



# Pillars of the Faith Strengthened

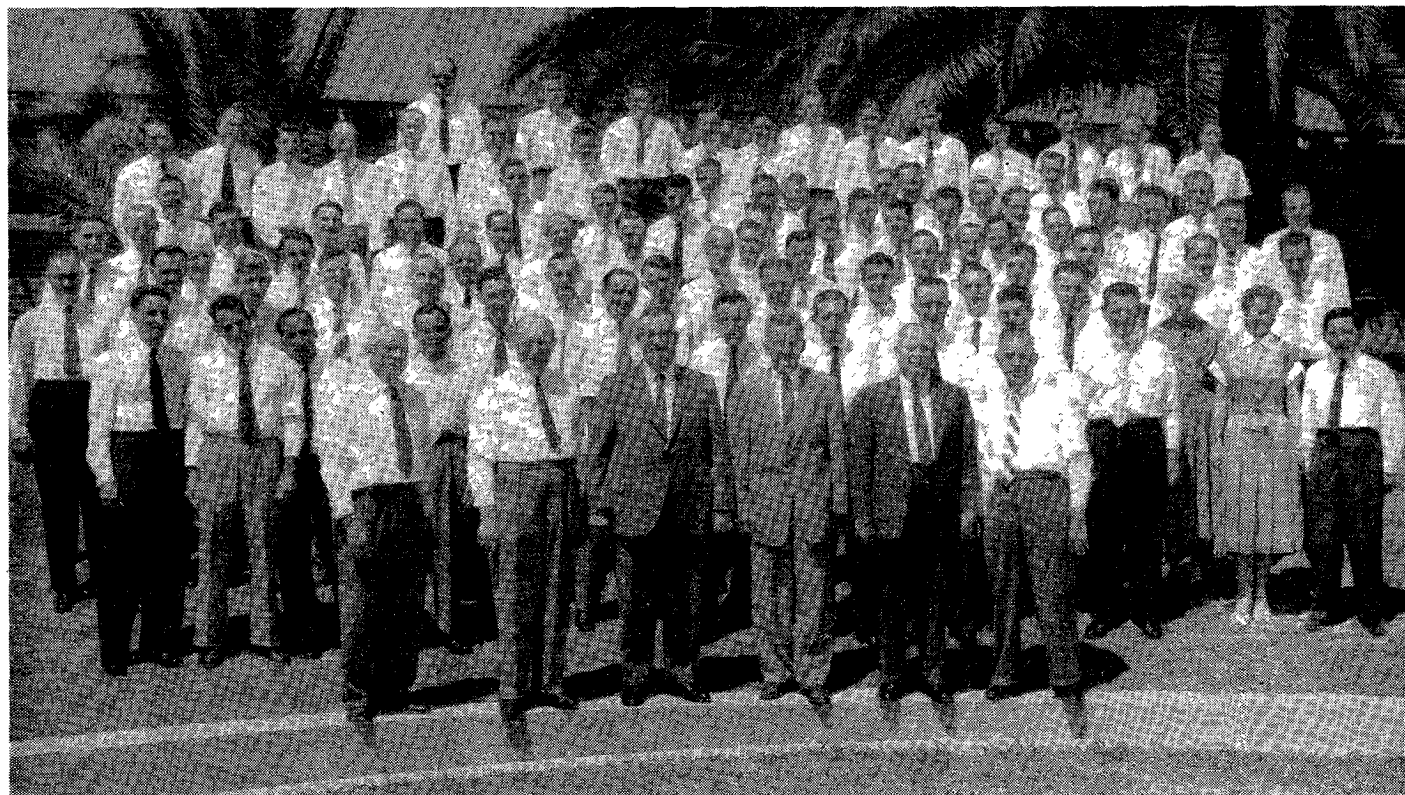
THE Australasian Division Seminary Extension School, held in the historic and hallowed setting of Avondale, December 8-January 29, provided a spiritual feast for 100 ministers. Its climax was reached in the final chapel period when Pastor M. K. Eckenroth led all into a rich spiritual fellowship. Scores of ministers testified publicly to the blessings received at the school under godly teachers; and all joined in renewed dedication to the commission of taking the gospel of Christ to the peoples of the Australasian Division.

JOHN B. TRIM

The purpose of this eight-week school, as often asserted by the director, Dr. E. Heppenstall, was more than the acquirement of knowledge and the attainment of scholastic credit. Its primary function, he said, was to bring to all a deeper fellowship with Christ. That this goal was achieved was amply demonstrated by the character of the many personal testimonies borne at this final chapel period.

In his graduation address, Dr. Heppenstall urged that ministers have a continual experience in the truths they teach others, lest they become guilty of conforming rather than transforming the believers for whom they work.

He said that the conditioning of men's minds to respond to outside pressures rather than inner convictions which would lead eventually to all the world worshipping the beast of Revelation 13, was already operating. The speaker called for ministers and believers to experience and know God and His truth, that with these inward per-



A group of those attending the Seminary Extension School. FRONT ROW: G. Currow (registrar), Dr. E. E. White (associate director), Pastor M. K. Eckenroth, Dr. E. Heppenstall, Pastor A. L. White, Dr. E. G. McDowell (associate director).

sonal convictions they might meet every trial of their faith.

Dr. Heppenstall declared that the standard of scholarship in this school was equal to any he had met in his teaching experience. He would match the work done by the students here with any in the world. He admitted that never had he had a class which challenged him so much.

In the graduation service, certificates from the Theological Seminary in Washington were presented by Dr. Heppenstall to approximately 100 ministers for successful completion of the five courses taught. These were classes normally presented at the parent institution, and credits gained at the Australian School are allowed as one term's work toward the Master's Degree.

It was with greatly strengthened confidence in such pillars of the faith as our Seventh-day Adventist position on the sanctuary, the 2300 days and 1844, and the revelation of grace and law in the gospel, that we concluded Dr. Heppenstall's classes in those subjects.

Pastor A. L. White's discussions in Prophetic Guidance greatly enhanced our faith in the Spirit of prophecy and opened up new possibilities in presenting this distinctive doctrine to our churches.

Basing his studies on Ellen G. White's book "Evangelism," Pastor M. K. Eckensroth enlarged our concepts of evangelism and evangelistic procedures, and demonstrated the necessity for preaching more of Christ in doctrine and prophecy.

A tour of the Avondale area was conducted by Pastor White to spots associated with the establishment of the college in the days of Sister White, Pastor W. C. White, and other pioneers.

Throughout the eight weeks helpful chapel periods were taken by the three overseas instructors and by the two associate directors. Dr. E. E. White, college principal, presented a series on science and religion; and Dr. E. G. McDowell, division Educational secretary, a series of studies on Ellen White's book "Education." Other talks were given by Pastors F. G. Clifford, G. Burnside, and J. B. Keith.

The esteem in which the teachers were held after only a few weeks was displayed in the tributes and gifts presented at the graduation service. Each received an Australian wool travelling rug, a copy of Frank Hurley's illustrated book on Australia, and a boomerang—the last in the hope of bringing them back again.

The group attending the school included missionaries and home field staff engaged in evangelism, church departmental work, and some employed in certain institutions.

Many tributes were heard to the inspiration of the evening worship periods when in a more informal way these men recounted personal experiences of providential leadings and thrilling answers to prayer.

Frequently throughout the eight weeks were heard expressions of appreciation for the happy fellowship, the godly teachers, the opportunities for deep study of God's

Word, the strengthening of confidence and faith, and the challenge to deeper personal piety and larger service. None would doubt the truth of Dr. McDowell's statement that "This school will have an impact on all phases of the organization in this field."

## *Benefits of the Seminary Extension School*

Statements heard at the last testimony meeting:

**From a missionary:** "I dragged myself out of bed at the sanitarium to come here, arriving a few days late. I found the heavy programme rather difficult, but am very glad I have been able to go through with it. My earnest prayer is that God will use me to carry all the wonderful truths we have learnt out to the mission field, where we have large national staffs to care for."

**Another missionary:** "It seemed almost impossible for me to get away from my mission field, especially at this time of the year; but I was eager to secure the wonderful opportunities this school offered, and am now most grateful for all the benefits derived from it. Many times after a good class period, worship, or other meeting, I have said to myself, 'This alone was worth coming all the way to hear.'"

**A city minister** summed up his appreciation this way: "I thank God for the wonderful revelation of Himself He has given us in the Extension School in four ways: through the deeper study of the Holy Scriptures, through the greatly increased knowledge of the Spirit of prophecy, through the Christ-filled lives of our instructors, and through the sweet communion and fellowship with our brother ministers."

**An institutional pastor adds:** "Years ago as a young graduate I stood in this very chapel feeling I was equipped and ready to carry the gospel to the world. After years of experience in evangelistic, educa-

tional, and medical service I have returned conscious of how little I know. The classroom I helped to build in my last week at Avondale became to me a crib of learning to which there came three wise men with gifts of grace, guidance, and the gospel of Jesus Christ. I record my deep gratitude to these brethren and my God, and pray that like Jesus I may increase in wisdom and stature and in favour with God and man."

"This is the most wonderful thing that has ever happened to us in Australia," summed up the feeling of many.

## *Your Marine Department*

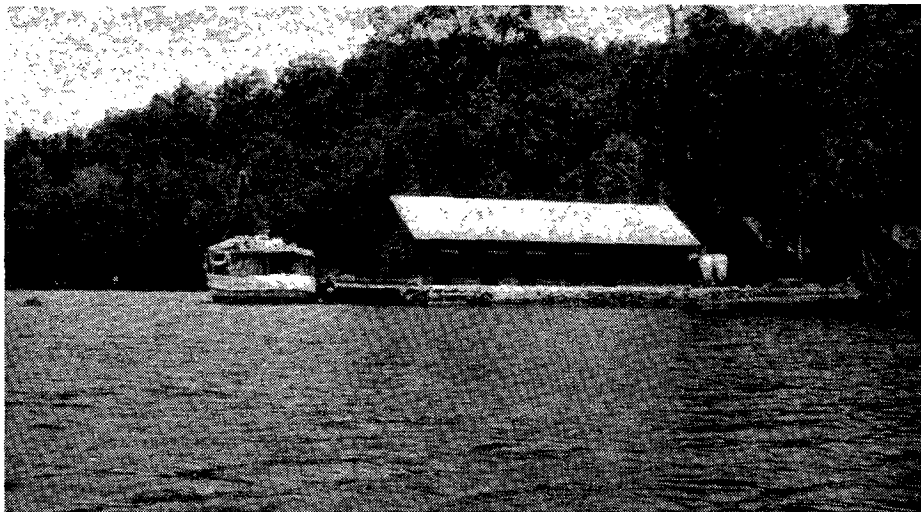
J. R. MASTERS  
Superintendent, Rugen Harbour

To the shareholders in the Bismarck-Solomons ship repair service at Rugen Harbour—those who give their offerings and gather in mission funds—I address this report.

Our situation is one mile across the isthmus from Jones Missionary College, Kambubu, on the island of New Britain. The territory from Manus to the Eastern Solomons stretches 1,000 miles, and all the islands in this expanse of water are small—none of them more than 100 miles long and half as wide.

The fleet consists of four 45-footers: "Malalangi," "Devare," "Varivato," and "Vinaritokae"; three 28-footers: "Dani," "Day Star," and "Day Dawn"; also four of odd sizes: "Kambubu" (belonging to the college), "Kima," "Minando," and the whaleboat used to transport copra at the Bolu school on Mussau. The "Minando" has been out of commission for four years because funds are not sufficient to supply a new engine for this craft.

Brother Frank Cherry and I spend our time training and supervising the native staff, consisting normally of twelve boys, who actually do all the work. Those who have come from islands other than New Britain come on a missionary basis of serving a three-year term and then returning home for three months' furlough.



*The workshop at Rugen Harbour, showing a ship at the wharf.*

Our aim is to train them as efficient boats' crew so they may be capable of doing more in the way of running repairs. They love life aboard ship.

We have a workshop 40 by 20 feet and a store-room 20 by 20 feet, of necessity built on the water's edge with the slipway alongside. In the workshop we have lathes, drills, and most of the heavy equipment necessary for mechanical repairs. In an open shed between the slipway and the workshop we have a 12-inch circular saw, a 9-inch pedestal jointer, and a band-saw for woodwork on the boats.

The ships make quarterly voyages to collect reports and pay the teachers, and are also used for transporting building materials and other goods, also for conveying the sick to hospital. They constitute a very expensive item in mission expense, not because of the amount of running but on account of the long distances.

The moving of ships to Rugen Harbour for major repairs makes big inroads on finances. Those in New Guinea waters come in for regular annual examination, as required by the government surveys. The regulations call for the engines to be entirely stripped, the boat to be placed on the slip and inspected by government surveyors, under water, inside and outside of the hull, before a certificate for the next year's operations is issued. Ships from other areas come in as deemed necessary, and once a year we take tools and go to them. So far we have avoided breakdowns. The only method of travel to the Solomons is by air, which is also expensive, but there is no alternative. Our fleet has been remarkably free from accident. In four years we have had only two insurance jobs, and the damage in either case was not extensive.

Sunday to Thursday, we work from 7.30 till 4.30, with an hour for lunch. Friday morning is usually reserved for cleaning the compound, and the afternoon for Sabbath preparation. The day is rounded off with evening worship conducted by the nationals themselves.

We have our own church in which to meet, but are anxious to get it completed and dedicated. It is lined but needs trimmings and a room at the rear for ordinance materials and room for prayer before the services. It is only five or six years since Brother J. Radley literally cut the station out of the bush, and we are grateful for the facilities we now have for the servicing of our little fleet. However, we need your continued support and prayers, as our boats are the life-line of our mission operations.

### THE SIMPLE MEANING

"I am not prepared to allow myself to be drawn away from the simple meaning of the Word of God. It is my desire to have the Scripture pure in its own power, uncontaminated by any contact with men, even with saints, unmixed with any earthly addition. In matters of faith, nothing is to be asserted without Scripture."—Martin Luther.

# Soul-winning — To Urge or to Allure?

G. A. COON

A devout member of one of our churches was taking me in his car to visit some of his interests, when I turned to him with the question, "What are the laws of soul-winning we must observe in this home?"

He gave me an incredulous look as he queried, "Laws of soul-winning? I never so much as heard of any such thing!" Then, regaining his composure, he continued, "I have asked you to visit my interests to urge these people to take their stand for the truth."

"It may be they have already had too much urging," I suggested. "You see, it is possible that when we urge people to take their stand we may be breaking a fundamental law of soul-winning, the law of choice. The Bible gives a law in Joshua 24: 15. It reads like this: 'Choose you this day whom ye will serve.'"

Concerning this constant urging of people to do right, the messenger of the Lord says:

"The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing."—"Testimonies," Vol. I, page 162.

Jesus, our example, used altogether different methods. "His blessings He presents in the most alluring terms. He is not content merely to announce these blessings. He presents them in the most attractive way, to excite a desire to possess them."—"The Desire of Ages," page 826.

When we work by impulse in this greatest of all sciences—redemption—we may actually do more harm than good. We may be like the drunkard who appeared in court and when asked why he kicked out the plate glass window, replied, "Your honour, it seemed the only thing to do at the time."

Impulse and inclination are not safe guides, even for those who are burdened for souls. God points out:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1: 8.

The psalmist, by inspiration, further speaks of the success that will attend the efforts of those who recognize rules and laws, rather than being governed by unwise impulses, when he says:

"But his delight is in the law of the Lord; and in His law doth he meditate day and night. . . . And whatsoever he doeth shall prosper." Ps. 1: 2, 3.

We talk law; we discuss law; we preach law; we even sing about the law. There are moral laws, laws of health, laws of prayer, laws of victory, laws of soul-winning, and many others. Surely while

teaching one rule we should not ignore others of God's sacred rules.

### Results of Obeying Laws

"In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been." ("Christ's Object Lessons," page 84.) It is "thus that nature becomes a key to the treasure house of the Word." ("Education," page 120.) It is evident therefore, that the reason we do not win more souls to our Lord may be that we have ignored certain laws governing this great science.

There is a wonderful promise given us through the messenger of the Lord. The message that was given her states that "those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day."—"Testimonies," Vol. VI, page 57.

Often we have thought that the main reason our friends do not accept the truth is that they are unwilling to do so. But the Lord points out that this is not necessarily true. Years ago we were informed that we could increase our soul-winning results a hundredfold if we would put five simple laws into practice. Here is the statement:

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—"Testimonies," Vol. IX., page 189.

This inspired counsel does not call for greater advertising expense in evangelism, although at times more advertising may be wise. It does not point out a new order of evangelistic subjects as a means of bringing men and women to a decision, although this also might be helpful. It does not necessarily call for more literature distribution as the way to win that extra ninety-nine, even though this is important. It does point out five simple rules that should govern our attitude toward the unconverted.

What a shining example Jesus was in this five-point programme! His life radiated humble love. We are informed that "Christ's favourite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world."—"Testimonies," Vol. VI, page 55.

Christ kept the Sabbath, and taught others to do so; He taught the Ten Commandments, and that death is a sleep; He preached the prophecies, and spoke on the final reward of the righteous; but none of these were His favourite theme.



Brother and Sister G. Harrington, who have gone out to Kukundu, Solomon Islands. Brother Harrington will have charge of the school there.

His "favourite theme was the paternal character and abundant love of God."

In dealing with souls Christ was humble, kind, courteous, tenderhearted, and pitiful. These virtues, which are rooted in love, form a part in the laws of soul-winning that are in effect today. The remnant church can win a hundred to God's great last-day message where now we win but one if we will use these rules of soul-winning.

#### Changing Methods

A mighty challenge comes to us from the Lord, through His messenger, in this message: "Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an **altogether different light**."—Mrs. E. G. White in "The Review and Herald," May 6, 1890. (Emphasis supplied.)

We need not be afraid of apostasy as long as we follow the laws of the Scriptures as interpreted in the life of Jesus Christ. Rather we should eagerly make the change from our unfruitful methods, based on inclination, to the methods that will produce a hundred times the present results.

Several months ago a brother followed me through a series of studies on the laws of soul-winning. "I am changing my methods immediately," he exclaimed. A woman who heard one of the studies on the same topic came back into the prayer room at the close of the study with a large number of other church members. They came to pray for a grasp of the laws of soul-winning as exemplified in the life of Jesus. Two prayers, or statements, linger in my memory. One was by that sister.

"Lord," she began with bitter tears, "my husband is an infidel. One of my children is in a mental institution. And all my family are unconverted." Then she added this most pitiful plea: "Lord, before I die, let me win at least one soul to Thee."

The other statement came from a brother on the way into the prayer room. He remarked: "We have been looking at the **wrong man**."

Not long ago my wife and I received a thrilling letter from a sister who is one of the most successful lay soul-winners in North America. It was truly a great delight to read how this dear sister has recently won more than a score of souls to the advent message and our wonderful Lord.

Let us learn the laws of the greatest science in the universe from the greatest soul-winner, Jesus Christ. He invites us, "Learn of Me." Then will this promise be fulfilled in us: "Whatsoever he doeth shall prosper." Ps. 1: 3.

—"Review and Herald."

### British Missionary Warns of Moslem Problem

A British missionary working among the Moslems of Birmingham, England, until she can take up her new work in Eritrea under the Egypt General Mission, has warned that a growing population of Moslem children is "presenting terrific problems realized by few, but will sooner or later bring serious repercussions in the life of the country."

Miss Althea Johnson spends three days a week teaching needlework in a secondary school, leaving her free to work among the estimated 7,000 to 10,000 Moslems in Birmingham.

Speaking of her self-appointed mission field she says: "Many [of these Moslems] are living with white women. Some are legally married. All have children, and most of these are being brought up as Moslems—in a Christian country!"

"Some of these Arabs are from Aden and Arabia, but the greater number are from Pakistan, men who have deserted

from ships and found employment in large industrial cities. In Birmingham they have mostly settled in one area where they have opened shops of various kinds, including butchers, for they will eat meat killed only by Moslems in their special way. To walk the streets in these areas one would think himself living in a foreign land, and the Mission is finding plenty of opportunity for Christian work."

About the white women she says: "Many of these women long to escape from the sordid conditions under which they live, but having once fallen it seems impossible for them to rise again, for with children no one wants them. One mistake has often been the reason for the door of home being closed against them, or lack of work has caused them to walk the streets until cold and desperate they have yielded to the suggestion to take shelter with the Moslems."

"Apart from these girls are those legally married. One attraction to Moslem men is that they do not drink alcoholic liquor, and knowing little of Christianity these girls readily turn Moslem and marry. They find out too late that if they become Christians the Moslem men will either cease their support or take their children away from them."

—"Moody Monthly."

### The Optimist's Creed

Promise Yourself—

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness, and prosperity to every person you meet.

To make all your friends feel that there is something to them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times, and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

#### FIRST AND SECOND CLASS

Mr. Moody used to say that the Christian might take his choice of travelling either first-class or second-class throughout this life. "What time I am afraid, I will trust in Thee" (Ps. 56: 3); that is second-class. But "Behold, God is my salvation; I will trust, and not be afraid" (Isa. 12: 2); that is first-class.



# The Ministry of Reconciliation

M. K. ECKENROTH  
(Concluded)

One Sabbath morning when we were in the middle of our service at Washington, D.C., a man came in dressed in tattered clothes. His face showed that he had passed through a veritable hell, and we wondered who he was. At the close of the service he waited, and when he began to speak we could not understand him. So we took him over to the headquarters of the American Red Cross, close by our downtown church. They discovered that he came from Hungary.

This man told us through an interpreter that during the last days of Budapest, through blood and fire the cries of the dying were heard on every side. As the murderous blasts from tanks and guns mowed the people down in thousands in the streets, he saw people come out from houses and alleyways and rush over to the dying and bind up their wounds, giving some water to drink. They took the people to hospital, cared for the children, and provided food. Our visitor said, "I never saw anything like that before. I asked who these people were and I was told they were Seventh-day Adventists." This man was a member of the state church and a professor at the University in Budapest, but he fled the country and came to America as a refugee. "I determined that when I got there," he said, "I would try to find the Adventist Church. I want that kind of Christianity. It is the only kind that is worth having."

This gentleman became the instrument through whom we were able to get one of our Seminary students, who could speak Hungarian, to begin a series of Bible studies in a colony of refugees, a group of the intelligentsia who fled from Hungary. Today thirty-two of those highly educated men are studying the Bible, learning the great truths that we love.

What does humanity propose as the only course of action in the terrible hour of trial to which we have come? The only course humanity knows, the only recourse the great nations have is to the fearful armaments of destruction, more terrible than the minds of most men conceive, destruction that is possible when the vast stockpiles of man's latest weapons are let loose upon a poor and bleeding world. Inexorably we are moving towards the terminus of all human history.

Brethren and sisters, you cannot stop it; I cannot prevent it. We are in the midst of it. We cannot avoid it. And here are the children of men helplessly caught in the swirling vortex leading to the time of trouble such as never was since there was a nation. There is only one recourse for us. Thank God there is something we can do. We find a magnificent picture of it in the fourth chapter of the Book of Hebrews, verses 14-16: "Let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without

sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Jesus Christ pleads our cause. We do have help. There stands our wonderful Saviour, head and shoulders above them all. He declares, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. The Apostle Paul, catching the vision of Jesus Christ towering above all others, cried out: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

Soon the promises of Christ's coming will all be fulfilled and heaven shall be our home. There we shall be shut in eternally with God, shut out eternally from sin.

I read of an incident that occurred in Canada last summer. A little three-year-old girl became lost and a search party was organized. They searched all day, all night, and all the next day. They did not find her and the weary searchers were about to give up, but the young parents pleaded: "Don't! Please don't give up—look again." So they all joined hands and moved down through a meadow together, searching every inch of ground. As they walked someone suddenly stooped down in the tall grass and lifted up the little girl. But she was dead! When the father saw her he rushed over to the rescuer and took his little child in his arms. His heart was horror-stricken, but he held her close, and with the tears coursing down his cheeks he turned to them and said, "Oh, my God, why didn't we join hands sooner?"

This camp-meeting is drawing to its close. Mark you well, these gatherings will not go on continuously year after year, time without end. Sometime, one camp-meeting will be the last. We are living on the brink of what might be an eternal separation from this world and from each other. Or else it may be the glorious entrance into God's kingdom that will unite us eternally. And the decision is entirely ours. We live in momentary realization that anything can happen, and as we have been warned over and over again, the last movements will be rapid ones. Wherever I go I raise my voice, pleading with our people to believe that the hour is later than we think, and that the hour is here now when we should join our hands together with Him, that we may live with Him in days to come.

Let us not rest on the laurels of the

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**Praise is like a shadow. It follows him who flees from it, but flees from him who follows it.—Auslese.**

experience of yesterday. The faith of the past is not sufficient to carry us through the future except as it is the faith of today. We cannot store it up except as we develop it stronger moment by moment to stand the stresses of time. Some day we shall have to stand alone as far as human support is concerned. Are you prepared for such a situation?

When we pray "Even so, come, Lord Jesus," do we realize what we are asking God to do? Are we prepared to pass through those events for which we pray? Brethren, this is the hour to abide in Christ. "He was wounded for our transgressions, He was bruised for our iniquities . . . with His stripes we are healed." Do you find in the depths of your heart a real desire to know the healing virtue of Christ so that you can stand in the day of stress and strain, justified before God?

Brethren and sisters, radiate your love; give your faith to others. They will rise up and bless you through all eternity. After all, what else matters? What else is worth anything? I pray that we will look forward to the grand reunion in the kingdom above. That is the blessed hope we have. Lay hold upon it; believe it; cherish it. Live it, give it to others as though your very life depended on it. For it is late—exceedingly late.

## Adventists—Which Kind Are You?

D. A. DELAFIELD

I was listening to one of our ministers who was telling the story of an Adventist man who had lost his faith in God. "I heard someone speak of him as a 'Badventist' and not an Adventist," said the speaker. I did not agree that he was a bad man, but the brother's words were quite descriptive. And I suppose there are some "Badventists" in the church. Let us love them and try to turn their eyes back to Jesus.

Then the minister described another type of Adventist whom he called a "Gadventist." He was talking about Adventists who "gad about from one church to another on the Sabbath day—people who could give steady support to their local church if they would, but they don't. They are hardly ever there for Sabbath school or church. They cannot be depended upon to teach a class or to do anything constructive. They are Gadventists," he said.

As I was thinking about the minister's statement I thought that there are other kinds of Adventists too. For example, the "Sadventists." They are the unhappy, sad-looking Adventists who do not get any joy out of their religion. That isn't the right way to be, is it? We don't want to be like the doleful donkey, long-faced and sad. The length of one's face may determine the extent of our religion, but the longer it is the less true religion is there. Why should we be sad when Jesus has made us glad by forgiving our sins and giving us a new heart?

Then there are the "Madventists." These are the critics and the talkers, who say

evil things about the preachers and the teachers and the leaders in the church, and who criticize and tear other people apart by their unkind words. They are like the cannibals who eat the flesh of their dead enemies. They feast upon the remains. And the critic who scatters false reports is indeed a cannibal. We don't have many of these people in the church, but there are a few, and I suppose it would be right to say that they are "Mad-ventists."

Now let's get back to that sweet word "Adventist." He is one who is watching and waiting for Jesus to come and who is winning souls and trying to help people

prepare for heaven. He is not bad; he is good. He does not gad about; however, he does get about to win souls. He is not sad, but he is glad that he is a Christian and that he is a Seventh-day Adventist. He is not mad, but he is happy and contented and joyful in his religion. I want to be an Adventist, but not a Sadventist or a Badventist or a Gadventist or a Madventist. Jesus was none of these things, but He was an Adventist. He said, "If I go . . . I will come again." And He promised that then we would be with Him for ever. Oh, what a wonderful day it will be for the Adventists when He comes! —"Review and Herald."

## SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, March 29, 1958

(Please preserve for reference)



### DANIEL THE PROPHET—Part 2

Two laws are seen in operation in the first part of this week's lesson (Dan. 6: 1-24): (1) the law of divine protection, and (2) the law of retributive justice.

Not often are these laws seen in such marked and accelerated action, for like all laws, they are governed by certain obscure conditions. Other modifying factors are: (1) divine permission for the suffering of the righteous for God's honour (Acts 9: 16); (2) natural calamities that affect both the righteous and the wicked in this evil world (Rom. 8: 20, 22); (3) the consequences of heredity, of cause and effect (Num. 14: 18; Gal. 6: 7; 2 Cor. 9: 6); (4) the frequent prosperity of the wicked (Ps. 73: 3).

1. **With Malice Aforethought.** Dan. 6: 1-16.

"This Daniel was preferred above the presidents and princes" indicates the dangerous pinnacle to which Daniel was exalted. His nationality and his religion, despite the long integrity of his service, soon became the focal points of a malicious but well-disguised attack.

2. **Divine Deliverance.** Dan. 6: 17-23.

Daniel's enemies correctly assumed that his inviolable habit of thrice-daily prayer (Ps. 55: 17; cf. 1 Thess. 5: 17) would continue after the king signed the decree. The king ruled from palace seclusion by statute and decree that were almost irreversible. (Esther 1: 19.)

"My God hath sent His angel." Darius, ashamed and sorrowful, had at first assured Daniel, "Thy God . . . He will deliver thee." He now asks, "Is thy God . . . able to deliver thee?" He learns that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7. This theocratic assurance was Israel's safeguard in Canaan, but it did not always imply an absence of suffering. (See "Patriarchs and Prophets,"

page 537; "The Acts of the Apostles," page 153. Cf. also Peter's angel deliverance in Acts 12: 1-10.)

3. **Retributive Justice.** Dan. 6: 24-28.

Seneca, the Roman Stoic philosopher, who lived during the days of Jesus and Paul, wrote, "Malice drinks one half of its own poison." In this case it drank the whole, as evidenced by the destruction of Daniel's accusers, a sad end to the wicked, which the good man could not change. "The wicked is snared in the work of his own hands" is an inevitable ultimate truth, but it here had a summary fulfilment. (Ps. 9: 16.)

A third decree of Darius gave testimony throughout the empire to the power of Daniel's God, a mortifying blow to the prophet's enemies. An acid test of a religion is the kind of men it produces. "A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favour of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities."—"Prophets and Kings," page 545.

4. **The Prophet Studies Prophecy.** Dan. 9: 1-6, 17-19.

"In the first year of Darius." The prophet, now some eighty-five years old, revealed himself as a student of Jeremiah's statements on the duration of the captivity and of the overthrow of the oppressors. The identity of the deliverer sent Daniel and his friends to Isaiah. The unsettled affairs of the nations also quickened their interest in these things (see Isa. 44: 28; 45: 13; Jer. 25: 12; 29: 10-13). Dissolving empires are, to God's servants, but waymarks in the onward march of foreknown and predicted events.

"I set my face . . . to seek by prayer and supplication." The prophets did not have universal understanding, and, outside of

a specific revelation, they sought knowledge by investigation. Even Daniel's own visions were not all clear to him. (Dan. 8: 15-17.)

"Made my confession." Why would so good a man make a frank admission of his own share in Hebrew guilt? Are less worthy men as ready to confess? What do we learn from the fact that Daniel did not rush into chronological interpretations, but concerned himself with his own and his people's spiritual condition?

There are marked evidences of real intercessory prayer here: "Hear the prayer of Thy servant," "Cause Thy face to shine upon Thy sanctuary . . . for the Lord's sake," "O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake." "As the prayer nears its close it becomes increasingly earnest and impassioned, till at last it ends in a veritable storming of heaven."—Boutflower, "In and Around the Book of Daniel," page 181.

5. **The Paternal Love of God.** Dan. 9: 23; Deut. 7: 8, 13; 1 Kings 10: 9.

"I am come to show thee; for thou art greatly beloved." The succeeding "glorious revelation of the Atonement, opened out in six consecutive clauses, of which the first three dwell on the doing away with sin, and the last three on the bringing in of the good tidings of the gospel. (See Dan. 9: 24.)" (Id., page 182), because God saw so much to love in the unswerving loyalty and humility of Daniel.

Had Israel been as true as Daniel, she might have become the enlightenment of the whole world: "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66: 12).

6. **Lessons for the Last Days.** Dan. 12: 1-4, 9-13.

Daniel foresaw days of unprecedented trouble before the final deliverance, of which the Jewish restoration was but a type, and he was assured (a) that the great prince Michael would deliver all whose names were in the book of life (Dan. 7: 10; Rev. 20: 15); (b) that his prophecies "relating to the last days were to be understood in the time of the end" ("The Desire of Ages," page 234) by those who searched them. "The Hebrew word for 'run to and fro' denotes earnest vigilance and scrutiny, with a fixed object" ("In and Around the Book of Daniel," page 10); (c) the wicked would fill up their cup of iniquity; (d) the righteous would stand purified and redeemed at last.

Jesus quoted three times from Daniel in His advent prophecy (Matt. 24: 15, 21, 30; cf. Dan. 9: 27; 12: 1; 7: 13). On oath before the high priest He again took Daniel's title: "the Son of man sitting on the right hand of power." This was His favourite title (used only by Him, and some forty times in the first three Gospels), and formed the background of all His second-coming prophecies (e.g., Matt. 10: 23; 16: 27, 28; 19: 28; 24: 30).

On the relation between, and the importance of, the prophecies of Daniel and the Revelation see "Acts of the Apostles," pages 112-118, 585; "Prophets and Kings," pages 547, 548.

—"Review and Herald."

## A Brief Biography of Brother A. T. Start

Our late Brother Alfred T. Start was born in England May 14, 1871, and passed away at the Sydney Sanitarium on January 25, 1958.

He arrived in Townsville, North Queensland, in 1887, at the age of sixteen, accepted the messages of Revelation 14 over fifty years ago, and was baptized by Pastor Farnsworth. The late much beloved Pastor J. M. Johanson commenced Brother Start in the colporteur work, and he was the first to sell our books to the natives of the Solomon Islands who worked in the cane fields of the Mackay district. Today we have a church of over fifty people of this race who worship in their own church at Walkerston, ten miles from Mackay.

In 1918 Brother Start was called to the South Australian Conference as Field Missionary secretary, and this position he filled till 1925. The literature ministry was very dear to his heart, but the bicycle riding which was the mode of transport in those days adversely affected him and he transferred to the Health Food factory at Avondale, where he continued till his retirement in 1935. His remaining years were spent at Avondale, where he was greatly loved.

Brother Start was married in 1911 to Esther Eleanor Cross. Edwin is their only child.

Our late brother was a sterling Christian who practised what he preached and preached what he practised. He had the courage of his convictions and spoke up for principles and for his Lord under any and all circumstances, whether fair or forbidding. As a husband he had ideals and left nothing undone that he should have done to make his home a true example of a Christian home. To this his wife and son, plus others who have shared the hospitality of the family, can readily testify.

As a leader in literature-evangelism, there are now numerous workers in responsible positions in the organization whom our brother trained. He was a man who knew his Bible, his God, his Saviour, and knew how to put self aside to make room for the working and guidance of the Holy Spirit in his life. As a firm believer in the messages of Revelation 14 he is a partaker of the special pronouncement: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Pastors L. C. Naden and A. L. Pascoe were associated with the writer in the funeral services at the Avondale church and the cemetery, where the mourners were comforted with the assurance of a happy reunion and we left our brother till the glad morning when the King shall claim His own.

H. J. Halliday.

**"It will not be very long till the morning."**

## WEDDINGS



**FRESHWATER-PIEZ.** In the evening of December 31, 1957, many relatives and friends gathered in the tastefully decorated Yandina church (Qld.) to witness the exchange of marriage vows between Kenneth Stanley Freshwater and Winifred Piez. Winifred is the daughter of Brother and Sister F. J. Piez of Yandina, who are well known in that district. She was instrumental in winning Ken to the Lord Jesus, and as they unite their lives we know that God will abundantly bless them as they establish their home in the Nambour district.

J. F. Hankinson.

**MACK-HALE.** On January 6, 1958, the beautifully decorated Kulikup church, W.A., was crowded with many friends to witness the marriage of Robert Herman Mack and Jean Winifred Hale. The bridegroom is the son of Brother R. C. Mack of Warburton, Vic., and the bride, who has been on the teaching staff of the Victorian Conference for several years, is the daughter of Brother and Sister Hale of Kulikup. The wedding reception breathed an atmosphere of sincere and beautiful simplicity typical of a real Adventist wedding. We pray that God will greatly bless these young people as they unite their forces to build another fortress for God, a Christian home.

G. E. Southwell.

**SLADE-STARKEY.** At the first wedding celebrated in the Central church in Brisbane, on November 21, 1957, Pastor A. G. Ratcliffe officiating, the happy pair were Brother John Slade and Miss Joyce Starkey. The bridegroom is a B.A. graduate in Theology from A.M.C. last year, and the bride, his first convert, also spent some time at college. Now, united in love and devotion to each other and in the saving of souls for Christ, these esteemed young people are engaged in evangelism in Victoria. May the joy that is set before them in the highest profession known to man rebound to fill their personal lives with happiness that knows no ending.

**LUDOWICI-ION.** In the Wahroonga church in the afternoon of February 3, 1958, there was celebrated the marriage of Thomas, son of Dr. and Mrs. Ludowici of Wee Waa, N.S.W., and Pamela, daughter of Brother and Sister H. J. Ion of West Australia and more recently of Mildura, Victoria. Tom graduated from the B.A. in Theology Course and Pam from the Primary Teacher's Course, both at the Australasian Missionary College in 1957. As they now enter denominational work in New Zealand their many friends wish this consecrated couple much happiness and a fruitful ministry in God's service.

E. E. White.

**HUGHES-COLLETT.** Miss Anthea Collett and Mr. Neil Hughes were united in marriage on December 30, 1957, in the Albion church (Brisbane), which was beautifully decorated. A large number of friends and church members assembled to witness the ceremony and wish the bride and bridegroom true happiness and much of the Lord's blessing as they set up their home in Tasmania, where they will both be church school teachers. Neil is the son of Mr. and

Mrs. A. Hughes of Orange (N.S.W.) and Anthea is the daughter of Sister O. Collett and the late Brother Trevor Collett. He gave his life to save a friend and perished as a prisoner of war when the Japanese prison ship "Montevideo Maru" was sunk. As Neil and Anthea, A.M.C. graduates of 1957, devote their lives to one another and to the Lord, we wish them well.

J. F. Hankinson.



**RACE.** Following six weeks of illness, Edgar Race fell asleep in Jesus at Bulli, N.S.W., on January 11, 1958, aged thirty-one years. As an officer of the Wollongong church, with his cheery smile and lovely voice, Edgar is deeply mourned by all who knew him. We laid our brother to rest in the Avondale cemetery, confident that we shall meet again. To his wife Enid (nee Dawson), his little daughters, Narell and Sharon, and his parents, Mrs. and Mrs. J. Race of Cooranbong, we extend our heartfelt sympathy. The funeral services were made beautiful with song as a number of Edgar's friends in attendance at the Seminary Extension School, blended their voices in messages of hope and assurance. Pastor R. King officiated, being assisted by the writer.

H. C. Barritt.

**WANTED,** house or flat to rent, unfurnished, within 20-mile radius Melbourne, by S.D.A. couple, no children. Write J. Storie, care 8 Yarra Street, Hawthorn.

**FOR SALE.** 3-room cottage, ¼-acre block, S.E.C., water, sewerage, water pipes renewed, nice garden, good fences, close to S.D.A. church; vacant possession. £1,000. Mrs. F. Govett, P.B. 52, Rochester, Vic.

**WANTED,** crochet hooks, cottons, material scraps, transfers, old tape measures, anything suitable for sewing class at Pisik Central school. Please send to Mrs. G. Smith, Lou Island, Manus, T.N.G.

**TEN THOUSAND** missionary voices are waiting to speak the message to new hearts in G. F. Cox's new edition of "Why I Became an Adventist," 4d. per copy. Send today to 3 Pages Road, Mitcham, S.A.

**CARPENTER WANTED for MISSION FIELD.** The services of a single man experienced in the building trade required for one year only, to erect schools and homes in the New Guinea area. Apply Secretary, Australasian Division, 148 Fox Valley Road, Wahroonga, N.S.W.

**POSITION URGENTLY REQUIRED** on dairy farm or banana plantation by young married couple, preferably N.S.W. or Queensland, but will consider any state. Experience in dairy farming, banana plantations, and market gardening. Reply "Farmer," care "Record," Wahroonga.

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

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# AUSTRALASIAN RECORD

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## BREVITIES

"The W.A. camp-meeting is on just now, with a record attendance," reported Pastor R. Reye, principal of the West Australian Missionary College, on February 2. "Pastor A. L. White's ministry is greatly appreciated by our people." He adds, "The prospects for a satisfactory college enrolment are good."

Preparation is being made at the A.M. College for an influx of students who will bring the 1958 enrolment to approximately the same number as last year. The boys' hall is looking quite attractive after a new coat of paint; the roof red, the walls pale blue with white trimmings. When this note is read the college will be into its usual routine.

Miss Esma di Salvia is keeping well occupied in studying Hindi in addition to giving Bible instruction in Bombay, India. She mentions that some of the Australian missionaries got together at Christmas and that she had been invited to an Australia Day dinner arranged by the Australian Trade Commissioner on January 27. One family she wished to meet were Mr. and Mrs. Ivan Reed, reputed to be former Avondale students.

When Miss Lorna McCallum returns to Victoria in June, after her two-year term in the mission office at Lae, New Guinea, Miss Elsie Scott of the Sydney Sanitarium office staff will go out to take her place.

Departing on the "Strathaird" on February 1, were Brother and Sister F. Nash and family, bound for Assam, and Miss Audrey Henshaw and Mrs. Henshaw for London. Miss Henshaw has been part-time teacher of piano at Avondale and is doing further study in voice at the Guildhall School of Music, London.

Early in March, Pastor H. W. Kingston, with Brother Al Riggins as song leader, and Brother John Slade, will commence a mission in the prosperous city of Shepparton, in the Goulburn Valley of Victoria. This district is renowned for its huge fruit canneries. Pastor Kingston solicits the prayers of our readers that many people in Shepparton will be brought to Christ, and he requests the names of relatives or friends who may be personally invited to attend the mission.

## Overseas Newsogammes

Some 300 adults and children attended a week-end Spanish camp-meeting in Texas, U.S.A., November 28 to December 1. This was the first gathering of this kind in Texas, and the people voted unanimously to have another in 1958. The Texas Conference has a total population of approximately four million people, one-fourth of whom are Spanish-speaking. And yet, after many years of work among them, only about 500 are church members. It is interesting to note that today there seems to be a real revival of interest in the Word of God. Interests are springing up everywhere, but there is a real lack of ministerial help. Pastor R. H. Pierson, conference president, is endeavouring to develop a strong evangelistic programme for the Spanish people.

The "Review and Herald" of January 30 reports that a gentleman unobtrusively entered the office at the Porter Sanitarium and Hospital, U.S.A., recently, and saying that he wished to do something to help the hospital in its service to mankind, held out a piece of paper—a cashier's cheque for \$10,000! The donor, who wished to remain anonymous, had received care at the Boulder Sanitarium many years before, and more recently at the Porter Sanitarium. Comments the manager, Pastor Rice: "How little do we know the inner thinking and the hearts of those we meet and serve! How important every contact becomes when we realize that these contacts are the tools God gives us with which to influence and impress the lives and hearts of men!"

On Sabbath, October 26, 1957, church members of the Rizaiyeh district in northwestern Iran, near the Turkish and Russian borders, together with friends, leading officials, and others from the city, gathered for the dedication of their new church. The building, with a seating capacity of 150, is valued at \$15,000. An

excellent interest has been created in this area through the Voice of Prophecy Bible Correspondence School. Already more than 500 students have graduated from the course.

—"Review and Herald."

## Get Your Copy Now!

Among expressions of appreciation received by the author of the book "Trophies from Cannibal Isles" is this one which recently came from the manager of a Health Food unit:

"Dear Pastor Stewart,

"Just a note to pass on my expression of appreciation for the enjoyment I received in reading your book 'Trophies from Cannibal Isles.' It has not only made helpful reading, but also interesting material regarding the work of our own missionaries and those of other mission bodies in the South Pacific.

"I trust that everyone will receive the same enjoyment from reading the book as I have."

Young people, are you aware that this book of missionary adventure is included in your reading course for 1958? Take advantage of the reduced prices by ordering the full set of books from your local Book and Bible House.

Every Adventist should have this authentic record of Adventist missionary history in the Australasian Division.

## Investment Thief Pays Supreme Penalty

N. W. DUNN

Mario Rasi, Sabbath school secretary of the South American Division, passes on to us the following "Investment" story:

"Last week Sister Condorcangui, who lives in the interior of Peru, dedicated the product of six hens to the cause of missions. Her offering is worthy of mention for she was a poor sister who made her living from the produce of a small piece of land and a few fowls.

"Late one evening a large hawk swooped down and caught two of the 'Investment hens' in its talons and soared rapidly away with them. Our sister, astonished and angry, but unable to rescue her two precious hens from the rapacious bird, shook both fists at it, and cried out, 'You're going to die, because those hens belong to God!'

"She had scarcely finished speaking when a neighbour boy who happened to be out on a hill nearby playing with a sling, saw the cruel hawk making off with the two squawking hens. Quickly inserting a smooth stone in his sling, he 'wound up' and slung it at the big bird with all his might, killing it instantly and rescuing the bleeding missionary hens!

"They soon recovered from their wounds and began to lay plenty of eggs for Sabbath school Investment."

—"Review and Herald."