



Aboriginal gardeners proudly draw Brother E. H. J. Steed's attention to the rows of flourishing vegetables in the garden at Wiluna.

The Flowering of Grace and Work in the Desert

A TALK GIVEN IN MORNING WORSHIP AT THE DIVISION OFFICE, WAHROONGA, ON JUNE 22, BY J. K. IRVINE, SECRETARY-TREASURER, WEST AUSTRALIAN CONFERENCE.

THE population of West Australia is 700,000, scattered over the largest state in the Commonwealth. One person in 268 is a baptized Adventist; and if we include all the adherents I suppose the figure would be one in 200.

In the Appeal for Missions our members have gathered more than £13,000 for each of the last two campaigns, placing them fourth in the per capita list of the local conferences (following New Zealand and South New South Wales).

Perhaps the most interesting phase of our service is for the natives. For them we have established three centres, each catering for a different social group.

At *Mullewa*, Brother H. Dodd's approach is evangelistic, although he does do some welfare work for the people. He is dealing with natives who in the main are self-supporting. Many of them have been granted citizenship and most are employed either in the town or on seasonal jobs in the country round about. We have a hall in the town where Sabbath school is held regularly and an evangelistic

meeting each Tuesday evening. In some outlying towns the hotel is the only social centre. Brother Dodd has accomplished a tremendous amount of good by making the hall such a centre, thus luring the people away from the drinking associated with the other place.

Karalundi is a training school. Here we have about ninety boys and girls nine to sixteen years and a few older. The new programme there is on the basis of a practical training. Some pupils are able to carry a full scholastic programme, and it is hoped they will later be enrolled at the West Australian Missionary College. But a large percentage of the children show aptitude for the practical skills which are most important in their way of life in the outback.

For the senior boys, the largest part of every afternoon is taken up with rough carpentry, plumbing, engine maintenance, farming, growing vegetables, caring for stock, the irrigation and water supply and equipment. The girls study domestic science, mothercraft, and home management.

One hundred and sixteen miles east we come to Wiluna, where we care for the least civilized natives. Many of these, who are either employed on the outlying sheep and cattle stations or are still semi-nomadic, having seen the results of the mission's influence, have agreed to leave their children on the station for education and care. Here we retain only those up to eight years of age. Beyond that they are transferred to Karalundi.

In addition to the children in the dormitories we have about thirty old people who are incapable of supporting themselves. Some of these are unemployable because of their physical condition or because of the lack of early training by Europeans. It is considered that they are now too old to be trained. These people have been at Wiluna for two years, and we have not had sufficient funds to provide any shelter for them. They have been camping on the outskirts of the mission in little humpies constructed of bark and pieces of iron. Now we have purchased quonset huts from Geraldton, and the carpenter is at Wiluna putting up little homes twenty by twelve feet for the natives. When these are built the people will still be sleeping on concrete floors with only their blankets. There is no glass in the windows, simply shutters, and an open fire inside. The natives are not yet at the stage where they are particularly interested in conveniences and furnishings, but later we hope to supply some simple furniture.

One of our operating principles that impresses the Government authorities is that nobody receives rations and clothing without performing a token amount of work, which is graded to the limited abilities of the people. We feel it is better for the self-respect of the native himself to make some contribution to the mission. These elderly folk refer to the place as "our mission," because they have helped to develop it, and we believe this is a healthy attitude.

There is an opinion abroad that our Australian natives will not stay in one place, but have the urge to go walkabout periodically. In the three years Brother Vaughan has been at Wiluna Mission not one of these original families has left the property even for a visit. When they first came they were not interested at all in a vegetarian diet. The only foods they relished were kangaroo meat, tea, sugar, and white flour. But now the vegetables grown on the mission form the largest part of their diet, and they consider these "good tucker." Furthermore they take pride in growing them and being able to point out that they are almost self-supporting.

Government officers and the Ministers for Native Welfare are greatly impressed with our methods and have commended the missionaries on many occasions. Over the years it has been considered that the older natives were hopeless, and that the only possibility of lifting the level of these people was to educate the children. Some Government authorities now admit that the work of our mission at Wiluna has proved that we can restore the self-respect of the old people and make them useful

citizens, by the power of the gospel changing their outlook. Instead of being the "no-hopers" who are regularly in the hands of the police they are respected as worthy citizens.

One official expected to find some resistance from the station owners to the mission, because they thought we would give the native a superficial Christianity consisting of psalm singing only. He found no such reaction in the Wiluna area, where he visited, but rather a growing enthusiasm for the mission among the local Europeans, mainly because Brother Vaughan insists that all natives who are able to work must be employed. They are allowed to stay on the mission for short periods between jobs, but then must move on and show a responsible attitude to their employment. If they have no work, Brother Vaughan will find some for them, and now employers requiring reliable natives often apply to him.

These natives have had the reputation of taking anything "not nailed down," but



Around the CONFERENCES

Mullumbimby's New Church Afire

T. R. RAYMER

The new Mullumbimby church was just about complete when the recent Week of Prayer commenced; and it was not a coincidence that at the end of the week of much heart-searching and seeking after God, a fire started which we believe will have far-reaching and lasting results. No visible traces of the fire can be seen on the building, but the evidences are clearly discernible in many of our young folk and in many not-so-young.

The stubble of years of carelessness, selfishness, pride, indifference, and other sins burned freely from some lives, while others have battled bravely through tremendous difficulties. And praise God! the fire is still burning, and victory after victory is reported.

The words in "Christ's Object Lessons," "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own," seem to have taken hold of many. Tears have flowed freely and unashamedly from the eyes both of those seeking purity of heart and those who have had the joy of seeing the wonderful workings of the Holy Spirit in transforming lives.

Who could restrain the tears as a husband and wife were reunited in the blessed hope and broken vows were mended? Then there was the girl of tender years with her father's arms thrown

on the mission they will not even pick anything from their own community garden until the superintendent gives permission. I have seen a row of ripe water-melons and asked "Why don't you pick them?" "Oh, no," was the answer, "not until Mr. Vaughan says we are to have them." And whereas once the women and children received only the food the men didn't want, the old men will now keep for their families a share of anything given them.

When someone yields to temptation and goes hunting on "God's day," or otherwise violates the sacred hours, something always seems to go wrong; and invariably his friends will assure the offender it happened because he broke the fourth commandment.

Many Europeans in the vicinity would not listen to anything we had to say on spiritual topics, but the character that has been developed in these one-time desert wanderers is convincing testimony to the power of God which astounds them.

round her, and he was saying with sobs, "If you could hear her praying for her daddy!" Habits of smoking have been overcome by divine grace, while one who had been bound by both smoking and drinking testified how he would take one cigarette after another and throw it away because it tasted terrible. The same thing happened with the drink, until he yielded to the only One who can help in such circumstances, and gained complete victory.

Whose heart would not be touched by the testimony of a strong young man admitting brokenly that although he was a church member he had not kneeled in private prayer for many years until the Week of Prayer? He also testified to the transformation prayer had made in his home. Now he and his wife and daughter are happy in the Lord.

What a thrill to hear a brother speaking of the experience that came to him while working on his farm. He had asked the Lord to help him speak to someone of his spiritual condition, and had hardly finished praying when that "someone" came up behind him, and he was able then and there to speak the words that have made so much difference. Today both these brethren are enjoying fresh blessings from the Lord and rejoicing to the point of bubbling over, and their families with them.

Space will not permit me to tell of all the wonderful things the Lord has done and is doing; but we have much joy in seeing and hearing the boys and girls of tender years, from ten to fourteen, testifying to the change that Jesus has made in their lives, of answered prayer, and of

their desire to witness to their school-mates. They are truly gaining victory over sin.

The juniors and young people are aflame for God in a very real way, as is evident in their desire to serve. They are going out in groups regularly, sharing their faith and endeavouring to help others partake of the blessings they are so freely enjoying. We ask the prayers of our "Record" readers that this fire which has blazed up in the Mullumbimby church under the ministry of Pastor S. T. Leeder shall not be extinguished.

Church Answers Call for Help

H. G. RICHARDSON

PR Secretary, Cabramatta Church

Some weeks ago our conference office in Greater Sydney received an urgent call for help from two families living in Liverpool. Upon investigation, our church pastor, Brother William Cook, found these families living in overcrowded emergency conditions with the breadwinners unemployed and the mother of one family in need of medical attention. Something had to be done to help the children, and immediately the Health and Welfare Society of the Cabramatta church was called upon to assist.

Temporary homes for the children were provided by Brother and Sister Pratt, Brother and Sister Priestley, and two newly baptized members, Brother and Sister Porter, who are English migrants. Others helped with food and clothing, thus sharing in the joy of practical service.

When asked why they called upon the Seventh-day Adventist Church for assistance, one of the families told Brother Cook they had recently arrived from Brisbane, where they had resided near the Zillmere campground. Their children had wandered into the camp-meeting and were reported lost. The local police assured the parents that if they were at the camp-meeting there was no cause for fear or anxiety. Through the friendly contact thus brought about, these folk developed a trust in and respect for Adventists. Finding themselves in necessitous circumstances in Liverpool prompted them to communicate with the church in Sydney, requesting help.

One family now regularly attends our Cabramatta church, and both families are having Bible studies with Brother Cook. Surely we do not know the far-reaching results of our humble Welfare ministry.

Misplaced Sympathy

J. SKELTON

I love Ingathering. Yes, I really do. It's such a delightful experience. My friends say it is because I have the gift of talking, though that is not exactly the word they use. One dear old soul told me when I was canvassing some years ago that she suspected I had been inoculated with a gramophone needle. Be that as it may, I really love this experience that unfortunately comes round only once a year.



Parents of one family (left) with Brother and Sister Priestley (centre) and Brother and Sister Pratt, and the children.

But I do feel so sorry for some folk who attempt gathering funds for missions. And it was such misplaced sympathy that led me into an experience that has done me no harm at all.

Barbara and Marion are two fine little sisters who attend our church here in Cessnock, daughters of our good Sister Lawson. How old are they? Well, I don't really know, but they are at the age when children usually say, "But I'm too small. People will not listen to me. Anyhow, it's a work for grown-ups, not children." I have had times of the same age say, "I'll go with you but you do the talking."

But that's not the way it was with Barbara and Marion. They usually were at the church first, waiting for the Ingathering party to assemble, and showing every indication that they were eager to get started.

It was a Sunday morning, hot and sultry. The going was a little difficult, just sufficient to make it interesting. Donations were coming in rather well, but not without some effort on my part.

Over the road, Barbara and Marion were hurrying along from door to door, and I felt so sorry for them. They never seemed to spend much time at the doors, and I suspected that a curt refusal was more often the reward of their zeal than an offering.

I determined that when we met at finishing time I would not say much about what I had collected, for I did not want to dampen their zeal. I would praise them for their efforts and the results, no matter how meagre.

Midday arrived, and that was finishing time for this particular day. As I waited at the car I counted my gains, £4/7/6, not bad for a little under three hours' work. I was satisfied. The two girls had arrived by then and stood near by to count their money. So as not to discourage them at all, I did not appear interested in how much they had gathered. But you know what curiosity is, and at last I just had to ask, "Well, how did you get on?" "Oh,"

and this in quite an off-handed way, "we have £4/7/-." Mentally, I picked myself up. "How did you do it?" I queried. "One of you must be an excellent talker."

"Oh, we don't talk much, just tell the people what we want and let them see our box, and they seldom say no."

Do you wonder that we are proud of these lassies? Smart little ladies, don't you think? And I had felt sorry for them!

It was not till someone asked me that I divulged the amount I had collected, and then most reluctantly.

Sydney City Mission Baptism

EDMUND A. PARKER

The eleventh of June will be a memorable day for those who openly testified, by going forward into baptism, that they desired to serve Jesus. A quarter of an hour before the service was due to commence the Stanmore church was filled to capacity, there being about three hundred people in attendance. A reverent atmosphere was created by the congregational singing of devotional hymns. The church itself had been attractively decorated for the occasion.

Pastor Cyril Brown, in his address, pointed the candidates to the fact that Christ has been with His church right from the time of its inception. Christ has never forsaken His church in the past and He will never forsake us, as individuals, today, while we remain true to Him.

It was a thrilling experience to see seven new souls born into the kingdom of God through the watery grave. This is the first baptism this year for the Sydney City mission, and we are sincerely hoping and praying that God will lead many more into the fold before the year has run its course. We of the mission staff plan at least one or two more baptisms for 1960.

After Pastor Brown had officiated for the city mission candidates, nine more,

submitted by three other ministers, received the same sacred rite. This brought the total for the day to sixteen.

Just as a matter of interest, one of the candidates learned the gospel message in Asia Minor, the very place where the Apostle Paul preached. However, it was not until he came to Australia and found the same truths expressed here that he decided to give his heart completely to the Lord. Of a truth it can be said that God Himself gives the increase.

We now extend our sincere thanks to the lay folk who so faithfully stood by the effort in Sydney. Without a word of exaggeration we could say that a great deal of the success of the mission is due to the vigorous support these people have given. In this year of jubilee it is good to see the gospel fruitage being reaped by the concerted effort of the lay members and the ministry.

Gisborne Church Celebrates 70th Anniversary

G. E. JUDGE
PR Secretary

A series of special meetings was held recently in the Gisborne (North N.Z.) church to mark its seventieth anniversary.

It was seventy-one years ago that Pastor A. G. Daniells and Pastor Robert Hare conducted gospel meetings in a tent on a vacant section. Organized in 1890, the church was one of the first companies to be raised up in New Zealand. Services were held in a building purchased from another denomination.

Pastor Daniells was destined to become World President of the Seventh-day Adventist Church, and Pastor Hare our best known and best loved poet in the division.

Writing from Wairoa, Pastor Reuben Hare sent his best wishes to the Gisborne church on attaining its seventieth year.

"My father always had a soft spot for Gisborne and always liked to be informed of its progress," he wrote. "I was born there seventy-one years ago, and you might say I cut my teeth on his tent ropes."

A larger membership at the close of 1906 led to a further step in church organization with the formation of the Sabbath school and a Young People's Society.

By 1926 the original church had become too small for the growing congregation and under Pastor Roy Anderson it was decided to move it, and a more attractive house of worship was built, to seat 190. Pastor R. A. Anderson, his father, Pastor A. W. Anderson, and Pastor W. E. Battye were associated at the dedication service of this church in 1927. The original church, remodelled and enlarged, does sterling duty as the church school.

Pastor John Trim conducted the anniversary meetings, which ran for ten days, and were well attended by members and their friends. Guest speaker on the Wednesday evening was Pastor E. R. Walde, General Conference Radio and TV secretary.

Pastor Trim welcomed the Mayor and Mayoress, Alderman and Mrs. H. H.



The Gisborne church, which recently celebrated its seventieth anniversary, shown with the church school.

Barker, to this meeting, and presented them with one of our books and a recording, to mark the occasion.

The dauntless spirit which activated the early pioneers and helped them surmount the many difficulties attendant upon journeys to church, Sabbath school, and camp-meetings was well illustrated at the final Sabbath afternoon meeting when Brother P. G. Bell and Brother O. Swarbrick related some of their experiences.

The "Gisborne Herald" printed seventy-eight column inches, which included three large pictures, covering the event. On one picture the caption was, "Long service to the community."

The meetings brought spiritual refreshment to members, awakened interest in the visitors, and were excellent public relations in the community.

Old-Time Spirit Revived in Historic Church

W. G. TURNER

In September of 1898, during the residence of Sister E. G. White at "Sunnyside," Cooranbong, the Avondale church was erected and dedicated. The sixty-three years that have since passed have seen but little change in the original structure and furnishings. The seats, pulpit, porch and ante-rooms remained practically unchanged until four years ago.

Then, led by Brother Shipton, one of the elders, work was commenced and completed in the construction of a pleasing new front with a large entrance porch approached by wide circular concrete steps. This added much to the convenience of the worshippers and greatly improved the external appearance of the building. An attractive concrete baptismal pool, surrounded by chrome railing and colourful flower beds, and a large area of concrete paths, were also added. A well-designed concrete and wrought-iron front fence with wide entrance gates was built. Old

and dangerous trees were removed, new shrubs were planted, and the grounds much improved in appearance.

This was all accomplished during the ministry of Pastor A. L. Pascoe, who actively and successfully served the community for a number of years. Upon his transfer to the Greater Sydney Conference in 1959, Pastor D. Dabson of Tamworth and formerly of England and Scotland, was called to the pastorate of this church.

As a younger man he saw the possibility of attracting more of the youth to worship. A few months ago, in collaboration with the officers of both the village and college churches, an effort was made to revive meetings in the village for the young people between the ages of fifteen and thirty years. From the outset the response was most gratifying. Quite apart from the college Young People's meeting on Sabbath afternoon, the attendance at the community church wholly fills the building and is being maintained through an attractive programme of song, questions, and an address delivered by a qualified speaker on a topic particularly suited to youth.

To add further to the reverence and spirit of church worship, the advantage of a regular choir had been in the minds of church officers for some time. This was supported by Pastor Dabson and the church members. Brother N. P. Clapham, who for some years conducted the Avondale Symphonic Choir, was approached, and willingly accepted the invitation to secure singers from among the church members and to act as conductor. We now have a robed choir of forty voices which contributes considerably each Sabbath to the sacredness and spirit of true worship. To accommodate these singers a choir-loft had to be provided. With this essential addition it was felt proper also to repaint the whole interior of the church, and improve the lighting.

The full plans having been presented to and passed by the members, a few weeks

ago a call was made for volunteers to commence and complete the task set. Wonderful was the response. Men and women, young and old, turned out from 8 a.m. till 10.30 p.m., at times up to thirty-five being present on the job. The result was that between two Sabbaths the whole of the interior of the sanctuary was completely transformed.

We now have a most attractive interior to match the enlarged and improved exterior, with extra accommodation for a growing membership. It is planned now to paint the outside of the building, to sand and polish the entire church floor, and to add to the present church hall approximately 700 square feet of floor space. It is estimated that not less than 3,000 hours of labour have already been contributed by church members and friends, some of whom gladly gave their entire May holiday period to the task. The whole of the labour has been voluntary. When completed the recent and projected improvements will cost approximately £1,200. To meet this we have in hand more than £500 in cash, and contributions are coming in weekly from our friends and former members.

Not alone has the material structure been considered, for the spiritual activity has not been neglected. Apart from a mounting church membership and the splendid response from the youth each Sabbath afternoon, a Pathfinder Club of eighty members meets regularly. A Vacation Bible School was conducted by members of both the college and the village church at the year-end at the small village of Barnsley, some twenty-three miles away. A laymen's effort following the school led five families to declare themselves as determined to follow Christ and obey His commandments.

As we have witnessed this whole-hearted co-operation on the part of so many, we are confident that an evangelistic mission to be launched by Pastor Dabson in the church during the coming spring will swell our present active membership.

We are grateful to all who have rendered so much in service and in gifts, and we welcome to the historic Avondale church all visitors to Cooranbong.

Derwent Valley Hit by Disastrous Floods

**ADVENTIST WELFARE SERVICES
BRING RELIEF
JAMES E. CORMACK**

Torrential rains at the beginning of the Anzac Day week-end following a week of wet weather caused rivers all over Tasmania to burst their banks, inundating parched pasture land, cutting roads, drowning stock, and turning many families out of their homes.

Worst hit was that delightful mecca for tourists, the beautiful Derwent Valley, where the usually placid river rose during Friday night with such rapidity that householders of the valley were taken unawares. Folk told me that within minutes of the river's breaking its banks the icy water was four feet deep in their homes.

It was only by God's providence that none were drowned in their beds.

Some woke to find the waters lapping over their bed-clothes, and rescuers hammering on doors and windows. Many spent the night clinging to roofs of houses or on the rafters above the swirling waters. We met a group of people at Bushby Park who were trapped between the Styx and Derwent Rivers. After securing the children in the rafters of the highest building in the area, they stood in icy cold water up to their armpits for several hours of darkness till rescued by the local policeman, who came by in a dinghy. Among them was an elderly couple in their late seventies who touchingly told of their ordeal. The water reached the ceiling in many homes.

On Sunday morning the police opened the New Norfolk road, which was still in a bad state, to relief workers only, and we were able to get through. At New Norfolk we were confronted by scenes of utter desolation—homes and other buildings, furniture, and personal belongings washed away or damaged almost beyond repair by flood, mud, and debris; crops washed away or flattened, bridges and roads washed out, and scores of gardens, the work of many years, absolutely ruined.

The river area presented a pathetic sight as an army of workers assisted stricken householders to move out their sodden and otherwise damaged possessions onto the footpath and on what were once trim, well-kept lawns. In many cases, furniture and personal belongings were an absolute loss. Most of the flooded families are faced with the grim prospect of making a complete new start.

We left Hobart for the stricken area that Sunday morning with a profound sense of the value of our Dorcas Welfare organization. Not only did we carry needed clothing in the car, but we had the promise of a large consignment of

garments from our sister societies in Melbourne. It was quickly realized by us and by our alert Dorcas Federation leaders across the strait that this was an emergency well beyond the scope of local resources. The emergency machinery of our good Welfare services was quickly in motion following a phone conversation between the Union Home Missionary secretary, Pastor W. A. Stewart, and myself. Pastor Ron Taylor, Departmental leader of the Victorian Conference, pressed the button that set the societies to work sorting and packing. In the meanwhile Pastor Stewart arranged with the two airways to transport the goods across. They did a magnificent job in freighting about half a ton of clothing to Hobart for us, free of cost.

Dorcas groups in Tasmania were quick to send us aid in the form of cash, garments, and bedding; and division headquarters made a grant of £250 from an emergency fund recently set up as a result of a special nation-wide offering given some months ago.

On reaching New Norfolk, Brother I. R. Stratford, our conference secretary, who is also the pastor of the New Norfolk church, and I interviewed the local government authorities who were organizing relief and cleaning-up measures, and offered the co-operation of our Welfare services. These gentlemen spoke warmly of the help already given by our local church folk who were early on the scene. They instanced the outstanding services rendered by the church elder and missionary leader, Brother Cottrell Burdon, who worked tirelessly with his truck, day and night, moving people from the scene of disaster.

All day Sunday and Anzac Day we worked in gumboots assisting in the gigantic task of emptying the houses of their sodden, slimy contents, and cleaning up. We were reinforced by church mem-



Mrs. I. R. Stratford and Mrs. T. Brady of the New Norfolk church Dorcas Welfare Society hand out clothing to flood victims.

bers from the Hobart area as well as the local church. As men cleared the rooms the womenfolk came in with buckets and brooms and nobly faced the slush and slime.

Brother Harold Eiszele, Wholesale and Factory manager of the Sanitarium Health Food Company, willingly responded to our call for foodstuffs, and he came through with a load of urgently needed Weet-Bix, Marmite, Peanut Butter, and other Company products.

Although the authorities, with the aid of the Red Cross and other organizations, had set up a large stockpile of clothing in the Town Hall, and the local ladies did a meritorious work manning the relief centre, it became evident to us that many of the 600 homeless ones were not receiving the help they needed. The New Norfolk Dorcas group, ably led by Mrs. T. Brady, equipped a panel van kindly made available by Brother Ivan Fehlberg of the Moonah church. With the van well stocked with a variety of clothing and with calico signs boldly announcing, "Welfare Services Sponsored by Seventh-day Adventists" on both sides, off the ladies went each day on their errand of mercy, calling on every stricken family they were able to locate. Mrs. I. R. Stratford performed a herculean task driving the van over 550 miles of flood-damaged roads, through mud and water, in nine days.

Altogether, 500 persons in 118 families received help. 1,400 articles of clothing were distributed as well as £225 worth of linen, mostly new. Also placed were ten mattresses, four bath tubs, numerous beds,

tables, chairs, and other furniture. More important, however, was the message of hope and courage our ladies left in each home. Many promising contacts were made and long-standing prejudices were broken down; and the people were left with a better understanding of and a warm admiration for what Seventh-day Adventists really stand for. More than one hundred copies of "Your Friends the Adventists" were left with the folk, and prayer was offered in fifty homes.

The leading municipal officials are loud in their praise of the fine work done by our people. When they closed their Town Hall relief centre they gave a large portion of the stock pile to us, enabling our ladies to set up a Welfare centre in the church hall. A large consignment of new shoes was immediately passed over to our ladies for distribution. A minister of another denomination, speaking to one of our members, said, "We always considered the Adventists to be dead in this town, but now we know they are very much alive."

Today the Derwent flows its placid course through the valley. On either bank the havoc of its rampage is still eloquent portent of grim days ahead in orchard, hop field, and humble cottage. It will take months of labour and millions in money to restore public utilities. And the innocent river flows on. Our earnest prayer is that in the midst of adversity

Give according to your means, or God will make your means according to your giving.—John Hall.

the Spirit of God will speak to many hearts; and that the ministry of love in which so many of you have shared, will pave the way for a rich harvest of kingdom-bound souls from the picturesque Derwent Valley.

The Choir the Lord Formed

KEVIN J. MOORE

I have been asked to tell you the story of the mission choir at Maryborough, Queensland, because it is quite remarkable.

When we arrived in Maryborough a few months ago and looked around among the church folks with a view to forming a choir, we were not very encouraged at the prospects, for we have only a very small congregation here. Yet with the knowledge that our mission with Brother Bert Metcalfe was to open in the Town Hall (a very large and impressive hall indeed), and that this is a very musical town with several fine choirs and choral groups in action, we realized we needed a choir. And so we asked the Lord to form one from somewhere, somehow, for we knew not where to start.

The very next week-end I was smitten with the 'flu. Confined to bed, on the Saturday evening I tuned in to the radio to listen to a local talent quest, on which there happened to appear a Mrs. Joan West, a contralto with a truly golden voice. Immediately I realized that here was a magnificent voice—but what chance did we have of getting her? On Monday



The Maryborough Choir, so providentially formed, which gives enthusiastic support to the mission.

I felt impressed at least to approach her, so after several inquiries I found where she lived and visited her.

Very nervously I told her my story and she very heartily agreed to join up, knowing the choir was for the Adventist mission; and she had seldom sung sacred music! I have never heard that talent quest before or since, and Joan now tells me it was only a last-minute arrangement that caused her to sing that night. Merely coincidence? I don't think so.

Joan started practising sacred music at once, and we found we could sing duets successfully. When we started our weekly radio programme of sacred music called "Singing I Go," Joan appeared with me, and has ever since been a willing participant. By the way, after the talent quest which she won that night, Joan had professional offers, but she declined them even though she needed the money, because, as she says herself, "The Advent music has got me in."

Soon it was time to form the choir—a ladies' choir, we felt, and Joan played a big part. Not knowing anyone, I followed up leads that she and others were able to give me, and we were amazed at the ladies who were willing to join with us. One lady is the Country Women's Association president for Maryborough, another (our soprano soloist) is the daughter of one of Australia's champion cornetists, still another was the leading contralto of a local church, where she has been a faithful and active member all her life. Now she is one of our soloists. One young lady who had to withdraw due to ill health was the local beauty queen here last year. Her mother is now the choir secretary. Another lady was found through the Voice of Prophecy, and one through a recent Vacation Bible School.

Our numbers now have settled down to twenty-two voices, of whom eleven are not of our faith. This choir has been a medium for evangelism within itself, for now we are planning studies in several of the homes.

Singing at the mission has presented no problems and the ladies even leave off their jewellery and lipstick. The choir spirit is marvellous, and the non-Adventists are the most enthusiastic. It is they who voluntarily conduct the business of the choir and give us the best free publicity possible around the town. It was a thrill to see them bringing their families and friends along to the mission. You see, we were thus assured of at least some audience before we started!

The choir uniform is very attractive, too. With black skirts the back row wear apricot, the centre row Mitchell blue, and the front row coral pink blouses. The pleasing effect has caused much favourable comment.

Even though we have been practising two nights a week attendances have been excellent except in the case of sickness. One lady has to travel twenty-five miles, another eleven miles. Practices have been held in our own church hall.

And so the Lord has formed our choir, and the Holy Spirit is doing His work as these ladies sing the songs of Zion from their hearts.

Jubilee Lower Lights

ROTORUA church elder W. Minns says, "Yesterday we had the joy of seeing baptized a young Maori couple with whom my wife and I have been studying for the past six months." Brother Minns then tells of another couple who have requested baptism, and still another home that was contacted during Appeal for Missions where he is holding studies. He then tells of other good contacts. He asks for prayers for this work, and concludes by saying, "I know that God is working on the hearts of people. We can only present the message in a humble way. It is His Spirit that does the work."

WHANGAREI lay worker, A. M. Sheffield, gave us a tape of the testimony given by a husband and wife during the 10-minute Church Missionary Service. It was their first Sabbath, and only six weeks after the first contact was made, while Brother Sheffield was helping to paint their kitchen. They told of joy, light, and victory that had come into their lives. They told, too, of the steps they had already taken to share their new-found faith with others.

During the May school holidays North New Zealand Adventist churches conducted three Vacation Bible Schools. We have heard of six churches that are planning to conduct this very effective form of evangelism during the August school holidays. Now is the time to lay firm plans for an August Vacation Bible School, and also to order supplies.

NAPIER church now has the honour of conducting more Vacation Bible Schools than any other North Island church. This progressive church has conducted three in the past twelve months. This time Napier also had the honour of having the highest opening enrolment. Eighty-three was the number in attendance on the first day. We will give you more details in next "Lay Reader." Napier has well-matured plans for strong follow-up work.

MANUREWA is a church with a small membership, but it appears every member has a big heart. Manurewa had members from at least four of our other churches helping with its Vacation Bible School. There was a spirit of good fellowship as all worked hard to help the boys and girls. This school opened with an enrolment of forty-five, and it rose to ninety-five, with 120 in attendance at the Saturday night graduation programme, and this included twenty-four very appreciative non-Adventist parents. Manurewa has well-laid plans for a follow-up programme.

OTAHUHU Vacation Bible School had the advantage of the experience and enthusiasm of Uncle Harry (Stokes). From

Otahuhu and neighbouring churches an efficient band of helpers was brought together. This school also went with a real swing. Opening enrolment was fifty-eight, but it rose to 120. It was a big thrill to hear over 100 voices cheer at the graduation programme on Sabbath morning, when the director announced that Vacation Bible School was to be followed by a Happy Hour and Pathfinder Club.

The Seventh-day Adventist Church has always believed that consecrated laymen should carry a larger responsibility in the church than is expected of laymen in other denominations. That others not of our faith also recognize this fact, was proved to us when we recently passed through Taihape. The Taihape District High School gave Social Studies notes to Standard III. The following was found under the heading "People who help to run Taihape": "The Mayor (name), the Councillors (names), Senior Sergeant of Police (name), Doctors (names), Ministers of the churches: Anglican (name of minister), Roman Catholic (name of priest), Methodist (name of minister), Presbyterian (name of minister), Seventh-day Adventist—Mr. L. Franks." For the information of LAY LEADER readers, Brother Franks is a busy and successful garage proprietor. He also carries civic responsibilities. Then on top of these full-time jobs, finds time to be an active church leader. May God abundantly bless him and our many other busy, active laymen.

The other day Pastor D. H. Davies told us that the members of the Tokoroa church are giving Bible studies in fifteen homes each week. Such a programme with God's blessing guarantees a growing, happy church.

Last year Brethren Parr and Uttley conducted a branch mission at Bulls, and toward the end of the year baptized one family there. These are our only Adventists in Bulls, but in a recent letter to Brother Uttley they said they had another family ready for baptism; and, further, they are having studies with two other families each week. Pray God to bless these earnest new members as they diligently work for Him.

"I was struck by the contrast when coming to New Zealand after being in India for eighteen months. There, in some of the villages, the Indians live in the same conditions as they did 2,000 years ago. I was impressed with the health and prosperity in this country. We don't realize how lucky we are," Dr. Marjorie Young said in an interview in Masterton yesterday. Dr. Young, who came to New Zealand two weeks ago for her son's wedding, was born in Auckland and gained her medical degree at Otago. She is in charge of obstetrics at the Gifford Memorial Hospital of the Seventh-day Adventists in India, where she also helps with gynaecology and pediatrics.—"Wairarapa Times-Age," S. Lane.

—"The Lay Leader," May, 1960.

There are some things that cannot be imagined, but nothing that cannot happen.—Chinese proverb.

General Conference PR Director Is Here

ERNEST H. J. STEED

Public Relations Director, Australasian Division

The first visit of a General Conference Public Relations Director is being made to this division by Pastor H. B. Weeks. He arrived in Fiji on July 1, spent a few days there and also in New Zealand, and since he landed in Sydney on July 11 has visited the Australasian Missionary College and held a PR workshop in South New South Wales.

Our visitor has developed a very efficient and effective department, with world-wide benefits. Our conferences and members, we believe, will gain from sharing his knowledge and experience.

The first Division PR Director's Council will be a feature of Brother Weeks' visit, to be held at Wahroonga, July 26-28. The remainder of his schedule is as under:

July 19-21: Tasmania.

July 22-25: Victoria.

July 29-31: Adelaide.

August 2-8: Brisbane and Townsville.

August 9-24: Coral Sea Union.

August 26-28: Sydney Workshop and PR contacts.

August 29: Departure.



H. B. WEEKS

interviews were held with them. The college chapel service one morning seemed to be quite significant. Beneath the large map on the wall at the rear of the chapel were the words: "The World Is the Field." The chapel service featured the mission work in the Far East. It seemed very fitting that thirty-two Asian students should be there with the youth of the Australasian Division. Here was symbolized the youth of two large divisions pledging themselves to the finishing of God's work. The kind hospitality that has been shown during this visit has been truly appreciated. The warmth and friendship pointed up the fact that we have a wonderful message that links our hearts together in a common purpose. On behalf of the Far Eastern Division I wish to express sincere thanks for all that is being done and has been done in the Australasian Division for our Asian youth.

What Would You Say?

JOY TOTENHOFER

"I know not why God's wondrous grace
To me He hath made known,
Nor why unworthy, Christ in love,
Redeemed me for His own."

But "I know Whom I have believed,
And am persuaded that He is able,
To keep that which I've committed
Unto Him against that day."

The words of this good old hymn echoed through the church as nearly one hundred Missionary Volunteers of the Rockhampton (Qld.) Society commenced another Young People's meeting. Many of them were wondering about this afternoon's meeting. It had such an intriguing title: "What Would You Say?" Wonder what it will be about? We hadn't long to wait to find out.

Suddenly the door was opened and an officer of the law stepped in and halted the singing by shouting: "Stop! Stop! Don't move! You are all under arrest.

Do not try to leave this building. The doors are guarded."

This was certainly a surprising turn of events! But we began to understand a little when the "officer" explained that Sunday laws had been passed, and since we were not abiding by the laws of the land we were charged with being subversive and would be called upon to defend our stand. He continued:

"The following persons will take their place in the adjoining room: Mrs. Lillian Grillmeier, Mr. Arthur Bond, Mr. Arthur Spyve, Mrs. Florence Collett, the church pastor. Mr. Justice Russell will shortly hold court, and these persons will stand trial for their faith."

Expectantly, we waited as Mr. Russell took his place on the bench. One at a time the persons to be tried were brought before the court, and after solemnly declaring they would "tell the truth, the whole truth, and nothing but the truth," were confronted with questions which could confuse and confound.

We knew Mr. Russell would make an excellent judge for such an occasion, he having been trained in Law in Sydney; but few of us were prepared for the searching questions he fired at those being tried.

After all, what would YOU say if a judge asked you, "How can you keep the Sabbath on a round world, because on one side of the International Date Line people are keeping Saturday and on the other side, Sunday?" Or, what would your answer be to, "Don't you know the Sabbath was changed? It was given only to the Jews, anyway." And what would you say when asked why you travel so far to get to church "when the Bible clearly states that only a Sabbath day's journey should be taken, and this was a distance of somewhere about a mile."

The meeting hour passed quickly, and before we realized it, the time had come to close. We all felt grateful to Miss Beverley Reye for arranging such a stimulating programme. Those present carried away with them the determination, voiced in the benediction, to study more earnestly, that we may be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3: 15.)

Ban on Foreign Teachers in Indonesia

Indonesia's recently announced ban on foreign teachers in the country's schools has created a serious problem for mission schools. Meanwhile, in Central Java, the military commander has issued temporary orders permitting religious teachers from abroad to teach in secondary schools. He explained that their withdrawal would have a serious effect on Indonesian children and is contrary to the country's national interests. Under a new government law nearly all missionaries in Indonesia have applied for naturalization as Indonesian citizens, but the processing has been so slow that so far not a single foreign missionary has yet obtained Indonesian nationality.—"Review and Herald."

Far Eastern Division Keeps in Touch with Youth

C. W. MARTIN

MV Secretary, Far Eastern Division

It has been an eagerly awaited privilege to visit our fellow believers in the Australasian Division. The inspiration of the trip was felt from the very moment the plane landed at Lae, New Guinea.

Entering the division by way of the Coral Sea Union Mission provided an experience that will not be forgotten. The fine group of attractive buildings, the radiant smiles of happy folk attending church, the inspiring singing of the Missionary Volunteers and male quartette of our college at Kabiufa, in the Eastern Highlands, the dedication of faithful missionaries in lonely stations of the interior—all of these things presented an encouraging picture of progress.

For some time now, youth of the Far Eastern Division have come to Australia for further study and preparation for their chosen careers. In order to keep in touch with these young people, numbering in the vicinity of 140, periodic visits have been made by church leaders of the Far East. Having come for this purpose, it was a real pleasure to meet the Asian youth located mainly in Brisbane, Sydney, Melbourne, and Perth.

Special week-end services were conducted at the Stanmore and Wahroonga churches, with a pleasing representation of Asian youth present. A social gathering was held Saturday night for the young people, and the fellowship was an encouragement to all.

A fine group of Far Eastern youth are found at Australasian Missionary College, and a number of meetings and personal

Mission Cameos

From a Personal Letter Written by a
Missionary's Wife

"This evening we sat out on the front lawn, under a lovely tree, and had our evening worship. It was quiet, as the natives were having worship, too, and we really enjoyed the time spent without someone gazing at us. Someone for ever gazing at us—from early morning here there is someone at our back door for something or other till bedtime, for seven days of the week and 365 days in the year till our furlough comes round again. Still it's nice to have so many friends and lots of company. We would be very lonely if it were not so.

"We have had the 'flu, the worst sickness we have had for many a day. We were too tired to resist it. I think the constant work got us down. But we have been promised more help.

"Many a Sabbath I have the missionary story and the lesson to take, and the church service every third week when my husband visits an out-station.

"At the beginning of the week a mother brought me her child of almost two who was nearly dead from starvation. The poor mite just crumpled up and could not hold up her head or grasp a piece of bread. Now, five days later, she's much improved with baths, medicine, vitamins, milk, and Marmite, soy beans, etc. By God's grace I'll pull her through. It's a thrill to see her so much better. When the old folk are ill, their own people do not offer them food or water, and if I don't look after them they die of starvation rather than the original sickness. Today we had to wade through a swamp to visit an old man who needs nourishing liquids.

"Now I'm feeling better the work is not burdensome, although I have rather a full programme with school from 1-4.30 p.m.



Pastor and Mrs. M. G. Townend, Raewyn, and Kevin who sailed for India on June 2, where they will serve in the South India Union.

daily, besides preparation and helping the teachers with their work. The dispensary work is lighter this week in the mornings, with some 'flu cases still, lots of dirt sores, scabies, and head sores, etc., from not washing, a few dysenteries, ear and eye complaints, and a bad case of injury through falling."

Medical Officer Patrols Fly River

Sister A. J. Dyason of Cooranbong kindly shares with us a letter received from Sister Ken Dunne, whose husband is now attached to the Government hospital, Daru Island, Western District of Papua.

Prior to accepting this appointment, Brother Dunne was on the staff of Frankston Orthopaedic Hospital (Vic.) and an officer of St. John Ambulance. His parents reside at Teralba, N.S.W. Sister Dunne was formerly Miss Elspeth Nelson of Victoria, and they have four daughters, Judith, the eldest, being a pupil at the Avondale high school this year.

Sister Dunne writes:

"It is the most glorious spring day and magnificent butterflies are fluttering around the hibiscus hedge growing around our house. It is a high house on 8-10 feet poles enclosed with fly wire. And we have beautiful views in every direction. I cannot even begin to describe the loveliness of this place, but I guess Eden was more beautiful.

"My husband is on patrol and has now been away eleven days. We do not expect him back for another week or so. He is patrolling the Aid Posts along the huge Fly River that winds through 500 miles of Western Papua.

"The children and I had a real treat yesterday evening. Ken had reached his destination, Kiunga, and was to report by radio to Dr. Moody, who is stationed here. Doctor invited us to his home and we were able to have a conversation with our daddy.

"The hospital boat 'Heduru,' which Ken uses for his patrol, is 55 feet and equipped with a frig, shower recess, dining alcove, four cabins on deck (eight bunks), seven bunks for crew in the bow of the vessel. The hold is set up as a hospital with thirteen bunks lining the sides and cupboards for medical equipment. I have been on two two-day patrols and enjoyed every minute of them. We would all have liked to go on this trip, but have to consider the children's education and also the fact that I have taken on the position of clerk at the hospital, doing the books and accounts so that Ken can get out on patrol more. I work only in the mornings."



Brother and Sister Dean Giles and Rosemarie, who in her own charming way will no doubt exert considerable influence on her father's new parishioners on the New Hebridean isle of Aoba.

A Giant in the Making

T. W. HAMMOND
(Continued)

[A General Conference treasurer who had not understood the A.C.A. Ltd. organization felt it was more or less a useless sort of thing that led to unnecessary control of institutions; but after an on-the-spot study of the A.C.A. and its operations, he said it was the best system he had seen anywhere in the world for the controlling of the finances of the denomination.—Editor.]

Transferred to Wairoa in 1920, I was, during the next twenty-one years, closely in touch with the financial affairs of the old Australasian Union Conference. Today, Australia is not more than seventy-two hours distant from any of the important centres of earth; but it used to take the steamer ten days to reach the Solomon Islands and New Guinea from Sydney; three and a half weeks to Washington, D.C., and still longer to London. Australasia was a remote, far-flung outpost. A visit from a General Conference representative was a scarce and treasured event; while to attend a General Conference session was an adventure of a high and rare order.

The A.C.A. Ltd.

So for many years this field was not in close touch with headquarters; and consequently developed, among other things, a financial system and organization that was probably not duplicated in any other part of the Adventist world. We were fortunate in having as head of the denomination for many years a man of varied gifts, not the least of which were organization and finance. Pastor C. H. Watson had the ability to gather together the loose cords of the work and plait them into a strong rope.

For example, our institutions in the early days were often desperate for money; and if any one was known to have means he could expect to receive either a personal or a written invitation to lend money to the institution represented. A new prospect caused excitement among the managers, resulting in a kind of cross-country steeplechase to see who could reach the new man first. Indeed, on one occasion, two competing managers arrived together in a dead heat at one man's home.

There was something unbusinesslike and undignified about this way of doing things. The president, with his committee, took hold of that situation, discussed and worked over it, and decided that henceforth the A.C.A. Ltd. (Australasian Conference Association) only could borrow or lend money. Our members could still lend their money to the church, but they did it through the A.C.A. Ltd. Similarly, our institutions could still borrow, but only from the A.C.A. Ltd., not direct from individuals.

We paid for our island mission work as we went along, but every other section of the organization was in debt. Our sani-

tariums, publishing house, branches, colleges, between them owed a frightening sum.

Our Own Banking System

One institution encouraged its workers and nearby church members to deposit with it any small or greater spare sums of money they might have. This idea also was developed, and out of it grew the old deposit or banking system of the A.C.A. Ltd. Pass books were issued and our members throughout the field were invited to make deposits, no matter how small or large, with the A.C.A. Ltd., the money to be used in institutional operations.

The deposits carried two and a half per cent interest if desired, and were repayable practically on request. These deposits gradually grew into a very large sum, for those days. Our good members were happy to have their spare cash working for the Lord. Those who so deposited money with the Association can have the satisfaction of knowing that the strong and rapid development of our organization back there was due in no small measure to their financial aid.

Self-Insurance Plan

Another idea that became a valuable buttress in the financial structure was the self-insurance plan. Insurance in the earlier days of our church was a decidedly hit and miss affair. Many valuable items of property were not insured at all. Others were covered in various companies at varying rates, some under-insured and some over-insured.

When the ketch "Melanesia" was built the insurance company said the premium on that £3,000 vessel would be £300 per annum! £300 was a very large amount to be paying every year, so on went the



Brother G. S. Fisher in the early years of his leadership in the Health Food work.

thinking caps again and the decision was made. We will insure ourselves, and we will make the £300 premium on the "Melanesia" our first deposit in our own insurance fund. We did, and it was a good thing for the newly formed fund that the sturdy "Melanesia" kept her head above water. Had she sunk the insurance fund would have been "sunk," too.

But gradually throughout the union most of the smaller items of insurance were covered by our own fund, and the premiums built up into a substantial sum, which was able to meet every call on it. When the disastrous Napier-Hastings earthquake took toll of so many lives and buildings, and some insurance companies were trying to shelter behind the failure of most insurers to make any mention of earthquake risk, the A.C.A. Ltd. Insurance Fund promptly paid out the full total loss claim of our Napier church. Oddly enough, the church was built next to the Fire Brigade building, which caught fire and ignited the church.

One Man's Faith in the Health Food Department

There was a time when we were not very enthusiastic about our Health Food Department. But for the faith of our late Brother G. S. Fisher it might have faded out of the picture. He obstinately held on to statements in the Spirit of prophecy concerning the need of making health foods and of instructing people in the way of healthful living. Somehow he kept the health food work floating. Then one day word got around that the Sanitarium Health Food Company had made a profit of about £800! That jolted us. That was so much money we wondered what the Company would do with it all, and from then on was displayed a new and growing interest in our food company.

It was a sprawling, loosely-knit concern, and a great deal of thought, planning, prayer, and hard work have gone into the development of the splendid organization it is today. The present sound financial standing of this Division is due in no small measure to the excellent trading returns of the Health Food Company through the years. It has developed some splendid men, has sent some of its most experienced men overseas to help build up health food business in other countries, and has provided good employment for hundreds of our members.

How firmly our Sanitarium Health Food productions are entrenched in the food consciousness of the Australian public became apparent when a number of years ago a very powerful organization suddenly made a nation-wide attack on our health foods and set in operation a carefully and vigorously planned boycott. Very many stores abruptly stopped dealing from our travellers. But they discovered that the eating habits of a nation cannot be changed overnight. The people merely bypassed the hostile stores and patronized those that continued to handle our goods. When the boycotting stores found that trade was slipping they quickly lifted the ban and within a month everything was back to normal.

A Happy Switch of Objective

Camp equipment was a big problem in every conference. Much canvas was rotten, tents were dilapidated and ragged, and were of varied sizes and shapes. Camp offerings were used to repair and replenish the tents and equipment. But as there was very little about ragged tents to inspire the generosity of our people, the camp offerings were small and entirely insufficient for the requirements. What was the remedy?

The Union Committee established a tent house at Strathfield, secured the services of one of the finest sail and tent makers in all Australia, became the biggest tent-makers in the country, supplied the conferences with ample and good quality tents, and in return took all the camp offerings. From then on the camp offerings were used for island mission work and sky-rocketed as a result. Everyone was happy with that arrangement.

When World War II broke out and this country was woefully lacking in housing and shelter for the scores of thousands of men suddenly called into military training, as a gesture of loyalty the old Australasian Union Conference offered our living tents to the Government. The offer was gladly and gratefully accepted.

Funds Soared During Depression

When the union headquarters was established at Wahroonga, the brethren bought a four-room cottage for an office, so that if Wahroonga should prove to be the wrong spot the cottage could be sold again. But of course the inevitable happened. The work grew and the office was enlarged. An extension was built at the rear, with a committee room below it. The veranda was walled in and divided into rooms; a strong room was added on the other side, and still the place was not big enough. The whole office staff turned architects and drew plans for further extensions; but finally the committee had to face the fact that no more could be done with that cottage. A new office building was clearly indicated.

At that time building had practically ceased, not only in Australia, but indeed in most lands of earth; for the great depression of 1929-1933 had the world in its grip. But to the astonishment of our neighbours we erected a new office in the depth of the depression, and at a cost of less than £7,000! That was a front-page news item at that gloomy time, and we did not hesitate to let the world know through the press that this was our contribution to a distressing national situation. Further, that when the new office was completed we would follow up with a still larger new building at the Sydney Sanitarium and Hospital.

People complimented us and praised our fine example, but they did not follow our lead; they couldn't, for they did not have the money.

In that depression the only thing that counted was actual cash. In that world-wide crisis thousands of banks and many more thousands of businesses were compelled to close their doors, while owning splendid assets; for they discovered they were unable to turn houses and land, plant

stocks and machinery into money. Nobody wanted to buy. Hard cash was the only thing that counted.

And cash in abundance we had. One of the most unpredictable things of that depression was that it brought more money to us than we knew what to do with. Over 5,000 banks closed their doors in the United States alone, and people around the world feared for their bank accounts. Many of our people here became nervous, withdrew their money from the banks and deposited it with the A.C.A. Ltd., for they felt it would be safe in the Lord's work. We told them we would have to redeposit it in the bank but that did not disturb them. They believed God would protect the bank that held the church's money. And anyway, if it was lost they preferred to have it lost in a good cause. So much money came to us this way that we finally refused to accept more. One would have difficulty in finding any trace of the depression in the ledgers and balance sheets of this division.

Naturally, the Health Food profits dropped. But fortunately, the Sanitarium Health Food Company was producing food and everyone had to eat, depression or no depression. They reduced prices to where they could just make ends meet; supplied the public with cheap and good food, and never had to dismiss a single employee.

When war was declared in 1939 the Australasian Union Conference officers immediately sent one of their number to London to arrange for Marmite supplies; for they remembered that when World War I broke out the British Government promptly took over all Marmite stocks. That was the first time a worker from this territory flew all the way to London and back. It took thirteen days to get there and twelve days to return.

The Marmite Company, who held our Sanitarium Health Food Company in very high esteem—our per capita sales of Marmite were greater than the Marmite Company's in Britain—promptly placed many thousands of pounds' worth of the extract in Melbourne, and we had stocks for our requirements until the Australian Government did what the British Government had already done—stepped in and took over the whole of our remaining supplies for military purposes, for they knew the high food value of Marmite.

Struggle to Strength

I was fortunate and privileged to be connected with the administrative work at headquarters during the years when the Australasian Union evolved from financial struggle to financial strength; from the days when all our institutions were in debt, some so hopelessly and heavily that they had to borrow afresh to pay the interest charges on their debts. The A.C.A. Ltd. itself had a big overdraft with the bank, which held the deeds of most of our big institutions as security. In the very early days the institutions operated as separate entities and borrowed where they could. This was changed to the place where they all became part of the financial structure of the Australasian Conference Association, Ltd. No further inde-

pendent borrowing was permitted, and no more debts were to be incurred.

As the profits from the Sanitarium Health Food Company began to grow: as our members' deposits with the A.C.A. Ltd. increased; and as the local conferences entered into our self-insurance scheme; and the insurance fund began to assume really imposing proportions, the headquarters men caught the vision of the financial possibilities opening up before them and laid progressive plans for the future.

All profits were pooled, all losses made up. From net profits the total huge institutional indebtedness was annually reduced by an amount that would pay off all those old millstones by a specified year. What then remained of the profits was applied, as far as it would go, towards meeting the requests for new plant, machinery, buildings, etc. Requests ungranted—and there was always a long list of them—had to wait for next year's profits. As the years slipped by, it wonderfully heartened those men to see the bank account emerge from the red, institutions taking on a look of solid respectability, the last of the institutional debts wiped out by the very year planned so long before: a new factory built at Coor-anbong, a new publishing house and a new food factory erected at Warburton, made necessary by the River Yarra going on a rampage and flooding both of the old buildings. I have vivid recollections of digging deep chocolate-coloured mud, paper stocks, and quite a large fish from the type room of the old Signs Publishing House after seven and a half feet of water had flooded it.

We built new conference headquarters: the treatment-room wing at the Sydney Sanitarium and Hospital; the Lewisham and Newcastle Health Food depots; extended the new headquarters office, to mention only the larger projects. Church schools were assisted to pay their teachers' salaries. Loans were made to churches on a carefully planned repayment arrangement for the erection of church buildings and schools. Many such loans were made. I do not remember any church ever defaulting on a single repayment. Colleges were helped and each year a substantial appropriation was made from profits to our foreign mission programme.

In the years when we had an overdraft, the cautious bank, in addition to holding our securities, required us to lodge with them a copy of our A.C.A. Ltd. balance sheet each year. An interview with a bank manager can be an unnerving event. But the bank official always said so many nice things to us and paid us such business compliments that it was quite a flip to make this annual visit to the bank.

One bank manager did question the wisdom of holding so much of our members' money on deposit—we had about £80,000 at that time. He asked us what interest we paid. Answer: "2½ per cent." "What!" he exclaimed, "Do you mean to say you get all that money for only 2½ per cent?" When he learned that only part of it carried 2½ per cent and that many of our members deposited their money interest free, that was something beyond his

understanding. He then began to warn us that a business slump or another depression might cause a run on our little bank; but we were able to tell him from experience that depressions worked the opposite way with us, and brought money into our coffers.

When the Sanitarium Health Food Company placed a £10,000 order with a new firm in New Zealand, and this company through its bank made discreet enquiries of our bankers regarding the finan-

cial stability of the A.C.A. Ltd., the proprietors of the Sanitarium Health Food Company, the reply was: "Those people are as safe as the Bank of England."

Sister E. G. White said the health food was God's gift to the church. What a Godsend it has been! And it has never looked back. Today the S.H.F. Company alone contributes to other phases of our work more than the whole income of the old Australasian Union Conference of twenty-five years ago. (To be continued)

and-poem book, which I later had to abandon for a picture book alone when they began to insist that I read them the poem on each page.

A three-year-old loves to rock a "hanky" cradle in which lie the twin babies made from the corners of the "hanky." I think every mother knows how to make this old-time favourite.

Both my boys liked to look through the songbook for children. Lerry recognized some songs by the accompanying pictures, while Billy hunted for those he knew by finding the number.

One day as I put our anagrams away I decided to take out about twenty-five, making sure there were enough of the proper letters to spell "Billy," and put them into a little plastic pill box. This kept our four-year-old busy for the whole service. He spelled his name and that of his brother, then mamma, daddy, Jesus, and God, which were all the words he knew by himself. Then he spelled words he saw on the hymnbook cover. Lastly, he piled the letters in stacks, according to the letter. Another time I varied this with numbered squares cut from a calendar.

Three-, four-, and five-year-olds like to scribble, print, draw, or trace. A pencil and paper in mother's purse is a must at this stage. But make variations. Instead of plain paper, sometimes give him an out-dated calendar notebook, such as some stores give as advertising. This will intrigue him for many weeks. For another change, bring five or six small blank filing cards, and provide him with a red or green pencil. Make a small notebook out of square-ruled architect's paper. Filling in the squares to make patterns can be very absorbing. Make a small book of three or four pages, alternating each page with a sheet of onion-skin tracing paper.

There is no end to what you can have your children do if you take time to think of quiet activities. But remember the first rule of all: Keep these for Sabbath and Sabbath only! If you do not you will be making special things commonplace, and they will soon lose their appeal. You would also be losing a good opportunity to teach that the Sabbath is a special day. The better the child likes a certain thing the greater the reason for keeping it out of sight during the week. They have special clothes for Sabbath, and it does not take them long to realize that they have special things to do on Sabbath, not only in the afternoon, but also during the morning sermon hour.

School-age Children

As the child nears school age his baby activities can be directed into other channels. Let him listen to the sermon, writing a mark on a piece of paper every time the preacher says "Jesus." Later he can copy texts, find the hymns, and finally look up texts in the Bible and underscore them. Gradually his attention will focus on the sermon instead of toys and gadgets.

When the preacher announces he is telling a story for little children, direct your child's attention to the pulpit. A four-

Children Can Be Reverent

KATHRYN BARNETT CASH
(Concluded)

During preschool years a young child is moulded for life. If he learns to dread church this feeling may be hard to overcome later. With nothing to do, nothing to see, being required to sit almost motionless for a whole hour "listening" to a sermon that has no appeal to, or particular meaning for, him, a child will come to dread the church service. It is up to parents to instil a love of church into the minds of their little ones, and at the same time a deep sense of reverence.--

To develop reverence, Sabbath must be special. It must be different from other days. Sabbath toys are not the regular every-day toys; Sabbath songs and conversation are different. Sabbath should be special in every phase.

How can you make the church service special for your child? Have special, quiet, but pleasant activities for him during this hour. The baby will have a special rubber doll or toy that he does not see any other day of the week. Incidentally, it should be something that will not make a crashing noise should he throw it to the floor. A hard toy that would make a noise should be fastened around his neck or by a pin to his clothing, so that it will not hit the floor.

A squeaky rubber animal with the squeaker removed was our first child's favourite toy for months. He could chew on its ear, squeeze it, or examine its eyes and nose at will. Our second child, who was as restless and wriggly as any youngster I ever knew, took an early liking to his daddy's tie pin. Since this made a noise when it fell, we tied it to a string and pinned it to his clothes. He also occupied himself much of the time with a certain button on one of my suits.

The Child's Changing Needs

As the child grows his needs change. A two-year-old will spend many a moment with a key and a small padlock. Into the drawer where we keep the special things for Sabbath, one day I put my broken watch chain that stretched when pulled. It proved to be a favourite for months.

A toy watch with a plastic band was another real "hit." As soon as the preliminaries of the service were over and the minister stood up to preach, Lerry would reach for my purse and try to open it for his watch. Fifteen minutes or more would be occupied in taking the band off, putting

it back, turning the hands of the watch, putting it on his arm and mine, taking it off, and wrapping it around his finger.

Make a paper boat for a two-or-three-year-old. Make it slowly, for it absorbs much of his attention watching you fold it together. My next-door neighbour knows how to make a paper purse into which she puts a penny for the restless children who sit near her. An extra coin purse that is easy to open and close, with a picture or two in it, will be helpful.

A chain-store plastic wallet insertion for pictures kept Billy quiet for one whole service. We put in a change of pictures every few weeks, sometimes flowers, sometimes birds or animals, but turning its pages and looking through the cellophane or plastic enthralled him.

I read recently of a mother who brought a pincushion and a small box of pins with coloured heads on them to occupy her child. Another friend of mine softly pricks holes in a sheet of paper with a pin, then her three-year-old spends the rest of the sermon time drawing lines from one hole to another, completely absorbed while quietly making her designs.

Now the child is growing older, and as he displays a lack of interest in what may have been a favourite object a few weeks ago, substitute something new. We have found that by using only two or three things a week (for naturally, no parent can bring all the above-listed things at one time) the child will occupy himself for the time of the sermon with little or no attention from his parents.

For Three-Year-Olds

A three-year-old, and some two-year-olds, will spend the entire time turning the pages of a small religious or animal picture book. Others are not interested in this at all. A top favourite with our boys at this age was a homemade picture-



year-old will enjoy most of these stories. Usually a younger one will not unless it is put into the simplest of words. If you see it is beyond the depths of his understanding, direct him again to his activity.

Through it all, the parent who wishes his child to develop a love for church and a sense of true reverence will have to employ discipline. Children usually go as far as the parents will allow them. Know your bounds, and if the child steps over, show him that you have control of the situation. Sometimes a warning will suffice: "Shall I take you out to the back room?" But if it does not, by all means carry out your threat, or the warning will not be effective in the future. In general, one or two switchings will be enough.

Some parents prefer to deny the child some special privilege. Whatever your method, stick to what you say. If you give in once you are on the way to losing the battle. The child instinctively will develop greater respect for the parent who carries out his word than for one whom he can tease into compliance.

If your child breaks into unexpected sobs or tears, legitimate or otherwise, cover his mouth with your hand and speed toward the nearest exit. After that you can tend to the problem, comforting for the

pinched finger, or applying needed discipline for naughtiness.

Food in Church

A word about eating in the church. The purpose of the church is to minister to the soul. It should never represent an appeal to the appetite. Children should learn early that food has no place in the worship services of God's house. If the child needs a banana or a biscuit to sustain him until mealtime, this should definitely not be given during the services in the sanctuary. Take the child out, and if possible between the services, quickly and quietly attend to his appetite, and bring him reverently back.

If all parents would make every effort to instil these principles into their children at a tender age we could look forward to the time when we would no longer hear it remarked: "The Adventist church is the noisy church." That day will not come, however, until our children see in us worthy examples to emulate. Above all, we must exemplify the true spirit of reverence for the holy house of God, not in words alone, but through the inner springs of a deep and holy love for the One who meets with us there.

—“Review and Herald.”

that the Sabbath is intended of God to be a great mark and sign of allegiance to Him when the very last hours of testing come ere probation's day closes.

We see the doctrine of the nature of man, particularly his state in death, in a prophetic setting. We see a day coming when spiritualism will be much more potent than now as an agency of the evil one, to ensnare men to their final destruction. Hence, we see a mighty warning and protection against the delusion of spiritualism in the preaching of the truth that man is silent in the grave until the resurrection.

And, as already stated, we see the doctrine of the second coming of Christ not merely as an abstract theory concerning a final distant, divine event. We see it rather in the setting of prophecy, which leads us to view the Second Advent as something near at hand, for which we should prepare, and for which we should seek to prepare others.

The Call to Come Out

Finally, we believe that prophecy discloses that in the last hours of earth's history there must go forth a call to men to "come out" of all religious bodies that have failed to take hold of the great truths so vital to readiness for the day of God, and to band themselves together as a movement making ready for the soon return of Christ. We believe that in all the churches of Christendom there is a great company of sincere men and women and that to them is addressed the prophetic call, "Come out of her, My people." (Rev. 18:4.) The purpose of this coming out is most certainly not to create one more religious body in the world, but to gather together in one all those who hold the same faith and hope and objective, that they may reinforce each other's faith, and, equally important, may most effectively preach to all men everywhere the final message of the approach of the day of God.

How then could we, in sincerity and with wholehearted enthusiasm, join hands with the National Council? We could not. It would be hypocrisy for us to do so. We may love those who constitute the council. And we do. We may regard them as sincere. And we do. But at the same time we must follow the light as God gives us to see the light, and go forth with fervour and zeal to spread that light.

In these dark hours of earth's history far be it from us to seek to create dissension and discord, but we must preach what we believe is the truth for these momentous days. We believe that unless we preach that truth the blood of men will be on our garments. We do not minimize the good work that others have done by social reforms or legislative actions. But we believe that all these reforms still leave us with a world in tragedy and facing destruction. That is why we call on all men to make ready for the day of God, that we may rejoice at His coming and find the deliverance that can truly save us out of this doomed and evil world.—“Review and Herald.”

(To be concluded)

OUR RELATIONSHIP TO NATIONAL COUNCIL—5

Prophecy Separates Us

F. D. NICHOL
Editor, "Review and Herald"

Our distinctiveness as a religious movement resides not simply in the fact that we have a different Sabbath day, a different view of the nature of man, or a different view of the end of all things. Rather, our distinctiveness lies in the fact that we hold all these beliefs, and others that might be mentioned, in a framework of prophecy. We focus on the prophetic portions of the Bible. We believe they are as much a part of the inspired guidance for our lives as any other portion of the Scriptures. What is more, we believe that their revelation of certain truths concerning the plans of God for man gives them a prime significance. We believe that though the study of prophecy does not permit us to know the day and the hour of Christ's coming, it does enable us to know when "it is near, even at the doors" (Matt. 24:33). We believe that Bible prophecy reveals that we are living in the very last days of earth's history.

It is this belief and preaching that have made us really what we are, that have given to us our fervour, our crusading zeal, our large gifts to the church, regarding which other Protestant people sometimes express wonder. There is really nothing to wonder at. Those who believe that they find in the Book of God the undebatable proof that the end of all things is near at hand cannot fail to have fire and fervour in their souls, cannot fail to be sacrificial and give their first energies

to the movement that proclaims this belief.

The Difference Is in the Message

We are in no wise better than other men. Far from it. We are simply sinners saved by grace. The difference lies in the message that we preach, a message which we believe is timed for our day, a message which we are confident finds greater proof and demonstration as every year goes by. We do not wish to turn aside here to examine proofs of how the passing years have provided confirmation for our prophetic preaching. We would sum it up in one sentence and say: Statesmen, educators, and others who once ridiculed our preaching about wars and destruction and an end to the world we know, now make declarations strangely like ours, with the exception of this, that their dark declarations are not lighted with the glory of a second coming of Christ to bring in a new earth.

We find also in the prophetic portions of the Bible declarations that lead us to believe that the doctrine of the Sabbath is intended of God to be a distinguishing mark of those who in the last days are true witnesses for Him. We do not imply by this that only those who have kept the Sabbath have ever witnessed truly for God. Far from it. God holds men accountable in terms of the light they have had opportunity to receive. We hold only

Weddings



CAMPION-KING. On June 6, 1960, Ngaire Jeanette King and Lionell Edward Campion, hand-in-hand, before the Lord at the Sydenham church, Christchurch, N.Z., promised to walk together as one. We know that He will bless these earnest young people as they set up their home at Springston, and that it will be a witness of love and truth to the community.

V. Wood-Stotesbury.

COLES-JENSEN. A quiet but very happy wedding was celebrated in the Jensen home at North Deep Creek, near Gympie, Queensland, on May 29, 1960. In the presence of relatives and friends, William Albert Edward Coles and Annie Eleanor Jensen covenanted together in holy wedlock. This mature couple are both office-bearers of the Gympie church, and all join in wishing them a very rich experience as they now unitedly continue their service for the Master.

G. H. Engelbrecht.

SINNATHAMBY-ESAU. A large group of relatives and friends were present in the Brisbane Central church on May 15, 1960, to witness the marriage of Dr. Lingam Sinnathamby and his lovely bride Jennifer Esau. Lingam is attached to the Brisbane General Hospital, where Jennifer has been a sister on the staff. After the ceremony we all gathered in the church hall, where we enjoyed the wedding breakfast and congratulated the happy couple. We pray that God's blessing will ever be upon them wherever they may be called to serve suffering humanity.

J. P. Holmes.

ARBLASTER-CARRALL. In the late afternoon of April 14, 1960, Jill Jeanette Carrall arrived at the South Grafton church, where she found most of the members, with many friends and some of the staff from the Base Hospital where she was tutor sister, ready to shower upon her their heartiest good wishes. The happy bridegroom received his bride from her father's arm, and before the altar nuptial vows were exchanged. Later, in the Red Cross Hall, where the Red Cross ladies had prepared a tasteful breakfast, Carl and Jill received congratulatory telegrams from far and wide. As they make their home at Linsdale, near Lithgow, N.S.W., we pray that God's blessing shall gladden their lives. J. D. Anderson.

UNTIL THE DAY BREAK

BECKER. Sister Friederike Becker was born in 1885 in Toowoomba, Qld., and spent all her life there. She accepted the truths of the Advent Message in the year 1927. In 1956 she was smitten with a severe sickness, and ever afterwards was never really well. She seemed never to recover from the shock of her husband's death in March, and finally closed her eyes in rest on May 8, 1960, at the age of seventy-five. Her sudden and unexpected passing came as a shock to her family, but this sister of beautiful character now rests in the Lord, awaiting His call to life eternal. We tenderly laid her beside her husband in the Toowoomba cemetery. H. B. Christian.

McNALLY. On May 12, 1960, George McNally died at Cheltenham, Victoria, within a few months of his seventieth birthday. Born in England, he came to this country many years ago, and because of physical infirmity in 1949 entered the Home for the Aged and Infirm. Here, through Sister Orchard of the Ferntree Gully church, he accepted the teachings of the Seventh-day Adventist Church and was baptized by Pastor K. S. Parmenter. He loved God's Word, His people, and His work, and especially the Voice of Prophecy. We laid him to rest in the New Cheltenham cemetery, there to await the call of the Life-giver.

H. S. Streeter.

HAUSBRAND. After a brief illness in the Mooropna Base Hospital, Brother Albert Ernst Otto Hausbrand passed to his rest at the age of seventy-eight years, on May 11, 1960. Our late brother accepted present truth in the year 1935, under the labours of Pastor Ralph Tudor, and was faithful in every way to his Lord and Master. At the time of his passing he was clerk of the Shepparton church and had held that office for eighteen years. As we laid him to rest in the Shepparton cemetery we were reminded again of the promise of the glorious resurrection morn, and of the land where sorrows will never come.

H. W. Gunter.

KIEMANN. Sister Lorna Kiemann was born in Toowoomba in 1917. She spent her early days at Goombungee, but later moved to Toowoomba. Sister Kiemann was devoted to her family and her church and was loved by all. She enjoyed good health until last Christmas, when she became sick. This illness led to her ultimate passing to rest on April 14, 1960, at the age of forty-three. The Toowoomba church was filled with mourners and friends as they paid their last respects to one whom they loved. In this service and at the graveside the writer urged all to so prepare for the joyous day of reunion that they may meet their loved one again in glory.

H. B. Christian.

WHITE. On June 4, 1960, at the age of seventy-six years, William Henry White of Glen Eden, Auckland, N.Z., peacefully closed his eyes in sleep. When the light of the three angels' messages was brought to him some five years ago he gladly accepted it. Often unable to attend church, he was not discouraged, for he had learned the art of personal Bible study. To the end he exhibited a patience in suffering and a steadfast hope in Jesus as his personal Saviour. He now rests in the Mangere lawn cemetery, awaiting the voice which will call the redeemed of all ages to life again. May his wife and two daughters, who so keenly feel their loss, be buoyed up by this same blessed hope.

A. G. Judge.

BAKER. Arthur George Baker was born at Maitland, May 12, 1883, and died June 12, 1960. He attended the Avondale School for Christian Workers, and with a number of other students assisted in building the original Sydney Sanitarium in 1901. He later did colporteur work in New South Wales, but afterwards lost connection with the church to which his parents and sister Nell firmly adhered. However, in response to recent visits and literature his heart was warmed toward the truth he learned in his youth. He leaves to mourn their loss a wife, son and daughter, a stepson, his sister, and two brothers. At the Northern Suburbs crematorium, Sydney, the promises of God were urged upon the mourners.

A. G. Stewart.

THANKS

Brother E. V. Garbutt and family desire to thank sincerely the doctors, nursing staff, manager, and chaplain of the Sydney Sanitarium and Hospital for their kindness and loving sympathy in their recent bereavement.

ADVENTIST painter and interior decorator would like work in Melbourne area. Leif Larsen, phone FW1019, Melbourne.

TO LET. Two-room flat, partly furnished. Use of bathroom, laundry, and all conveniences. Apply 21 Chandler Rd., Noble Park, Vic.

HONEY, famous Mudgee yellow box now available in 60 lb. tins, £4; 30 lb. tins, 45/-. Olsson, 225 William St., Merrylands, Sydney. Phone YU 3209.

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HOME AVAILABLE FOR LEASE. Applications are invited for the lease of a home in Wahroonga for a period of one year from December, 1960, with the option to extend the lease to two years at the end of the first year, if both parties are satisfied. The home offered is a brick veneer dwelling 18 months old, fitted with Venetian blinds and fly screens. Polished pine floors (plastic) throughout, 3 bedrooms, extra rooms downstairs which could be used as children's playroom and sewing-room; two showers, etc. Lease for period of one year £13/13/- per week or £350 and £6/10/- per week. Address applications to: Office Manager, Box 2037S, G.P.O., Melbourne, Vic.

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.

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

First 25 words 3s. 6d.

Each additional 6 words 9d.

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

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

Associate Secretary, General Conference
Sabbath School Department

For Sabbath, August 13, 1960

(Please preserve for reference.)



FURTHER MESSAGES OF ENCOURAGEMENT

The third vision of Zechariah is closely connected with the first and second. The first revealed that Jehovah was greatly jealous over Jerusalem, and sorely displeased with the nations at ease and who helped forward Israel's misery (Zech. 1: 14, 15). The second showed that God would return "to Jerusalem with mercies" (verse 16) as the visible proof that His house would be restored as the pledge of renewed communion with His people; furthermore, that "a line shall be stretched forth upon Jerusalem" as an indication of its plan and place of importance in the new economy.

"The third vision of the man with the measuring line is an amplification and realistic unfolding of the other 'comfortable words' in the second part of the consoling message in reference to the future of the city, and the land, and the people, when Jehovah, in the Person of Messiah, shall 'return to Jerusalem with mercies.'" —David Barron, "Visions and Prophecies of Zechariah," page 58.

1. The Third Vision

Zech. 2: 1. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand." The "man" has been variously identified as a mere figure of no importance, as the rider on the red horse in the first vision, "the angel of the Lord" (Zech. 1: 8, 11). But the action rather than the person seems to be the important thing here. "God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfil to them the promise of His everlasting covenant."—"Prophets and Kings," page 581.

Verse 2. "To measure Jerusalem." The measuring line in the man's hand recalls the line to be "stretched forth upon Jerusalem" (Zech. 1: 16), though the two do not come from the same word. The measuring of the site is a consoling symbol of the restoration of the city. Eze. 40: 3 speaks of "a man . . . with a line of flax in his hand, and a measuring reed." A similar figure is used in Rev. 21: 15-27 to present the comforting assurance that the God who restored the earthly city will certainly create the glorious heavenly Jerusalem as the permanent home of His people.

Verses 3-5. "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls . . . for I . . . will be unto her a wall of fire round about, and will be the glory in the midst of her." "Jerusalem shall not only be restored but

greatly enlarged, extending much beyond the boundaries of its ancient walls, 'by reason of the multitude of men and cattle therein,' it will 'dwell' or 'be inhabited' as Perazoth, rendered . . . 'town without walls,' 'villages.' But the word strictly describes 'plains,' or an open country in which there is nothing to circumscribe the inhabitants." (Barron, Id., page 61.) Villages without walls nevertheless would have had a protective "wall of fire," had Israel obeyed the Lord.

2. The Call to Leave Babylon

Verses 6, 7. "Come forth, and flee from the land of the north. . . Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Compare Jer. 51: 6, 45. Jews remaining in Babylonia, some quite prosperous, are now called home to Palestine to escape the uncertainties of exile under Persian conquerors, etc. Some of these exiles had "found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return."—"Prophets and Kings," page 599.

Verse 8. "He that toucheth you toucheth the apple of His eye." This is an idiom expressing God's tender love for His people, persisting even in their wanderings. Moses shows how God found His people "in a desert land" and kept them "as the apple of His eye" (Deut. 32: 10). David prayed: "Keep me as the apple of the eye" (Ps. 17: 8).

Verses 10-13. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Here is a portrayal of God's people as the light of the world. That such prophecies have not been fulfilled is clear from the Saviour's lament over His people. "If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power. There would have been no armed soldiers standing at her gates, no Roman banners waving from her walls. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God." ("The Desire of Ages," page 577.) But "the holy land" will yet be holy when it shall be peopled by a "holy people, The redeemed of the Lord." Isa. 62: 12.

Serving God with our little is the way to make it more; and we must never think that wasted with which God is honoured or men are blessed.

3. The Fourth Vision.

Zech. 3: 1. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." This fourth vision was given to encourage a down-trodden people, to assure them that God's purposes are fulfilled not on the basis of His people's merits, but because of His immutable and loving purpose. "Ye shall be unto Me a kingdom of priests, and an holy nation" (Ex. 19: 6; cf. Isa. 61: 6). Joshua, the high priest, had returned some sixteen years before, with Zerubabel as head of the first colony—nearly 50,000 returning Jews. Satan, the sworn enemy of God's church, was opposing Joshua as the representative of the people, not only as an individual. Further reading: "Prophets and Kings," pages 577, 578.

Verses 2, 3. "And the Lord said unto Satan, The Lord rebuke thee . . . is not this a brand plucked out of the fire?" Joshua's filthy garments show how helpless men are before a holy God. Once again we see the basis of Israel's salvation: "The Lord that hath chosen Jerusalem rebuke thee." "As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favour of God." (Id., page 585.) When Satan accuses, the believer in Christ's atonement can cry: "He is near that justifieth me; who will contend with me?" Isa. 50: 8.

Verses 4, 5. "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "His [Joshua's] own sins and those of his people were pardoned. Israel was clothed with 'change of raiment,' the righteousness of Christ imputed to them." (Id., page 584.) This is the experience that causes the justified soul to cry: "I will greatly rejoice in the Lord . . . ; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Isa. 61: 10.

Verses 6, 7. "If thou wilt walk in My ways, . . . I will give thee places to walk among those that stand by." "Walk in My ways" and "keep My charge" are frequent expressions in the Pentateuch for living obediently before God. See also David's last charge to Solomon: "Keep the charge of the Lord thy God, to walk in His ways." "These that stand by" are the angels, as can be seen from verse 4.

Matt. 22: 1-14. "How camest thou in hither not having a wedding garment?" "The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessing and privileges of the gospel; yet they feel no need of transformation of character. They have never felt true repentance for sin."—"Christ's Object Lessons," page 315.

All who follow the Christian life "will be obedient to God's commandments. . . . Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng."—Ibid.

—"Review and Herald," April 28, 1960.

BREVITIES

Recently Dr. and Mrs. B. T. Hammond and another staff member of the Penang Sanitarium and Hospital, Malaya, toured several areas of Borneo, during which time they were able to see and treat over 1,800 people. Their help was greatly appreciated, reports the "Messenger," South East Asia.

"We are enjoying slightly cooler weather here in Innisfail (North Qld.)," Pastor A. W. Macaulay wrote on June 27, "and a respite from the rain which adds up to the heaviest fall in Australia. Nevertheless, Innisfail is a lovely district, very cosmopolitan, and we have a beautiful church. We have just finished three week-ends in Cairns on the Appeal for Missions and God greatly blessed our concerted efforts."

There was general regret at the Australasian Missionary College and in the Avondale community when Pastor and Mrs. I. D. Higgins and their two children sailed from Sydney for U.S.A. by the "Arcadia" on July 4. They had endeared themselves to all and were highly esteemed for their spiritual influence. Pastor Higgins had completed his term as liaison officer between the Pacific Union College and the A.M. College, and he served also as registrar and teacher during his stay at Avondale.

At the graduation exercises of the Washington State University, U.S.A., held May 30, Asa Thoresen had conferred on him the Ph.D. degree. Dr. and Mrs. Thoresen (nee Shirley Scarr) are under appointment to the faculty of Emmanuel Missionary College, Michigan. Dr. and Mrs. Douglas Thoresen (nee Laurel Palmer) are now at Henford, California, where Dr. Thoresen is resident surgeon at the county hospital. This family has accepted a call to one of our mission hospitals in South-East Asia, to take effect next year. The parents of Douglas and Asa, Brother and Sister Thoresen of Auckland, N.Z., will especially rejoice in the success of their sons and their appointment to God's service.

With forty years of denominational service to his credit, Brother A. H. E. Miller has retired from the position of Book and Bible House manager in the Greater Sydney Conference, and will be succeeded by Brother H. J. Tressler, who occupies the corresponding responsibility in Auckland. Brother Miller's parents were among the first groups to be baptized in Australia, his father in Melbourne and his mother in Adelaide. His uncle, Brother W. H. B. Miller, was manager of the Signs Publishing Company in the early days and was the author of the popular "Uncle Ben" series of children's nature books. His father, Brother A. G. Miller, was assistant manager at the Signs Publishing Company, and years after, his son carried the same responsibility. We wish Brother Miller improved health to enjoy the relaxed days ahead, and God's blessing in all his affairs.

Pastor H. W. Hollingsworth, president of the North New South Wales Conference reports: "On May 14 five converts were baptized by Brother D. Mowday at Cessnock, and on May 21 fifteen persons received this sacred rite at Coff's Harbour, where Pastor L. J. Laws is the evangelist."

Pastor H. B. Christian writes from Toowoomba, Qld.: "We are all busy getting ready for the Burnside mission here in October. We have about thirty folks going out every Sabbath afternoon sowing the city with literature, and trust that this ministry will bear fruit during the mission."

Returning to service in New Guinea refreshed after furlough, Brother and Sister Max Miller and their small son (Sepik Mission) and Brother and Sister Lawrence Naughton and their two children (Hatzfeldhaven) left Sydney on July 4. Sister Dean Giles and her little daughter went out to the New Hebrides to join Brother Giles on June 22. We were glad to see these folk as they passed briefly through Wairoa.

"Signs" and Voice of Prophecy Unite in Soul Winning

Margaret Blakely as a little girl went to make her home with her grandmother. She associated but little with other children of her age, and soon was very grown up in her thinking. In the neighbourhood there seemed to be an unusual spirit of friendliness which manifested itself in the lending of magazines in her grandmother's vicinity. Among the papers was the "Signs of the Times." As their home was the fourth or fifth on the list, sometimes the papers would be rather mutilated. One day the "Signs" came with part of a continued story missing. This was too much for Margaret, so she ordered her own subscription, for she did not want to miss a single copy. In her grandmother's library she found an old copy of "Great Controversy" which had been purchased some years before. Margaret was intrigued with it. She also sent for the Voice of Prophecy Bible lessons which she had heard advertised over the radio. Then one day an article appeared in the "Signs," entitled "Why I Kept the Sabbath." This was the turning point in her life, and she decided that she, too, would keep the Sabbath. Since she worked in the Communications Branch as an office assistant, her Sabbaths were free and the hours were spent at home studying her Bible and contemplating her new-found faith. When she was invited to attend the Sabbath school and church services, she at first declined because of the distance, thinking that eight miles were more than a "Sabbath day's journey." When it was explained to her that we did not need to keep the Sabbath according to the traditions of the Jews, she responded by coming to our Sabbath school rally. February 22, 1958, Margaret Blakeley was baptized and joined the church. She is grateful that through the "Signs" she has found a new hope and the road to heaven.

AUSTRALASIAN RECORD

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More About A.M.C. Cows

In addition to facts and prizes won by the dairy herd at the Australasian Missionary College, mentioned in the Jubilee issue of the "Record," these details are given by Student Correspondent Keith Ballard:

"A few weeks later these cows (which won a number of prizes at the Hunter Valley District Show) were for the first time paraded at the Royal Easter Show in Sydney. This was made possible by special invitation and arrangements, since on previous occasions all exhibitors have been compelled to parade their stock on Saturdays.

"Mr. Irvine, the farm manager, stated that he was quite pleased with the result considering that entries this year in the dairy cattle section were an all-time record. All exhibits from Erlwin Stud were placed in the line-up in the classes in which they competed.

"Erlwin Bud was selected along with four Victorian Jerseys to compete in the 'group of five cows' against all breeds. This group was a clear-cut winner on type and production points.

"Three of the trophies selected were reproductions of works of famous Australian painters which will be hung in the new administration and classroom block now under construction."