill, Melbourne. The bridegroom was employed in the Victorian Conference office but has now been transferred to Warburton. As he and his bride set up another Christian home we ask that God's richest blessing will be theirs always. W. J. Cole.

**SMITH-BEATTIE.** On Sunday, April 5, 1959, a large number of friends met in the Wairoonga church, Sydney, to witness the marriage of Robert, son of Mr. Smith and the late Mrs. Smith of Asquith, N.S.W., to Elaine, eldest daughter of Brother and Sister Andrew Beattie, also of Asquith. The bridegroom is in the service of the Sanitarium Health Food Company at Lewisham. As this young couple set up their new home their many friends join in wishing them God's richest blessings. A. H. Forbes.

**WYNNE-ELDER.** The Mildura (Vic.) church was the sanctuary where Brian Owain, elder son of Brother and Sister O. Wynne of Mildura, and Margaret Joan, elder daughter of Brother and Sister Elder of Lake Cullulleraine, were united in holy wedlock on March 17, 1959. Their many friends join with us in praying that the peace and joy of heaven will overflow from this new home. C. E. Sommerfeld.

## UNTIL THE DAY BREAK

**DEAN.** Margaret Ann Dean was just a wee girlie of eleven months, but she suffered much. Unexpectedly she fell asleep on March 24, 1959. She rests at Mildura, Vic., till the glad eternal reunion with her parents, Brother and Sister Rodney Dean. C. E. Sommerfeld.

**BEHRENS.** Sister Mabel Alma Behrens suffered a long and painful illness, and on March 3 last she closed her eyes in her last long sleep. She was committed to her last resting place with her cherished hope of the call of Christ to an eternal resurrection at the last day. To Brother Otto Behrens, of Murwillumbah, N.S.W., the members of the family, and other relatives, we extend our sincere sympathy. D. H. Whyborn.

**NIKKELSON.** Miss Beatrice Ann Nikkelson, one of the earlier members in the Stawell district, Vic., laid down life's burdens on March 22, 1959, at the age of seventy-nine years. Sister Nikkelson found her way into present truth through reading "Daniel and Revelation," and remained loyal to the end. Words of comfort were spoken to the relatives and friends as we laid her to rest in the local cemetery. We are confident she will respond to the call of the Life-giver when He comes to claim His own. R. A. Wood.

**MATHEWS.** After several months of suffering, rest came to Sister Caroline Mathews on March 21, 1959. In her youth she dedicated her life to the nursing profession, in which she served efficiently for almost fifty years. Over twenty years ago she united with the Adventist Church. Her cheerfulness and unselfishness proved a blessing to many, and her faithfulness in tithes and offerings an example to all believers. To her two sisters and brother Gus we commend the rich promises of God's Word and look forward to the soon-coming day of reunion. H. S. Streeter.

**GARDINER.** Another of God's faithful children passed away in the person of Sister Elizabeth Gardiner, on February 25, 1959, at the age of sixty-six. Sister Gardiner accepted the Advent message at a mission held about forty years ago at Hurlstone Park, Sydney, by Pastors R. E. Hare and T. R. Kent. At the time of her death she was a member of Ashfield church. She was a tireless worker for God, helping in collections for charitable organizations and spending weeks on the Appeal for Missions. Her husband, our beloved Brother Gardiner, and three children, Reg, Iris, and Muriel, remain to mourn the loss of a devoted Christian wife and mother. In faith she fell asleep in her Saviour. R. J. Burns.

### RETURN THANKS

Mrs. V. C. Helyar thanks all kind friends for prayers, letters, cards, telegrams, and floral tributes of sympathy in her recent sad bereavement. Please accept this as her personal thanks.

**WANTED.** For use in general evangelistic work and on international shipping, good clean literature, e.g., Australian "Signs," V.O.P. "News," "Health," American "Signs," "These Times," etc. Adrian Peterson, 8 Stuckey St., Port Pirie, S.A.

**HOUSEKEEPER WANTED.** Temporary housekeeper wanted to care for two gentlemen for a few months. Write to Box 33 P.O., Broadway, Brisbane, Qld.

**S.D.A. ELDERLY MAN** seeks pen-friends. Interested in good music and gardening. H. James, care G.P.O., Brisbane.

**WANTED.** Certificated nurse for position of matron, Homes for the Aged, Nunawading, Victoria. Particulars from the Manager, Homes for the Aged, 163 Central Road, Nunawading, Victoria. The matter is urgent, as the present matron is obliged to return to New Zealand.

**FOR SALE.** Furnished fibro cottage 7 rooms, all electric. Nice view of mountains, near transport, train, and bus and church. Nice garden. Lower Blue Mountains, 70 minutes from Sydney. Must sell owing to ill health. Please contact Mrs. White, Railway Parade, Warrimoo.

**FOR SALE AT WAHROONGA.** 3-bedroom brick home within walking distance of sanitarium. Brick garage, w-w carpets, v-blinds, telephone, etc. Vendor must sell because of interstate transfer. Price £5,800 or near offer. Finance available. Phone JW 4025 after 4 p.m.

**FOR SALE.** Lovely home, brick and weatherboard, tiled roof, garage, built 6 years; 4 bedrooms, lounge, dining-room, kitchen; fuel and electric stoves, electric hot water, septic tank, phone. Handy everything, reasonable price. 30 Maitland Road, Cooranbong.

**PENSIONER** 68 years but active and capable, in good health, seeks employment preferably with Adventists. Has had years of experience in printing, farming (dairy and fruit), tool sharpening, care of lawns, weed eradication, etc. O. W. E. Maxwell, care Adventist Camp, Leopold St., Aitkenvale, North Queensland.

**RARE OPPORTUNITY** to purchase on low deposit, home sites, terms 10 years, best in Australia. Pacific views, volcanic soil, bitumen roads, select locality, winter sunshine, only 4 miles famous Gold Coast beaches, prices from £500. Also gentleman's residence £7,500. Reply 147 Tweed Heads, N.S.W.

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

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

First 25 words .... 3s. 6d.  
Each additional 6 words .... 9d.  
Remittance must accompany copy.

# AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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

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## BREVITIES

Their term of service on Pitcairn having expired, and Pastor Cobbin having assumed spiritual care of the islanders, Pastor and Mrs. L. N. Hawkes landed in Sydney with their three children on April 6. After their holidays Pastor Hawkes will join the staff of the Greater Sydney Conference.

Out of some changes in the North New South Wales Conference an invitation has come to Pastor G. Branster to assume the pastoral care of the Avondale church. Having now recovered from his serious illness, Pastor Branster is happy to accept this position, supported by Sister Branster and daughter Betty.

A new member on the Voice of Prophecy staff at Wahroonga is Mrs. John Hunt, who has just migrated from England with her husband. For almost twelve years she was an efficient stenographer in the North England Conference. Brother Hunt's parents have resided at Cooranbong for two years, Brother Hunt senior being the A.M. College maintenance man and a very live church officer. We welcome the young couple to our fellowship and trust they will be very happy here.

Familiar Wahroonga landmark, the old weatherboard church in Fox Valley Road, has been demolished. K. Satchell, youth leader of the Greater Sydney Conference, and a corps of assistant wreckers have transported sections of the church to the Blacktown camp-site for the construction of a Book and Bible House and to the youth camp at Crosslands to provide additional accommodation.

Since connecting with the College of Medical Evangelists in Loma Linda, California, Dr. Ian Fraser has been engaged in research made possible by financial grants from the U.S. Government. The latest grant of \$45,000 was made by the National Cancer Institute and is to be spread over a period of three years. Dr. Fraser's assignment is to study the effects of certain anti-cancer drugs on the metabolism of cancer cells.

Pastor and Mrs. T. Potts and their sons, Malcolm and Desmond, sojourned in the missionaries' home, Wahroonga, for a few days before sailing on the "Strathaird" April 8, for their new appointment in the South India Union. Other Australians in this territory are the Maywald and Joseph families. Pastor Potts is an experienced evangelist from North New Zealand and will continue the ministry of reconciliation among the Indian people.

As changes in the staff at Mona Mona have been made more or less recently, our readers will be interested to know the names of the 1959 group who care for the real Australians up there in North Queensland. The superintendent is C. C. Litster, the secretary, A. J. Smith, the maintenance man, L. W. Weedon, the stenographer, Sister Litster, the school headmaster, A. E. Rowe, the assistant teacher, Sister L. W. Weedon, the nurse, Sister L. Harmon.

"We shook hands with the Duke of Edinburgh," Pastor Calvin Stafford reported in a letter to his mother from the Solomon Islands. Returning from furlough, he and his family spent a few days in Honiara and there had the rare privilege of meeting His Royal Highness. Dr. J. Price of the Sydney Sanitarium, who is visiting in the Solomons in the interests of the medical work, accompanied the Stafford family to their isolated station at Batuna, and his presence was very much appreciated.

In his first division bulletin, E. H. J. Steed, Public Relations Director, lists the union and local men of the department thus: Trans-Tasman, W. A. Townend; Trans-Commonwealth, W. A. Stewart; Greater Sydney, M. G. Townend; North New South Wales, W. G. Turner; Queensland, B. Metcalfe; Victoria, L. L. Jones; South New South Wales, R. K. Brown; Tasmania, J. E. Cormack; South Australia, I. W. White; West Australia, O. K. Anderson (with a live assistant in R. H. Powrie of Kalgoorlie); New Zealand, E. Giblett (North Is.), J. J. Dever (South Is.).

On the front page of the "Record" next week you will read an exciting report of the Duke of Edinburgh's visit to Gizo in the Solomon Islands. Pastor W. R. Ferguson, who wrote the story, was also the local official photographer and took shots for TV, etc. A number of Adventists had the honour of being presented to His Royal Highness and of participating in the spectacular welcome accorded him. Sister K. Silva has written of a similar occasion on a smaller scale at Honiara, which is also of super interest.

On request, a visitor from the Coral Sea Union several weeks ago supplied the names of laymen in that territory. He complied a little reluctantly, fearing that relying on memory someone might be overlooked. Advice has now reached us that Dr. K. H. Rieckmann is attached to the European hospital in Port Moresby, and we are glad to mention this fact. Also, in the report of the seven carpenters the name of Brother Maurice Fairall of West Australia was inadvertently omitted. He is building at Kabiufa.

## Attack on Pastor Kranz

As he was returning home from vespers on the evening of Friday, March 13, Pastor A. F. J. Kranz, principal of the New Zealand Missionary College, was set upon by three men and brutally bashed and kicked into unconsciousness in his own garden, and then thrown under the hedge.

When he regained consciousness he staggered to the college and knocked on a door and then collapsed. None of the people who came running could recognize the bloodstained figure for a moment, and then they carried him inside and called a doctor. Pastor Kranz was ordered to hospital, where his wounds were dressed and he was X-rayed. It seemed as if his jaw and his nose were fractured, but fortunately this was not the case. The right ear and jaw were badly bruised, his left hand bruised and swollen, and all the left side of his body badly bruised. Four stitches were inserted in a head wound. After a few days in hospital under observation Pastor Kranz was allowed to return home, but was still dazed and shaken.

Detectives were soon on the spot, and have arrested three men, one of whom has confessed to a part in the affair. A police court action is pending, and Sister Kranz has been told that the men will probably be sent on to the Supreme Court.

It seems certain that the motive of the attack was robbery, but Pastor Kranz had emptied his wallet before going to vespers, and at the time of the bashing had only 7s. 6d. in his pocket. His watch was stolen, but has since been found in the possession of one of the men charged.

We know that many of our readers will pray for Pastor Kranz at this time, that he may suffer no further ill-effects from the brutal attack, and that his recovery may be complete and speedy.

—Editor.



# STATISTICAL REPORT OF THE AUSTRALASIAN CHURCH

For Year Ending 31st December 1931

	Number of Churches	Church Membership	Added by Baptism and Profession of Faith	Ordained Ministers	Licensed Ministers	Credentialed Missionaries & Bible Workers	Colporteurs	All Other Regular Workers	Total Workers	Total Tithe Receipts
<b>DIVISION</b>										
Miscellaneous .....										
<b>BISMARCK-SOLOMONS UNION</b>										
Miscellaneous .....				3	2			50	55	2,788
Bougainville Mission .....	15	944	104	3	3	2		50	58	1,130
Eastern Solomons .....	22	1,532	140	7	2			99	108	1,627
New Britain .....	9	493	133	2	1			21	24	1,763
North Bismarck .....	34	2,282	222	6	4		1	65	76	1,749
Western Solomons .....	25	2,451	268	7	5	2	6	109	129	4,812
<b>TOTAL</b>	<b>105</b>	<b>7,702</b>	<b>867</b>	<b>28</b>	<b>17</b>	<b>4</b>	<b>7</b>	<b>394</b>	<b>450</b>	<b>13,872</b>
<b>CENTRAL PACIFIC UNION</b>										
Miscellaneous .....				4	1	2		19	26	4,818
Cook Islands .....	12	363		3	5			9	17	1,104
East Fiji .....	11	505	49	5	4			12	21	774
French Oceania .....	7	474	61	3	3	1		5	12	6,276
Gilbert & Ellice .....	2	100	11	1	1			7	9	602
New Caledonia .....	1	34	2		1			1	2	1,527
New Hebrides .....	13	1,399	47	10	8	1		55	74	5,260
Pitcairn .....	1	103		1					1	975
Samoa .....	8	557	104	6	9		1	31	47	5,541
Tonga .....	9	476	35	4	2			30	36	1,075
West Fiji .....	32	1,017	92	8	4		2	35	49	3,761
<b>TOTAL</b>	<b>96</b>	<b>5,028</b>	<b>401</b>	<b>45</b>	<b>38</b>	<b>4</b>	<b>3</b>	<b>204</b>	<b>294</b>	<b>31,718</b>
<b>CORAL SEA UNION</b>										
Miscellaneous .....				4	1			27	32	5,889
Central Papua .....	25	2,660	268	9	4			38	51	2,690
Eastern Highlands .....	16	1,607	256	10	14			56	80	1,525
Eastern Papua .....	3	155	19	3	1			12	16	180
Madang .....	10	432	55	2	2			25	29	434
Morobe .....	1	60					2	10	12	736
Papuan Gulf .....	9	829	56	6	2			27	35	306
Sepik .....	12	1,167	88	3	4			26	33	832
Western Highlands .....	10	607	207	8	7			24	39	1,659
Western Papua .....	3	171		3	2			20	25	38
<b>TOTAL</b>	<b>89</b>	<b>7,688</b>	<b>949</b>	<b>48</b>	<b>37</b>		<b>2</b>	<b>265</b>	<b>352</b>	<b>14,294</b>
<b>TRANS-COMMONWEALTH UNION</b>										
Miscellaneous .....				17	5	15		40	77	
South Australia .....	25	1,883	81	14	4	3	6	15	42	50,825
South New South Wales .....	28	1,235	105	11	5	1	11	13	41	42,289
Tasmania .....	14	1,090	50	4	6	2	1	10	23	30,227
Victoria .....	40	4,087	176	33	7	7	24	48	119	131,987
West Australia .....	29	2,594	186	15	14	2	14	33	78	67,862
<b>TOTAL</b>	<b>136</b>	<b>10,889</b>	<b>598</b>	<b>94</b>	<b>41</b>	<b>30</b>	<b>56</b>	<b>159</b>	<b>380</b>	<b>323,192</b>
<b>TRANS-TASMAN UNION</b>										
Miscellaneous .....				39	3	7		16	65	
Greater Sydney .....	35	3,843	157	28	8	9	7	30	82	124,908
Norfolk Island .....	1	34		1				1	2	938
North New South Wales .....	39	3,888	199	27	6	5	11	23	72	95,877
North New Zealand .....	38	3,931	193	26	9	5	18	26	84	125,206
North Queensland .....	16	777	24	7	3		1	13	24	21,628
Queensland .....	33	3,220	146	20	9	7	14	12	62	73,307
South New Zealand .....	17	1,486	62	8	6		5	19	38	43,564
<b>TOTAL</b>	<b>179</b>	<b>17,179</b>	<b>781</b>	<b>156</b>	<b>44</b>	<b>33</b>	<b>56</b>	<b>140</b>	<b>429</b>	<b>485,432</b>
<b>GRAND TOTAL</b>	<b>605</b>	<b>48,486</b>	<b>3,596</b>	<b>371</b>	<b>177</b>	<b>71</b>	<b>124</b>	<b>1,162</b>	<b>1,905</b>	<b>868,510</b>

# N DIVISION OF SEVENTH-DAY ADVENTISTS

December 31, 1958

Total Offerings Including Sabbath School	Total Contributions for Home Missions	Total Contributions for Local Church Work	Number of Sabbath Schools	Sabbath School Membership	Total Sabbath School Offerings for Foreign Missions	Number of Church Buildings	Approximate Seating Capacity	Number of Primary Schools	Primary School Enrollment	Number of MV Societies	MV Society Membership
	253 11 0							1	120		
725 9 11	4 7 2	125 0 0	38	1,900	545 1 3	29	2,500	35	661	37	1,800
593 18 1	11 18 10	100 0 0	71	3,720	405 9 5	22	3,203	62	1,200	74	1,964
1,115 10 3	28 1 8	650 0 0	24	1,663	533 3 8	23	2,000	23	528	24	1,663
694 2 3	37 2 3	650 0 0	48	4,205	426 11 1	34	3,000	50	987	31	2,051
1,750 12 5	43 14 4	400 0 0	60	4,451	1,386 3 7	44	4,000	50	1,415	57	2,970
<b>4,879 12 11</b>	<b>125 4 3</b>	<b>1,925 0 0</b>	<b>241</b>	<b>15,939</b>	<b>3,296 9 0</b>	<b>152</b>	<b>14,703</b>	<b>220</b>	<b>4,791</b>	<b>223</b>	<b>10,448</b>
728 16 4		390 17 11	14	712	549 13 11	9	800	1	100		
588 8 4	506 6 11	92 17 3	12	453	279 12 8	4	500	2	41	13	546
1,440 5 3		739 5 5	15	323	854 7 0	5	770	2	157	9	271
110 11 2	8 2 11	25 17 6	2	157	81 13 6	2	200	2	97	10	211
163 13 8	2 14 10	28 16 10	2	63	133 17 9						
1,226 2 9	315 13 2	255 15 3	51	2,315	876 14 10	32	3,200	25	453	50	1,231
233 3 9	7 19 1	25 4 6	1	137	151 2 9	1	120				
1,800 18 3			27	1,267	1,225 0 0	9	1,000	6	697	7	480
619 6 1	172 18 3	112 11 8	13	774	353 15 9	6	325	5	275	12	534
2,652 1 10		1,144 9 8	42	2,068	1,445 13 1	7	1,150	7	400	46	1,173
<b>9,563 7 5</b>	<b>1,013 15 2</b>	<b>2,815 16 0</b>	<b>179</b>	<b>8,774</b>	<b>5,951 11 3</b>	<b>75</b>	<b>8,065</b>	<b>50</b>	<b>2,220</b>	<b>147</b>	<b>4,446</b>
1,138 3 5	3 0 9		56	4,003	915 17 8	47	7,350	3	128	1	156
560 19 6	6 6		94	7,177	421 1 2	83	8,150	16	840	46	2,289
19 16 2		300 15 1	16	1,016	22 1 2	5	650	14	524	57	2,872
431 9 8	14 8 3		19	1,207	294 13 4	22	1,500	10	168	11	148
983 13 8	15 7 1	8 11 1	1	65	300 4 7	1	200	15	271	18	660
192 11 1	18 7		30	1,979	132 2 6	15	2,150	1	45	2	78
457 17 0		23 18 5	35	3,252	310 9 8	35	4,750	11	551	9	137
704 9 6		8 14 0	41	4,320	363 14 6	23	5,250	27	728	33	1,378
4 17 2			23	1,581	3 13 5	8	985	11	493	11	971
<b>4,493 17 2</b>	<b>34 1 2</b>	<b>341 18 7</b>	<b>315</b>	<b>24,600</b>	<b>2,763 18 0</b>	<b>239</b>	<b>30,985</b>	<b>115</b>	<b>3,863</b>	<b>193</b>	<b>9,659</b>
16,995 0 7	3,799 13 10	9,983 8 8	29	2,034	6,091 19 4	23	2,632	3	94	24	521
16,609 18 6	2,110 9 9	9,669 11 9	31	1,564	5,145 10 2	26	2,865	3	93	24	475
11,599 10 6	2,311 16 8	8,526 10 4	15	1,275	4,347 0 4	13	1,440	4	93	13	210
40,034 12 4	9,345 9 11	28,810 12 0	58	4,414	17,092 11 7	40	5,700	7	373	56	1,172
24,571 1 11	9,088 9 8	13,834 6 1	38	2,934	8,470 12 11	25	2,666	4	151	36	900
<b>109,810 3 10</b>	<b>26,655 19 10</b>	<b>70,824 8 10</b>	<b>171</b>	<b>12,221</b>	<b>41,147 14 4</b>	<b>127</b>	<b>15,303</b>	<b>21</b>	<b>804</b>	<b>153</b>	<b>3,278</b>
33,748 1 11	3,663 9 4	31,144 10 1	38	3,423	14,328 10 1	31	4,969	5	157	46	1,042
286 16 3	8 13 1	175 9 7	1	43	184 14 3	1	70			1	12
32,844 9 11	4,805 14 7	18,223 3 3	52	4,599	16,099 14 9	34	4,300	7	158	41	1,157
48,973 10 10	9,666 12 10	32,039 8 6	52	4,583	15,647 8 6	39	5,010	10	250	46	1,276
7,527 11 6	1,344 5 3	6,363 15 7	18	949	2,410 17 3		1,580	5	176	19	360
21,121 7 7	8,023 3 8	16,603 14 1	37	3,096	8,031 1 11	28	3,405	4	158	38	788
22,606 14 4	3,356 0 6	11,528 13 4	17	1,487	5,914 5 2	15	2,070	3	106	22	388
<b>167,108 12 4</b>	<b>30,867 19 3</b>	<b>116,078 14 5</b>	<b>215</b>	<b>18,180</b>	<b>62,616 11 11</b>	<b>148</b>	<b>21,404</b>	<b>34</b>	<b>1,005</b>	<b>213</b>	<b>5,023</b>
<b>295,855 13 8</b>	<b>58,950 10 8</b>	<b>191,985 17 10</b>	<b>1,121</b>	<b>79,714</b>	<b>115,776 4 6</b>	<b>741</b>	<b>90,460</b>	<b>441</b>	<b>12,803</b>	<b>929</b>	<b>32,854</b>