



Savages With Whistling Arrows Live in Three-Storey Huts

A. J. CAMPBELL

President, Eastern Highlands Mission, New Guinea

TWENTY-THREE YEARS AGO this country was practically unknown to the outside world, and its million savages engaged in day and night orgies of inter-tribal fighting, with the "pay-back" system kept right up to date.

A few months ago I met at the Goroka airport the first white man (in the person of Mr. Ned Rolands) to enter Central New Guinea. He was on his yearly visit to Australia from his gold-field away out beyond Wabag.

Only last week at the Goroka airport the Vacuum Oil Company, in co-operation with Mandated Airlines Ltd., and other interests, using a specially equipped DC3 plane, with four rubber "tanks" spread over the floor of the plane, carried in petrol weighing about 3,200 pounds. The Administrator of Papua and New Guinea turned on the valve releasing the fuel to flow into underground tanks some 200 yards away. A special dinner was served to mark the occasion, which was attended by about 200 Europeans. The manager of Vacuum Oil Company announced that this was the first time anywhere in the world that petrol had been conveyed by this method. And so was launched Goroka's bulk fuel air terminal.

Seventh-day Adventists launched out into Central New Guinea back in 1934.

Visitors from the Mount Michael area at Goroka in sing sing regalia.

Photo,
A. J. Campbell



Our Sabbath school membership stands today at approximately 6,000, with many more adherents. The church membership is listed at more than 1,100, with over 300 baptized in 1956. We praise God for this fruitage, which exceeded our expectations. There are between 600 and 700 in the hearers' baptismal classes. We are implementing the card system, with very good success, and believe there are great possibilities in this method of control. There are 600 in the MV societies, and quite a few members have received tokens acknowledging their achievements in development. We raised our tithe aim by £150, and it seems that we may have passed the goal of £1,000.

Recently two new churches were or-

ganized, one with ninety-two members, on the eastern slopes of Mt. Michael, and the other at Lufa, with twenty-eight members, on the western slopes. On one of the Upper Purari gorges, at Yabiufa, another church was organized earlier, which now has over ninety members. Two more are to be organized south of Kainantu, out in the Fore country which until very recently was all cannibal.

We are happy to be hosts of the C.S.U.M. Missionary College at Kabiufa, eight miles north-west of Goroka, and its good influence in the area is much appreciated. A baptism was held there recently.

Also, we have our own central school eleven miles north-east of Goroka. It

is having a beneficial influence under the care of Brother J. K. Aitken, but because of shortage of ground and the dryness of the area this school continues to be a problem.

Down twenty miles south-east of Kainantu, we have the Omaura district under the care of Brother L. H. Barnard, which includes for the present the Upper Markham also. Our first church in the Markham is to be dedicated shortly. Brother Barnard is putting much effort into this new area, as he is into all of his work. He has the Medical School as his responsibility as well as an Infant Welfare Centre, and a few lepers.

We dare not delay in taking the advent message to the Mt. Michael area. In faith we have moved right up against them from east and west. Now the challenge has spread right out several days' walk to the south, from beyond the border into Papua. What are we going to do about it?

Recently we saw twenty men from this section here in Goroka. Through fear of moving wheels they refused to ride in the government truck from Lufa, and insisted on walking in—much to the disgust of the native policeman who accompanied them! They were astonished at the size of the triple-engined Junker. They brought with them whistling arrows, bone tipped for deadliness. The bow is also bone-tipped and is used like a bayonet at close quarters, if the bow string should break. Also, a twist of the wrist will remove the precious arrow from a victim, leaving the bone inside. These people have three-storied huts, we are told, the men dwelling on top, the women in the middle section, and the pigs on the ground floor. Men and pigs are fed through their respective floor holes. They live in forest country. The patrol officer informed me that he thought Goroka township would not have existed if the country from which these men came had been discovered first.

Then, over to the east of this country there is a whole new area previously thought to have been unpopulated, but now known to have many people living

there, which area has not as yet been visited. We have two organized churches bordering these areas. Friends, what are we going to do about it?

We need a new missionary for Mt. Michael and also one for the Chimbu Valley, which is cared for by Pastor French and his national teachers. There are more people in the Chimbu area than in any other area of the South Seas—from 150,000 to 200,000. And we want a nurse for Chimbu, too!

The Omaura district also needs a nurse, to be attached to the Medical School and Child Welfare Centre mentioned above. It is felt, too, that there could be there a small leper colony, completely under our control, which would have its own special appeal and reward.

The Spirit of the Lord is operating on the hearts of the people in this territory. We shall not forget the day of the appeal at Lufa. A dear old soul had witnessed the baptism of one or two of her children and some other relatives. Later, when a call was made, she stood up with three of her decorated sons to join the "class ready." That was a triumph for the Spirit of God, and we are seeing many such joyous occasions. It is very wonderful.

And finally—gramophones. We are very thrilled at the prospects in this direction also. Recently we received fifty machines and 800 records FREE from the International Educational Recordings in America. We have fourteen lessons three minutes long in the Bena Bena language. They are recordings from our late beloved Pastor Masive. "He being dead, yet speaketh," and his lessons are having great effect upon the people.

A baptism is soon to take place out in the Fore mainly as a result of the gramophone recordings. As a beginning, we have asked for thirty machines for the people of South Mt. Michael who can understand the Kamana language. These are to be sent at once with 210 records. Later we will produce in their own tongue. We recently produced these lessons on tape in the three major Chimbu languages and

two more leading ones south of Goroka. We are working round the public address system to increase the usefulness of the lessons.

The Government Agricultural Department has heard of the success of the gramophones, and is inquiring. Also, we read in an Australian radio journal lately that the American Army is taking these same machines for dropping by parachute behind the Iron Curtain in preference to the balloon method. The article told of President Eisenhower testing a machine and turning the handle. This is propaganda; but propaganda for Christ is of supreme importance.

We might say in closing that we greatly appreciate our little fleet of Landrovers. Though they are wearing holes in our pockets quickly, they are more than doubling our usefulness in service for the Lord.

The Beginnings of a School

EDITH C. DAVIS

Principal, Arabic Elementary School

It was in 1953 that a group of Master Guides at Middle East College decided to give Christmas baskets to poor families near the college. These baskets, including homemade and repaired toys, food, and clothing were prepared and distributed. Although the Master Guides enjoyed preparing the baskets, and although they were received with gratitude, the students decided this was not enough.

Their next step was to organize a branch Sabbath school. The first meeting was held in the home of one of the families who had received a basket. They had five children and they had invited in five others. The following week there were twenty, and still later, forty attending. The mission then rented two rooms for the Sabbath school, and a month later a Pathfinders Club was organized.

Nearly all of these children were attending a parochial school, the only elementary school in their neighbourhood. Soon their teachers tried to stop them attending Sabbath school and the Pathfinders Club by telling the children horror stories about Seventh-day Adventists. Next they began to show pictures each time the Pathfinder Club met. A few children went to the pictures, but most of them continued coming to the club. Later the children were beaten each time they attended one of the Adventist meetings. Finally the school authorities told the parents they would expel the children if they continued attending Sabbath school and the Pathfinder Club. Then it was the parents petitioned the college to start a school for their children.

Bible studies were begun with the use of a projector. Soon not only children but parents were attending these meetings.

One day, George, aged fourteen, was called up to the front of his classroom where the following conversation took place:—

"Did you attend the Sabbath school?"

"No."

"Did you attend the Pathfinders?"

"No."



Elementary school group, Middle East College.

"Did you attend the Bible study?"

"Yes, you hadn't said we couldn't attend that."

"Hold out your hand."

After the boy was cruelly beaten, he was asked if he would ever attend the Bible studies again.

"Yes," sobbed George, "I will, but I'll never attend your school again."

Bible studies had been held in that home for about two years, but the parents had been hesitating. Now, in the light of George's decision, they, too, took their stand, and soon George, his father, and his mother, were baptized.

In the summer of 1956 building operations were started for an elementary school. All watched its construction with interest. By school time the building was still unfinished, but the students moved in. Walls were unpainted, blackboards and bulletin boards missing, and the only furniture consisted of four large tables and a few backless benches.

The school opened with twenty-six children and seven grades. Eleven of the original children, including George and his brothers and sister from the Pathfinder group, are attending.

A Sabbath school and church service were organized the first week, with the Ministerial Department of the college taking charge of the church. In addition to some college students who prefer Arabic services, the adult attendance has averaged about ten with more attending each week. A Week of Prayer was recently conducted by a senior theological student. At the close of the Week of Prayer a baptismal class of ten members was organized.

Junior Missionary Volunteer meetings are held each Wednesday morning, prayer bands on Thursday, and on Monday a Pathfinder Club is led by a group of Master Guides from the college. The Teachers of Tomorrow Club is organizing a Home and School Association. Thus, this is definitely proving a training school for the college students. But what of the children themselves?

Recently the older students were invited to answer questions which would help teachers to deal better with the children. Some of the answers given were:—

"The teachers love us and are kind to us."

"If we don't understand the first time, they will explain again."

"The teacher will play with us."

"We have prayer in the morning and before we leave."

"We like the prayer bands and the sermons."

"We remember God all the time, in our studies and play, not just when we are praying."

These children have come from varied backgrounds. They have many things to learn if they are to become good Seventh-day Adventists. It is a challenge which we hope with God's help to meet. As you give your offerings for this field this coming thirteenth Sabbath, won't you also remember the teachers and children of Middle East College Elementary School in your prayers?



Around the CONFERENCES

News Release from the North N.S.W. Conference

W. W. FLETCHER

Public Relations Secretary, North N.S.W.

Vision, vigor, and vitality are the essentials for a vacation Bible School, reports Miss A. Lowe, Sabbath School secretary for the North New South Wales Conference.

For weeks a loyal band of mission workers under the direction of the Wallsend Church Missionary Leader, B. Marshman, had been calling on the residents of Young Wallsend with the "Signs of the Times." The territory was ready.

Miss Lowe, in consultation with the Sabbath School and Young People's departments, and other members of the church, organized this venture, and the date was set for January 14-24.

Church announcements, posters in store windows, handbills, radio announcements, and of course personal invitations—yes, all were pointing forward to the Bible school, a new experience here. At last all was in readiness.

Here they come—short ones, big ones, older ones, younger ones—eighty of them on the first day. The news soon spread—"It's good, it's fun—come to the Vacation Bible School!" the children broadcast to their pals. "Our enthusiasm increased," said Miss Lowe. Next day 137, and the next 147; yes, an average attendance of 137 with an enrolment of 185, and only twelve Adventist children in attendance.

Attractive decorations in the hall, comfortable seats, and a good piano combined with Christian finger plays and songs, Bible lessons period, stories, games, and crafts—such as foam plastic flower making, plaster moulding and painting, colouring in for the younger ones, and glorified glass painting made the three-hour daily programme soon slip by.

Climax of the Vacation Bible School was on Thursday. In the morning a large number of children stood up and gave their hearts to Jesus in a consecration meeting and then at night a special programme was arranged for the parents. Children's items, viewing of the crafts made, and a certificate presentation brought forth comment after comment of gratitude from the parents for the Adventist Vacation Bible School.

Solomon said, "Where there is no vision the people perish"; we are living in days when active and progressive soul-winning vision is needed. In addition we need to be more than eager, we need to have **vigour**; that is, sustained energy to see the task completed. These two attributes finally mixed with **vitality** give to us the

virtue of being known as an alive and constantly growing organization.

Sabbath school superintendents, make your Sabbath school what it should be—a soul-winning Sabbath school—by running a Vacation Bible School. You will find this project to be the happiest, quickest, most enthusiastic two weeks of missionary work you have ever experienced. Try it—but remember the time to organize your Vacation Bible School is now.

We have heard of how our evangelists in America, in Victoria (Aust.), and other parts of the world have found souls through the running of a Vacation Bible School. Watch the columns of this paper for a report of a layman's mission to be run at Young Wallsend, for which we solicit your prayers.

Preaching, Teaching, Baptizing in Hamilton, New Zealand

LAWRENCE GILMORE

Final report for 1956: sixty-two people added to the church. Praise God!

From March to November, 1956, Evangelist John F. Coltheart presented a series of lectures covering: a loving Saviour who can save the man and woman from off the street; the Bible confirmed in archæology; wonders of the starry heavens, proving God controls all; thrilling old-time prophecies being unfolded in this era.

The mission team was kept busy from the opening night to the last Bible study. God can use humble, imperfect individuals in preaching the simple gospel story.

In Hamilton's Wintergarden there was set up on stage the first baptismal font scores of people had ever seen, in a picturesque setting of ferns, shrubs, and flowers. The expressions of appreciation for the dignity, beauty, and simplicity of this rite will always repay the hours of preparatory work. This became the pattern for future baptisms, of which eight were conducted, two at the nearby Waikato River. How beautiful in the great outdoors of nature to see men and women sealing with baptism their born-again experience! It is not hard in such circumstances to re-live the experiences of John and other early apostles.

The small, old church was not designed for the big infilling of new believers who packed inside its doors weekly. It became necessary to hold two services simultaneously; adults only, numbering 230, in the church, and ninety children and parents in the school. To meet the accommodation problem plans for a new church were

presented to the members and approved by them. A call for financial help on one day realized £2,400 in pledges. Later we learned that some £700 was given by the newly interested folk, many of whom were not even baptized.

During the winter and spring months regular evening Bible studies continued, and they began to tell as decisions were made. There is no substitute for hard work. To answer all the requests to open the Bible and study it necessitated regularly two and often three studies per night. Systematic visitation plus a kindly human approach will produce good results even in a town of 34,000.

When the mission programme eased, the team set out to visit all the church members from Huntly, Cambridge, Hamilton, to Te Kuiti. What a thrilling experience to pray in the homes of God's faithful people!

The year 1957 should be a good one for Hamilton. It is planned to start and complete a new church, hall, and school on a fine property, comprising four building sections well located. Modern, yet pleasing in design, the church will seat 390, being 120 feet long and 48 feet wide. Massive steel portal frames will strengthen this architect-designed church. Pastor E. J. Brownie faces this big task, but he is big physically and spiritually.

Brother R. G. Robinson also remains behind from the team to shepherd the newly won trophies and to preach the Word publicly again. Miss Ngaere White, Bible Instructor, left her profession at the year-end to become Mrs. Arthur Hill. Her husband is in ministerial training at the Australasian Missionary College. May the Lord bless their lives.

Pastor Coltheart and I alone remain to strike south into the "evangelist's graveyard"—Wellington: capital city set on hills, caressed by southerly breezes; home of many servants of the Crown. Joining us are Brother A. K. Gersbach, Brother A. Lindsay, and Miss Flora Julian. Pastor A. E. Magnusson will care for the Wellington churches.

Reader friends, remember us this year. Uphold in prayer every speaker who preaches the advent message in 1957.

South New South Wales

EXCERPTS FROM THE SECRETARY'S GENERAL LETTER

As this goes to press, Pastor and Mrs. J. C. Dever are moving through to Goulburn from Bega. Our Bega membership have learned to love this family, and are sorry to lose them.

We are happy to report a total of seventy-four baptisms for the year 1956. Surely God is adding His blessing to the service of His faithful people here in South New South Wales. We welcome each and every one of the seventy-four baptized into the Adventist family.

Our mission team in Canberra is now complete. Recently Brother J. Beamish and his wife passed through Wagga on their way from Broken Hill to Canberra,

so the full team is now resident in that city. Headed by Pastor Austin Cooke, the plan is that the first meeting would be held on February 17, and an interest in your prayers is requested. The detailed plans and specifications for the erection of our church hall in Canberra have now been submitted to the building authorities for their approval. Once these have been passed we are ready to move right on with the building.

We are happy that this year it is going to be possible for nineteen of our Lithgow children to attend our Bathurst school. A Volkswagen bus has been purchased, and Brother A. Seaman, one of the Bathurst school teachers who will reside in Lithgow, will drive the pupils to and from school each day. Brother J. Duffy was called from South Australia to be headmaster of the Bathurst school. He will be assisted by Brother Seaman and Miss Myra Loffel. The Wagga teaching staff has also seen some changes. This school is in charge of Brother M. Krause, who is assisted by Brother A. Hurdle and Miss E. Tutty. In Albury, Brother R. Bowers is assisted by Miss Joan Woodhouse, and Brother Fred Thomson still has the care of the Bega school.

Athletes' Opinions on Liquor and Tobacco

A talk given over Station 2CH, Sydney, by
E. H. J. STEED

As secretary of the Australasian Temperance Society for Greater Sydney and Seventh-day Adventist Temperance secretary, it was my privilege to represent America's foremost temperance journal called "Listen" at the 1956 Olympic Games.

More than 800 journalists from overseas and approximately 200 from Australia were there to gather the news for worldwide coverage. Two hundred broadcasters carried commentaries and interviews to the nations across the seas.

But what interest would a temperance magazine have in such an event? you may ask.

First, let me explain that true temperance is concerned not alone with liquor and its kindred evils. It has a very large interest in healthful living, in the development of happiness through clean living, and in bringing satisfaction to people everywhere who want life, and life more abundant.

At the Olympic Games it was my responsibility to secure the opinions of successful athletes on the temperance way of life. It was an impossible task for one or two men to secure such material from every medallist in the time allotted, as the pressure on everyone was intense. But of the thirty-six folk whom I interviewed I found only four who had ever touched liquor, and only two who smoked.

To hear these Olympic medallists tell their story of thrilling adventure on the track and of achievement, and then ask if they drank liquor or smoked seemed almost ridiculous.

To achieve the aim of Faster, Higher, and Stronger records, every hindering practice is cast aside.

"This one thing I do," is a statement from the Apostle Paul, and diligently put into practice today by the youth of the world who wish to gain an Olympic medal.

A spirit of goodwill pervaded the Olympic village and the arena. A regard for the other fellow was most evident as one continually saw embracing, hand clasping, and friendly aid.

What a contrast to a group who have imbibed of all that is called refreshing—the cocktail parties, the drunken feasts, and bar brawls!

Many, of course, took the opportunity of the Games to let the liquor flow. I was disappointed to see so many official functions where emphasis was on liquor. At a dinner I saw the guests change from intelligent beings to a yodelling, jumping, coat-tugging, serenading mob.

How different from the smooth, efficient style displayed in the swimming race, on the track, or in the gymnastic hall!

I was also impressed with the religious expressions of many athletes. Many indicated that they were not only living the happy temperance way but they were relying upon God for the added strength to do their best.

Take for instance, Willie White of the U.S.A., who came second in the women's high jump. When she saw the three steps of the victory dais she said to herself, "By God's grace I'll stand on one of them." In between jumps she read her New Testament. Willie, who is a Methodist Sunday school teacher, says, "Young people can have a really good time and never touch liquor."

Bobby Morrow, the twenty-one-year-old world's fastest man, who won the 100 metres sprint, is a lad fit to be anyone's hero. He is studying physical education at college. "Liquor is not a part of our home life," he said, telling me about his recent marriage. "I definitely believe in total abstinence from liquor of any kind and feel this has been to my advantage. I plan never to touch liquor or tobacco," he added, "and my suggestion to young or old is: leave it alone, for it is easier to get along without these handicaps."

Others told the same story.

Champion swimmers Lorraine Crapp, Faith Leach, Dawn Fraser, John Hendricks, John Devitt, and Murray Rose say: "Water is best, to be successful." Even the suggestion of taking liquor was quickly repulsed by Murray Rose who said in reply, "Of all things, never touch liquor or tobacco."

Paul Anderson, the Olympic champion weightlifter, expressed the opinion: "Liquor is certainly injurious, and I definitely do not drink or smoke. Smoking affects the lungs, and drinking is an overall load on the system—too much for me to consider."

Others who say no to liquor and tobacco are Marlene Matthews, the Rev. Bob Richards, the pole-vaulting champion, Stuart McKenzie, sculling champion, Gordon Pirie, Shirley Strickland, Derrick Ibbotson, and many more.



A merry echo of Youth Congress. Pastor R. A. Vince seated on a mat and holding a curio presented to him by Saimone Vula of Fiji (on left). Behind Pastor Vince is Pastor Lucas wearing a whale's tooth, also a gift from Saimone. Other gifts were presented to them and Pastor A. White (on left of Pastor Lucas) and Pastor A. P. Dyason (on the right). Seen immediately behind the seated leaders are Pastor A. G. Stewart and Pastor H. A. Dickens from New Guinea.

It was news in Melbourne when an athlete said he drank or smoked. Hundreds of pressmen each day heard me ask the question of the athletes, "Do you drink or smoke?"

Not once did I see in the press any report as to the strong statements made by athletes against these evils. Why? Because it is not news. Everyone knows that to do the best in athletics you just don't touch liquor or tobacco. If you do, you are at a disadvantage. Occasionally some make the grade despite their practices, but these are rare indeed.

One girl, Christina Stubnick, who was placed second to Betty Cuthbert in both the 100 and 200 metres, was most indignant when asked the question twice. "Definitely no, I do not drink or smoke. I would not be here today if I touched these things," she declared.

The famous runner, Vladimir Kuts, believes in abstinence. "I do not smoke," he said, "and I drink only thirty days in a year." He never touches liquor except at a picnic or social gathering while on holidays. He freely emphasized that he would never touch it at other times.

Shirley Strickland, a thirty-one-year-old mother with a boy of three, was the girl of the day and has since been honoured by the Queen. She set a new Olympic record and a new world record. Shirley is a teacher and a sports coach at the Girdlestone Girls' School in Perth, Western Australia. When asked what she thought of alcoholic beverages and smoking she replied, "I dislike smoking and drinking as a woman and as an athlete," adding, "Alcohol affects the blood and the nervous system, and if a runner uses it he must lose tone. I believe in Christian principles

and feel that they are necessary in training for real sportsmanship."

She believes plenty of fresh fruit and salads, with very little meat and bread also contributed to her endurance.

A young mother who really doesn't like throwing the javelin won the Olympic title and broke the Olympic record. She is Inese Iaonzem of Riga, Latvia, who is a member of the Russian team. She was the first woman of the Russian team to win a gold medal at the Games.

Through the interpreter I asked, "Do you smoke or drink?" Another Russian interpreter near me heard her answer and remarked, "That is a determined reply." Her reply was "NO." Inese, a bright-faced girl with rosy cheeks, plans to take part in a big sports festival in Moscow this year.

This is the usual reply: "To do my best I do not drink or smoke." Why, then, do some people in other important walks of life, such as caring for the home, working in the office or at the factory, guiding business affairs, or in guarding the country, consider liquor and tobacco of any assistance? Alcohol and tobacco have no place in the successful life.

Therefore we appeal to the youth of Australia to turn a deaf ear to the falsehoods of the liquor and tobacco propaganda enthusiasts who tell you by pictures and words that the sports people, the successful ones, get places because of their products.

The Olympic Games proved beyond the shadow of a doubt that youth with an aim for better things do not drink or smoke, but have found that the Temperance way is the happy way and the only way for successful living.

Faith Rewarded in Healing

HENRY RICHARDSON

This is to tell the "Record" readers of experiences and sensations when God granted me freedom from pain, and strength to stand at Evangelist Ratcliffe's lectures in Auckland eighteen months ago.

Previous to attending these lectures I had not lived a Christian life and had been a heavy smoker for fifty-five years. I had enjoyed the so-called "good things" of life. I had been brought up in a Quaker home, but wandered from the teachings of my parents and the Bible.

At this period I was suffering from partial paralysis and deafness (injuries from 1914-1918 war). The paralysis had been growing worse and I could not walk far or stand more than a few minutes. Doctors believed I would soon be a cripple.

Pastor Ratcliffe's first few lectures showed me I was living in sin and I determined to live henceforth for Christ. With His help I stopped smoking immediately. The desire for the first six months was very strong, but now I have no craving for tobacco.

At a later lecture Pastor Ratcliffe asked for believers to come forward to the front of the stage to testify for Christ. I went forward, but paralysis seized me and I was in danger of falling. I prayed for strength to stand and immediately strength came back to my limbs and the pain left me. The feeling was as if a strong man from behind had placed a hand on each hip and exerted a heavy pressure, when the numbness and pain ceased. The sensation of being gripped was so real that I turned to see if someone had held me, but no one was so near to me. I am convinced that it was an angel of God who had been sent to cure me.

I am convinced that God still performs miracles.

I was baptized into the Adventist faith by Pastor Ratcliffe in September, 1955, at which time I was totally deaf in one ear and had only twenty-eight per cent hearing left, as recorded by specialists with instruments. The specialist stated I would



Henry Richardson

not be able to hear in six months, and gave me a chit to report to the Hard-of-Hearing League for lessons in lip reading.

As he stated an aid would be of no use in a few months, I got one and in six weeks it was useless.

I prayed unceasingly for God to give me back my hearing, and I never despaired, and was sure God would return my hearing in His own good time. In January, 1956, I was awakened one morning by a big noise in my bedroom—my clock ticking!

My hearing now registers: left ear 72 per cent, right ear 74 per cent; but I have a "tone" deafness, which I don't understand, but I can hear ladies' voices more distinctly than men's.

I was in no doubt that God would cure

my hearing, and I am sure it was this faith in Him which pleased Him to heal me. Had I doubted I would still be deaf.

I wonder what is God's purpose for me? I am over seventy years of age, with no speaking ability, but some near here know of my cures and have become interested, some to a greater degree than others, and have had a desire for further information. One man has read all of Pastor Ratcliffe's lectures and the "Signs of the Times" and is convinced of the seventh day as the correct Sabbath.

I hope that this testimony will convince some that God still answers prayer. I thank Him for the many blessings He has bestowed on me, and for the privilege of having met and heard Pastor Ratcliffe speak of God, also for knowing Pastor Ratcliffe and his delightful Christian wife.

layan Union, the Union Incaia De Los Adventistas Del Septimo Dia, the Eastern Mediterranean, and others, all tell the same encouraging story. For example, here is a paragraph from Brother Anees Haddad, the department secretary in the Eastern Mediterranean Union, who says that the membership increased in the four years ending September 30, 1954, from 754 to 1,756, an increase of more than 1,000, or 133 per cent. He explains: "One main reason for this increase is that four years ago we did not have one single branch or family Sabbath school reporting. There were twenty-two Sabbath schools scattered throughout the union. Now we have thirty-three branch and family schools in addition to the 34 fully organized ones, making a total of 67." How thrilling—such a wonderful increase in so short a time!

Yes, the branch Sabbath school plan really works. In this Trans-Tasman Union we have as a goal 100 such groups by the end of the present quadrennium. To date the figures are encouraging, there being 33, with a membership of more than 540.

North New South Wales has the greatest number to date, eighteen, with a membership of 208. Miss A. Lowe, the Sabbath school secretary for the conference, really believes in the plan, and is promoting it strongly among her enthusiastic regular schools, with most satisfying and cheering results. The idea is beginning to snowball, for we believe North New South Wales has its sights fixed on the aim of at least one branch school for every organized school.

Here are a few excerpts culled from a recent summary received, giving terse points of interest about some of their many branches:—

1. A.M. College. Four branch Sabbath schools are now being conducted very successfully. Two homes are visited regularly for Bible studies, two other families are on the Voice of Prophecy Bible correspondence course. The school at Morisset started with eight children, the average attendance now being twenty-four.

2. Grafton. Two branch schools, a good interest, but too soon for results.

3. Tamworth. Besides conducting one branch school they have fifteen non-Adventist children attending the Sabbath school at the church.

4. Murwillumbah. Three branch schools being conducted. One member has plans to start a fourth, but is somewhat handicapped, having to reach civilization via a flying fox, due to the fact that the bridge across the river near her home was washed away in the recent floods.

5. Burringbar. A church membership of thirty-seven has three branch schools. One is being conducted by a youth of fourteen years, and he has another youth of sixteen years to assist him. Roads to and from Ophir Glen are almost impassable, while the nearest school is twenty miles distant. So far in this area three have been baptized, six adults are attending regularly, and two others are seeking baptism.

We believe similar stories could be related touching the work in other local conferences where the plan is already being tried.

BRANCH SABBATH SCHOOLS

A. R. MITCHELL

Sabbath School Secretary, Trans-Tasman Union Conference

The remnant church must ever be evangelistic in its outlook and endeavour. To be anything less in these days of opportunity and challenge would be unworthy of her. Every department of the church must have as its objective the winning of souls for Christ. This is the only justification for its existence. In these days of multiplied machinery, meticulous organization, and much "busyness," the sights must be raised and carefully focused to encompass the needs of all, both within and without the church.

The Sabbath school, being the church's senior department, is no exception. In some respects it enjoys a unique advantage, geared as it is to reach and influence for Christ every age group from the cradle to the grave; irrespective of class, colour, or clime. What a unique organization! What a privilege! What a tremendous challenge!

Perhaps the most vital column, the one first and most eagerly scanned when quarterly reports reach the union office, is No. 9 of Section 1—Statistical. It reads: "Number of Sabbath school members baptized during the quarter?" That 424 were reported baptized during 1955 in this union is eloquent testimony to the fact that the high objective of soul-winning is now, as ever, its watchword.

Now please don't misunderstand! The Sabbath School Department, while correctly recording that number as having been baptized, fully appreciates the fact that other departments of the church have shared unstintingly in the work which made this very fine total possible. The Sabbath school, however, is happy to believe that it has, under God's blessing, contributed a very full share toward this achievement.

While believing that the Sabbath school is meeting the needs to some extent within the church, the question may well

be asked: What of the even greater challenge from without, which remains unanswered? In "Testimonies on Sabbath School Work," page 74, we read: "The Lord desires that those who are engaged in the Sabbath school work should be missionaries able to go forth to the towns and villages that surround the church and give the light of life to those who sit in darkness." This statement surely visualizes the reaching out on the part of the members of every regular Sabbath school in a missionary approach to those in the towns and villages surrounding their home schools.

In what better way could this be accomplished than through the medium of branch Sabbath and Sunday schools?

In other parts of the world field this highly successful approach is bearing fruit in the many souls being gathered into the church. Letters received from the Ma-



Pastor A. R. Mitchell

While discussing the possibilities of this work it may be opportune to mention what we believe to be a few pointers to success. We could hope they may safeguard against regrets and heartaches, which so often characterize the old and too often repeated technique of trial and error.

1. Experience strongly suggests that branch schools operate most successfully when they not only enjoy the support of

the Sabbath School Council but also have its guidance.

2. Promptness by the Council in formulating plans and getting started immediately an interest is aroused, or a decision made to start in a certain area, cannot be too strongly urged.

3. Continuity of leadership and teaching is surely a "must."

4. "Adventures in the Holy Bible" is the title of a series of well-prepared lessons

especially suited to the needs of branch school workers. There are fifty-two lessons in the set, one for each week of the year. As can be readily appreciated, these lessons, already to hand and available to the field through our book and Bible houses, eliminate any necessity for spur-of-the-moment topics being introduced. With a bright programme built around such denominationally sponsored lessons results for good are the more readily attainable.

We are firmly convinced that God will use this very practical approach more and more as our people become familiar with the technique and the scope it affords all members of the parent schools—children, youth and adults—in a co-operative missionary endeavour. Always let us remember that while branch Sabbath schools, like the parent schools, are for all age levels, nevertheless in many instances they may start with the children and spread to include the adults. We are reminded that "Parents who can be approached in no other way are frequently reached through their children."—"Councils on Sabbath School Work," page 114.

The objects of first interest, and dearest to the heart of every normal parent are their children. In reaching the child how often we thus reach the parent!

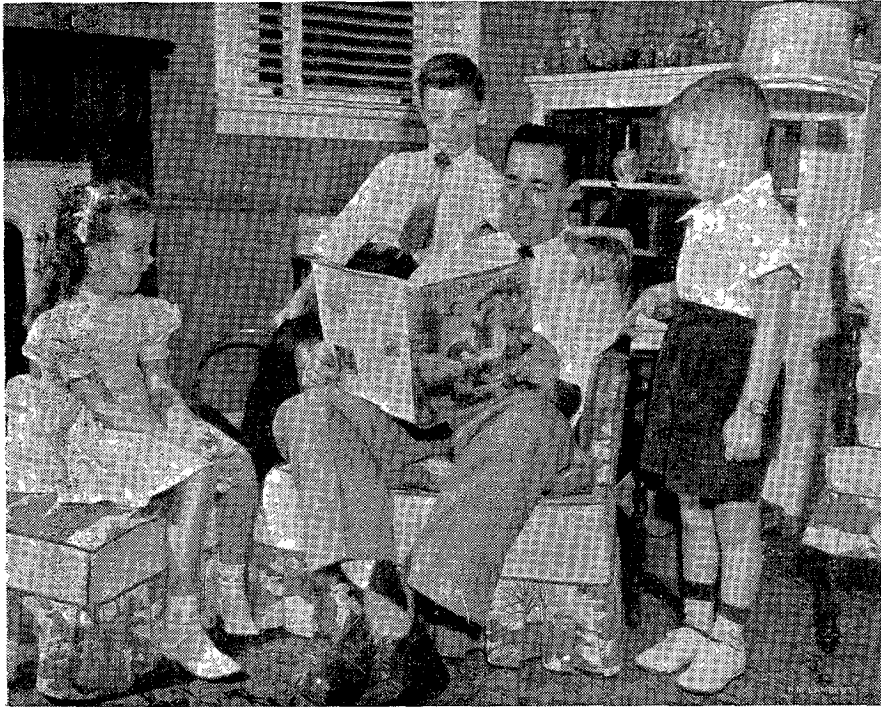
In this connection, we believe the Sabbath school is capable of making a very valuable contribution also in the field of public evangelism. Should the public evangelist, when planning his mission, lay upon the hearts of our regular Sabbath schools, through their respective councils, the task of conducting branch groups specially geared to meet the needs of the children of the community or area to be evangelized, and working as they may under an appropriate caption, we would in all probability not only reach the hearts of many more parents but the more speedily realize the fulfilment of the inspired assurance that "thousands of children who are now without God and without hope in the world, will be added to the church." (Id., page 50.) And again, "we may bring hundreds and thousands of children to Christ if we will work for them."—"Councils to Teachers," page 172.

We trust that the time will soon come when closer co-ordination will be seen in this wonderful field of opportunity, that the full potential of the Sabbath school may be realized in every department of the church's evangelistic endeavour.

Cigarette Exposed in High Places

In Liberia, Africa, the Liberian Cabinet and entire diplomatic corps, representing nineteen nations, with high government officials and other elite society from the capital, attended the premiere of the Lung Cancer Film, which was personally sponsored by the Secretary of State. Their reception was enthusiastic, the American ambassador being especially appreciative.

—"Northern Light," December, 1956.



THE STICK-TOGETHER FAMILIES

EDGAR A. GUEST

*The stick-together families are happier by far
Than the brothers and the sisters who take separate highways are.
The gladdest people living are the wholesome folks who make
A circle at the fireside that no power but death can break.
And the finest of conventions ever held beneath the sun
Are the little family gatherings when the busy day is done.*

*There are rich folk, there are poor folk, who imagine they are wise,
And they're very quick to shatter all the little family ties.
Each goes searching after pleasure in his own selected way.
Each with strangers likes to wander, and with strangers likes to play.
But it's bitterness they harvest, and it's empty joy they find,
For the children that are wisest are the stick-together kind.*

*There are some who seem to fancy that for gladness they must roam;
That for smiles that are the brightest they must wander far from home;
That the strange friend is the true friend; and they travel far astray,
And they waste their lives in striving for a joy that's far away.
But the gladdest sort of people, when the busy day is done,
Are the brothers and the sisters who together share their fun.*

*It's the stick-together family that wins the joys of earth,
That hears the sweetest music, and that finds the finest mirth;
It's the old home roof that shelters all the charm that life can give;
There you find the gladdest playground, there the happiest spot to live.
And, O weary, wandering brother, if contentment you would win,
Come you back unto the fireside, and be comrade with your kin.*



Our ISLAND FIELDS

Needed—a Hole in the Roof

W. P. MILLER

Education Secretary, Samoan Mission

For the twentieth time that afternoon the clattering of the typewriter stopped, footsteps sounded on the floor, and the headmaster looked out of the window. Heavy clouds were still pouring over the mountain on which Robert Louis Stevenson lies buried, and even as he turned away another tropical downpour drummed on the roof. With a worried frown he returned to the examination result sheet in the typewriter, and for twenty minutes or so it chattered on. Again came the pause, the footsteps, the looking, the frown, and the typewriter took up its song again.

Why all this sudden interest in the weather? Surely you know that the monsoon season in Samoa means rain? Then why look so hopefully out of the window? Why! Don't you know? Tomorrow the Lalovaea school reaches adulthood. For the first time there is to be a presentation of certificates and books to the children. Tomorrow for the first time the parents will be able to see the children in action. Tomorrow! . . . Why . . . Tomorrow!

The day dawned bright and clear with little patches of white trade-wind clouds, and the hearts of the Samoan teachers were glad as with the help of the children they entered into the work of decorating the school. In front, a stage twenty feet by fifteen feet had been erected, and the front of this and the wall behind were so decorated with palm leaves, frangipani, exotic coloured hibiscus, gardenias, trails of brilliant croton leaves, and sweet smelling creeper, that not one inch of the wood could be seen. Not satisfied with this, the teachers and students beautified every doorway, window, and projecting ledge even to the flagpole and front gate. A huge "Afio Mai (welcome) was made in pink and white frangipani with fern, and hung above the steps. Decorated woven mats and the colourful class pennants completed the array.

The desks were arranged in rows, theatre seats were borrowed, and provision was made for seating 350 persons. A public address system was installed, the finishing touches added to the costumes, and everything was ready for the evening. The weather continued fine, and just on dusk we received an indication of the events to follow. A specially chartered bus clattered and clanked into the mission compound, and out of it poured a seemingly endless stream of fathers, mothers, brothers, sisters, uncles, aunts, and others, coming to see **THEIR** children.

By 8 p.m., the official starting time, the school building itself was crowded with

over 400 people, and still they were arriving. Half an hour after the evening had begun the crowd had increased to between 600 and 700. There were people six deep on the veranda, trampling on each other to see inside. At the back the windows were lined with faces, and the backs of parked trucks were filled with people seeking a vantage point. "Please, I am one of the parents. Can't you find me a seat to see my boy?" was a common cry; but seats there were not. The only way that a person could have entered that hall would have been through a hole in the roof as the sick of the palsy used in the days of long ago. How thankful we were that no one remembered that story that night! for the results would have been disastrous.

In his address, the headmaster stated he felt justified in calling 1956 a successful year. The enrolment had been fairly constant at 220 pupils, and seven national assistant teachers had helped care for them. A two-colour school Leaving certificate had been printed by the Signs Publishing Company, in which the words were framed by a South Sea Island scene, and thirteen of the students were to receive these. The students who sat for the Government examination had been successful, and the leaving class, who had studied the Voice of Prophecy as their Bible lesson, were to be presented with their diploma and gift book. Five students had been accepted at Fulton (three non-Adventists), and during the year four children had joined the church. Many more were even now in the valley of decision, and next year should take their stand.

The presentation of school certificates, government certificates, and Voice of

Prophecy diplomas was made by the president of the mission, Pastor I. W. White, who congratulated each of the students on reaching his objective. The book prizes for individual work in the various grades were presented by Mrs. White, who spoke suitably to each regarding his work.

Two of the leaving class, Ruby Eti and Faatea Muliatalo, made a farewell speech, one in English and one in Samoan, to the children of the school and the assembled friends.

Following this portion of the programme the children presented a number of items. There were action songs, short plays, songs of Samoan history, Christmas carols, and dialogues. These items were enjoyed by all, but particularly by the parents of the children concerned. The greatest enjoyment of all came when two of the "Indian boys," apparently overawed by the fearsome looking "tiger," fell off the stage into the audience.

We look forward to a year of greater success in 1957, and trust that under the guidance of the Lord the school may be instrumental in winning many of the boys and girls of Samoa to the message for this time. The family system is very strong here, and where the head of the family is opposed to the message, it is virtually impossible to work with any members of that family. Our schools here are a wonderful opportunity to spread the gospel to families who would otherwise never hear the truth.

No doubt the teachers of the homeland would be shocked to see scores of children sitting on the stones, with native huts as schools, in the midst of a city of 22,000, but the Lalovaea school is unique in that it is wholly a locally supported project and receives no assistance whatsoever from any source outside Samoa. The cries for help are great, the applications for Christian education are many, and how can we, who have the blueprint for education, turn them away? We are trusting in the Lord in whose hands the school rests, and are enlarging our tents by accepting an increased enrolment next year,



The open type of house preferred by the Samoans.

praying that in some way the urgent needs for extra accommodation will be met. The Lalovaea school represents a challenge, not only in Samoa, but to all the members in the enlightened home fields. Will you accept the challenge?

Visitor Expresses Gratitude

AISAKE KAMBU

MV Secretary, East Fiji Mission

In a few days (February 14) I shall be leaving Australia to return to Fiji, and I should like to say how much I have appreciated being here, and all the kindness that has been extended to me.

First of all I want to thank those who made it possible for me to attend the Youth Congress, which was the reason for my coming here and the biggest feature of my stay.

Then there is Pastor Satchell, who arranged for me to attend two JMV camps at Crosslands, Sydney, where I learned a lot that will be helpful to me in my work. I feel now that I want to hold such a camp for our JMV's in Fiji.

I am very sorry to leave Mr. and Mrs. Lambert and their family at Ryde, Sydney, who have hospitably entertained me for four weeks. I feel very much at home with them, and have learned to love them. The longer I stay in their home the harder it is for me to leave.

Also, there are the friends at Macksville on the north coast who were so interested in helping me in my work: Mr. and Mrs. Dick, Mrs. Watt, and all the young people. Len and Geoff Wright even gave me their bicycle.

At both Ryde and Macksville gifts were given to me for my wife and children, and I am very grateful for these.

I want to thank everyone I met for their friendliness and helpfulness. If we do not meet again on this earth I hope we shall meet on the joyous gathering day when all who love God will be home at last.



Sister Val Butterick who left Sydney early in February for Hatzfeld Hansende colony, New Guinea.



Vailoa College graduates, 1956. Front, from left: Faeoelo Tanielu, Fereti Puni (faculty adviser), Elisapeta Puni. Back: Watson Ataese, Lafai Tavita, Sivanila Asiata.

Samoa Contributes Teachers

S. AFA'ESE

Headmaster, Vailoa College

It was good to hear the happy songs and shouts of our students as they willingly worked during the last week of the school year in planting and cleaning up the plantation, as the school was dismissing for one and a half months.

Wednesday, December 12, was chosen as the day for the closing exercises, which were of a simple nature. In the morning of that day there was an air of excitement among the students as they busied themselves in cleaning up the houses and grounds and packing.

At 7 p.m. we all gathered in the church, the six graduates sitting in front and the parents, students, and friends at the back. The members of the faculty, with the mission president, Pastor Ivan White, in the centre, were on the rostrum.

The meeting opened in the usual manner with the welcome given by the principal, Brother G. Helsby. He mentioned in his remarks some important events that had taken place during the year, such as the commencing of the carpentry and engineering classes, also the building of the girls' dormitory.

Pastor White addressed the graduates according to their chosen motto: "To Serve Him." Deep thoughts were expressed and a hearty appeal was made to the graduates to think seriously of their motto and take it as a guide in their life experience.

Perhaps the most interesting feature of the evening was the presentation of diplomas by the president. As the name of each graduate was called he came forward and received his diploma with a big "thank you" and a raising of the diploma to his head in token of respect and gratitude. Two special prizes were awarded to

two students who were top in the school.

The hymn "God be with you till we meet again" was heartily sung in closing, and after the benediction the college closed for the year with bright prospects for the coming year.

Dear "Record" friends, pray that many of these fine young people will become strong workers for God in their home field and in fields beyond.

"Prophetic Faith of Our Fathers"

As Pastor L. E. Froom has visited camp-meetings and conferences and meetings for ministers, in this territory, many of those present have realized the value of his volumes, "Prophetic Faith of Our Fathers," and have greatly desired to possess a set. However, they have been disappointed to learn that these books are costly.

For this reason Pastor Froom suggests we in Australasia may wish to follow the example of many churches in America in purchasing a set of "Prophetic Faith of Our Fathers" for their lending library. These books are then available to church elders, Sabbath school teachers, and others who particularly need the information they contain, and may also be lent to non-Adventist leaders, teachers, and others who are interested in that type of reading.

In North America there is a plan in which a whole set of Adventist books, including "Prophetic Faith of Our Fathers," has been placed in each of 1,500 university, college, seminary, Bible institute, and public libraries. In others, "Prophetic Faith of Our Fathers" alone has been donated.

Members interested in any of these suggestions are advised to see their church officers.

The WORLD VISION



A Lay Evangelist Suffers for Christ

L. L. REILE

Brother Abelino is a member of the Minatitlan district in southern Mexico. In 1955 this layman encouraged his fellow church members to do some missionary work in a small settlement that was in the area of their church. This particular settlement called Zaragoza had never been entered by Adventists, so the inhabitants knew nothing at all about our truth. Our brethren began a very systematic method of distributing our literature, but one by one the members discontinued their activity until only Brother Abelino remained to visit the inhabitants of Zaragoza.

Arriving one day in Zaragoza, he knocked at the first door. The gentleman opened it very cautiously and only a little way, then looking at Brother Abelino said, "The literature which you have given us does not sound like the literature that our church produces, and therefore we cannot receive any more of it. We are not interested in what you have for us." Saying this he slammed the door. Brother Abelino stood outside a little bewildered. He went to the second house and knocked at the door. The folks opened it just a little and looked at him, then told him exactly what he had heard in the first place, then they, too, slammed the door. He went on to the third house and had a similar reception.

As he was walking to the next house he heard the local church bells ringing. There was a large drum beside the church which was also heard. Then he noticed that the people were beginning to congregate out in the street. A mob was gathering. Some of them came up to him, and before he could speak they threw him to the ground. The stones began to fly and then the men beat Brother Abelino with their clubs. He was able to escape from them and fled about a kilometre out of the town where he found a kind family who were willing to wash his wounds and give him a place to sleep.

The next morning when he arose he felt much better. But instead of going home he returned to Zaragoza to speak with the people there about the message. When he came to the first house the door opened just a little and the man told him again, "I do not want anything to do with you." He had walked only a short distance down the street, stopping at a few houses but without gaining entrance in any, when he heard the church bell ringing again. Immediately the people gathered on the street. The men came rushing up to him

and grabbed him, again throwing him on the ground. This time their clubs were used in a more vigorous fashion and Brother Abelino was almost killed.

Finally he was able to free himself from his tormentors and flee to the very same house out of the village where they had sheltered him the day before. When he arrived there the people, of course, were very much surprised for they supposed he had gone home that morning. Again they treated his wounds and offered him shelter for the night. In the morning when they questioned him he said that he was feeling quite well. The people asked if they could help him home, but he replied that he could go by himself and that he had some work to finish first. But did he go home? No. Once out on the road he turned right back to Zaragoza.

When he came to the first house—the same house where he had started the days previously—the man looked very much surprised and exclaimed, "Man, what is the matter with you? Saturday we beat you and yesterday we almost killed you. Have you come back for more? Do you want to be killed?"

"No, of course not! But Jesus loves me and I love Jesus. Jesus loves you and He wants you to love Him. When Jesus was on this earth He lived for men and tried to show His love, but they killed Him. If it is necessary that I be killed in order for you to love Jesus, then I am ready to die."

The listener's jaw dropped, and his eyes opened wide as he said, "Speak on, friend." Then Brother Abelino informed him that he would like to get a few more men so they could study together in a group.

The church bells did not ring and the drum was also silent. They were able to gather eleven people in a straw-covered shack where they spent considerable time studying God's Word. They studied every available moment for the rest of the week, and on Sabbath morning a little branch Sabbath school with these eleven people was organized.

Little by little Brother Abelino could see the results of his work. From week to week the people began coming in increasing numbers and were happy to hear the mission stories and to study the Sabbath school lesson.

During the month of March when Pastor Marcos de Leon came to the church in the interest of the Ingathering campaign, Brother Abelino stepped up to him and in a rather timid way said, "Pastor, please come with me over to Zaragoza so that we can organize a Sabbath school." He didn't give any further details. Of course, Pastor de Leon did not have any

idea how many people to expect, but you can well imagine his surprise when he came there Sabbath morning and found 104 members present. They organized a regular Sabbath school with those 104 members. Seventy of them had been won to the truth by Brother Abelino himself. The other thirty-four had been won by the first nine converts. These nine converts are today active lay preachers though not yet baptized into the church. They were the same nine who were the ringleaders of the attack on Brother Abelino when he was severely beaten on two occasions. Thank God for the faithful work of Brother Florencio Abelino who was willing to be beaten in order to win some to the truth of God.

—"The Inter-American Division
Messenger."

Vitalo, a Son of the Jungle

(From the Spanish by H. J. Harris)
S. F. MONNIER

When Vitalo was very young as yet, he went from the interior of his native forests in Surinam in order to pass some time in the savage jungles of French Guiana. He lived there for some thirty or forty years. The passing of time was not a subject of interest, either for him or for his tribe.

Nevertheless, one day on going down by the River Oyapock in his canoe, he had his first contact with civilization. It was in Remire, a little place about seven and a half miles from Cayenne. There he met two Adventist girls.

Vitalo lived very miserably. His home was a straw hut which allowed the passage of the tropical breeze. "If he accepts Jesus as his personal Saviour, will he not be the first of the sons of the jungle of French Guiana to do it? Will he not pass from the darkness of paganism to spiritual light?" said the girls among themselves.

From then on they dedicated themselves with more zeal to the difficult task of teaching this primitive man the history of salvation. This turned out to be a very difficult task because he did not understand French. Never before had he heard anyone speak of the Creator and of the God of the universe. He had grown up without wearing clothing of any kind, and he used to adorn his body with bracelets and necklaces which were placed on the neck, the arms, and the feet. Together with the other members of his tribe, he was wrapped up in the darkest of paganism, the worship of the spirits.

Nevertheless, the girl missionaries did not lose hope of seeing him changed. They used to visit him frequently, and they spoke to him of Jesus, the Saviour of his tribe and the rest of the world. Also, they spoke to him regarding the Word of God and explained to him the beautiful promises of the Bible.

Vitalo showed a desire to possess a Bible. How great was his joy when there was placed in his hands for the first time, a

copy of the Sacred Scriptures! He pressed it tenderly to his breast and then kissed it.

After a time he came to visit our pastor at Cayenne, but in order to give him a further touch of civilization, this gentleman passed an hour helping him to put his hair in order, for it appeared never to have seen a comb. Also, he helped him to wash and change his clothes, transforming him thus into another man. From this time, Vitalo was content to live in accordance with the model of the man of the 20th century. He showed a desire to pass three or four days in the home of the pastor, not only for the help that he received, but also because he wished to learn more about the truths of the Word of God and the blessed promises which they made through the blood of Jesus.

Vitalo put aside his bracelets and all the other things relating to the worship of the spirits. Nevertheless, he left on one of his fingers a large silver ring.

"What is that doing there?" asked the pastor, pointing to the ring.

"That is what my tribe use to consult their gods," he replied.

"How do they do it?"

"Observe, and you will see."

Vitalo drew the ring from his finger, hung it up from a cord, and began to speak to his god. The ring should have commenced to dance immediately, and so his surprise was great when he saw that it hardly moved.

"That is the first time that such a thing has happened," said Vitalo. "My gods are saying to me that they will not speak."

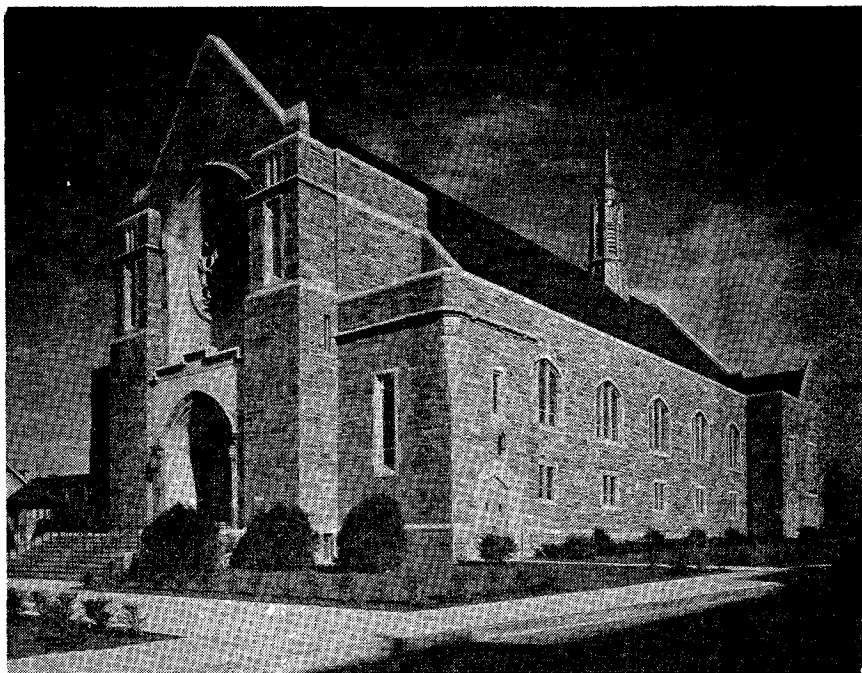
"But, why?"

He put the question, and the answer was, "I cannot speak with you while you are in this place." From that day, Vitalo took off his ring and remained convinced that his gods had no power before the God and Creator of the universe.

The news spread rapidly. Vitalo, the son of the jungle possessed a Bible and was about to become an Adventist! Those tribes had the reputation of being unsubdued by Christianity; nevertheless, one of his companions wished to have his Bible and offered him 1,000 and 3,000 francs for it, a fortune for this son of the forest, but Vitalo refused his money. How could he sell this book, which although he could not read it, contained something that had done more than any other thing to touch his savage heart?

The months passed, and Vitalo fell sick and was carried to the hospital. It was there that I visited him. He was smiling, but on his cheeks one noted the indelible marks of paganism. He was very content to know that one day his sufferings would end, and that Jesus, our marvellous Saviour and Friend, would come to establish peace, justice, and equality among all men. He showed me the Bible, which he opened with respect, and which he kept under his pillow.

"Pastor," he said to me, "pray that I may be healed, because I wish to leave the hospital. I wish to be baptized. I wish to be submerged in the waters just like Jesus, in order to be a good Christian. Afterwards, I wish to return to my people who are indeed far off from civilization, in



The beautiful church at Takoma Park, Washington, D.C., dedicated on November 17, 1956.

order to speak to them of the Great Christ, the Great Spirit. I wish to speak to them regarding the story of Jesus, and I shall die among them after helping them to understand the truths and to know how to pray and love Jesus. I have my heart full of hope because I know that I shall see Jesus my Saviour."

Vitalo lives now in a hut outside Cayenne. The pastor hopes that soon he will be able to understand French well enough to comprehend the truth and be ready for baptism, and carry the message among his own people as the first convert of his tribe.

Dedication of Denominational Headquarters Church

D. A. ROTH

Dedication services for the Seventh-day Adventist denominational headquarters church in Takoma Park, Washington, D.C., were held on Sabbath, November 16 and 17, in a series of four special programmes climaxed by the dedication ceremony.

The dedication came three years after the opening service was held in the new stone building. This building is the fourth meeting place since the church was organized in August, 1904, with less than 40 charter members. Today there are more than 900 members.

Pastor R. R. Figuhr, president of the General Conference, spoke at the morning worship service. At the afternoon dedicatory service, Pastor L. R. Mansell, church pastor, read a personal message of congratulations from President Dwight D. Eisenhower. Pastor C. J. Coon, president of the Potomac Conference, gave the main address. Pastor L. R. Mansell led out in

the act of dedication, and Pastor D. A. Ochs, president of the Columbia Union, gave the dedicatory prayer. Many other leading officials of the church participated in the programme.

The week-end programme began on Friday night when a 90-voice church choir, directed by M. E. Dawson, presented a cantata, "The Song of Thanksgiving." The speaker was Kenneth H. Wood, Jr., assistant editor of the "Review and Herald."

The new church home seats 1,300 with a choir loft seating 75. The nave seats 840 and the balcony 460. The church front faces the point of a triangle park and is directly across the street from the General Conference offices and the Review and Herald Publishing Association.

On the lower level are rooms for youth and children's divisions, including a 400-seat youth chapel. Space is also provided for the pastor's study, waiting room, secretary's office, treasurer's office, library, choir room, supply room, reception room, and baptistry.

The church is used constantly for conventions and special church programmes. The annual Fall Council session of the General Conference committee is held every October in the church. Many officers of the General Conference, Review and Herald, Home Study Institute, Theological Seminary, and other church organizations in the Takoma Park area are members of the church.

The new church at denominational headquarters will continue to be used extensively for the onward progress of the gospel message.

"To the Members and Friends of the Takoma Park Seventh-day Adventist Church joined in the dedication of their new building, I send greetings. Congratulations for the faith and sacrifice required to complete this project. Your church is

a splendid addition to the religious life of the Capital City. In it you will gain inspiration and continued service to God and neighbour. Best wishes to you all.—Dwight D. Eisenhower.”

Policeman in Peru Studies Bible School Lessons

Pastor B. A. Larsen, director of the Bible school in Peru, writing to the General Conference Radio Department, states: “The other day when I was walking toward the office I noticed the policeman on the corner studying the fifth lesson of our Bible correspondence course. When I arrived at the office there was another policeman bringing his first lesson in the advanced course. One course he had already finished.

“He told us that one day he was studying his lesson when the inspector suddenly appeared. He said, ‘We did not put you here to study the horseracing schedule.’ ‘Oh, but this is not on horse racing,’ our friend said, ‘it is my correspondence school lesson.’ And so he told his superior officer about the wonderful free Bible correspondence course and how much good he had received from the study. The result was that the police inspector also enrolled in the course.”

—“Review and Herald.”

Southern European Division

M. V. CAMPBELL

The Southern European Division is a fast-growing field. During last year baptisms in the part of the field where we get reports—this is the part outside the Iron Curtain—were more than double what they were only five years ago in 1950.

The Southern European Division takes in most of Europe, about half of Africa, and one little part of Asia, but one of the most interesting parts, the land of Israel.

The most rapid growth in our division is in Spain. The reason for that is the Voice of Prophecy at Glendale. They send their programme into Spain from Africa, and it is amazing how this has captured the imagination of the people. Thousands write to California asking for the Bible correspondence course in Spanish. More than 200 priests of the national church regularly take these lessons. I understand it is costing the Voice of Prophecy \$1,000 a month in postage alone to send the Bible correspondence course to Spain. Every letter from our leader in Spain tells of more baptisms. The work has to be carried on rather carefully; it is a personal work, but every member is a missionary. They do not dare talk out loud, but they are good whisperers.

A man about to be baptized moved to a different city before the baptism, and there heard the Voice of Prophecy over his radio. He took the Bible correspondence course, interested his neighbours in it, and soon had thirty people coming to his home to study and write out their

lessons. These thirty are preparing for baptism.

The Communist countries in our territory—Czechoslovakia, Rumania, Hungary, Bulgaria, Yugoslavia—contain sixty per cent of all our members in the division. You may not feel that the conference at the summit in Geneva meant very much to the United States, but I want to assure you it meant a great deal to our members in those countries, for now they are having reasonable religious freedom. In one country not very long ago, every one of our ministers and the lay members on our committee were in gaol. Since that conference they are out of gaol, and they have a measure of religious liberty. They can't go out and hold evangelistic campaigns and do advertising, but they can preach the advent message in our own churches.

In one Communist land one of our sisters promised God that she would dedicate one night each week to giving Bible studies. One night in a dream she saw an angel scowl at her. She worried about it all the next day. Finally, she decided it must be because she had dedicated only one night a week to God. And so she dedicated every night to God, and held Bible studies every evening. I was introduced to the elder of the church of more than thirty members which she raised up.

In Rome we have a youthful colporteur of twelve years. He had been successful and had already saved 50,000 lira toward college expense. He wants to be an Adventist minister. One day he was tempted to pass by a great big mansion, but he thought he shouldn't pass by a single house, so went up and rang at the door. He told the maid who answered the door that he wanted to see the lady of the house. And the maid said, “Oh, you want to see the countess.” “Yes, I want to see the countess.” “You can't see her,” said the maid, but he argued and finally she introduced him to the countess. As he gave his canvass the countess was just thrilled with the fine young fellow. He seemed so enthusiastic, so full of his subject, she said to him, “What are you planning to be when you grow up?” “I want to be a minister,” he answered. “Oh, you mean a priest.” “No, I mean a minister, a Seventh-day Adventist minister. I want to earn my way through college.” She replied, “Look here, sonny, I will adopt you and will give you a million lira and I will educate you for the priesthood.” He said, “Countess, there was a man many years ago of the name of Judas Iscariot, who sold his Lord for thirty pieces of silver, but I am not going to sell my Lord for a million lira.” She bought his books, and we hope that this countess will somehow learn the advent message.

Two of our brethren who are truckers, operate trucks between Morocco and Algeria. One time, while on their way, the engine stopped. They couldn't get it going. They worked for a couple of hours on it. Both of them were good mechanics, but they couldn't find anything wrong with the engine. It finally started again. By that time it was so late they decided to go back, and when they got back they

were given the report that all the truckers who went ahead of them had been killed by the rebels. God spared their lives by stopping the engine.

In Sicily, most of our seventeen churches and groups have been raised up by colporteurs. There was a Protestant shoemaker in one town in Southern Italy. He went to buy some nails from a merchant. When he came back with the little package of nails he found that they had been wrapped in the page of a Bible. He went back to the merchant and said to him, “Do you know what you wrapped the nails in? It is the Word of God from a good Catholic Bible in fact.” And the merchant said, “I didn't know it was a Bible. I thought the Bible was some Latin book that only priests have.” “Well, you have a Bible; at least you wrapped these nails in a page from the Bible. You should never desecrate the Bible that way,” and he sold the merchant another Bible. A little later a colporteur came there. He canvassed the Protestant, and the Protestant told him about this merchant. They went together to see him, and the colporteur sold him some books. And he sold the shoemaker some books. He gave them Bible studies. Both of them accepted the truth, and at the present time there are nine members in that town who have been baptized as a result of this colporteur's work, and this one Protestant who got in touch with this merchant because he wrapped nails in a page of the Bible.

In our great division we have a loyal people who are longing for the coming of Jesus Christ.

—“Northern Union Outlook.”

Noted Missions Historian Speaks at Seminary

THELMA WELLMAN

As part of the special emphasis being given to missions during the autumn quarter at the Theological Seminary, Dr. Kenneth S. Latourette, eminent church historian and professor emeritus of the Yale Divinity School, shared his convictions about the opportunities for Christian witness in today's world.

Speaking at the Emphasis Hour, October 15, Dr. Latourette stated that Christianity is today more widely spread, more deeply rooted, has wider influence, and Christians are more closely bound together than ever before. Because of this, the church is confronted with an unusual challenge to fulfil the commission given by the Master.

In spite of the inroads of destructive political philosophies and the menace of secularism—ignoring rather than opposing the gospel—there is evidence that the “blessed company of faithful people” is growing and has a greater opportunity than ever before to witness in mission lands.

The audience was interested to learn that the Battak Christians of Sumatra, after the missionaries were forced to leave, increased their number to about one hundred thousand in a few years; and also

that the Karen Christians have multiplied in an astonishing way in spite of political and religious difficulties. The speaker particularly emphasized the profound influence on Mahatma Gandhi of Christ's teachings in the Sermon on the Mount. Although he never joined a Christian body, he revered Christ.

The speaker recognized the emphasis of our church on missions. "I think," he stated, "there is no group of Christians today who by its practice is more thoroughly committed to missions than are Seventh-day Adventists. They have a peculiar opportunity and, may I suggest, a responsibility laid on them by our Lord."

In closing, Dr. Latourette told of a church conference where a former Hindu, two Moslems, and an agnostic testified that the factor which had won them to Christianity was the loving heart of the missionary. There was something in his radiant, self-forgetful life in Christ that they did not see anywhere else.

—"Review and Herald."

New Viet-Nam Radio Programme

A day for greater things has dawned for Viet-Nam and all of south-east Asia. Authorization has been granted for a free religious Chinese radio programme over Radio Saigon every Sunday afternoon beginning July 1, 1956. For the first fifteen minutes the programme is now presented in Hokkien beginning at 2.15 p.m., the second quarter hour in Cantonese at 2.30 p.m., and since September 1, 1956, the last fifteen minutes in Mandarin beginning at 5.15 p.m. We rejoice over this added boost to the proclamation of the third angel's message while the door of mercy lingers.

It was on January 29, 1954, that Prime Minister De authorized our first religious broadcast in Viet-Nam. This was one-half hour free time weekly from Radio Dalat in Vietnamese. The station manager with whom we had made contacts many months before, upon receiving the news, immediately placed Tieng Noi Hy Vong (The Voice of Hope) on his official radio log and distributed this log immediately throughout Viet-Nam some weeks before the broadcasts actually began. Hope was used instead of prophecy in the Vietnamese broadcasts as the connotation of hope translates itself better into Vietnamese background and thinking than does prophecy. Several people wrote to the station manager asking, "What has happened to the Voice of Hope programme? We want to hear this." Vietnamese hearts were ready and waiting for these messages that God has entrusted to His church.

Radio Dalat is on the mile-high mountain tops in the centre of free Viet-Nam. The programme still emanates from the studio which is located under the evening shadows of Dalat's cathedral spires. From these mountain tops the initial programme was sounded throughout Viet-Nam on March 26, 1954, with

"Lift up the trumpet,
And loud let it ring;
Jesus is coming again!"

This familiar Voice of Prophecy theme song emanates from more than 800 radio stations around the globe and in more than a dozen languages.

A few months later on June 27, 1954, Radio Saigon also released to us one-half hour for this religious Vietnamese broadcast. With the Chinese half hour we now have one and one-half hours weekly free time over Viet-Nam's radio stations. Certainly the Voice of Hope, called Voice of Prophecy in the Chinese broadcasts, is answering the challenge of this theme song with amplified voice. For the first time in history salvation's message can reach several million of Vietnamese and Chinese of all levels in the strata of society instantaneously at almost no cost whatever.

The story of a disappointing incident in 1953 which led to our securing radio time has never been written nor publicly related. Several have urged that I write it for publication. It begins with an ingathering incident. In 1953 we started building the new Dalat church—as usual without money! The Mayor of Dalat kindly authorized my soliciting for this project, so I used this permit to its fullest possibility by visiting all the government officials as well as the business men.

Viet-Nam's Prime Minister, His Excellency Mr. Nguyen De, was a wealthy man but apparently difficult to meet. I had to satisfy myself by presenting our work, needs, and literature to Mr. De's personal secretary who promised to present the matter favourably for us. This I did, little realizing the consequences. Several days later I received news that H. E. Mr. De had sent a cheque for 20,000 piastres written to "Pastor Smith, Seventh-day Adventist Mission." Now Pastor Smith is a missionary of the C.M.A. church in Viet-Nam, and this cheque reached his hands in spite of the fact that it was addressed to our mission. At the same time His Majesty Bao Dai (who happened to be in Viet-Nam at that time) likewise contributed 10,000 piastres, which also went to the C.M.A.

As this money was never turned over to us, I went to see H.E. Mr. De's secretary. He was much embarrassed over the blunder they had made, but stated that inasmuch as it was their own error H.E. Mr. De would surely duplicate his gift to us. The cheque was intended for us and was addressed to us. However, I would have to await the Prime Minister's return from an itinerary. I waited as requested. A week after his return I went to the Imperial Palace to see the secretary again. This time reception was refused. After several such unsuccessful attempts I decided to abandon the matter and count all as lost.

Vice incapacitates a man from all public duty; it withers the powers of his understanding, and makes his mind paralytic. —Burke.

For several months prior to this we had also tried to secure radio time. The Dalat station manager worked in our favour, but the Minister of Information, a Cao Daiist, refused such permission. Just at this time I received the news that the Minister for Information had the top control of all radio stations except the one in Dalat, the latter being the imperial headquarters. H.M. Bao Dai had appointed Prime Minister De to be in charge of that particular station in order to hold a tighter control over all crown headquarters propaganda.

Upon learning this, I decided that the moment was ripe to request radio time from H.E. Mr. De, as surely now he would be more apt to grant us a second request since he had blundered on the first one. This request would not cost him any more, either! But how to meet him—that was now more nearly impossible than ever. At that moment I received in the mail the latest General Conference Radio and Television Statistical Report. It was an impressive document. In Viet-Nam our work is so small that to many we were unknown and unheard of. Our so-called enemies call us "The Adventist Club."

I prepared carefully a letter of request to H.E. Mr. De, attaching this statistical report to the same, even though the report was in English. I requested him to kindly grant us a release of radio time as hundreds of other stations in the world had done.

While waiting for the reply, needless to say we made the request the subject of much prayer. Souls were in the balances. After a month of silence had passed, I began to lose hope of even securing any reply—either Yes or No! When a letter finally came, you cannot imagine our joy when we read the favourable answer. To us the money is still lost, but the radio is of far greater value. Where in this world is the gospel now being preached to so many people at so small an expense!

After hearing several of our Voice of Hope broadcasts, the station manager said, "That is the finest religious broadcast I have ever heard." Through his influence we later secured time on Radio Saigon—the Cao Daiist minister conceding to us. Now with this and the Chinese programme we can reach the major portion of Viet-Nam's population.

All the beauties of these radio mechanics are arranged and satisfying, yet all will be of little value unless the Spirit of the Almighty be poured out with pentecostal power upon the listeners. Let us now as never before open our hearts to God in prayer and consecration, pleading for that outpouring of the Spirit's power in our own lives as well as upon His harvest field. With the shadows of greater and darker political clouds threatening, truly the third angel's message must be quickly heralded so that all may have access to its life-giving power in this late hour. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3:1, 2.

—"The Inter-American Division Messenger."

SABBATH SCHOOL LESSON HELP

H. W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, April 6, 1957

(Please preserve for reference)

GOODNESS AND NOBILITY

There is no such thing as goodness innate in man (Ps. 14: 2, 3). "There is none good but one, that is, God," said Jesus. "God is essentially, absolutely and consummately good, Matt. 19: 17; Mark 10: 18; Luke 18: 19."—Vine, "Expository Dictionary of New Testament Words," Vol. II, page 163.

Once we grasp the fact that in God alone is there absolute goodness, then we can understand that wherever goodness is ascribed to man it is strictly relative, and is derived from God. This is seen in Matt. 25: 21 ("Well done, thou good and faithful servant"), where goodness concerns the faithful use of God-given talents, not goodness inherent in the servants. Other instances occur in Luke 23: 50; Acts 11: 24; etc.

Quite often we find expressions like "the good," "that good," in the neuter gender, used to describe that which is well pleasing to God. Believers are to "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12: 2); to "cleave to that which is good" (verse 9); to work "the thing which is good" (Eph. 4: 28); to be "followers of that which is good" (1 Peter 3: 13); to imitate "that which is good" (3 John 11); and to overcome evil with good" (Rom. 12: 21).

The young man who asked Jesus, "What good thing shall I do, that I may have eternal life?" (Matt. 19: 16) was fundamentally wrong (1) in ascribing goodness to one whom he regarded merely as a human teacher; (2) in thinking that any great deed could earn eternal life for any man. Thousands today make these same two mistakes. "They insist on being saved in some way by which they may perform some important work. When they see that there is no way of weaving self into the work, they reject the salvation provided."—"The Desire of Ages," page 280.

Probably the most beautiful description of God's goodness is found in Ex. 34: 6, 7. Moses had requested, "Show me Thy glory," and God answered, "I will make all My goodness [beauty, excellence, glory] pass before thee." Ex. 33: 18, 19. The revelation of God so far as man could endure it (see verse 20), consisted of "three fundamental qualities—mercy, justice, and truth. Greatest emphasis is placed upon mercy because God's relationship to us is based upon it (1 John 4: 7-12)."—"The S.D.A. Bible Commentary," on Ex. 34: 6.

The whole basis of man's salvation is God's free grace. When man's free will accepts this divine favour a remarkable change occurs in the human recipient. He becomes aware of "the power of God unto salvation" (Rom. 1: 16) working within him. As he grows in grace he is conscious that God's "divine power hath given

unto us all things that pertain to life and godliness." 2 Peter 1: 3.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5: 22), and this fruitage appears in the believer's life. In the language of theology, the saving grace of God reproduces godliness in the believer; he becomes gracious like the God in whose grace he stands. (Rom. 5: 2; 1 Peter 5: 12.)

The process by which this nobility of soul is produced in man involves the interaction of man's faith and God's grace: "Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy." ("Patriarchs and Prophets," page 431.) When man accepts what God offers, it becomes true that "genuine faith is life. A living faith means an increase of vigour, a confiding trust, by which the soul becomes a conquering power."—"Desire of Ages," page 347.

A Holy God and a Holy People

Given that relationship, then, trusting man may rise to otherwise unbelievable heights of moral and spiritual power. "As He who called you is holy, be holy yourselves in all your conduct," wrote the apostle (1 Peter 1: 15, R.S.V.). And in chapter 2, verse 12, of the same version, he declares, "Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation."

The power of God available for noble Christian living is stated in even stronger terms in Heb. 13: 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, . . . make you perfect in every good work to do His will." Robertson's "Word Pictures" calls these two verses "one of the noblest doxologies in the New Testament." The word rendered "perfect" here has the idea of completeness, which is the result of "God working in you." Every excuse for low standards of conduct, the same as for sin, is removed by this provision of divine help.

In Heb. 2: 10 another word for "perfect" is used in contrast with man's immaturity: "For it became Him, . . . in bringing many souls unto glory, to make the captain of their salvation perfect through sufferings."

Through the endurance of suffering, by overcoming every temptation through divine grace, Jesus exhibited an obedience to divine principles that will for ever glorify God (John 17: 4, 5). It was the supreme triumph of divine grace, the secret of His noble and winsome life.

In 1 Cor. 1: 26 the word "noble" signifies well born, those whose earthly pedigree is honourable; but of them we read:

"Not many wise men after the flesh, not many mighty, not many noble, are called." In Acts 17: 11 the same word is used in its comparative sense: "These [the Bereans] were more noble . . . in that they received the word with all readiness of mind, and searched the Scriptures daily."

There are some Christians today who profess religion but lack Christian character. They seem to serve both God and the world. "The sons of God belong to a different nation—the empire of purity and holiness. They are the nobility of heaven. The stamp of God is upon them."—"Testimonies to Ministers," page 442.

The imminence of the second coming of Jesus presents urgent additional reasons why believers should follow the godly life. Our Lord is to return at the moral and spiritual midnight of the world, a time when "earthly passions, corrupt thoughts, take possession of the mind."—"The Desire of Ages," page 635.

Yet in such an evil environment there will be believers who "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2: 12-14).

—"Review and Herald."

The main thing to ask for is sight;
there is light enough.—John Ruskin.

WEDDINGS



CHRISTIE-MILLER. On Sunday, February 10, 1957, the Hamilton church, Newcastle, was tastefully adorned with bright floral decorations for the marriage of Brian Alexander Christie and Patricia Ruth Miller. Brian is a member of the Concord church and Patricia recently concluded her nurse's training at the Sydney Sanitarium. A large number of relatives and friends were present both at the church and also at the reception which followed, and joined in wishing the young couple bon voyage, as unitedly they continue on the sea of life. E. R. Gane.

WARD-MITCHELL. In the quiet of the approaching evening of January 14, 1957, came Gwen, younger daughter of Pastor and Mrs. C. E. Mitchell—for many years missionaries in Papua—down the aisle of the tastefully decorated Wahroonga church, to meet and exchange sacred vows with Maxwell Ernest, eldest son of Mr. and Mrs. D. E. R. Ward of Killara, Sydney. These young people are well known and highly respected members of the Wahroonga church. Many friends and well-wishers at the church and after in the reception hall joined in bestowing upon them affectionate good wishes as they embarked upon life's experiences in happy wedlock. May the blessing of Heaven rest richly upon both Max and Gwen as they kindle another home light in our midst.

A. R. Mitchell.

SALOM-SPEERS. Dr. Alwyn Salom and Miss Audrey Speers were united in marriage on January 17, 1957, in the Parramatta church, Sydney. In a setting of tastefully arranged flowers and in the presence of many relatives and friends, these young people solemnly exchanged their vows of loyalty and devotion to each other. They will make their home at Avondale, as Dr. Salom is a member of the college faculty. May the dear Lord bless and keep them both as they dedicate their lives to His service.
N. C. Burns.

DYASON-BRUNNER. Many relatives and friends from near and far assembled at the nuptials on January 23, 1957, when Linden Prescott Dyason and Mary Lillian Brunner exchanged marriage vows. The bridegroom is the son of Mr. and Mrs. Milton Dyason of Brisbane; the bride is the daughter of Mr. and Mrs. C. O. Brunner of Murwillumbah (N.S.W.). The Murwillumbah church was pleasingly decorated for this occasion which, we believe, was the beginning of a union that will be a positive witness to the glory of God.
Arthur C. Needham.

MARTIN-HALSTEAD. In the morning of December 18, 1956, a very pretty wedding was solemnized in the Coff's Harbour church (N.S.W.), which was beautifully decorated for the occasion. Merle, second daughter of Mr. and Mrs. Halstead of Penrith, entered the church on the arm of her father to be given in marriage to Rowland Andrew, son of Pastor and Mrs. J. E. Martin of Coff's Harbour. The church was filled with friends and well-wishers who assembled to witness the happy event. As Merle and Roy plan to set up a Christian home together and endeavour to spread the truths of the advent message, which they both hold dear, we wish them much of God's blessing.
J. E. Martin.

RICHTER-RIPPINGALE: The Rockhampton (Qld.) church, attractively decorated for the occasion, formed the setting for a very happy wedding, when Cyril Richter and Ruth Rippingale met in the evening of January 8, 1957, to exchange the vows which made them one. Both these young people have served for some time in denominational school teaching. As Brother and Sister Richter they have now entered the North Queensland Conference, where Cyril will continue as a teacher in the Cairns school. Many relatives and friends met on this happy occasion to wish them well and to pray God's blessing upon their united lives in service for Him.
B. C. Grosser.

UTTLEY-STEWART. In the evening of January 3, 1957, in the tastefully decorated East Prahran church, Melbourne, before a widely representative gathering of guests, Lyndon Stuart Uttley and Norma Corel Stewart were united in the bonds of holy matrimony. Lyn is the elder son of Pastor and Mrs. S. M. Uttley of Wagga, N.S.W., and Norma the only daughter of Brother and Sister Norman Stewart of Ballarat, Vic. This marriage brought together two long-established Adventist families in which grandparents on each side were ordained ministers. The congratulatory telegrams were legion and joined with the guests in wishing the young people every blessing in the setting up of their new home and on their departure to New Zealand in response to a call to the gospel ministry.
S. M. Uttley.



UNTIL THE DAY BREAK

BLENCOWE. On January 25, 1957, after a period of failing health, Brother Ernest Blencowe, at the age of sixty-two years, passed peacefully to his rest. A voice of Prophecy Bible course advertisement inserted by Parramatta church in their local newspaper was the means in God's hand of leading this dear man to the full acceptance of the advent message. His new-found faith was his rejoicing to the very last. We laid our brother to rest in the Rookwood cemetery, assured that his wife, loved ones, and friends will meet him again on the resurrection morning.
W. A. Stewart.

AUSTIC. On December 18, 1956, at the age of eighty-five years, Sister Rose Austic passed quietly to her rest at her home on Lord Howe Island, after a long illness. Accepting the truth under the labours of the late Pastor E. S. Butz on this island about the year 1909, Sister Austic remained faithful through the years, always giving a smile and a kindly word to all. Truly, she was a saint of God. She leaves behind a husband, and three daughters, one of these being Sister Celia Skeggs of Cooranbong. Relatives and friends filled our little church, where a short service was held before we tenderly laid our late sister to rest under peaceful, overhanging palms, there to await the call of the Life-giver.
Ron Farrar.

BROOKS. Sacred and loving memories lingered as we said our earthly "Good-night" to our beloved friend and brother, George Edward Brooks, who fell asleep in Jesus at Wingham, N.S.W., on January 11, 1957, at the age of eighty-five years. His Christian life bore a true testimony to the Bible truths which he accepted three years ago. The church in which the service was held stands as a living monument to the generosity and tradesmanship of our late brother and the Brooks family. Loving words of sympathy and hope were spoken to the sorrowing relatives: his aged wife and four daughters, Mrs. Ulrich (Warburton), Mrs. Burns (Mitcham, S.A.), Mrs. Fear (Wingham), and Beryl, who has faithfully and lovingly cared for her parents in their declining years.
A. G. Probert.

VORBACH. With sorrow we record the death of Mrs. Ann Vorbach of the Dandenong church, Victoria, on January 6, 1957, in her ninety-third year. About thirty-six years ago, when Pastors S. Butler, C. Wrigley, H. Tollhurst, and the late Brother Stafford were conducting a mission in the Daylesford district, they became acquainted with Sister Vorbach and her large family. With a number of her children she embraced the truth with all gladness and was baptized by the late Pastor Craddock in 1921. Kindly thoughtful of others, hopeful in trial, sincere and earnest in purpose, she endeared herself to our people in Dandenong, and will be missed by them and her family of five surviving sons, four daughters, and seven grandchildren. We laid her to rest in the Dandenong cemetery. With courage and confidence we look forward to the resurrection morning.
H. S. Streeter.

GRENFELL. Florence Margaret Grenfell fell asleep in Jesus on January 27, 1957, and was laid to rest after services at the Sydenham church and in the Ruru Lawn cemetery, Christchurch, New Zealand. She was a faithful Adventist for thirty-seven years, and an untiring worker for the Master. She will be missed by all who knew and loved her.
V. Wood-Stotesbury.

FOR SALE: Oranges, small, sweet, juicy Valencias, 22s. 6d. bushel case. Freight paid, despatch advised. E. G. Manuel, Wamberal, N.S.W.

FOR SALE. Brick house, Fox Valley Road, Wahroonga, 2 bedrooms, sleep-out, septic tank. Reply to "Advertiser," 19 Plunket St., Yass, N.S.W.

TO LET, holiday cottage, Avoca Beach, N.S.W. Elec. light, stove, frig., fully furnished, 5 beds, glorious view. M. Bayliss, 9 Bay St., Double Bay, Sydney.

SWEETER SONGS, the new issue, "Youth Series No. 2," by Pastor A. J. Dyason, contains: Master Guide Dedicatory Prayer, Jesus Is Precious to Me, I'll Want to See Jesus, He Is the Victory (soul-stirring march), Gentle Jesus (sweet ladies' trio), The Potter, and by request, Arise, O Youth. You will like them all. 2s. 6d. plus 3d. postage. Spec. quotes 1 doz. or more. Book & Bible houses or direct, Prescott Ave., Safety Beach, Dromana, Vic.

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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 must accompany copy.

BREVITIES

Pastor and Mrs. G. Branster and their daughter Betty are home on furlough from Fiji, also Dr. and Mrs. Russell Branster are here on leave. They plan to resume residence in Australia next year.

Pastor Froom tells us that in North and Inter-America, Central and Northern Europe they have an MV project which consists of placing a copy of the book on the life and conversion of Harry Orchard in the town gaol, prison, or other such institution, including homes for juvenile delinquents. This book has already been translated into German and Japanese. Our MV societies in this territory may wish to adopt the same project.

The Strathfield High School (Greater Sydney Conference), with Dr. L. H. Turner as headmaster, has added lustre to its previous record in the Leaving examination results. Of nine who sat for the examinations last year-end, seven passed (six girls), and four of these won scholarships: Caroline Hargreaves, Lynette Foots, Valerie Hannaford, and Noleen di Salvia. Mareta Engelbrecht and Alwyn Campbell also claimed scholarships deferred from 1956. The school has a record enrolment this year, and the courses are being widened to meet the requirements of more pupils.

School-staffing, Trans-Tasman Union

North Queensland

Ayr, R. I. C. Gotts; Cairns, C. S. Richter; Mackay, Miss B. K. Sewell; Monamona, D. E. Hay, Mrs. L. Weeden; Townsville, Miss V. Richardson.

Queensland

Kingaroy, Miss G. A. Gillam; Rockhampton, T. Strahan, Miss J. Oliver; Toowoomba, D. A. Caldwell; Zillmere, W. E. Zanotti, Miss P. M. McBride, Mrs. O. H. Twist.

North New South Wales

Lismore, Miss O. Blayden; Mullumbimby, W. M. Dawson; Port Macquarie, A. W. Lowe; Upper Burringbar (Ophir Glen), Miss I. M. Corker; Hamilton, H. G. Vetter, H. M. Lansdown, L. M. Draper, Miss A. Newley, Miss J. McKay.

Greater Sydney

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North New Zealand

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Hungarian Relief Fund

Pastor L. Schneebauer, president of the Austrian Union, writes that Seventh-day Adventist refugees among the Hungarians who arrived in Austria were warmly encouraged by the help offered them from our people overseas.

The following further contributions are gratefully acknowledged:—

Previously acknowledged	£1,052	19	7
"In As Much"	1	0	0
Orbost (Vic) Church	9	7	9
Castle Hill (N.S.W.) Dorcas Society	10	0	0
Arcadia (N.S.W.) Church	3	2	6
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Hurstville (N.S.W.) Church	4	15	0
Lakemba (N.S.W.) Church	10	12	1
Marrickville (N.S.W.) Church	1	0	0
North Sydney (N.S.W.) Dorcas Society	5	0	0
Woollahra (N.S.W.) Church	15	17	6
Mrs. M. McGregor	1	0	0
Anonymous	5	0	0
Mrs. V. Bentley	1	0	0
Dandenong (Vic.) Church	10	0	0
Oakleigh (Vic.) Church	10	0	0
South Melbourne (Vic.) Church	13	6	0
Wollongong (N.S.W.) Church	10	0	0
F.B.	1	0	0
Mrs. C. B. Davey	20	0	0
Charters Towers (N.Q.) Church	7	0	0
Bowen (N.Q.) Church	7	0	0
A. A. Knudson	1	0	0
P. Fahey	5	0	0
Mrs. E. Lloyd	1	10	0

Total to date £1,202 10 7

E. J. Johanson,
Treasurer, Australasian Division.

AUSTRALASIAN RECORD

and Advent World Survey

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Personal Items from the Central Pacific

Taken from a letter written by Pastor G. Branster, the president of the union, on the 31st January:—

Pastor and Mrs. E. J. Landa and Ruth recently passed through Suva returning from interim furlough to Australia. While in Suva Sister Landa took a stroke which we all feared might prove fatal. But after earnest prayers were offered on her behalf, and following anointing, she recovered, and within a few days was able to continue her journey to Tahiti, to resume their work in the E.F.O. territory. Brother and Sister Landa felt this was a very definite answer to prayer and are grateful to God for what He did on Sister Landa's behalf.

Pastor D. I. Jenkins and family are on their way to Samoa, where Pastor Jenkins will assume his responsibilities as president of the Samoa Mission.

Yesterday evening Brother and Sister Ross Miller and family arrived from New Zealand and are busy getting settled at Lautoka, on the other side of the island.

Pastor C. S. Adams and family have moved to Fulton, where Pastor Adams takes charge of the ministerial training section of the college.