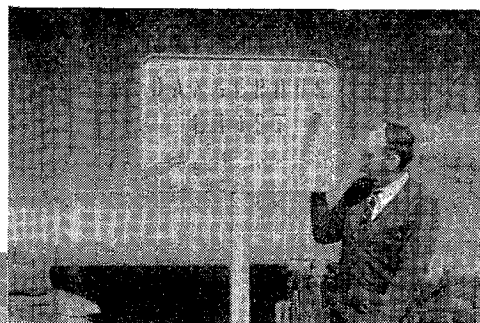
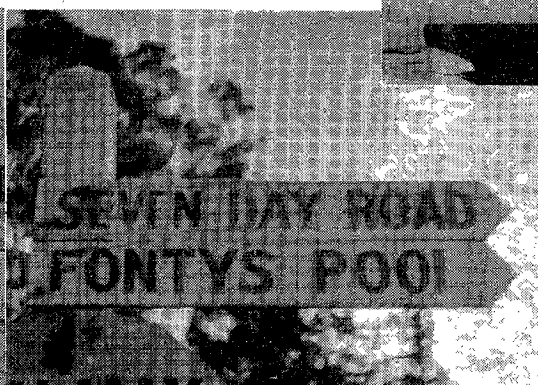
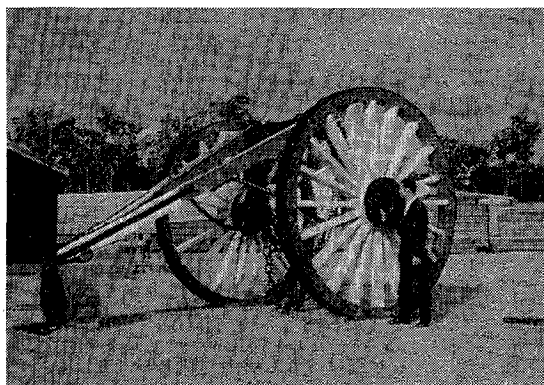




Wandering and Witnessing in the West

★ W. R. L. SCRAGG
Division Radio Secretary



EXTREME LEFT: Pastor Des Mowday stands beside a giant "whim" used to haul karri logs in the old days. **LEFT:** Seven Day Road was given its name in derision by a relative of the group of Adventist pioneers who pushed the road through the bush in order to meet in worship with one another. **ABOVE:** The author stands beside one of the warning signs along the Albany coast. This coast is famous for its "king waves."

FOR THE FIRST TIME out of a number of flights I have made to West Australia, the skies were clear, and as the mighty DC6B roared out over the desert we could see plainly below us the vast wastes of this continent, country that one day will blossom as a rose in God's new earth, but which today is the home of kangaroos, a few sheep, flocks of emus, and some rabbits.

How marvellous to cover this great distance in the space of a few hours! Just twenty-six years before, I had crossed this expanse of salt bush and scrub in my father's Essex Super Six, a faithful old car that took seven days to travel what we would now do in as many hours. For over an hour I kept my eyes focussed on the wandering ribbon of road below that we had crossed so slowly years ago. Then we crawled; today, in answer to prophetic statement, we are running to and fro upon the earth carrying the gospel message.

Would you like to join me as we land in Perth and begin a trip through the West Australian Conference that will take us south to Albany and then north to the mission stations recently established at Karalundi and Wiluna? I can assure you that this trip will be fascinating and intriguing, so come along now and let us look at God's work in the West, surely one of the loveliest parts of this rich country.

"King Waves Kill"

Have you ever seen a sign just like that one? Below us the mighty waves are rolling in from the Antarctic and crashing against the massive rocks of the Albany coastline.

This is surely the most dangerous coast in all Australia. Many men and women have lost their lives here. The day is clear and beautiful, but the waves are rugged and high. And ahead as we approach the coastline itself is a sign that reads, "DANGEROUS COAST, KING WAVES KILL." Why this notice placed at frequent intervals along the shore?

Simply this. Out of the bosom of the great Southern Ocean there may arise at any moment a "king wave." For hours the waves may roll in, varying but slightly in their size. And then suddenly from nowhere will come one mighty roller, far bigger and higher than his rivals. Places that for hours have seemed safe will be swept underneath a tremendous surge of water.

Two brothers were fishing over seventy feet above the water. Suddenly, after several hours of fishing, they saw a giant wave begin to form. They ran for safety. But it was too late! The waters caught them and they were swept into the deep. We know what happened to the men in part, because one of them escaped and told his story. He was a fortunate man. Only rarely does one escape the fury of the king wave.

Tread carefully, then, as you look at the great natural beauties of this coast. It is the sort of place where we would like to spend hours, but take care where you stand to take that photo. Remember, too, that Satan has his king waves. Stand too close to his temptations, and you will find yourself suddenly engulfed; and you will be fortunate to escape.

But we have not come to Albany just to look at the coast and the whaling station. Here we have a work of witnessing to do, a meeting to take, and radio talks to give. How wonderful to find the little church hall packed with earnest believers! Visitors from Denmark church fill the hall to capacity. Here we meet enthusiastic laymen who have won their friends to Christ's remnant church. Later we give a message to the listeners to Station 6VA. The Voice of Prophecy is on this station, for which we pay, but in addition, the station gives us free time for "Your Story Hour" and a message each week from the local minister, Pastor E. S. House.

Seven Day Road

Albany is now far behind us, and we are on our way to Manjimup in the heart of the tall timber of West Australia. How exhilarating to drive for mile after mile through the giant Karri and Jarrah forests! This is some of the finest timber in the world. Our guide, Pastor Des Mowday, Radio-TV secretary for West Australia, was brought up in this country and describes vividly the early days of bullock teams and the mighty "whims," with their great high wheels that used to drag the logs to the mill. Today it is done by truck and bulldozer, and a little of the glamour and excitement of the old days is gone.

Having heard of the Seven Day Road, we naturally stop and look at the signpost. This road is a tribute to Adventist pioneers who were determined that they should be able to worship one with another. To make this possible, over fifty years ago they cut a road through some twenty-six miles of forest country. Today it still bears the name given in derision by a relative of one of the Adventist pioneers. Attempts to change the name have failed, and even though we might not like the spelling, it is a real piece of local history and something of which the Adventist locals are justly proud.

In the evening we have a meeting in the Adventist church at Manjimup, and again here is a fine crowd come to worship, among them a number of new believers won and receiving studies from our laity. Pastor J. C. Perry is the minister here.

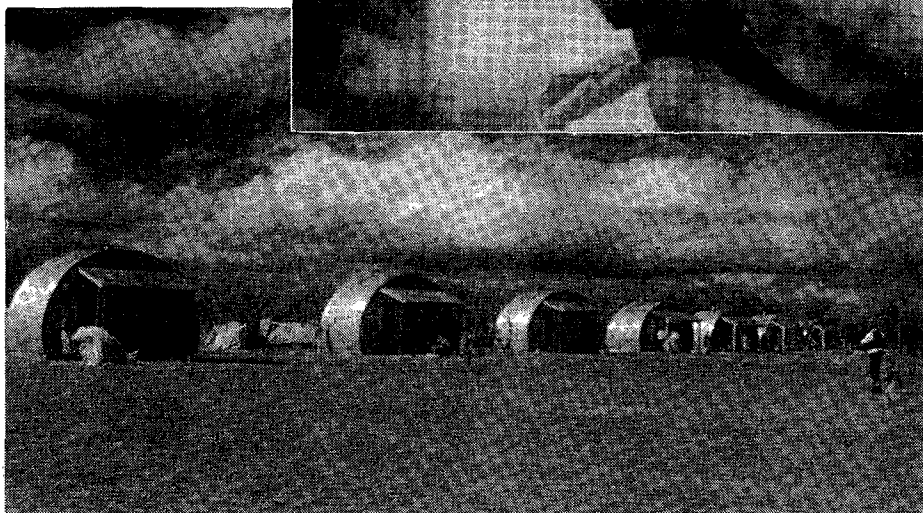
How good to meet here many who have accepted the Advent Message through the Voice of Prophecy, and others who are studying our courses.

On we travel next morning for Sabbath services in the beautiful new Bunbury church, where we have a combined meeting drawing members from seven surrounding churches and companies. A wonderful new day has dawned in the south-west, and there are many believers there today. The church is packed beyond capacity with more than 400 who crowd in for the day of meetings.

North to Karalundi

Now early in the morning we slip through the suburbs north out of Perth on our great adventure. Today we shall travel 530 miles and more through the dry interior of the West to the mission station at Karalundi. You will have to breathe in and squeeze yourself into the car, for

RIGHT: Jimmy Wongerwal, former witch doctor to the Wiluna tribe, now a happy resident of the Wiluna S.D.A. Mission. BELOW: A row of the new houses for pensioner natives on the Wiluna Mission Station.



the trip is always a full one. Five, and on the return journey, six of us must fit in with our luggage and urgently needed supplies for the two stations we shall be visiting. The road is surprisingly good and we speed along averaging over fifty miles an hour. With us are Pastor Frank Maberly, conference president, Pastor P. A. Donaldson, secretary-treasurer of the Trans-Commonwealth Union, Brother J. K. Irvine, local conference secretary-treasurer, and Brother R. Parkinson, division auditor. In the next few days all of us have work to do that will keep us more than busy in attending to the problems of the mission stations and giving spiritual counsel.

It is late in the afternoon when we see the sign "Karalundi Mission" and travel the few miles off the main road to our station. Here we are surrounded by many of the seventy-five aboriginal children who are the care of the station. They are friendly and curious, and their clean, bright faces tell of the good care and the spiritual growth they are making in this environment. They come from far and near, and each of them is a true son or daughter of the bush. Take them for a walk and your eyes will pop open at the ease with which they unearth the treasure of the bushland. An hour's walk with them will convince you that they can find more than enough to eat in a land where we would be hungry the first day, and starved within a week.

Pastor V. Heise is in charge of the station. With his band of helpers and teachers he is able to care for the large group of children here. There are no native adults on this station. After a few hours

there we are convinced that here is a really rewarding way to work for our aborigines. Separated from their degrading environment and cared for without the tribal influences and superstitions, these children respond rapidly to education and spiritual help. Many of them are real gems and will surely shine as jewels in the day of Jesus' appearing.

In the morning we walk over to the neat school and watch the children salute the flag and study in their classes. Except for their faces and the unmistakable accent in their voices, this could be—lessons, discipline, mischief, and all—a school in any suburb of our metropolitan cities. Brethren Sodeman and Ward, who are in charge of the school, are trying to keep alive the native arts and crafts while they educate them to civilized ways. We take worship with the children and join them in their hearty singing of the gospel choruses that all children love.

Wiluna Witnesses

One hundred and thirty miles east of Karalundi, over the good dirt roads of the outback, and we are at another promising project that is doing a great deal for the name of Adventists in the West and helping a really pitiful type of person. When the great gold rush of the 1920's and 30's finished at Wiluna, huge machines were abandoned. It is interesting for us to visit the old mine and see the gaunt skeletons and twisted remains of the huge crushing plant, now rapidly being covered by the drifting sand and disappearing with the ravages of time.

But not only were the mines abandoned. Many natives gave up their tribal

way of life and lived about the mine, obtaining good work and easy money. When the money stopped they could not bring themselves to go back to tribal ways again. When we found them, many were facing gradual but sure starvation. Too old and incapable of work, they were subsisting as best they could on a mere pittance and what relief they could get from various sources. Many residents regarded this as a blot on the country.

Today these people, many of them getting the old age pension, are located on our Wiluna Mission station. Here we are building simple but substantial accommodation for these simple people, and they are finding new life and new hope. Why not come and watch Pastor and Mrs. A. D. Vaughan distribute the weekly rations? Watch the eager smiles, the happy byplay that makes these people so lovable.

Come, let us meet one or two of the identities about the place. The old man with the yellow sweater and the red wool about his head is Jimmy Wongerwal, the tribal witch-doctor of years gone by. He still has a long way to go before he is an Adventist, but the progress is sure and steady. One big problem that he has to face is the fact that he has two wives. Pray for him, for he is a man of considerable influence among his people. Wander for a while among the bark, tin, and bag humpies that some of the natives are still living in, and compare them with the new shining aluminium houses and you will see why these people love the mission.

But it is not just the comforts of the mission that hold them there. On the Sabbath over 120 are present for the service. Would you like to tell those thirty-five little children aged from three to nine a story? Watch their dark eyes dance as they respond to the gospel message. These children are the hope of the church among their own people. For the old folk we can do little but work and pray, hoping that some ray of light will penetrate their dark minds, as indeed it does in many cases. But these little ones—hear them sing "Jesus Loves Me" in their own language; test their ready grasp of Bible stories, and you will see that here is the hope of a large fruitage of souls for the kingdom of God.

In the dormitory at Wiluna there are thirty-five little children who are cared for by the mission while their parents are away working on stations in the district. They respond easily to the message we bring them, and you cannot help but love them.

Step into the dormitory, see the neat beds, and meet Eileen and Nellie, the two full-blood native girls who are in charge of the children while they are not at school. This is unique. For native young women to step out of their bush environment and care for these children the way they do is a real miracle. Nellie is Jimmy Wongerwal's daughter. She is bright, intelligent, and a truly born-again Christian. This is the sort of trophy that thrills the heart of the missionary.

The Sabbath is a day of delight, but comes swiftly to its end. The sleep of the

night is needed and refreshing, and early in the morning we leave on the long road home. It has been raining and word has reached us that the road we travelled coming up is now closed to traffic. Fortunately our plans take us out to the coast, and this road is open. We are to pick up the balance of the party at Meekatharra. They have spent the Sabbath at Karalundi with the folk there.

Would you like to count the kangaroos on the road between Wiluna and Meekatharra? Don't look too hard around or you will miss those right in front of the car. Soon you are well into the fifties, as the big seven-foot boomers hop and bound away into the scrub. On the trip we will average well over one 'roo per mile, the great red and grey giants of the West, bounding away from us like flocks of sheep. This seems a barren country, but really when the season is good it can support a wide variety of native life as well as sheep, and even some cattle, where there is water above ground.

What will you remember most of this trip? I do not know what has impressed you most, but I shall remember these things as long as I live. The lesson for my own spiritual life that king waves can come and sweep us away. I shall remember the faithful work of lonely missionaries on their stations. Water bubbling up under the desert insuring life for orchards and lucerne patches in the midst of the wilderness will remind me that God can take the most barren life and make it fruitful when the water of life begins to well from within, under His blessing.

I shall remember the bright-eyed expectancy and intelligence of dark faces and brown eyes as I told them the same stories that my own children love to hear. I shall remember the aged and lonely finding solace and hope under the tender care of a devout missionary, his wife, and staff.

Yes, there is much I shall remember. Perhaps the greatest of all is the fact that wherever you may wander in the West, as in all other parts of God's vineyard, you will find the faithful worker, layman, boy or girl, witnessing for our Lord. No more important commission is given us than the Lord's own direction, "Ye shall be witnesses unto Me."

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Laymen Learning and Doing

W. A. TOWNEND

Sabbath School and Home Missionary Secretary,
Trans-Tasman Union

★ By actual count, the list of lay projects submitted in support of requests for financial help from the union Lay Evangelism Fund run up to the impressive figure of eighty-three. In addition, all conferences have other lay work in progress. In our union these are the beginnings of the days of which Sister White prophesied long years ago, "The work of God in this earth. . ."

★ Kempsey and Macksville churches gave us many happy surprises during a recent week-end planned by the North New

South Wales Sabbath School secretary, Miss Alice Lowe.

A Sunday school teacher attended all eight of our lessons on successful teaching. After the first four lessons she missed Sunday school in her own church to get the rest of the course. "The best I've ever seen and heard on gospel teaching," was her appraisal of the instruction. She said she was going back to her church "to tell all about the wonderful training."

There were thirty-two non-Adventists present on Visitors' Day in the Sabbath school. All stayed to the preaching service, when we spoke on John 20:19, 20.

★ Every mail from South New Zealand these days brings news of that field going forward in its departmental programme, with Pastor H. W. Hollingsworth, the president, giving solid backing, and Pastor J. J. Dever enthusiastically participating. Just a few items: Plans for conference-wide "Signs" coverage with the paper's editor, Pastor R. C. Piper; committee actions regularizing Dorcas Welfare work; column yards of newspaper clippings; a tape-recorder-projector awakening.

★ "Together," a brand-new departmental monthly that has been produced in North New South Wales by the new secretary, Pastor E. F. Giblett, announces E.M.E., which is something else new up there. It is thus described by Brother Giblett: "E.M.E. is the name of a week-end course of interesting, intensive, streamlining study that we shall be conducting in our North New South Wales churches. It will show how every church member can make contacts, conduct Bible studies, and in close co-operation with the pastor, bring people to the place of decision and baptism. Everything presented will be practical, workable, down-to-earth, and well tried. Not one word of untried theory will be spoken."

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What Our Evangelists Are Doing

G. BURNSIDE

Secretary, Ministerial Association, Australasian Division

Evangelism in Australasia grows brighter as the days pass by.

"Record" readers will be interested in the placement of leading evangelists as decided at the recent presidents' council:

	1962	1963
A. G. Ratcliffe	Tasmania	G'ter Syd.
J. F. Coltheart	G'ter Syd.	Sth. Aust.
A. P. Cooke	Sth. N.Z.	Sth. N.Z.
C. R. Stanley	Sth. N.S.W.	Nth. N.S.W.
L. J. Cherry	Nth. Qld.	Nth. N.Z.
R. M. Kranz	Qld.	Qld.

Queensland. In addition to the Cairns mission, which is reported at length in this issue of the "Record," Brother J. Ludlow is running a series of meetings in the small town of Ayr (population 8,000), and Brother Otti has been preaching for about four months in Bowen (population 2,000). Brother Ludlow opened with 250 people present, and Brother Otti has a regular audience of between sixty

and seventy, with fifteen people preparing for baptism.

North N.S.W. Brother R. H. Abbott is having a very encouraging time in Lismore, with good prospects.

In Sydney Brother J. F. Coltheart's mission continues, and the prospects are bright.

Victoria. On his eighth Sunday, Pastor G. Ratcliffe preached to an audience of 1,800, on the change of the Sabbath. The suburban meetings have now become Bible marking classes, of which there are sixteen. The total attendance is 600, of whom approximately one third are non-Adventists, so the outlook is very heartening.

The laymen of Warburton have launched a campaign at Yarra Junction. Two hundred and fifty members volunteered to call on the homes, and thirteen non-Adventists are now attending regularly in this little settlement.

West Australia. In Perth Brother A. P. Cooke is holding a regular audience of 800-1,000 each Sunday as he proclaims the Advent Message with vigour.

South Australia is planning four efforts in the spring. Brother Colin Townend, supported by the Stirling church members, has a steady audience of 120 at Blacktown, a village in the Adelaide hills. Homes are opening there for Bible studies.

Tasmania. I am planning to lead a campaign in the city of Launceston during July and August, and then probably another one in Dunedin, South New Zealand, in October-November.

North New Zealand

From Pastor F. L. Stokes, president of the North New Zealand Conference, we have this interesting report:

"Papakura. Brother Bambury, our visiting evangelist from South Africa, opened his mission two weeks ago with between 600-700 present. Last Sunday night there were not quite so many in the hall, but there were considerably more non-Adventists. We feel this is a good beginning in such a small place.

"Stratford. 850 people were present at the opening of Pastor L. A. Gilmore's mission, in two sessions. For such a small town we thought this was excellent.

"Tokoroa. Brother R. Parr is running this winter in Tokoroa, and for a start has commenced meetings in the nearby town of Putaruru. He reports about 200 present at his first meeting.

"Auckland and Napier. A suburban effort in Auckland is to be opened by Pastor V. W. Stotesbury, while Brother L. D. Vince commences in Napier.

"Small Missions. A number of workers are running small missions this winter: Brother F. Pearce with a very active layman in Miramar, near Wellington, and Brother Rex Robinson in the new church at the Hutt. Brother V. Novelly is going to hold Sunday night meetings in Hamilton, and Brother A. K. Gersbach in Huntly. We have also given Brother Alan Lindsay a budget to run a campaign in Gisborne.

"Brother E. J. Brownie up in Whangarei, who is in the centre of a lot of lay activity, is also commencing Sunday night meetings."

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Spiritism in Naturopathy

Dr. C. H. Palmer, who has recently returned to the Sydney Sanitarium and Hospital from a period of study abroad, made this statement:

"Naturopaths practise very extensively in Britain. They have their own schools and are held in high regard. A gentleman at whose home I often visited, has multiple sclerosis, and the doctors told him there is no known cure. It was only natural, then, that he should seek help elsewhere. He has attended all the leading naturopathic clinics in and around London. In every clinic he found that the emphasis is now on spiritualist healing. Every clinic was staffed by one or more mediums who were qualified naturopaths, claiming that the only form of natural healing is through Spiritualism.

"I have never heard of this liaison before, and was inclined to accept it with a grain of proverbial salt. Not long afterwards, our Sabbath school lesson was on Spiritism. After the church service one of the Sabbath school teachers came to me somewhat perplexed. She said that two of the ladies in her class, both fine Adventists of long standing, made no secret of the fact that they completely rejected the church doctrine on Spiritism. Both these ladies had suffered from symptoms which had not responded to medical treatment, so they had consulted a naturopath, who was also a medium. They had been greatly benefited as a result, and since they believed all healing is of God they were quite convinced that this medium was a servant of God and that Adventist teaching on this point was in error. The Spiritualists make no secret of the fact that they now completely dominate naturopathy."

There is no doubt that deceptions are multiplying, and only those who know and believe and love God's Word will remain steadfast, immovable, unto the end.

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Temperance in New Zealand

A. WHITE

Temperance Secretary, Trans-Tasman Union

The Temperance secretaries were in action when I arrived in New Zealand. Pastor J. F. Hankinson in the North Island had arranged ten public meetings, and Pastor J. Trim in the South had planned five. It has been a very interesting tour and a very profitable one in the cause of Temperance.

The average attendance at these public meetings was 100, Palmerston North and Christchurch reaching 150 (50 representing the public and 100 of our own A.T.S. members).

I found that prominent citizens such as the Mayor of Christchurch, teachers, headmasters, and doctors were all con-

cerned with the way youth are being affected by those "twin evils" alcohol and tobacco.

As a result of the screening of the films "From Five to Seven-thirty" and "Cancer by the Carton," Pastor Hankinson has been requested to show the tobacco film to 800 high school boys and 800 high school girls at Rotorua, as well as to Business Men's Clubs and other groups.

In Christchurch the public meeting was opened by the Mayor, Mr. George Manning, and chaired by Mr. Brown, the president of the New Zealand Temperance Alliance for Canterbury. Dr. P. E. Savige, senior medical officer of Sunnyside Mental Hospital, and Mr. A. B. Smeaton of the Transport Department, spoke to the 150 people present. All of the speakers outlined the dangers of alcohol and strongly supported us in our programme of educating the youth regarding the perils involved in imbibing liquor.

The subject, "Beverage Alcohol and Youth," was topical, because when I arrived, the youth of Christchurch were discussing their drinking habits in the column "Attention Teen-agers," in the Christchurch "Star." I quote the June 5 issue: "There was an almost unanimous opinion from the girls that they drank too much."

Then, in the New Zealand 1960 Parliamentary Licencing Committee's report, page 90, appeared this statement: "One very disturbing fact is that there is evidence to show that drinking by younger persons has very considerably increased."

The screening of the film on lung cancer was also timely, because in the Christchurch "Star," June 15, there appeared these headlines: "Both Boys and Girls Smoking Before 14 Years."

"On the average, boys in New Zealand are smoking regularly by the time they are thirteen, girls when they are thirteen and a half, according to a survey of the smoking habits of more than 4,000 school children recently completed by a Health Department team."

Our Press Relations men around the field saw that the press were alerted and we had the privilege of interviews with the editors. Reports appeared in a number of newspapers.

The impression I have gained from this itinerary is that there are many more prominent people than we imagine who are interested in our programme of health education. They speak highly of our "Alert," and appreciate what we are doing to promote a programme of better living.

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A.M.C. Enrolment

E. G. McDOWELL, Principal

This year we have a record college enrolment. Altogether there are a total of 655 students on the College campus. This number includes a primary school enrolment of 128 and a high school enrolment of 97. There are 430 in the College departments. This is well above any previous enrolments, and it means that we have some very large classes. For instance, we

have two classes in Bible Doctrines with 112 students in one class, and 87 in the other. It is obvious that in future we shall have to have three, if not four classes, because our present classes are much too large. However, staff limitations do not permit reduction in size of classes this year.

In Daniel and Revelation, a tertiary level subject, we have 93, while 57 students are taking first-year College English. These figures give you some idea of the size of our classes. I mentioned that Daniel and Revelation is a tertiary-level subject. That means a student must have a Leaving Certificate before he can commence that work. The fact that there are 93 in that class alone, a first year class, gives you some idea of the calibre of the students. Actually, we have more than 100 doing B.A.'s in either Secondary Education or Theology. An additional 40 to 50 are doing the Primary Teachers' Course. Then there are approximately 90 in business subjects.

As a faculty, we believe we have one of the finest groups of young people we have ever had in the college. We have noticed in recent years a type of young people coming to college with higher academic ability and higher academic qualifications. We have quite a number this year who have obtained Commonwealth scholarships to proceed with advanced work at different Australian universities. We have them from Perth, Adelaide, Melbourne, Sydney, and Brisbane. They have come to college for twelve months to get some help in Bible and do some more advanced work in Science before proceeding to the university. This is a very good trend. And so we believe we have one of the fin-

est groups in Australia. We have them coming from overseas, all the way from Ethiopia, from Formosa, and across the Pacific from the United States. We have three from Ethiopia, three from Formosa, three from the United States, and sixty from countries in between. Some of our most brilliant students are from overseas. I would say two of the Chinese students are among the most brilliant enrolled here for many a long day. We have a young man from Ethiopia who is not only a prince as far as character and courtesy and kindness are concerned, but who is also a very fine student; we are very happy with the calibre of our overseas students.

I believe this is one of the most enjoyable years I have ever spent in the service of God. I suppose every year has its pleasant memories, but I have never enjoyed a year as much as I'm enjoying this one. Perhaps it is because we have a nice new building to work in; but I think it is largely because of the very pleasant atmosphere working among such fine young people.

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Big Audience in Little City

ELVA CHERRY

This is a report from the "top of Australia," where the beautiful little city of Cairns is situated amidst tropical surroundings and in the vicinity of the Great Barrier Reef.

Our most northerly church in Australia is here in Cairns. Inland we have our Mona Mona Mission, and church services are held on the Atherton Tablelands, but

north of Cairns there are only the small towns of Mossman and Cooktown, where the Adventist church is represented by only one isolated family.

Down through the years very few evangelistic missions have been conducted in the North Queensland Conference because of the large open spaces of this region and the small conference staff. The church membership in this territory is still under 1,000.

My husband, Pastor E. B. Ibbott, and Brother I. Vickery were asked to locate in Cairns, and with the local minister, Pastor R. Hodgkinson, run a mission. The church members, numbering around seventy, were very happy with the prospects and all worked with a will as we prepared for the opening night.

As the Palace Theatre, where the meetings were to be held, seats 1,000, and the population is only around 20,000, my husband was anxious to make the most of all advertising, and the mission team went ahead in faith and booked the hall for two sessions, at 3 p.m. and 7 p.m. The advertising followed the usual pattern and included an interview over Radio Newsreel on the Thursday before the opening.

The reservations started to come in, and by Sunday morning we were thrilled to find we had more than 1,100, being thus assured of a good audience. We are now pleased to report that both sessions were packed and just over 2,000 people attended. The second week 1,800 came, and for the third Sunday, June 11, 1,200 seats were reserved. The subjects chosen for the meeting were, in order, "Do Dead Men Tell Tales?" "Russia and Daniel 2," and "Will Christ Come in Our Day?"

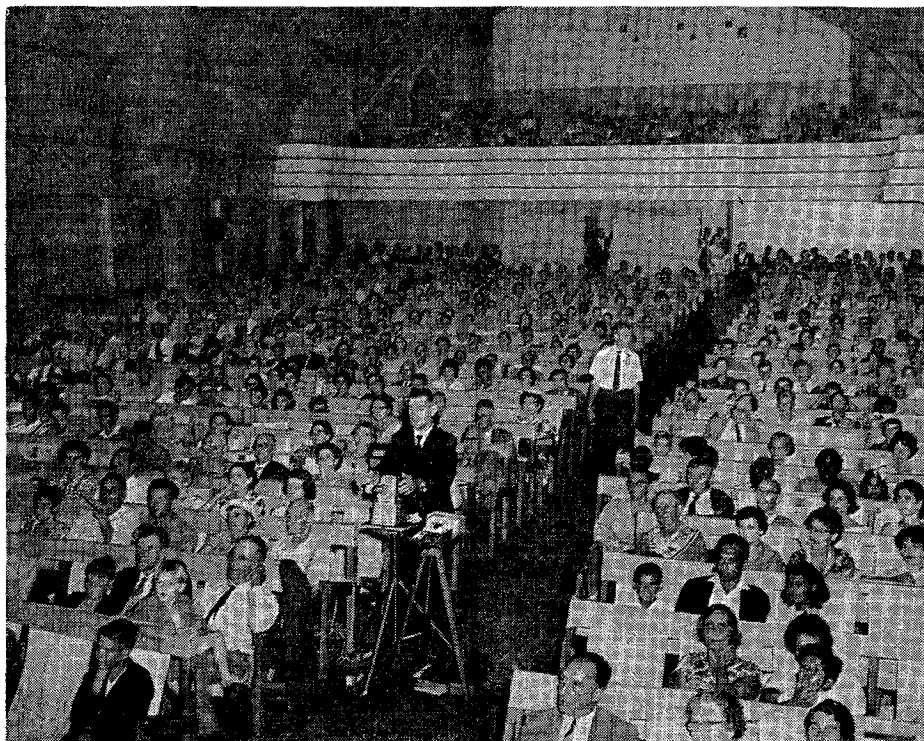
The meetings from Monday to Thursday nights inclusive are being held at very small centres in an effort to encourage the folk there to attend the main Sunday meetings. In each locality, though small, there seems to be a genuine interest. It is intended to follow this schedule for a month and then decide whether the attendance warrants a continuance of the meetings.

During the sessions "Dead Men Tell Tales," more than 500 names were handed in for literature, and the second Sunday over 300 were recorded for the second time, besides many new names.

As the mission team begins the visitation programme they are praying that they will find many souls whom they may help to guide into the kingdom of God.

Practically every able-bodied church member is helping with ushering, the book table, and the display section, which leaves no members for the choir, so the song leader, Brother Ibbott, is making a feature of his Hammond electric organ, and his recitals are very much appreciated.

As the mission proceeds in this little city "on the top of Australia," will our "Record" readers please pray that God's Word shall be glorified here and many precious souls be won for Him. We count so much on the prayers of our people, and we are counting on you personally to remember us.



A photo of the night session on the opening day of the Cairns Mission. Two sessions were held, and both were packed, 2,050 in all attending.

A SERMON FOR YOUNG ADVENTISTS

"Howbeit"

L. M. NELSON

Howbeit. Will you pause with me for a few moments over this word in relation to this challenging text, "And Nathan said unto David, The Lord also hath put away thy sin . . . howbeit." 2 Sam. 12: 13, 14.

When God forgives this is not the end. There is something left that we must personally reckon with. While it is a wonderful truth that God graciously extends His mercy and forgives our sins, He never turns back the clock. It is never as though there had been no sin. True, God washes away our sins when we really repent, and our sins are completely forgotten by God. Yet there are certain consequences and tragic inescapable results that we must face.

Take Adam and Eve, for example. They sinned. They were truly repentant. Their sin was forgiven. Their sin was even punished. Nevertheless, there was a dreadful consequence which engulfed the whole world and brought it down to utter ruin, and only the cross of Calvary stemmed the tide. Here was the aftermath of sin.

A Tragic Illusion

Too many youth today have the illusion that they can depend on the mercies of God to forgive their wayward life; so they will go ahead and have a good time doing as they wish, then fall on the mercy of the Saviour and ask Him to forgive. But they have not counted the cost.

It reminds me of a young man who was a genuine Christian. He had sinned in his youth. He bore the marks of his sin in his body. He had been repentant, accepted of God, and his name was written in the books of heaven. But one day he came and spoke to the pastor, telling him he could hardly stand the pain. This young fellow was up against God's unchangeable laws that sin brings punishment. Assurance was given of a better land where there would be no more pain, sickness, sorrow, or death, and there was a prayer for him to be steadfast and to hold on. However, a few weeks later in church he arose from his pew and fell dead—the aftermath of sin, the **howbeit**.

"The wind is hushed and the storm is gone,

But the waves of the ocean keep rolling on."

When will the youth of God remember that "the years which the locusts have eaten can never be fully restored"? "And Nathan said unto David, The Lord also hath put away thy sin . . . howbeit."

Sin's Consequences

There are consequences to every sin we commit. First, we have them left in our memory. Every one of us knows that many times our sins are flashed into our minds. Oh, we know they have been for-

given, but in our memories they are as fresh as yesterday. Perhaps God has a reason in this; to keep us humble, to make us more careful in the future, to make us more charitable in our judgment of others. Take David, who said, "My sin is ever before me."

Secondly, when we sin we lose moral strength. I am reminded of a young man who years ago struggled with certain temptations. He fought courageously, but then one day, in discouragement, he turned back to the old sin. He was once again filled with bitter remorse. His resolutions had been like ropes of sand.

Remember, every sin we commit takes something from the will, and we are weakened. A song we used to sing in Sabbath school went something like this: "The bird with the broken pinion never soared as high again."

Thirdly, we lose our moral influence. Take David, that great king of old. Soldier, poet, singer—yet he had children whom he could not direct in the right way. There was Amnon, who was guilty of one of the most shameful crimes in the Old Testament, but you never find David trying to straighten him out. There was Absalom, who killed Amnon in cold blood to avenge his sister. Still, you never find David doing anything. Why? Was David an indulgent father? No; there was a deeper reason. David had stains on his own life concerning the same kind of sin. He could not effectively discipline because he had never effectively disciplined himself.

Some sins follow the parents to the children. Fleshly sins are visited upon their children even "unto the third and fourth generation." Dr. F. W. Boreham states that he wishes he could take every young man and every young woman into a room called **hope** and show them "the angel face of the little-one-to-be sleeping."

When will God's youth remember not to yield to temptation; that by doing so they may strike that child of the future a blow worse than with clenched fist. Youth must ponder the fact that by living pure lives they may give that little child an inner heritage greater than they could leave in any will after they are gone.

The challenge of this hour should be ever kept before us, and that is that the youth of today are the fathers and mothers of tomorrow. We should ever keep in mind that God may forgive, and God may put away our sins, but there is the **howbeit**. Remember, David's son died.

Are you one who is not yet a Christian? Perhaps you have never thought of your decision in this light. You suppose that when you get ready sometime, Jesus will accept, and so you put it off. You live as you like, do as you please, and you feel that someday, with a little magic, you will

be able to turn off all the evil consequences when you give your heart to God.

You are mistaken. Remember the text. It is possible to have a deathbed experience; it is possible to be saved, but there is that word, **howbeit**. Little wonder that God urges, "Now is the accepted time; behold, now is the day of salvation. Today, if you will hear His voice, harden not your hearts." If you would save yourselves from disappointments and heartaches and tragedies, then learn the lesson while you are young to so surrender your hearts to God and partake of His power that He may keep you from sin—"Southern Tidings."

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Esteeming God's Word of First Importance

MRS. J. D. ANDERSON

"Where are you planning to be over the Queen's birthday holiday week-end?"

"At Maranatha."

This could have been part of the young people's conversation in most of the Seventh-day Adventist churches of the Queensland Conference for many weeks before the gazetted date.

"Why the interest in Maranatha?" some listeners question.

"From June 10-13 there is to be a Youth Bible Conference, the first gathering of the kind in this conference," is the answer.

As the date drew near, some who knew how cold it could be in the winter at Maranatha, questioned as to whether the young people would venture out for such an occasion; but they no longer need question, for the 150 who joined in this time of Christian fellowship and study have given their answer in a very practical way. Although the nights were much colder at the camping spot than in many areas along the coast, few if any of the campers missed any of the programme, which could have been termed a heavy one had it not been balanced with games and pleasant hikes through the beautiful valley.

To feel the spirit of such a gathering one must be present to hear the questions and answers relative to—

1. The Origin and Reliability of the Old and New Testaments.
2. Why a Scientist Can Accept the Genesis Record.
3. The Question of Evolution.
4. The Fascinating Story of How Archaeology and Chronology Support the Bible Record.
5. Evidence for the Existence of God—the Divinity of Christ.
6. Why Argument and Demonstration Are an Insufficient Basis for Christian Experience—"What Lack I Yet?"
7. The Certainty of the Third Angel's Message.
8. The Carbon Theory and Radio-Active Time Clocks.

Dr. E. E. White and Pastor N. C. Burns proved to those present that such subjects can be dealt with in a way to fire the interest and imagination. All campers ex-

pressed their satisfaction and joy in such words as "mighty," "terrific" when asked what they thought of a Bible Conference for young people.

Pastor F. Gifford, the conference MV leader, with his staff consisting of the office secretary, Miss Olive Hodgkinson, who duplicated all the notes for the lectures given; the song leader, Brother Kevin Moore; and the cooks led by Sisters Cullen and Dickins, must be commended for making possible such a pleasant and profitable gathering.

Each church was invited to appoint delegates to the conference whose special responsibility would be to collect notes and material, return these to the society for record purposes, and present a summary in one or two MV programmes.

Without doubt this was the most helpful youth programme we have enjoyed so far, and Pastor Gifford assured us that he plans at least two every year and possibly one a quarter.

We are all looking forward eagerly to the next Youth Bible Conference for another week-end together, studying God's Word.

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Youth Bible Conference

SPECIAL YOUTH CORRESPONDENT

What could be called the first Regional Youth Bible Conference was held at the North New South Wales camp-ground at Eraring during the holiday week-end, June 10-12. Would the youth living around Newcastle respond to this type of camp programme? Would they forfeit this holiday week-end to spend it in Bible study? Thirty young people answered the above questions for us by enrolling as permanent campers. What a blessing the Bible conference proved to all who attended!

We were fortunate in having such capable A. M. College instructors as Dr. D. Ford, who presented the important subjects: "Why, and How We Should Study God's Word"; Dr. E. Magnusson, who established our faith in creation; and Dr. A. Salom, who addressed us on the question of proving the veracity of the Scriptures; also Pastor W. R. L. Scragg of the Voice of Prophecy, who ably led a textual study of the Book of Ephesians. Challenging devotional talks were presented by our conference president, Pastor W. J. Richards, Pastor E. Giblett, Pastor D. Dabson, and Brethren E. R. Gane and D. B. Hills of the A.M.C. faculty. With such talented and godly men to expound the Scriptures it was no surprise when the youth were heard to exclaim, "We have never heard anything like this before!"

It was an inspiration to see the young people jotting down notes during the presentation of every subject. The separation into small groups of six to study the Book of Ephesians proved very popular and most helpful to the youth in forming a basis for their future Bible study.

What is the testimony of the young people themselves concerning a Bible conference?

A nursing sister: "A new experience, a new vision, and from now on a new life."—M. Barritt.

Electrician: "At our Conference I found a real storehouse of treasures in my Bible that has given me a stronger faith in the Lord and an inspiration to serve Him in these last days."—Terry Heath.

Salesman: "Our attendance at this conference was one of great inspiration and joy for my wife and myself. We have never before been to a youth camp, and found this one to be a thrilling new experience. To study and to pray with young fellow believers was indeed wonderful. We have learnt much in the study of the Bible, and I know it will be of immense value to us in the future."—W. D. Boucher.

School Teacher: "I've found it hard since leaving home to find fellowship in Bible study because all my friends here (of my own age) belong to other churches and church groups. Though the people in our church are all extremely good to me I miss the friendship of other young people who have the same faith as I do. Because of this I found our week-end at Eraring helped to fill a deepening need in my spiritual life, and I hope that it will be possible for me to come to any similar camps in the future. I have experienced a great spiritual lift, a strengthening of my faith in many directions, and I am really thanking God that He led me to such a gathering."—Kay Donald.

Is it any wonder that the MV Department of the North New South Wales Conference is making plans to hold similar Youth Bible Conferences in various sections of the field?

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Wallsend Pathfinders on Parade!

SPECIAL YOUTH CORRESPONDENT

Commonwealth Youth Sunday saw approximately 3,000 youth from more than twenty clubs marching through the streets of Newcastle (N.S.W.). In the midst of this procession, George Norris, proudly bearing the Pathfinder flag, led forty-four members of the Wallsend Club. Their fine display of marching and the

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## He Always Understands

V. FULCHER, Brisbane

*How dark the night to those in pain,  
Who seek their couch to rest, in vain!  
How long the hours to weary hearts  
When sorrow comes and strength departs!  
And how they sigh for morning light  
To dissipate the fears of night.*

*How sweet to know that from above  
A Father's hand is stretched in love.  
How wonderful to feel He's nigh  
To hold them close, to hear their sigh,  
Who soon will meet their souls' demands,  
And day or night—He understands.*

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fact that every member was in full uniform was a credit to their director, Mr. John Bennett. Those taking part in the march, and many others, assembled in Civic Park for the service.

Several folk approached the Pathfinders, wanting to know just who they were, and the Juniors were pleased to tell them. While travelling to work the next day one of the counsellors overheard a lady in the bus ask her neighbour had she noticed the Pathfinder group in the march, adding, "They were the only group who stood for the prayer with heads reverently bowed, and all the boys removed their caps."

Yes, the Wallsend Pathfinders were on Parade, making the most of this Youth Sunday ceremony to give a public witness of the high principles of Adventist youth.

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Pathfinders Offer Hospitality to Church Members

K. D. L. BROOK

The North Shore (Auckland, N.Z.) Pathfinders are an active group of youngsters. They are always busy helping others. Their kindnesses reach out to others not of our faith. They have a keen and enthusiastic leader in Brother David Davies, who is supported by two other Directors and two Counsellors. As pastor of the North Shore church, it gives me much satisfaction to see these lives being trained for future service.

One of the highlights arranged by these busy little people was a combined evening meal for the older people of the church and some dear non-Adventist folk, on June 18. And what a meal it was!

Fourteen Pathfinders worked all day in the back of the church. They polished the floor and had heaters operating to warm the room, which gave the place a comfortable, homely atmosphere. A long table was attractively set and the youngsters made all preparations for a delicious meal. They made soup, sandwiches, cakes, and many other good things.

Dressed in dark trousers, white shirts, and bow ties, seven young boys ably carried out the duties of waiters. And they were the essence of etiquette and courteous demeanour as they ushered the guests to their seats. The girls in their uniforms had done their work behind the scenes, in serving the food and making the waiters' work easier.

After the meal, family worship was conducted by Karene Horlor, who read the ninety-first psalm, augmented by a few words from me. Closing prayer was offered by one of the Pathfinders.

A pleasant entertainment followed the repast, items being rendered by various people. A highlight of the programme was rendered by Brother Leggett, who is one of Auckland's best accordionists. He thrilled us with his beautiful music. The evening ended on a very happy note, and we all say, "Thank you, Pathfinders of the North Shore church." May God bless these young lives as they press forward in service.

THE WORLD VISION

Victory Over Bacchus—God of Wine

SHERMAN A. NAGEL, M.D.
Medical Secretary, West Africa

Jos, which is situated on the Bauchi plateau, in the heart of the tin-fields of Nigeria, is one of the up-and-coming cities of this young country. Because of the mineral wealth of the area, and because of the some 4,000 feet elevation, making the climate there the best on the West Coast of Africa, many Europeans as well as Africans have through the years made their homes and their business headquarters in Jos.

This city is connected with the rest of Nigeria by road and by rail. It also has one of the thirty-odd airfields operating in this country. With these travel benefits, linking it easily with the rest of the country and with the outside world, Jos is proving to be a progressively prominent centre in this rapidly advancing nation.

Thirty-five miles west and north of Jos on the Zaria road is our Seventh-day Adventist Hospital, located at Jengre. Here another medical institution, a link in the chain of medical institutions which surround the world, is doing its part as "the right arm of the message" to break down prejudice and to spread further the wonderful story of God's redemptive love.

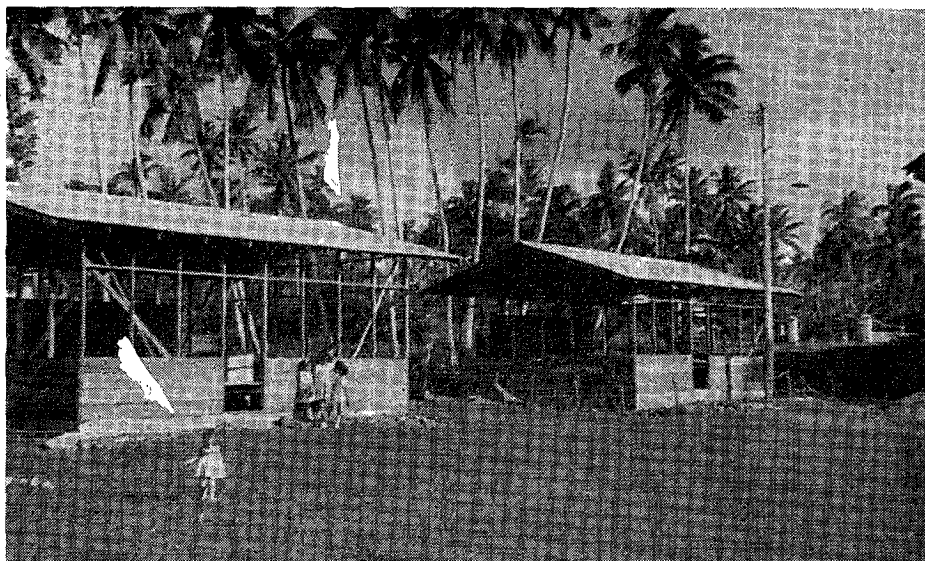
One Sabbath I stood by the banks of a muddy pool near the hospital at Jengre. I saw a leper go into the watery grave and come out a son of the kingdom of God. He had travelled some 700 miles along the railway to come to this hospital to be cured of his leprosy. While attending the hospital he also met the Great Physician who had healed him of his leprosy of sin.

Less than a city block away from these rented quarters is the Adventist church in Jos, and the home of the African pastor, Pastor G. A. Dickay.

Among the stories this national missionary told me was one concerning a forty-seven-year-old African farmer, Brother Ayuba Kasuwa. Before he became a Christian he was a worshipper of a pagan god called Bacchus, the god of wine.

As can well be expected, the worshippers of this god are practically all drunkards, and under the influence of alcohol these worshippers practise the most demoralizing pagan rites. Anyone in their village who does not drink wine among them and does not participate in these lascivious practices is looked down upon as one not deserving of the name of "man."

Seven years ago Brother Ayuba left this lustful road and became a Christian, and though his life has been filled with hardships and temptations, he has remained an ardent believer in his new-found faith. Indeed, his changed life is a daily witness to the power of the Word of God.



The two new European-style "fales" to house the pupils of primary-school age in Apia, Samoa.

The Primaries Profit

NEIL HUGHES

The last few months have brought much satisfaction to a portion of our staff here at the central school in Apia, Samoa.

For many years now we have yearly faced a round of embarrassment with the housing of our primer classes. Money, always the burden of any mission, has never been sufficient to provide adequate housing for these smaller classes. Samoan fales have been built year by year, but these have never been very satisfactory, even though they are "common fare" in Samoa. To build in proper Samoan materials has always been prohibitive. The cheaper structures have never lasted beyond two years, and the effort and cost involved in such frequent rebuilding have been a continual thorn in the flesh.

With this background you can imagine our great pleasure when it became possible, after two years of effort, to have accumulated the means to provide the two fine "European style" fales that you can see in the accompanying photograph. They are built with a solid concrete floor and imported Oregon pine. The roof is of iron, and each is equipped with a new

sixteen-by-four-foot masonite blackboard. The half walls are more than satisfactory for well over half the year in Apia, where every breeze is welcome and only the seasonal downpour a problem.

We are on holiday for almost two months of the approximate five-month period that the rains swing in. The remainder of the time, blinds which can be attached to the upper row of nogging can be let down to provide good shelter.

Both buildings have been designed so that in future times when money is again available, shutters can be fitted to provide weather protection and a securely locked room at night. Aids and charts could then be left up instead of the soul-wearing process of arranging a display each morning and then dismantling it so as to lock it in a cupboard at night.

Thus far our fales have no paint, and they surely look half complete, but no rain penetrates the roof! and centipedes don't come up through the stones of the floor to occasionally enliven class activities.

Who knows?—maybe next year—

Meanwhile, let's count our blessings and get on with the teaching job.

Because Brother Ayuba was an outstanding citizen of his village, four years ago his people made him their chief. Upon his appointment to this civic post he was required to take up his living in the chief's compound. This was composed of a group of buildings built by the village for those who served from time to time as their civic leader.

As well as being the temporal ruler of the town, the villagers also expected their new chief to practise and encourage the heathen rites of this cult who worship Bacchus, the god of wine, and to multiply to himself many wives and children. This was the custom of the chiefs who had

preceded him, and it was one of the requirements of his position of authority.

But this faithful brother would not yield to the pressures of his pagan subjects, and in time many of them began to manifest hatred toward the leader they had themselves appointed. On one occasion their hatred for his pure Christian life was climaxed by his subjects threatening to force him to vacate his civic office.

But when in reply to their threat he told them it was easier for him to forget his office as their chief than to forget his faith and love for God, they finally left off their persecution of him. For, like Daniel in days of old, they could find no fault

with the manner in which he administered his public office.

His boldness in proclaiming the truth encouraged him to take over one of the civic buildings and use it as a meeting-place for Sabbath services. In his own compound he shares a portion of it with an evangelist whom the Adventist mission has recently stationed there.

Though he had taken a stand for Christianity some years ago, Brother Ayuba was not actually baptized until 1959. On this day many of his brethren and his former enemies were there to witness the baptism. As he came up out of the water, one of his heathen kinsmen raced toward the water to greet him. Yes, prejudice has begun to break down.

Because of this noble African's personal testimony to the saving grace of Jesus Christ, a splendid company of young believers are now springing up about him.

And so the cause of righteousness is pressing forward in what was a stronghold of spiritual darkness. In these solemn and yet glorious days of earth's history, may we each day remember the words of our Master, "You will be witness to Me . . . to the very ends of the earth."—*"Northern Light."*

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A Personal Testimony

MR. and MRS. A. J. GALLEY

As we look back on the wonderful way God took over our lives, we have nothing but praise and thanksgiving for Him. For some time we had been burdened for those in darkness and felt deeply led to rid ourselves of our home, to purchase a caravan, and go about the country telling everyone we could about Jesus. But God had other plans for us. We sold our home but did not purchase a small caravan. We bought one that was forty-five feet long, which did not leave us any money for travelling expense. At that time we were members of the Church of the Nazarene. We had also received some light on the Sabbath question, but our pastor had always preached that every day was a holy day, and that Sunday was the Christian Sabbath. But God stepped in and again we began to feel that we were keeping the wrong day. When testifying my husband would be reminded of the text that says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." When teaching my class of junior girls the Ten Commandments, I knew that I was breaking them at the same time. Our former joy left us, and we were in a state of unrest, but we began to pray more fervently.

About this time we discovered that we were living next door to a Seventh-day Adventist—that seventh day again. I learned that her name was Mrs. Lola Snider, that she was a widow and anxious for Jesus to come. We enjoyed a long talk with her. Then we asked God to send us a definite sign. The licence plates we had requested came in a few days. When they were unwrapped

imagine our surprise to discover that there was only one numeral on the plates—number seven. Surely this was the sign from God.

One Saturday about three or four months later we arrived home one afternoon to find a "Signs of the Times" magazine on our door step. Upon leafing through it I came to a page entitled "Why I Close My Business on Saturday." God was again reminding us that the seventh day must be God's true Sabbath. Later we learned that two church members had spent the afternoon giving out Christian magazines in our neighbourhood. We are sure that God reserved that issue just for us, but how awful it would have been had there not been anyone to give of his time.

We can truly say that the "Signs" magazine was the turning point of our coming into the truth. Mrs. Snider gave us a "Marked Bible" booklet to read. Then we attended church with her and soon it was arranged to have Bible studies. We were baptized August 16, 1958, and know again the joy of our Saviour's love.

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Inter-American Division

HAITI

C. L. POWERS

I want to tell you what happened to the chief assistant to the Catholic priest. We were holding an evangelistic effort in a town in Northern Haiti. The priest was quite perturbed because every night the people were flocking to hear our preacher. Finally, the priest said to his chief assistant, "You go there to the Adventist meeting and take down the name of every Roman Catholic who is listening to the sermons."

So the assistant began attending the meetings. The more he listened the more interested he became. Instead of taking down the names, he forgot about that and listened intently to the message. Later he returned to the priest with this report: "You gave me a hard job. I went there to learn which Catholics were listening to the Adventist preacher; but something happened which I cannot explain. I am convinced of the fact that he is preaching the truth and you are not preaching truth. So I have come to tell you 'good-bye.'"

This former assistant to the priest is now in a baptismal class and will one day be a member of the Adventist family. Already he has begun to win others to his new faith.

WEST INDIES

A. C. STOCKHAUSEN

Jamaica has become a home base for sending out missionaries! We have a missionary out in Burma. We have literally thousands of lay missionaries in the British Isles at the present time, and recently we had an experience which makes us feel that although he is not a Jamaican, we will have a missionary in India.

A few months ago the Indian government sent one of their doctors over to Jamaica to learn malaria eradication. The one in charge of malaria eradication in Jamaica happens to be a Seventh-day Adventist doctor. The doctor from India and our own Dr. Johnston worked together for several weeks. Dr. Johnston found that the Indian doctor was religiously inclined so they had many talks together and prayed together. As the Indian doctor departed for home, Dr. Johnston presented him with two books: "God Speaks to Modern Man" and "The Bible Speaks."

Travelling home, the Indian doctor wrote Dr. Johnston from Mexico saying, "God sent me to Jamaica for a special purpose." Again from Washington, the doctor wrote, "Now I am certain God sent me to Jamaica to meet you and to learn the truth. From the books I have learned that the seventh day is the Sabbath. This knowledge I shall begin to put into practice." Then he added, "There are thirty-two million people in the territory that I have charge of in India. I shall do all I can to interest these people with the knowledge I have received."—"The Inter-American Division Messenger."

COLOMBIA-VENEZUELA

A. R. NORCLIFFE

Greetings from our almost 16,000 baptized believers in the Colombia-Venezuela Union. Our largest mission, Upper Magdalena, last year baptized one new member for every six church members in that field. God is blessing the work and we are looking forward to great things in the union.

I would like to tell you of an experience which demonstrates God's protecting care of His people. One of our colporteur leaders, Brother Alfredo Castro, decided to go out into the area of Tolima, an area wherein we have had some of the most bitter persecution. He felt now that strife had subsided it would be well to go in. One of his colporteurs went with him, and the two worked with good success.

When the area had been fully worked, and as they were returning by bus to Ibaque, the busload of passengers were besieged by a group of armed men. The bandits had plans to seize the bus and driver, but the passengers were lined up to be shot. In the moments of tension and confusion the leader of the bandit group stumbled and sprained his leg so severely that he could not stand to his feet. Our alert colporteurs rushed in and took the opportunity to give the leader first-aid, as described in one of the health books they had among their prospectuses.

The result of the experience was that the bandits freed the bus and passengers and allowed them to go on their way. Many of those folk, I suppose, prayed in their own way, but our two brethren had been praying earnestly to God for His protection and His care. God honoured their prayers and their integrity.

Marriage Is a Partnership-- Not a Dictatorship

ELAINE D. TOWNSEND

It would be difficult to overstate the seriousness of the marriage step, from any angle. Certainly, this is true from the point of view of the parents involved. Their whole investment in a child financially, to say nothing of their incalculable investment of love, hope, and prayer, they are turning over to become the supreme possession of someone else. From first place in the life of their child, the parents step into second place. This fact often mingles tears with joy at the marriage altar.

If there is any time when the young people themselves should be tender and considerate of the feelings of their parents, it is at such a time. Elopement is an act of ingratitude that is particularly hard for parents to bear.

From the standpoint of the young woman, marriage is a tremendous step, from a home that is certain to one that is yet to be made. From those who have understood her, sheltered her for years, and provided for her wants, she goes to a love that is comparatively new and an association as yet untested. She gives up her own name and transfers to his name whatever reputation she may have achieved. She promises to follow him to the ends of the earth, to depend on him for support, to accept him in place of her parents—not for a day or for a week, but for life!

From a man's point of view, marriage is a serious step with regard to the financial responsibilities involved. He enters into a contract, not as he would elsewhere—for five days a week, eight hours a day—but for all day every week, "till death do us part."

A. W. Beaven, in his book "The Art of Living Together," expresses it this way: "He offers her his name. He obligates himself to support her as long as she lives. She can spend his money, run him into debt, drive him to desperation. Much of his comfort and practically all that his home can mean to him depend upon her. Into her hands he is to put the shaping of the ideals of his children. She determines, in large measure, whether he has two hells or two heavens—one here and one hereafter." Page 110.

Marriage is more than two people in love. It is also two people in partnership, and the partnership must work if the marriage is to be happy and successful.

It isn't enough for a husband to be able to tell his wife in glowing terms how beautiful she is and how much he loves her. He must also be able to provide her with a home, bring in a steady income, manage the family's business affairs, deal with the children, organize outings and vacations, and do the odd jobs around the house and yard.

The wife, too, has to be more than an adorable sweetheart. She must be a comrade to her man, a housewife, a manager of money, a mother to their children, the family representative in the social life of the community, and perhaps an auxiliary breadwinner. It takes quite a talented person to be really good in all these roles.

Two things are especially important in enabling a couple to work out a good partnership. The first is adaptability in both of them; the second is a sound workable policy for decision making.

Now let's consider decision making. The most interesting study of this aspect of marriage was made in Australia by a team working under Professor Oeser. They found among other things that in the rural areas husbands still make most of the family decisions, but that in the big cities the wives have pulled ahead and become the real managers of the home.

However, the Oeser study does not favour either the husbands or the wives making the decisions. Joint decisions mutually arrived at are much better.

DO CHILDREN ADD TO HAPPINESS?

One important question is whether children increase marriage happiness. The answer most of us would give is "Yes, of course." Children are the fruit of marriage, and they ought to make it happier. What the researchers have found is that if the marriage relationship is healthy and strong, the coming of children will further strengthen it. If it is weak and insecure, parenthood is likely to make it even more so.

Four of the most thorough American researchers, investigating many thous-



ands of married people, all arrived at the conclusion that the happiness of a marriage is not affected by the presence or absence of children. Another study found marriages happier without children in the early years, but less happy without them later. Another study found no difference between the happiness of childless couples and couples with one child, but discovered that those with several children were less happy. Still another found that marriages decreased in happiness as the families increased in size.

Before we jump to conclusions, let us add another factor that seems to be significant. The studies agreed that merely having children does not necessarily increase married happiness, but they also agreed that wanting children does make a great deal of difference.

I think this gives us a clue to the problem! Where married couples want children, even if they can't have them, this seems to draw them together, and strengthen their marriage. On the other hand, couples who really don't want children but do have them, seem as a result to become unhappy in their married life. So, a strong desire for children is a quality that favours a good marriage, whether the desire is fulfilled or not.

This is what we would expect. People who love children are usually warm, loving, outgoing personalities. People who don't like children tend to be self-centred, rigid, and lacking in humour and gaiety. Of these two types most of us know which we would prefer to have as a marriage partner.

Sometimes difficulty arises in the home from a nervous or physical condition, whether temporary or chronic. Lack of sleep, an upset stomach, excessive indulgence in food or drink, overwork, and worry are often responsible for nervous irritability, hasty words, and insulting remarks. True love will be charitable and understanding in such situations.

HOME FINANCE

Why do so many men refuse to take their wives into financial partnership in operating the home? This is one of the most common problems encountered at the Institute of Family Relations.

Sometimes a man has been reared in the patriarchal tradition. This is likely to be the case if he grew up on the farm, where it is still the general custom for the husband to handle the business of the farm independently. A boy brought up on this pattern comes to the city and marries a girl who has been making her own living, handling all her own finances, and doing it well. After marriage, she does not suppose she will handle the family finances single-handed as she did her own; but she assumes that she will at least have something to say about them. It never occurs to this type of husband, however, that his wife should expect to know what he is doing with his income. Another reason for a man's insistence on holding the purse strings may, in some instances, be a more or less subconscious feeling that this is the only way he can dominate his wife.

The matter of home finance is most important for those who seek true happiness and success in marriage. It is becoming more and more general for the husband to give his wife a weekly or a monthly allowance, especially in cases where she is not working and has no income of her own. No woman is happy when she is obliged to "beg" her husband for every coin she wants to spend. Whether the allowance be £20 or less, in keeping with his income, the wife should have something she can call her own and can spend as she pleases.

"I'm tired of going around with only sixpence in my pocket," one young wife was recently heard to say. She had nothing but the highest praise for her husband in every other respect, except that he never gave her any money unless she asked for it, and then usually with the

admonition, "Bring back the change." This is not "partnership," and this kind of family financing does not make for happiness in marriage.

A final thought on the financial aspect of marriage is the high standard of material comfort and convenience that has become a national objective in America today. It is natural and proper that people should want to take advantage of modern inventions. However, too many people attach supreme importance to costly belongings and keep themselves poor and hopelessly in debt in an endeavour to have nothing but the best, just to impress their neighbours and friends. Going into heavy financial debt for such "comfort" often brings discouragement, unhappiness, and despair to what otherwise might be a happy home.—"Review and Herald."

What's Wrong With a Good Movie?

T. CARCICH

President, Central Union Conference, U.S.A.

In answering this question, one should keep in mind that the moving picture industry is not in business to teach or preach moral values. Hollywood is not interested in reforming the world. Its presentations and standards are geared to and motivated by the ticket office. In order to keep the ticket office turnstiles clicking, the script writers are constantly inventing new plots and scenes for audiences that have well nigh "seen everything."

Driven by a cold financial urge, the purveyors of cinema-entertainment intentionally shock the moral sensibilities with subtle affronts to the established conventions in even so-called "religious films." A public whose moral mentality has been blunted flocks to the theatre for still greater thrills and shocks, and thus the profits soar while moral standards and values decline. Without this sordid built-in box-office appeal in even "good movies" Hollywood would go broke overnight.

If it were not so tragic, some rationalizations of attending a "good movie" would create a laugh. In listening to a breathless explanation of the good in certain films, one would be led to believe that these darkened theatres have suddenly become expositors of moral light, and that angels are rushing up and down city streets herding the multitudes through the box-office turnstiles.

The truth of the matter is that the same strange fascination for evil that drew Eve to the forbidden tree in Eden, draws the modern viewer to Hollywood productions. The good that some movie may contain is simply bait that keeps the viewer coming until he is a confirmed fan.

It is an established fact that movies affect a viewer's thoughts and feelings. There is no such thing as a passive view-

ing of Hollywood's productions, since one becomes a participant in what he beholds, whether he wants to or not. If the thoughts and feelings generated by the film are impure, cheap, artificial, foolish, and false—what about the character?

Here is God's answer: "For as he thinketh in his heart, so is he," (Prov. 23:7), and "If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character."—"Testimonies," Vol. 5, page 310.

The charge that a movie-mentality seriously affects the Christian character can best be understood when one realizes the false tolerance which modern movies create. Through the medium of a sensation-ally arranged plot and a fascinating technique the mind is conditioned to regard nudity and lewdness as artistry, the wisecrack as wisdom, a bandit as a hero, moral looseness as a fashionable custom, profanity and brutality as a mark of manliness, and smoking and drinking as desired social practices. Even the poor drunkard is so portrayed that he no longer excites pity, but only moronic laughter.

False tolerance in turn leads to a false sense of moral values. This accounts for the fact that the sensation-drenched mind of a movie fan soon becomes dissatisfied with the commonplace duties of every-day life. He or she must act out in his own life what he has witnessed on the screen. The desire grows to act, live, dress, and eat like the hero and heroine. The relish for the solid virtues is soon lost, and their violation is looked upon as a logical step to happiness. Was it not so with their screen hero and heroine?

By thus breaking down moral standards, the movie breaks down moral in-

hibitions. In breaking down moral inhibitions, the mind is conditioned to entertain and practise sin.

The enemy of righteousness is aware that modern film presentations do not constitute a good moral diet for Christians. Therefore he solicits their theatre attendance by exotic and glamorous religious movies. And under the guise of mistaken religious sentimentality, some naive souls rush to the theatre. To hear them talk upon their return you would think that the devil was converted.

To the contrary, instead of having faith and character strengthened, the viewer is confronted with scenes in which the realities of religion are distorted and cheapened by the sensualities in which such productions are cast. Whatever virtue the picture may have is neutralized by the risqué and inane love scenes, gross crime, and indecencies which must be included to attract people to the ticket offices.

The moral collapse of our day with its increasing lawlessness is not without cause. Should anyone wish to get an idea of what some 60,000,000 people feed on each week, just let him turn to the theatre section of any metropolitan newspaper.

One cannot imagine any moral idea or practice growing out of this lush jungle of fantastic nonsense, sophisticated vulgarity and polished profanity. Upon viewing such newspaper advertisements one can understand the reason for so much infidelity, so many broken homes, and so much disrespect for law and authority.

The great tragedy of the modern movie is its crippling effect upon the mind, upon its capacity to think seriously and rightly upon such matters as honour, trust, marriage, home, parenthood, purity, and honesty.

Because of this the individual who believes in a moral God will turn away from such exhibitions with disgust and loathing,

regardless of where they are presented. He will not permit such rot to be sifted through his mind.

A Christian's chief business is to perfect a character corresponding with the entrance requirements of the "new earth, wherein dwelleth righteousness." Since sense stimuli do affect one's thinking and character, the Christian will avoid seeing or hearing anything that adversely affects his moral character.

Because Christians wish to conform their characters to the holy will of God, they need to take great pains in educating their children to the evils and dangers of the modern movie picture theatre. In addition, they need to take greater pains in keeping such moving pictures out of their churches, schools, academies, and colleges. In this task, all parents, teachers, and ministers have a solemn responsibility.

No church officer, conference worker, or teacher can be a party to weakening the inspired counsel given to God's remnant church in this matter. All are called upon to present a solid front to the enemy.

We read: **"The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessings of God. He will not be found at the theatre, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind."**

"To those who plead for these diversions, we answer, We cannot indulge in them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theatre or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come."—"Messages to Young People," page 398.

sation and our manner of life consistent with our belief in the imminence of Christ's coming? In the observance of the Sabbath day do we bear witness as we should to our belief in its holiness? And as to our other teachings, are we as faithful in following them as our books and magazines and the preaching of our evangelists might lead others to expect?

Some Challenging Testimonies

The messenger of the Lord, thinking of this, sent to our people some very challenging testimonies.

"Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world."—"The Desire of Ages," page 310.

"If a Christian is hated because of his good works and for following Christ, he will have a reward; but if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbours, and takes a course to make the Sabbath as annoying as possible to them, he is a stumbling block to sinners, a reproach to the sacred truth."—"Testimonies," Vol. 1, page 420.

These are strong words, but they are given to cause us to think seriously of the kind of testimony we are bearing before the world. We are not to have our minds only on the preaching of the Word and give little attention to our relationships with those to whom we preach. We are to remember that we are special ambassadors of the heavenly King, sent forth to be the heralds of the last message of salvation to all mankind. We are sent to win and not repel. We are to present this message in as favourable a light as possible. We must be respectful to all those with whom we come in contact whether they deserve respect or not.

A good ambassador is not easily provoked. Instead, by his patience, graciousness, and thoughtfulness he seeks to win the confidence of the people to whom he has been sent. He is willing to wait for the most suitable time to take up any important matters with them. Such should be the attitude of everyone who desires to represent rightly the High and Holy One in these trying times.

Although we are called to be a separate people, this does not mean that we are to be aloof, exclusive, or unsociable. It means that we are to retain our distinctiveness as a people with a special message. We are to hold to a position of non-conformity so far as worldly ways and thinking are concerned. We are to mingle in a friendly manner with those who live about us so long as we are not led into some activity that would compromise our faith. We should not join in public and social affairs that are alien to our Adventist ideals and views.

An Adventist should never take part in social parties or events where there is dancing or drinking and a general let-down in proper decorum. Some Adventists may become so entangled in the social

The Adventist as an Ambassador

FREDERICK LEE

One of the most testing situations for the Christian is found in his own community. Having to deal with all classes of people, he may be tempted at times to lower his standards in order to meet with approval. To be a good fellow, in the mind of worldlings, means to go along with the group and never raise a question as to what is said or done. In mingling with the people of his community the Christian must learn to maintain his principles and still not give offence.

There are those who seem able to do this because they are careful not to be abrupt or tactless in their daily contacts. They are willing to wait for the appropriate opportunity to speak a word for their faith. They believe, too, that their most effective testimony is a life of honesty, fairness, and uprightness in all their dealings with men. Let us who have a special message for all men beware lest we fail at this point. Of this we read:

"There must be no pretence in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—"Testimonies," Vol. 9, page 23.

Paul wrote, "We are made a spectacle [margin, "theatre"] unto the world, and to angels, and to men." 1 Cor. 4:9. This is especially true of the Advent people today in view of the beliefs we hold. We stand as it were on a stage under a spotlight, with those about us observing carefully our every word and deed. That which they may excuse in others they will not excuse in us. They take special note of our manner of life. Should we not continually ask ourselves such questions as these: Is the tenor of our conver-

life of their worldly friends that they are led to participate in such activities. This not only is dangerous to the spiritual life of the ones concerned; it is also damaging to the truth they profess. No amount of so-called broad-mindedness can be an influence for good. Shall we do evil in order that good may come?

On the other hand, the Adventist is not to go around with a sombre countenance. He should be cheerful. Never should he think it necessary to be harsh and severe in order to give an appearance of righteousness. He should also remember that his testimony in favour of the truth will be ineffective if he is known for any weakness in his character. No correctness in certain details of his religion, such as refusing to work on the Sabbath or zeal in distributing literature, will cover up such defects as dishonesty, sharp practices in business deals, unreliability in the payment of bills, freely giving promises and as freely forgetting them, or having frequent brushes with the law. Such things and others like them too often are overlooked by the zealous churchman, but they are not overlooked by the people about them.

A New Danger

A new danger faces Adventists today in the realm of relationships. It is not the danger that we shall disregard the feelings and opinions of others; it is that we shall regard them too highly. The increasing emphasis all about us these days on the need for togetherness, even to the point of conformity in aims and views, can be a threat to the distinctiveness of the Advent Movement. In our desire to be esteemed by others not of our faith, or in our eagerness to conform to standards not our own because of pressures from without, we may one day awaken to find that our religious concepts, our educational patterns, our views regarding the world and the universe, have been greatly modified, if not wholly changed.

These are times that not only try men's minds but their souls as well. The call for conformity in so many ways and for reasons that often seem compelling requires that every leader and member of the church thoroughly know the teachings in the Word of God and the counsels of His messenger that have made us a special people. It will take courage in individual experiences and in the experiences of the church in the days to come to resist the temptation to yield a point here and a point there for the sake of the approval of individuals or groups of men who have little knowledge of our views and little sympathy with them.

Looking toward these times, God has given us definite instruction as to the qualifications that are necessary properly to meet these dangers that threaten the work of the Advent people. We read: "When God raises up men to do His work, they are false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, not conservative, not policy men; but men who have

moral independence and will move forward in the fear of the Lord. They will be kind, noble, courteous; yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear."—"Testimonies," Vol. 5, page 263.

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—"Education," page 57.

"The world is not so much in need of great minds, as of good men."—"Gospel Workers," page 204.

In these inspired words we have a clear statement of the kind of men necessary to see God's work right through to the end. It is not better preaching or clearer teaching of the unique truths for our day that we need, but courageous, dedicated men. God needs men in the office, pulpit, and pew who have a faith to match the mountains of difficulty before us, a faith that will not shrink though pressed by many a foe. We need such men in the communities where we live, in the churches we attend, in the committees, and in the great congregations where decisions are made. Thank God we have such men in all our conferences and churches throughout the world. God grant that we shall hear from them more and more as we meet the critical issues in the days ahead.—"Review and Herald," Feb. 2, 1961.

Weddings

WILSON-SHICK. In the attractive Lord Howe Island Seventh-day Adventist church on a sunny afternoon, June 8, 1961, Gower Chase Wilson and Thelma Shick were married before an interested gathering of relatives and friends. As many again were gathered outside, friends, tourists, and children, to see this rare event, for marriages are few on Lord Howe Island. Both bride and groom are members of old island families, and we pray that their united lives shall be an inspirational influence in this gem of the Pacific. D. H. Watson.

BUTLER-DAVIS. The beautifully decorated Central church in Brisbane was the scene of a very pretty wedding when in the autumn evening of May 17, 1961, Ronald Edward Butler, second eldest son of Brother and Sister E. A. Butler of Greater Sydney, was united in holy wedlock to Daphne Roslyn Davis, eldest daughter of Brother and Sister Stan Davis of Brisbane. Ron is manager of an S.H.F. shop in Brisbane and the bride was a member of the Company's office staff at the Brisbane factory and wholesale branch. A large number of relatives and friends witnessed the ceremony and afterwards attended the reception in the Jacaranda Room at The Canberra. May the new home be a place "where the love and peace and purity of Eden shall abide." E. R. Whitehead.

TAYLOR-BARNETT. In the Wahroonga church on June 25, 1961, Neil Grant Taylor and Benita Hylma Barnett were united in marriage. The bridegroom is the son of Mr. and Mrs. T. Taylor of Bentlyigh, Victoria, and the bride is the daughter of Mr. and Mrs. N. Barnett of Kin Kin, Queensland. Both are graduates of the Sydney Sanitarium and Hospital, and we wish them God's blessing as they continue their service for those who suffer. G. W. Rollo.

KRAFFT-COX. Yvonne Lois Cox became Mrs. Lambert Krafft at the altar of the Gympie church (Queensland) on May 1, 1961. This popular young couple grew up in the Gympie district, where Yvonne was instrumental in leading Lambert to find the Adventist faith. Relatives and friends from near and far crowded the church and its precincts to wish them well. The delightful floral arrangements were lent tonal colour by the church's new electronic organ. We wish them every happiness which Heaven can bestow in their new Christian home in Gympie. M. M. Stewart.

UNTIL THE DAY BREAK

WELCH. Janet Roger Welch, an aged and esteemed member of the Bendigo (Victoria) church, closed her earthly pilgrimage on June 9, 1961. Some twelve years ago Sister Welch accepted the truth of the three angels' messages through the late Pastor P. G. Foster, and was most faithful to her Lord until the end. We know the family will greatly miss mother, and we extend to them our sympathy. Brethren G. Bradbury and R. G. Cooper were associated with the writer as we laid her tenderly to rest in the Bendigo general cemetery. E. H. Clark.

WATSON. Mrs. Annie Watson of Gosnells, W.A., at the age of eighty-three years, passed to her rest, and was buried in the Karrakatta cemetery in Perth, on June 6, 1961. Mrs. Watson, who was born in Scotland, came to Australia about forty-six years ago, and was a devoted member of the church where she lived. She had seven children, five of whom are living, and we extend to them our sincere sympathy. The Good Book says we are not to sorrow as those who have no hope. Our sister was ready for the call and rests in the blessed hope. D. A. Speck.

GREEN. Oliver Norman Green was sixty-five years of age when he fell asleep in Christ on June 1, 1961. Brother Green was born in Beechwater, S.A., and came to Western Australia in 1919 to attend the W. A. M. College. Thereafter he spent the greater part of his life farming, mainly in the Harvey district. He was a life-long member of the Adventist Church. His first wife died in 1953. Three children graced their union, Eric, Dorothy, and Dawn (Mrs. Haines). Left to mourn his passing are his wife (nee Dorothy L. Potter), also his brother Horace and his sister, Mrs. F. Love, both of South Australia, and another sister, Mrs. E. Clarke of Kulikup, W.A., as well as nephews and nieces, including Mr. L. Green of the Midland church. Brother Stan Louis, a life-long friend of Brother Green, and the writer, laid him to rest in the Harvey cemetery, to await the glad call of the Life-giver when the day dawns and the shadows flee away. A. S. Jorgensen.

KOHNE. At the age of eighty-three years, George Ernest Kohne passed to his rest May 31, 1961. Our brother was a regular attendee at the Kanwal church, New South Wales, until his health made this impossible. At the funeral service held in the Avondale church, Pastor G. Peacock spoke words of comfort to the mourners. At the graveside the writer said that our brother had the full assurance that he would rise in the first resurrection. Left to mourn are his wife, sons, and daughters. To these we extend our sincerest sympathy.

C. J. Boulting.

JACKSON. Florence Elizabeth Jackson of Warragul (Victoria) found the sweet rest that follows pain on June 20, 1961, in her seventy-fourth year. A champion of present truth for over forty years, Sister Jackson was a steadfast and practical Christian, a true servant of God and man. Her devoted motherhood and godly example will be ever remembered by her three daughters; Mrs. Fowkes (Victoria), Mrs. J. Kinnear (S.A.), and Mrs. Dillon (Victoria). The only son, William, and Sister Jackson's husband are deceased. In her quiet place of rest at Korumburra she awaits the triumphant call of Him whom she loved. M. C. Bland.

YOUNG. After many years of indifferent health resulting from the effects of two World Wars, Alexander Daniel Young went peacefully to his last rest on June 14, 1961, in Melbourne, at the age of seventy years. About thirty-two years ago he became acquainted with Adventist teaching and through the years was a faithful member of the church. During his recent illness the blessedness of Christian living was displayed in its fullness—patience, joy, gratitude, hope, and confidence that God would answer every prayer. His devoted wife, one son, three daughters, and their families are sustained by the promises of God's Word. He was buried in the Springvale lawn cemetery. H. S. Streeter.

BASKIN. Edith Jean Baskin (nee McGrigor) fell asleep June 24, 1961, at Moe (Victoria) at the age of forty-four years. A vivacious, zealous, and dedicated disciple of her Lord, Jean shared His burden for souls and influenced many to find a closer walk with their Lord. Her years of service in the Sydney Vegetarian Cafe, the Fireside Correspondence School, and in the South New South Wales Conference office endeared her to a wide circle of friends whose lives she enriched by her spontaneous Christian witness and influence. Her husband, Brother J. Baskin, their four children, and her mother, Sister F. McGrigor, cherish wonderful memories and the joyful anticipation of the day of reunion. She rests in the Moe cemetery. M. C. Bland.

GREATHEAD. Our much-esteemed Brother William Burgess Greathead fell asleep in Jesus at Nunawading, Melbourne, on June 9, 1961, at the ripe age of ninety-seven years. Born in South Africa, he came to Australia as a young man. Through the stirring preaching of Pastor J. W. Kent, he and his wife and daughter Maisie (now the wife of Pastor A. Sedgman) embraced the truth. It was one of the writer's great joys to visit him frequently in recent years, and to witness a life likened to a tree that brought forth fruit in old age, and was full of sap and flourishing. We laid him to rest in the Box Hill cemetery. His only daughter and her family carry with them most pleasant memories and look forward to the time when the dead in Christ shall rise. H. S. Streeter.

LARFIELD. William John Larfield, aged thirty-six, passed suddenly from this life on June 18, 1961. Although not a member, he worshipped with God's people and gave willing support to the Advent Cause. Words of sympathy were expressed to his wife and four children, both at the service held in the church and later at the Bundaberg (Queensland) cemetery. S. G. Wood.

BROOKS. A respected member of the Yandina church, Queensland, Brother Harold Brooks, passed to rest May 29, 1961. Born in Victoria, he spent most of his fifty-three years in Queensland, having been an Adventist some twenty years. He was always a devoted Christian and willing to take church office, conduct services, and engage in missionary work. For over three years he served as a colporteur spreading the printed page that had first brought the light to him. To his sister Jean we extend our sincere sympathy and point the hopes of all to the resurrection morn.

G. H. Engelbrecht.

HARDY. Frederick James Hardy fell asleep in Jesus on May 10, 1961, in Melbourne, in his sixty-first year. As a young man of twenty he heard the teachings of the Adventist people and gladly embraced them. With courage and confidence in God he accepted all that a kind father saw was needful to the development of a strong Christian character. Through his consistent living he bore a wonderful testimony to the sustaining power of Jesus. We laid him to rest in the Box Hill cemetery, where the service was shared by Pastor L. Rose and the writer. A widow and five sons, other relatives and church members will miss the presence of one of God's gentlemen.

H. S. Streeter.

MORGAN. Ethel Morgan, nee Pyke, was born in England in 1897, and was married to Harry Morgan in 1913. The newlyweds left two days later for their honeymoon voyage to New South Wales. In 1924 Bible studies with Pastor Albert Kent were followed by baptism by Pastor G. G. Stewart. On June 3, 1961, death claimed its first victim from among the family, leaving Brother Morgan and the four children, Viola, Elsie, Gladys, and Ronald, to mourn their loss. We commend the sorrowing ones to our loving heavenly Father in whose resurrection power Sister Morgan had complete confidence. Pastor A. Gallagher associated with the writer at the chapel and at Northern Suburbs lawn cemetery. F. T. Webb.

PAINE. On June 9, 1961, at her home in Pascoe Vale, Victoria, Mrs. Beatrice Paine closed her eyes in death in her ninety-second year. In 1906, following a camp-meeting on the Melbourne Showgrounds, Pastors J. H. Woods and C. P. Michaels set up a mission tent in Maribyrnong Road. Brother and Sister Paine and their daughter Lorrie (Mrs. T. Behrens), accepted their message with joy and were baptized. Brother Paine went to his rest in 1948. Our beloved sister spent the intervening years partly in the old home with her daughter Mrs. King and partly with Mrs. Behrens in Shepparton. Now she sleeps beside her husband in the Fawcner cemetery. Her three sons, Roland, Leslie, and Leonard, have all passed to rest, her three daughters and other descendants remain to cherish most pleasant memories of a happy home life, not alone for themselves, but for many others who shared its joy and hospitality. May the day of reunion hasten on apace! H. S. Streeter.

EDWARDS. On June 19, 1961, Walter Oscar Edwards, at the age of eighty-one, passed quietly to rest at his home in Tweed Heads, N.S.W. Born in Gober, Victoria, Brother Edwards read himself into present truth at the age of seventeen. For over thirty years he worked in the book room of the Signs Publishing Company, Warburton, and also served in the literature-ministry. In his last few years of retirement he was a tireless missionary worker, and that almost till the day of his passing. His notebook has the names of 105 persons enrolled in the V.O.P. courses. He distributed like the leaves of autumn the church literature he loved so much. Brother Edwards was greatly loved and will be painfully missed by us all, and especially by those to whom he was dear. To his devoted wife, his son Milton of Tweed Heads, and his adopted daughter Mrs. Theobald of Victoria, and a number of other close relatives we extend our Christian sympathy. We laid our brother to rest in the Adventist portion of the Murwillumbah cemetery with the assurance that the Life-giver will soon awaken him to glad re-union with the faithful.

S. A. Bartlett.

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

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

Remittance and recommendation from local pastor or conference officer must accompany copy.

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

General Conference Field Secretary

For Sabbath, August 5, 1961

(Please preserve for reference)



IMPUTED RIGHTEOUSNESS— JUSTIFICATION BY FAITH

It is fundamental that God forgives and accepts sinners who confess and believe. David cried, "I acknowledged my sin unto Thee. . . I said, I will confess my transgressions unto the Lord." He found by experience the truth of his own words: "Blessed is he whose transgression is forgiven, whose sin is covered." (See Psalm 32:1-5. The publican in Luke 18:13 was justified because he prayed, "God be merciful to me a sinner.")

Paul's desire to "win Christ" involved (a) the forsaking of what he called "mine own righteousness, which is of the law;" (b) being "found in Him" and having "that [righteousness] which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

1. The Removal of Guilt

Matt. 5:18. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." "Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honoured the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast for ever."—"Christ's Object Lessons," page 314.

Rom. 3:25, 26. "Whom God hath set forth to be a propitiation ["expiation," R.S.V.] through faith in His blood, to declare His righteousness for the remission of sins that are past." Paul follows this by saying that the declaration of righteousness is to show God's justice and His justification "of him which believeth in Jesus." Faith in the sacrificial atonement for sin on the cross is the basis of the sinner's justification, and of every subsequent act in the process of sanctification.

1 Cor. 15:3. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." "For OUR sins" indicates a substitutionary death. "In my place condemned He stood," we often sing. Isa. 53:5 predicted this in the words: "He was wounded for our transgressions, He was bruised for our iniquities." "Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart."—"The Desire of Ages," page 753.

2. The Forgiveness of Sin

Prov. 28:13, R.S.V. "He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy." "The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that 'confesseth and forsaketh' his sin 'shall have mercy.'"—"The Acts of the Apostles," page 552.

Acts 5:31. "Him hath God exalted. . . to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It is "the goodness of God [that] leadeth thee to repentance." Rom. 2:4. "God bestowed the utmost honour upon Him . . . to bless His people with the grace of repentance and the gift of forgiveness."—F. F. Bruce, "The New London Commentary," on Acts 5:31. In the eloquent passage Rom. 2:1-4, Paul presents the despoiler of God's goodness as the man who, though God's hand draws him toward higher things, uses divine forbearance as an excuse to remain impenitently in sin.

1 John 1:9. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confession of sin is to be made to God, who only can forgive. All sin is an act against God. "True confession is always of a specific character, and acknowledges particular sins."—"Steps to Christ," page 38.

"Satan had declared that . . . should the law be broken, it would be impossible for the sinner to be pardoned. . . . If God should remit the punishment of sin, He would not be a God of truth and justice."—"The Desire of Ages," page 761.

Our text asserts positively that forgiveness of, and cleansing from, sin are assured on the one condition of true confession. Does the church need to keep these things constantly in mind? See "Testimonies," volume 3, page 476.

Rom. 8:1, R.S.V. "There is therefore now no condemnation for those who are in Christ Jesus." "It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. [Rom. 8:1 quoted]."—"Steps to Christ," page 51. A sense of unworthiness and

condemnation can at times overwhelm "those who have known the pardoning love of Christ." Even when a sense of imperfection almost overwhelms us, "we are not to be discouraged."—Id., page 64. Satan can bring no condemnation to those "who are in Christ Jesus."

3. Imputed Righteousness

2 Cor. 5:21. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "Upon Christ as our substitute and surety was laid the iniquity of us all." "The Sinless One has taken our place." ("The Ministry of Healing," page 71.) "The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe." ("Selected Messages," Vol. 1, page 392.) Confession, forgiveness, cleansing—these great steps in salvation bring justification to the sinner, who is viewed by God as covered with the robe of Christ's righteousness.

Rom. 5:1. "Being justified by faith, we have peace with God through our Lord Jesus Christ." In the same epistle Paul states the fact of justification "freely by His grace." The act of man's will is turning to God, accepting Christ by faith. The act of God is in offering salvation freely, and in extending thereby, and thereafter at every step of the way, free redemptive grace. See Rom. 3:24. Clearly, with the apostle, "we conclude that a man is justified by faith" and not by his works (verse 28).

4. Righteousness Changes Man's Nature

1 John 5:1. "Whosoever believeth that Jesus is the Christ is born of God." When a man surrenders his will to God, confesses his sin, receives forgiveness, cleansing, and justification in God's sight, he becomes a new creature. He is "born of God" and does not henceforth live in sin (1 John 3:9). He is now launched upon the life of sanctification, growing daily more Christlike. It is to as many as receive Him that God gives power "to become the sons of God, even to them that believe on His name."

Heb. 8:10. "I will put My laws into their mind, and write them in their hearts." "The law [under the new covenant] shall no longer be an external code by correcting and prohibiting, but being itself within the mind and heart shall be obeyed from reason and love."—H. G. Holmes, "Hebrews," page 313.

"The 'new covenant' was established upon 'better promises,'—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. . . . The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the spirit.'"—"Patriarchs and Prophets," page 372. —"Review and Herald," April 20, 1961.

"The only way to multiply happiness is to divide it."

AUSTRALASIAN RECORD

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BREVITIES

Two school teachers, Brother F. J. Brown, of North New Zealand, and Brother L. Lawrence, of North New South Wales, are changing places.

Because of Pastor E. R. Gane's decision to retire later this year, Pastor H. White has been appointed division Publishing secretary. He will also continue to lead the Home Missionary Department until the General Conference session in July-August, 1962. In addition to his Voice of Prophecy offices, Pastor W. R. L. Scragg has been requested to take over leadership of the division Sabbath School Department for the remainder of the quadrennial period.

Brother Carl M. Rathbun of California, who for many years has supplied large quantities of razor blades to the missionaries in the more primitive areas of New Guinea, has advised us that he has had to relinquish this service, and in future it will be continued by Mr. E. C. Bell, of 123 Hoover Road, Santa Cruz, California. Brother Bell, formerly on the staff of the Pacific Press and the "Signs of the Times," is now retired.

Brother C. L. Kelly, who has transferred from Greater Sydney to North New South Wales, will engage in full-time literature evangelism in that territory.

Pastor R. W. Taylor, author of the popular book "Polynesian Paradise," had to leave Samoa some years ago for health reasons. Along with his wife and eight-year-old daughter Jeanette, he has now regained this paradise, for they sailed from Sydney on June 30 for Apia. Pastor Taylor is now president of the Samoa Mission. Incidentally, his book received a favourable review in the "Pacific Islands Monthly."

The president of the South New South Wales Conference announces that four ministers who already have the responsibility of caring for several churches will be launching evangelistic campaigns in the spring. They are Pastors D. Brennan, Canberra; K. Bullock, Narromine; M. Logue, Millthorpe; and D. Mitchell in Bega. About the same time Brother J. Beamish, who is finishing off his work in Bowral, will open a mission in nearby Mittagong. Brother D. Lawson will be moving from Parkes to Forbes for the same purpose, and Pastor R. Stanley will commence in Wagga early in September.

Three Thousand Say "No" to Drink

In the Territory of Papua and New Guinea there has been some agitation for the Administration to rescind the law prohibiting natives from drinking alcoholic liquor and prohibiting Europeans from giving them drink. Last November, when Pastors J. B. Keith and E. A. Boehm, presidents of the Coral Sea and Bismarck-Solomons Unions, attended the Division Annual Meeting in Wairoa, they consulted with Pastor E. H. J. Steed, secretary of the division Temperance Department, on methods of counteracting this dangerous expression of opinion. They decided to organize a petition from the native people who were opposed to the drinking of liquor, and this was recently presented to the Administrator, Mr. Cleland.

Under the above heading this report appeared in the "South Pacific Post" concerning the occasion:

"A petition with 3,200 signatures was presented to the Administrator in his office by three young Papuans.

"The petitioners claim that alcoholic liquor would be harmful to their people 'physically, mentally, and morally.'

"The native people could not afford the money for liquor.

Hunger, Neglect

"Its use would produce hunger and neglect of family needs.

"The petition was presented by Pastor Gapi Ravu, Mr. Alan John, a medical student at the Papuan Medical College, and

Mr. Kanik, who is doing a teacher training course.

"Villagers throughout Papua and New Guinea were canvassed for six weeks to get the signatures.

"Pastor O. L. Speck of the Seventh-day Adventist Mission said the signatures were 'fairly representative.' More signatures could have been obtained, but the natives had wanted to present it this week, before the Legislative Council opened. The drink question was expected to be raised at the present sitting."

The petition stated in part:

"We, being native men and women of the Territory of Papua and New Guinea, desire to let the Administrator know that we do not wish to drink any alcoholic liquor. . . . We therefore appeal to the Administration not to make any laws that will bring about the free use of liquor."

We trust that this appeal will be effective in the quarter to which it is directed.

☆ ☆ ☆

It Makes Soul Winning So Easy

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Manager, Book and Bible House, Melbourne

A constant thrill and a reward to look forward to in the literature ministry is the prediction made by Sister E. G. White: "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—"Colporteur Ministry," page 151.

But what of the present? Have you ever felt you would like to win someone for Christ? Have you wished that you had something appropriate to give a relative or friend and didn't know what to give? Well, here is a suggestion.

The missionary book "Planet in Rebellion," written by Pastor George Vandeman, is just the book you're looking for.

Recently a friend of mine requested a book to give his brother that would lead him to Christ. I suggested "Planet in Rebellion." This book is so up to date with its facts, so readable and its title so current that the reader's attention is held throughout.

My friend's brother had no interest in our beliefs, and when he lost a loved one lately he seemed bitter towards all religions. As time went on, however, he observed the victorious outlook of his Christian brother. Sensing that an opportunity would present itself, my missionary-minded friend had secured a copy of "Planet in Rebellion." We are thrilled to say that the message of God's love for this planet fell upon a receptive heart, and within a month the brother was attending church.

Now the two brothers, rejoicing together, are a constant witness to other members of their family and to business associates.

Wouldn't you like to help reap God's great harvest? You can with "Planet in Rebellion."