



SUNRISE over Sopas

RALPH S. MURRAY

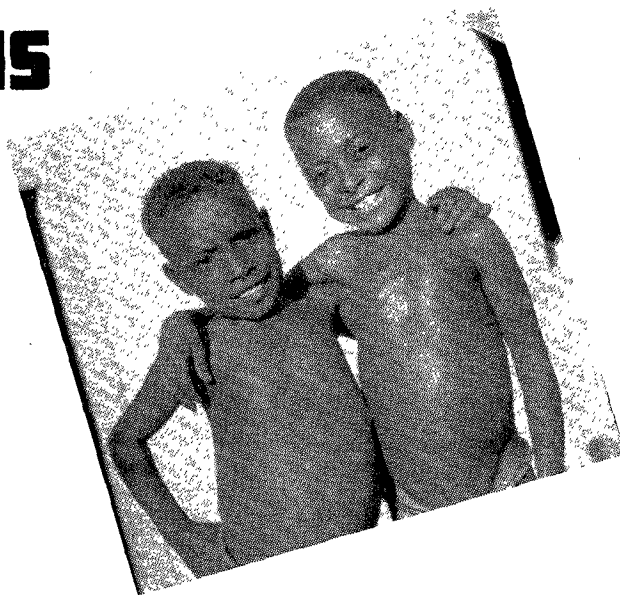
SABBATH, August 27, dawned bright and clear over the little mission station at Tetemanda in the Wabag Valley of the New Guinea highlands.

Though much the same as any other Sabbath during this drier season of the year, it was to us a memorable holy day in our sojourn here as we connected with the building programme of the hospital—the first denominationally owned hospital in the Coral Sea Union Mission, and much looked-forward-to.

At ten o'clock in the morning Sabbath school was off to a good start under the enthusiastic leadership of Pastor Sam from the New Hebrides. He spared no words in welcoming us and letting it be known how keenly everyone had anticipated the commencement of the hospital project that is to fill such a need in their midst.

As the mission stories for this quarter have largely centred around this topic, the folk here requested that we tell something of interest from other fields. They were not disappointed when Brother Cliff Butler related instances of how the Lord has used the medical ministry at the Sydney Sanitarium and Hospital to win souls from Satan's bondage of fear and spiritual darkness. Surely your hearts would have been touched, too, if you had heard the fervent response to Brother Butler's prayer that the Lord would just as surely perform His miracles of grace through the medical ministry at Sopas.

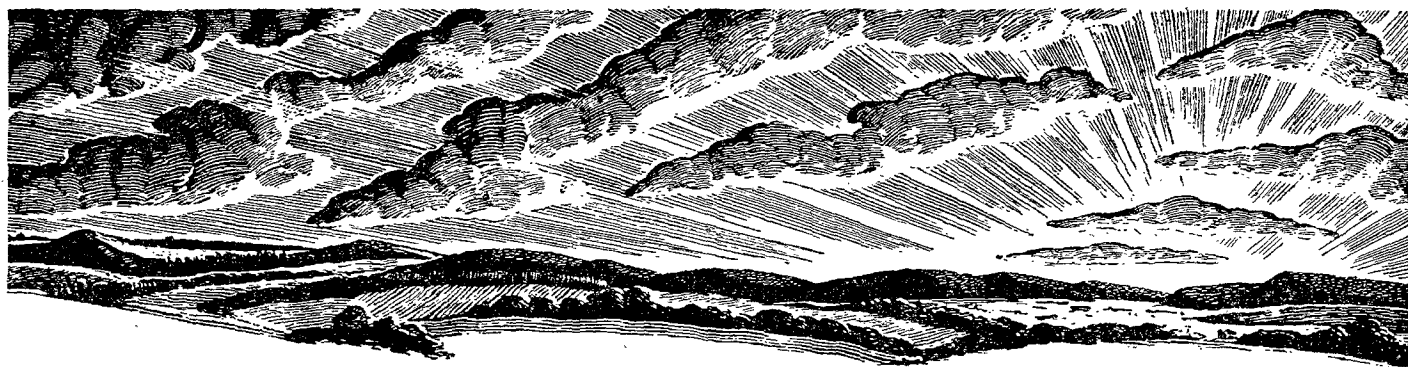
The closing Sabbath meeting was quite a revelation also, indicating the strong work that has been carried on by Pastor Sam and his teachers under the guidance of such leaders as Pastors J. H. Newman, A. J. Campbell, and (currently) M. Pascoe. The answers to Bible questions



The bright-eyed new generation to whom the Sopas Hospital and its Christian associations will be as the sunrise after a long dark night.

were good, but we had never heard such an amazing response to the doctrinal texts in any place we had previously visited. Piccaninnies not much more than four or five years old and so recently come from heathenism that they still are obliged to come to worship completely naked, stood up and recited texts without a mistake and in good English. Here surely, as in other unenlightened fields the world around, is much fertile soil in which the gospel seed will spring up and bear fruit to the glory of God.

On Sunday morning Pastor Martin Pascoe called to take us and some of our equipment the four or five miles farther up the valley where the hospital is to be located. We had previously walked from the main road to the site,



but this morning we found the road sufficiently completed to enable the Land-rover to be driven right up to the shed the people had built to house building materials and equipment for the hospital. This shed also is to serve temporarily as living quarters until the project gets under way and time is found to erect more habitable dwellings for our families.

Just the other evening as we were preparing to go to our bunks for the night we heard the continuous yodelling call that these people use to send messages. We were intrigued as we had heard it a few nights previously, and found out next day that a house had burned down. We hadn't long to wait for a response, however, for in a few moments we heard the pattering of bare feet hurrying past us down the trail to the valley below. As we called to them in pidgin, one who understood us replied, "All he talk one fella piccaninny may he like die now!" (They say a little girl is very sick.)

Next morning they told us they had taken her in the middle of the night to a Government aid post farther down the valley. It certainly will be a great day when we can open our own hospital doors here for those requiring our help.

It is a high privilege and a challenge to all of us here having a part in such a project, and as we work along with Brother Frank Aveling, who has the overall responsibility, we are confident of the prayers and the liberal support given by the dependable members at home on the Thirteenth Sabbath.

This morning as I watched the sun rise over Sopas I felt a confident joy in the knowledge that soon in this place will "the Sun of Righteousness, arise with healing in His wings," as many of these benighted people have opportunity to learn to love and follow their Lord through the ministry of "the right arm of the message."

First Look at Wabag

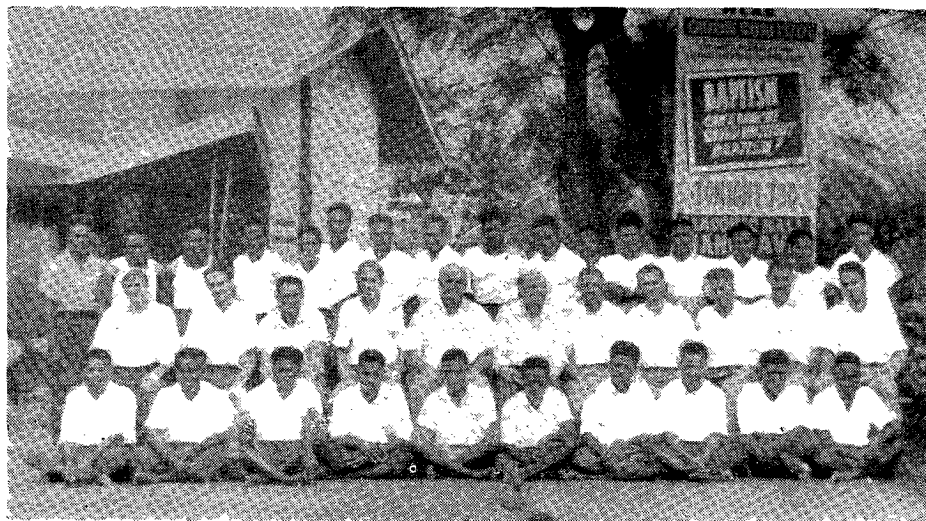
BETTY MURRAY

"Praise God from whom all blessings flow" were the words that came to our lips as at last our plane taxied along the Wabag airstrip and came to a stop. Each day for the past ten days, Brother and Sister Cliff Butler and our family had waited expectantly for a plane to take us to our new work at this place, and now we were here.

Wabag is nestled back in the mountains of inland New Guinea. It seemed that we crossed range upon range to get here. As yet, air travel is the only means of transport, but there are hopes of a road connecting with Mount Hagen being completed in the new year.

It hardly seems like New Guinea when the temperature falls to thirty-eight degrees and there are frosts in nearby areas. Having an altitude of almost 7,000 feet in the tropics gives us a very even temperature all year round.

Wabag is a very pretty place. I don't think I have before seen such rugged



country, with sharp cliffs and gullies and steeply rising mountains.

We have been here only two weeks, but already we have grown to love the people.

The male hair-dress never ceases to amuse me. It reminds me of a mushroom, sometimes measuring two feet across, and most of the hair being borrowed.

Home missionary leaders, how would you like a report of mission work such as I heard last Sabbath afternoon? Of the 200 present, ninety-five per cent reported at least one item. A little boy sitting by me, clad only in a shirt, reported "one clothing" given away. I wondered with a smile whether it was his trousers he had given away!

I was impressed by the fact that a good percentage of our 300 West Wabag members were neatly clothed, for warmth is needed in these cold parts. I know our missionary wives, Mrs. Pascoe and Mrs. Campbell, are largely responsible for this, but I am sure they would refer me to the many gifts sent by the Dorcas Welfare Societies in the homeland.

The hospital site is a lovely flat little plateau looking out over ranges of mountains. This week, Brother Butler and my husband began the first of the buildings, a modern home for Dr. and Mrs. R. O. Yeatts, who are due back from America in just six months.

May the Lord bless you who on the thirteenth Sabbath gave your offerings for the hospital at Sopas, which will care for Europeans as well as natives.

Sepik Mission

MRS. MAX MILLER
(From a Personal Letter)

At last we are finding the time to sit down and write to the good folk at home. We have been back in New Guinea for two months, and they have been very busy months, too. We have been endeavouring to finish off our house and to add all the personal touches which make it like home, but some of our goods have yet to come out from Wewak.

Here is pictured the group who attended Pastor G. Burnside's School of Evangelism in Rabaul, New Guinea, early in September. Middle row: G. F. Smith (Manus); G. M. Winch (Mussau); H. J. Watts (Bougainville); H. A. Dickins (B.S.U.M.); E. A. Boehm (President, B.S.U.M.); G. Burnside; C. Pascoe (President, New Britain); D. Martin (Jones College); R. A. Harrison (President, Eastern Solomons); C. R. Stafford (Batuna); W. R. Ferguson (President, North Bismarck).

We are very pleased to know that our Landrover should be arriving in Wewak in a week or two and are we looking forward to that day! It will be a real high day at the Nagum River when we bring it out. At present it's the most desirable thing in everyone's eyes. Since being back here we have had an appendicitis case, and managed to have her and her three children squeezed into a passing jeep which was already full, but the folk were kind enough to help us. We have had other sicknesses, but they have fortunately not been serious and the patients have been able to wait for the Wewak mission Landrover to come out and take them in. It will be just wonderful to know we can go into Wewak (weather permitting) just whenever we want to.

We were sorry to find that a number of our students had not returned after vacation this year, mainly from lack of transport. They could not walk because of flood waters which are prevalent at that time of year. However, we still have a good number, and they are nearly all keen students who are eager to advance academically. We have grades four and five this year.

The two main roads through the school grounds have been graded and this has made a wonderful difference. Now we don't have to walk through the mud when the rain comes. Another temporary school was erected at the beginning of the year, and since we have been back the very first one which was put up when we first came to Nagum has fallen down. We are now waiting for the second one to fall. Considering they were made of bush timber which decays quickly, they have lasted well. The new school is ex-

pected to be finished at the end of this year. The old landmarks are gradually going and soon newcomers will not be able to see any trace of the pioneering days. In two years there has been a vast change.

It was nice to get back here and settle down again, but I am still a little homesick for Australia. We had such a wonderful time there that I was rather loath to leave when the time came. However, we have happy memories which will carry us through the next few years till furlough comes again.

Fingerprints

BRUCE A. RONK

Grasping my index finger with his thumb and middle finger, he pressed mine down on a glass that had been smeared with some sort of printer's ink. I awkwardly rolled my finger on the sticky surface according to his directions. Then he lifted the finger and carried it to the right about a foot or two, where a clean white paper was held in an odd-looking clamp. Hesitatingly I let him press the finger down again, this time in a little square marked "right index." As he repeated the process with my other fingers, I commented to him, "You know, I feel like a marked man."

He seized the opportunity to explain that fingerprinting was necessary to get a civil service job in his city. "Most people," he continued, "feel that it goes hard for them once their prints are taken, but they're wrong. It's actually a permanent protection."

I glanced at him with a what-do-you-mean? sort of look.

"Well," he answered my glance, "many times fingerprints on FBI files will save someone who is mistakenly involved in something."

I acquiesced, and he finished the job.

God requires that His employees be marked men. When we join His cause we are marked by the new birth of baptism. But there are many who feel that this step will make life hard for them. They're wrong. Instead it will be the mark of protection that will keep them from the evils contingent with a life that knows not God. It may be hard to "give up" some things, but what we give up is only that which we would not choose for ourselves if we, like God, could see from the beginning to the end. He will take us, if we permit Him, and roll our perplexities and anxieties away, putting our mark in heaven's permanent files. "I press toward the mark for the prize of the high calling of God in Christ Jesus."—"Review and Herald."

First to Gain Genetics Degree

C. D. JUDD

President, South Australian Conference

Congratulations to Bronte Gabb, a fourth-year medical student of the University of Adelaide, who has recently been successful in gaining a first-class honours pass in his B. Med., Sc. degree. He is the first person in Australia to take out this degree in genetics.

In order to do this, Bronte spent almost a year helping with research in the Eastern Highlands of New Guinea. The disease studied was kuru (laughing disease), which is a degeneration of the cerebellum and is believed to be of a genetical origin. This belief was further substantiated by the work done by Bronte during his stay in New Guinea. There is no known cure, and almost invariably the victim dies within months of presenting symptoms. Two strange facts about this disease are that it is largely the female population that is affected, and the disease is restricted to a certain area of New Guinea, namely, the Fore and Gimi regions.

Bronte tells us that he was never far away from one of our churches (two hours' walk at the most), and that he enjoyed his contacts with our brethren there. He speaks warmly of his association with Pastors Pietz, Tindall, and Lee, and Brethren Barnard and Doble, as well as many of the national workers: Pastors Sobu and Salau and Joel. For some months Bronte attended our church at Purosa (entirely native membership), and often took part in the activities, conducting services in Pidgin with the aid of an interpreter who "turned the talk" into the local dialect.

In his own words, Bronte says of our work in New Guinea: "Everything I had heard about our missions is true. They surely are the 'clean mission,' and our missionaries are doing a good work. They certainly need our prayers and support. I am proud to be able to call it 'our work.'"

Bronte is a true Seventh-day Adventist, who is very active in church work in Adelaide, and we are proud of his success.

An Idea That Brought Results

One of our ladies who was eager to help the shivering natives in New Guinea, but whose finances, like those of most of us, were not equal to her willing spirit, acted on the happy idea of advertising in the local paper for scraps of wool. The response was well worth while, for sufficient was received to knit about twenty rugs.

One lady went around her neighbours collecting wool and with that which she received, knitted four rugs herself.

The most generous response came from an elderly woman on the domestic staff of a city hotel. Not having any odd skeins of wool, she bought approximately thirty shillings' worth and sent it to the advertiser. And every fortnight subsequently for three months, a similar amount was received regularly by our member. Each time the gift was courteously acknowledged, and eventually our sister asked the kind donor if she would like to see the knitted rugs. The lady was so thrilled with them that she has assured our member she will continue her regular gifts of wool indefinitely.

And so one gives, another knits, and many are made warm and healthy and happy in New Guinea.

Improvements to Pitcairn's Harbour

Pastor Rex Cobbin wrote from Pitcairn Island on August 31:

"It is expected that improvements now under way in Bounty Bay will make it safer for the island boats to load and unload their cargo, and make their way through the surf at the entrance to the harbour, and which will prevent their receiving such rough treatment at low tide, when they are continually bumped and scraped on the rocky bottom.

"To begin the operations, the Government in Fiji sent over an explosive expert, Mr. Bradnam, and he, with the assistance of seventeen of the island men, who are being paid 2/6 an hour by the Government, is removing rocks to clear the bottom and edges of the harbour. Many of the rocks are far too big for the men to handle, and these are being blasted out of the way with dynamite. Mr. Bradnam is also endeavouring to deepen the harbour by blasting some of the rocky shelves on the bottom.

"This work has created so much interest among the islanders that in order not to miss a single blast, many of them spend practically the whole day at the edge of the cliffs watching the progress being made. At times the water and rocks have been blown as high as the island, which is upwards of 1,000 feet, and the action is worth seeing. The men working on the harbour avoid injury from the explosions by running up the cliff path before they are due to go off.

"To complete the improvements, the Government plans later to build a break-water near the entrance."



A family in the chilly New Guinea Highlands thankfully wrap their babe in a colourful wool blanket.



Around the CONFERENCES

Gratifying Review of Auburn Mission

K. WRIGHT, Mission Team

When Pastor Cherry was asked to conduct a mission effort in Sydney he found it was impossible to hire a theatre in the city itself. Even if the owners were willing the labour unions just would not permit it, and nothing would make them change their minds.

Public halls in Sydney Central are very scarce, the only ones available being the Town Hall and the Trocadero, and these are very hard to secure, particularly over a long period; so it was with some misgivings that Pastor Cherry went to the suburbs to hold a smaller mission. Even here the hall problem was rather acute, and after days and days of searching for halls and likely places, it was finally decided to try to hire the Auburn Town Hall, in an outer suburb.

Again we ran into trouble when we applied for the use of this hall on Sunday nights and were told in writing that it was not available. However, the Lord overruled through the help of a friendly alderman on the Auburn Council, and our request was granted. Before our opening meeting, however, the rates for rental of the hall rose fifty per cent, but as it was the only suitable hall in the area we had to take it.

The colporteurs under Brother Starr carried out a very successful "Drama of the Ages" drive in the Auburn area, and as a result many names were handed in for invitations to the mission and several homes were opened for studies.

The attendance was good from the start, and now as we enter the closing stages of the effort—only two more nights to run—we can report that the attendance for the Sunday meetings has averaged just over 500. This is quite good when we consider the cold, wet winter we have had and the numerous attractions of this city. The fact that the people have come for almost six months shows their interest in the things of God.

There have been many thrilling highlights along the way: the first altar call when almost 400 people came forward; the thank offering when £150 was given; the Trial by Jury already reported in the "Record"; the large robed choir of 100 under the leadership of Errol Wright; the electronic organ played by Ian Wilmoth; the contributions of the Sydney Advent Band (all this music was greatly

appreciated); the first baptism on July 30 when thirty-five folk participated.

The second baptism of twenty-two candidates is planned for September 24, and there will be a third early in December. The mission team still have their hands full with many promising interests.

We are happy to report that the Trial by Jury not only created interest but also helped in the making of decisions. Of the twelve men on the jury seven are planning to join the church on September 24, while staff members are studying in the homes of the other five, and we feel sure most of them will step out, too. One gentleman who had volunteered for the jury could not come at the last moment, so he sent his son to stand-in for him, with the result that now the son, his fiancée, his parents, and sister are all in the baptismal class. Also in the next baptism we have a lady whose grandfather was the interpreter for the expedition led by Stanley when he found Livingstone.

The choir members have been regular in attendance, and by their singing have helped many to make decisions. The church members have also been very helpful in making the mission a success by giving willingly of their time and talents. May God richly bless our faithful lay people who hold up the evangelists' hands by their help and their presence! The local newspapers have given Pastor Cherry and the mission a wonder-

ful free coverage, and this has amounted to approximately 450 column inches of free advertising, which is almost too good to be true, so the campaign is well known in the locality.

The Auburn church is becoming rather crowded these days, and last week a special business meeting was called to discuss the enlarging of the old church or the building of a new one. Of course this will take time and much sacrifice. Will you, dear reader, please pray for us in this matter? And also that God's Spirit will strive mightily here in this district so that many more precious souls, even now in the valley of decision, will step out and walk with the remnant people as we march on to the kingdom of God.

It is planned that the mission will conclude on September 25.

It Pays to Advertise

JUNE GILMORE

In the little town of Hawera, North New Zealand, with a population of 7,500, once again the time-proven slogan that "It pays to advertise" was demonstrated in the early weeks of March this year.

From this population, plus some 2,000 in near-by districts, eight per cent, or 750 people, responded to an invitation to attend the lecture "Dead Men Do Tell Tales." Although this title has been used over and over again throughout this Dominion, it still draws crowds to make capacity houses for our evangelists. With a public becoming harder to interest in religious fare, it was decided to employ every avenue of advertising possible, and thus secure a strong start for the 1960 Hawera mission conducted by my husband and his associate, Evangelists Laurence Gilmore and Graham Miller.



Baptismal group from the Auburn Mission, with Pastor J. Cherry in the centre of the front row.

At the end of the first week of advertising, a manager of a newspaper commented that he had never seen such extensive and varied advertising, which left no doubt in the community that "Dead Men Do Tell Tales!" In the accompanying picture is seen something different which was tried with good success. A Tiger Moth plane was hired to tow a drogue bearing the title of the opening meeting, and this plane circled the township for one half hour at the peak business time of the week. With letters five feet high and the sky sign over sixty feet long, it was easily seen, it was novel, it was different.

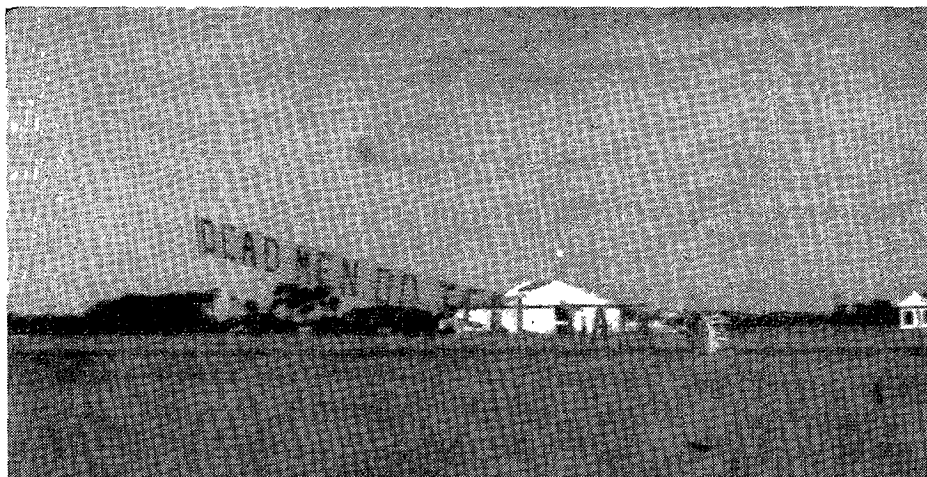
Also, a float was towed around and in and out of the streets at busy times. The telephone directory was combed fully to provide addresses for a complete coverage of mail-out invitations and handbills. Window cards, posters, reminders slipped under car wind-screen wipers, special give-aways to children at schools, and spot "ads" on local theatre screens were some of the means used.

Earlier good relations had been formed with the advertising manager of a large newspaper, and a pre-build-up of interesting Middle East information was supplied for copy. Thus the public would have been reading about places of archaeological interest some time before the intensive advertising commenced where name and place of lecture were given. My husband, having served with the Australian military forces during the last war, identified himself with the New Zealand Returned Services Association. This proved helpful, for it removed any suggestion of lack of patriotism, particularly when another organization was recently refused the use of a war memorial centre.

If you want to be on friendly terms with the local post office, then hire a private letter box so that you are business-like and relieve them of lots of trouble. It is appreciated. Later, thank them for their co-operation in handling all the mail-outs.

What did all this advertising bring about? Was it worth while? In a small farming community where almost everybody knows everyone else, we wondered who would want to reserve seats for the two-session programme. I soon knew what it is like for the phone to ring continuously, and by Sabbath the lovely Memorial Theatre of the War Memorial Centre was fully booked out by phone reservations. One day the local priest came to our door requesting reserved seats for both himself and his assistant. War veterans, including many amputees of both wars wanted to see again the places where they had served.

The theatre is an evangelist's dream for lecturing. A large stage with ample space; modern fittings and appointments; and comfortable seating for the audience. Even the projectors were hidden in a false ceiling. The ladies of our church arranged a beautiful stage decoration of flowers and shrubbery. Many pleasing



Take-off from Hawera air-strip, showing drogue with letters attached. Each letter was five feet high, the total length was sixty feet.

comments were passed on the appearance of our usherettes in white blouses and pleated blue skirts.

Since the opening on March 20 an audience large in numbers for the size of the town has attended most regularly. A special weekly feature has been, "What I Saw in . . ." (e.g., Bangkok, Rangoon, India, etc.), and small items of doctrine were slipped in during the commentary on the coloured slides. Remembering the old Chinese proverb that "One picture is worth a thousand words," the plan has been—illustrate, illustrate, illustrate. Today, people are being educated to see and read. Thus, throughout the lectures there has been a wide use of charts, large blackboard progressive build-ups using fluorescent colours, texts on the screen, and coloured slides.

In a province such as Taranaki, where the dairy farmers are wealthy, self-sufficient, and belong to the "Jaguar car class," there is a challenge to interest them in truth for these days. Throughout all of the lectures the theme has been

Jesus Christ and His soon coming in glory to this troubled world. Men and women will be "born again" only by the "foolishness of preaching" as Jesus is uplifted among mankind.

This report would be most incomplete without special mention being made of the strong support given by loyal Adventist members who have folded handbills, stamped and closed envelopes, helped with silk screening, and attended regularly at all meetings. God bless them and all like them! The work will soon be finished, the last letter posted, and our Jesus come to claim His own. We pray that God will bless the preaching in every town and city throughout this extensive division during the remainder of this year of Jubilee, 1960.

How to Postpone Your Funeral

LAURENCE GILMORE

"Amazing! Wonderful! The whole town should be here," exclaimed a leading and wealthy citizen of the small township of Hawera, New Zealand, as she ate another of the very tasty sausage rolls.

She was attending the big "Taste and See Demonstration" which was featured early in our evangelistic campaign. A new approach was tried in sharing with the public attending the lectures our knowledge of healthful living and how to prepare "meatless meals for less." Mostly, the lecture on such a topic makes its appearance long after all the main testing truths have been given, the numbers have fallen away, and not a large group of people remains to be benefited. We decided to try a different way. Before the lectures on the Sabbath we would give an address on health principles and the diseases of flesh foods today, followed by a demonstration on how to prepare meatless substitutes. The experiment worked.

On June 12 the lovely lecture room of the Memorial Centre was packed to capacity to hear the lecture, "How to Postpone Your Funeral," followed immediately by all going over to an adjacent



L. A. GILMORE

ent supper room for the practical demonstrations. The audience was able to sit down in a well decorated hall and listen to Mrs. Zita Murch and my wife describe the intricacies of preparing gluten-steaks, "imitation this" and "mock that." This greatly fascinated all as, like a conjuror the demonstrators produced piping-hot dishes from behind a modern servery. Church ladies from Stratford and Hawera had co-operated wonderfully in cooking large amounts of the most tasty food-stuffs.

All families present received a specially prepared booklet of practical recipes of dishes seen, and at the finish of the demonstration the public was able to move around to the booths and sample the foods. It is a rare thing to find folk in an aggressive mood when they are eating choice foods, and this practical demonstration, I believe, made the receiving of the Sabbath truths so much easier.

Who would not want to drink cereal coffee made from the cream-laden milk of Adventist dairy farmers in Taranaki? Goodwill was built up as the tasters realized that Adventists are not oddities nor peanut chowers nor lettuce-leaf fanatics.

Mrs. C. Priestley of the Sanitarium Health Food Company had come through from Wanganui to set up a fine display of the company's products, and with flashing lights and revolving devices it

gave life to the room. The donation of certain meatless products made the demonstration much easier, and all received samples of Kwic-Bru, Gravy Kwik, and Rissol Nut.

Many people were intrigued with the well-set table showing how a vegetarian can dine on high-class meals with attractive appointments.

The big question is, What did this "Taste and See Demonstration" bring about? The local stores stocking Sanitarium lines report an increase in business, while there has been no opposition from anyone during the campaign. It proved encouraging to hear of many families regularly making their new dishes besides adjusting their eating and drinking habits. Today we see families attending the Sabbath services, with more yet to come, and there is an informed public on the reasons why Adventists believe and practise in eating as they do.

We firmly believe that good results will be obtained by preaching the positive side of the health reform message—not what people can't eat, but what they can, and how they will be benefited. With disease on the increase and sickness everywhere, this is the hour for the Adventist Church to declare publicly its knowledge of health principles. Preach it, demonstrate it, share it, and your neighbours will call you a benefactor.

Evaluation of Melbourne's City Mission

R. C. NADEN

Twenty-five weeks ago the 1960 Melbourne evangelistic campaign commenced, and now with our first baptism just over we feel some accurate evaluation of progress can be made. The campaign opened very successfully, with 7,000 people crowding Melbourne's largest theatre in two sessions. They came to see pictures of Bible lands, including cities recently unearthed by the spade of the archaeologist, and to hear Pastor Ratcliffe's powerful presentation of the accuracy of Bible prophecy.

The adversary sees to it that no campaign gets away to a flying start without some difficulties arising, and this campaign was no exception. Trains are the backbone of this city's transport, and four weeks before the opening of the campaign, a rail workers' dispute caused all Sunday trains to be suspended. This situation continues, although it now seems likely that trains will be running again just as our programme comes to a conclusion! Scores of taxis and cars brought the crowds the first few weeks, the balance walking a little distance from trams which do serve a limited section of the metropolis. As the State Theatre is situated just alongside the Flinders Street Railway Station, reputed to handle more rail passengers each day than any other railway station in the world, this lack of rail transport on Sundays we thought was destined to cripple the entire campaign

and, without question it has had a very detrimental effect; but as the weeks have rolled by we have had an average Sunday attendance of 1,700 people. On the eighth Sunday we moved to a smaller theatre, the Barclay, one of the most modern in Melbourne. Our contacts with the management have been most cordial. In fact, it would not be possible to have a nicer relationship with the manager of a theatre.

Some thirteen years ago, Pastor C. Reeves conducted a successful effort in

Melbourne, and six years ago, Pastor J. B. Conley did the same; but since that time nothing has been done in the centre of the city. So it was ready for another campaign, and the response has been overwhelming. The team members have been so flooded with people to visit that they have had no spare time for months. Working long hours, seven days a week, they have laboured most faithfully.

In our newly developed card system which records the names of all attending the meetings, with the requests they make and their spiritual progress, we have well over 2,500 names on file. Through most diligent efforts the staff have attempted to become acquainted with all these people. The team members are: G. Allen, H. Bolst, Miss L. M. Cook, Miss R. Creelman, R. Faithfull, A. Fletcher, O. Heaton, A. Parker, F. Taylor, W. Taylor, and myself. Mrs. Ratcliffe has worked in the mission office through the campaign as stenographer and book-keeper.

Every city has its own peculiarities. No two cities are exactly alike, and evangelism in Melbourne presented no small problem of organization. It was planned to utilize some of the many large and beautiful suburban city halls for midweek meetings, and thus the usual midweek meeting was multiplied by five. The people came in on Sunday to the central meeting, and then we moved out close to their districts during the week. Every week we had meetings in five large centres around the city, each programme identical, but with a different audience each night.

It is just too bad that there are only five working days in the week, for these five city halls could not hope to cater for the people living in a city this size, not forgetting that the strength of the preacher has some limits, too! For a period of eighteen weeks, Pastor Ratcliffe was preaching six nights a week including Sunday night. This has been a tremendous programme, and only the blessing of good health from God has made it possible for him to carry on this staggering task over such a long period of time. Through the entire programme there have been two sessions every Sunday. In



The group of children who attended the Vacation Bible school in Bundaberg, as reported by S. G. Wood last week.

a later report we shall share with you the story of how Saturday night, the only night left in the week, was for a short time used for preaching the message we love.

With the keenest anticipation we had looked forward to our first baptism, wondering what size the Lord would make the first-fruits offering, to the glory of His name. It was gratifying to find seventy-two candidates stepping forward on Sunday, the 28th of August. It was a most impressive service. Brother S. M. Dymock, well known in Sydney for his floral art, with his helpers transformed the theatre stage into a beautiful garden setting. The whole service was conducted with dignity and quiet expectancy and the Holy Spirit was there to bless in a great measure. There is to be another theatre baptism on September 25, with several church baptisms before the year end.

Turning to the musical side of the programme for a moment, the 200-voice choir has made a truly magnificent contribution. It is the largest choir it has been my privilege to conduct, and the Melbourne people have rallied enthusiastically. Singing for two sessions every Sunday over the past twenty-six weeks has caused them much real sacrifice. Recently we released a ten-inch long-playing record featuring some of the more popular songs from the choir's repertoire, and we have received some excellent publicity through the broadcast over the A.B.C. of some of the choir's songs.

And so the work moves on. It seems that there will be another campaign here next year, and as these new members of the body of Christ witness among their friends and working companions we know there will be many chapters to add to the story that has merely begun this year. The present series is continuing a little longer, but a new series is planned for early in the new year. With the church of God right around this field we work and pray for the finishing of the great commission the world over.

Live Right to Make Right Impression

R. K. BROWN

PR Secretary, Greater Sydney Conference

On August 28 almost forty ministers, elders, and press secretaries assembled in the Concord Seventh-day Adventist church hall for the 1960 Public Relations Council of the Greater Sydney Conference.

Guest speaker, Pastor Howard B. Weeks, General Conference PR secretary, brought great inspiration to the assembly with his logical approach to public relations.

Pastor E. H. J. Steed, Division PR secretary, and Pastor W. A. Townend, Trans-Tasman departmental secretary, gave members excellent counsel and guidance in learning the essential techniques of influencing public opinion.

Pastor Weeks, in outlining the objectives of public relations, stated, "To exalt



This poster displayed at Mascot Airport when Pastor Weeks was welcomed to Australia, was also on show at the Greater Sydney Press Relations conference.

Christ and the message of His church; to establish in the public mind a definite, appealing image of His church as—

- A Christian church.
- A prophetic church.
- A progressive church.
- A humanitarian church.
- A responsible church.
- A respectable church.
- A friendly church.
- A personally helpful church.

"To foster among ourselves an attitude of kind regard for those around us, forsaking the role of an embattled ministry, but rather 'drawing near to them' in love and understanding, that the light may be seen without distortions of misunderstanding and prejudice."

A Year for Remembering

"This is a year for remembering," was Brother W. L. Kilroy's introduction to worship at the division office, Wahroonga, one morning recently. "I want to be in this," he said, "and go back to what was the beginning for me."

It was near the end of 1914 that our speaker attended church for the first time in his life, at the Adventist house of worship in Barbadoes Street, Christchurch, South New Zealand, which at that time had a membership of ninety-five.

Brother Kilroy sat next to Brother L. H. Engelbrecht, now one of his colleagues in the Health Food Department here at headquarters, and Brother R. C. Robson, who is at present the accountant in the Adelaide Health Food factory.

A few years later a very shy young man came to the church with his parents. It was difficult to get a word out of him. Now it is just as difficult to stop him, for he is Evangelist G. Burnside! As products of an evangelistic mission in Invercargill, most southerly city of the South Island, came two young men, and

the Barbadoes Street members surrounded them with warm friendliness. They are now well known as Pastor W. W. Petrie, president in his home conference; and Brother J. Newman who is highly esteemed for his Christian witness and his medical service rendered in both our sanitariums.

About this same period, Pastor T. W. Hammond was granted a colporteur's licence, Brethren E. H. Guilliard and W. G. Turner were granted ministerial licences in Victoria, Pastor A. G. Stewart and his wife visited her people in South New Zealand, after seven years in the mission field, and spent a little time in the Christchurch Sanitarium (which Brother Kilroy afterward helped to demolish); and Pastor J. M. Johanson, father of our respected Brethren E. J. and B. O. Johanson of division headquarters, was vice-president of the Australasian Union Conference and manager of the Signs Publishing Company.

These were a few personal items which Brother Kilroy gathered in a brief search through copies of the "Record" for 1915 and from the files of memory. As he said, seeing associates of our youth and others, still witnessing for the Lord, brings courage to our hearts.

World-wide Temperance Development

ERNEST H. J. STEED

Executive Secretary, Australasian Temperance Society

Among Seventh-day Adventists around the world there is an increasing awareness of the importance of our temperance message. Reports that reach our desk indicate a live work in Europe, Southern Asia, Africa, and North America.

"Listen" magazine is growing in circulation each year. Other division publications are booming. Take for instance South Africa's "Think" with over 50,000 circulation.

Films are being used extensively; conference meetings, public rallies, and institutes are being held in many centres. The national committees for the Prevention of Alcoholism are reaching out to leading officials in scores of places.

The total "Alert" postings are now 12,089. North New Zealand has the highest number of registered members—1,071—and the highest number of total postings—1,931. North New South Wales comes next with total postings—1,874. The Trans-Tasman Union total is 7,563 and the Trans-Commonwealth 3,959.

"Alert" Topics

1960

November: Holiday and Road Safety.
December: Religion and Temperance.

1961

January: Olympics—Sportsmen.
February: Non-Licensed Hotels.
March: Smoking.
April: Children and Health.
May: Home and Mother.
June: Youth and Teen-agers.
July: Native Peoples—Australian and Islands.
August: Education.

The WORLD VISION



How to Retire at Sixty-five

"Grow old along with me!
The best is yet to be,
The last of life, for which
the first was made."

She was a schoolma'am—tall, stately, austere, and red-headed—and her name was Rankin.

They elected her county superintendent of schools in southern Nebraska. She also served as head of city schools in a Mid-western university town.

Late in life she was married, and the honeymoon was a trip to South Africa where the couple served for years as missionaries, he as mission station pioneer, she as treasurer of the entire field.

When she neared sixty, tired, with an aged father who needed care, it was time to retire. They did.

The father passed to rest. An urgent need beckoned. There were two young pioneers just starting a college, and they needed a landscape artist and a treasurer. She and her husband went. They did a good job; then the husband died, and the widow, Mrs. Druillard, retired a second time.

Then came the birth of Madison College. Duty and opportunity called again. She hesitated. Then Mrs. Ellen G. White said to her:

"Nell, you think you are just about old enough to retire. If you will come and

They Talked of the Church's Witness

E. F. GIBLETT

Home Missionary Secretary, North New Zealand

When the New Zealand Prime Minister, Mr. Nash, was in England recently, he visited Sister F. L. Stokes' brother, who is a knight. During the visit the brother mentioned that he had a sister in New Zealand, and Mr. Nash said he would like to meet her.

In due time Sister Stokes received an invitation to have tea with Mr. and Mrs. Nash and his secretary, in his private office. She spent a very enjoyable time there, and found that the Prime Minister is well informed concerning the work of the Seventh-day Adventist Church. And he is favourably impressed by the sound business basis upon which our work is conducted. Our missionary service in the islands was also discussed, and again Mr. Nash was informed and appreciative.

The seventeen years that Pastor and Mrs. Stokes gave in mission service in the Gold Coast area of Africa served as an excellent talking point.

cast in your lot with this work, if you will look after these boys, and guide them, and support them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you have ever done in the past."

And she did, and He did; and Aunt Nell served as leader in this new school for eighteen years, meanwhile becoming "Mother D" to the entire campus family. Then she was eighty and retired for the third time. It came about like this: Aunt Nell attended the quadrennial session of the General Conference of Seventh-day Adventists in San Francisco. While crossing a street in that Western city, she was run down by a truck, and was carried from the scene with a broken hip. This meant retirement.

But the intrepid woman, from her hospital bed, prayed. She still had one task she must perform. So she prayed, "Lord, if You will raise me up from this bed, I want to establish a sanitarium for the coloured race."

Again He did, and she did. She took most of her lifetime savings and built Riverside Sanitarium in Nashville, and remained with it to encourage and guide it until finally, when she was ninety-four years old, she was led into her fourth and final retirement by the kind hand of God.

That was twenty-two years ago. In one sense she is still here. Her influence is still felt in many lives. Her noble life of

arduous and selfless service still inspires many a weary worker with new zeal. In that sense she will never retire.—"The Madison Survey," September, 1959. Taken from North American Informant, Jan.-Feb., 1960.

Conference Session in the Arctic Circle

A. F. TARR

President, Northern European Division

At the biennial session of the North Norwegian Conference, the world's northernmost conference, whose entire territory is in the land of the midnight sun, a most enthusiastic congregation stood to convey their heartfelt greetings to their brethren and sisters of other lands.

The delegates to this session assembled in Tromsø, an old but still growing city sprawled along the banks of a Norwegian fiord, far into the Arctic Circle. This fiord, like most others in Norway, is fed by the warm waters of the Gulf Stream and is kept unfrozen even in the long, cold winter months when the territory inland abounds with snow and glaciers. Were it not for this life-giving ocean stream, North Norway would be as cold and desolate as Greenland, a large part of which shares the same latitude. But in midsummer the sun shines twenty-four hours of every day. It dips down fairly close to the horizon toward midnight, but for nearly three months it is never out of sight except when obscured by clouds, which unfortunately it often is.

To meet with our stalwart North Norwegian members is an experience never to be forgotten. They are fine people and the faith is dear to them.

The building in which our biennial session convened on week-days houses both a church school with a present enrolment of twenty-four and a headquarters office for the North Norwegian Conference.

As we sat on the nominating committee, which met in the president's office, I found myself many times studying the pictures on its walls. In front of me were photographs of Pastor and Mrs. White, Pastor Uriah Smith, and other of the pioneers. Behind me was the Review and Herald calendar of 1948 featuring The Birth of a Great Publishing Work where Sister White is saying to her husband, "You must begin to publish a little paper." Surely the influence of that "little paper" is being strongly felt in this Arctic Circle conference where, from the publishing secretary's report, we learned that ninety per cent of all the homes had been visited in the past two years by our colporteurs with "The Desire of Ages."

Another picture on the wall was of the little boat "Kjell," affectionately known as "our floating publishing house" and which, under the captaincy of seafaring colporteur H. M. Hansen, until recently carried literature to some of the most remote island and seashore homes on the west coast of Norway. Behind the presi-

dent's chair was a beautiful framed copy of the Ten Commandments.

In the church itself we were impressed with the meticulous care taken of the house of worship and its furniture. Beautiful flowers decorated the heavily carpeted rostrum, and on the wall behind the pulpit were the words, exquisitely embroidered in gold on silk, "Lord let Thine eyes be turned to this house day and night." It is a prayer that every worshipper seems constantly to echo in his earnest, worshipful attitude.

Many vocations are represented among the constituents of this northerly conference. Some of our people are printers, carpenters, masons, store assistants, nurses, factory and road workers, and of course many housewives. But the majority of the men are fishermen who also have plots of ground on which they do a little summer gardening and keep a cow or two, a few sheep, and some goats. The goats are greatly valued because of their milk and cheese.

With the midwinter Sabbath beginning as early as noon on Fridays, the members experience considerable difficulty when working for others, hence the need to be as economically independent as possible. Some of the members lived on their boats during the conference session, and returned there each night—if one can call daylight hours night—to sleep.

At nearly every meeting a lay member was on the platform to offer one of the prayers. These prayers, together with testimonies at the devotional service, and the personal conversations of these brethren, bore evidence of a walk with God made very real by the rugged, lonely, outdoor lives they lead and the hazards that both their home environment and their occupations thrust upon them. Surroundings like these seem to nurture, if not create, indomitable spirits, and to hold them close to God in their isolation from those of like precious faith.

In the light of this isolation it was intriguing to note how mindful these delegates were of the advancing hands on God's great prophetic clock. Next to their expressions of gratitude for blessings received, their testimonies rang with significant references to developments in world affairs with which we as visitors to these distant parts might have thought them unacquainted.

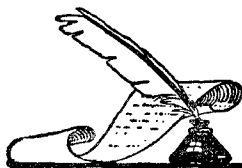
With no little interest also, we observed the many tape recorders surrounding the rostrum, and the deftness with which even the sisters handled these machines. They wanted to take back to their non-Adventist relatives and friends, and to strangers whom they are trying to win, some of the inspiration and blessing received at this gathering.

We who were visitors were comfortably housed at the Tromso clinic, a little sanitarium operated by the denomination with accommodation for thirty-three inpatients, and at present treating more than 100 outpatients each day in its hydrotherapy department. This institution has won much good will from the public since its establishment nine years ago.



Tromsø, Norway, showing the location of our clinic (in circle).

Before attending this meeting in North Norway it was my privilege to attend the three local conference biennial sessions in Finland and the two in Sweden. At every one the Spirit of God came significantly near to His people. Expressions of fervent gratitude for blessings received were on the lips of all. "Springtime has come to the work in our conference," was the way one young worker put it, and this seemed characteristic of the feelings of all.—"Review and Herald."



A Word of Thanks and a Further Appeal to Workers

CURRENT CITATIONS NOW NEEDED TO COMPLETE "LIFE, DEATH, AND DESTINY" MANUSCRIPT

L. E. FROOM

Deep appreciation is hereby gratefully expressed to our workers who have been on the alert for pertinent statements from writers discussing the nature and destiny of man. Numerous quotations and references of value have been sent me by workers in different lands, which items have already played a vital part in the development of the Ms. "Life, Death, and Destiny," now coming to modern times in its 2,500-year coverage.

We are soon to climax with contemporary writers who have broken with, or are at least challenging, the traditional positions of the innate immortality of all souls, and the eternal torment of the im-

mortally wicked, which postulates have so long held general sway.

These paragraphs bring you another appeal to keep on the look-out for current book, pamphlet, and periodical article statements, now appearing with increasing frequency, which clearly reflect the widespread revolt against these predominant positions of the past. You may be able to bring to our attention some priceless items that might otherwise be missed.

The successful completion of this gigantic task, now well along toward consummation, calls for the continuing watchfulness and co-operation of all workers and the prompt reporting of items of value. It should be added that the results, in co-ordinated form, will be a distinct aid to all workers, and an effective means of reaching scholars not of our faith with a vital coverage of this fundamental doctrine.

As indicated, the cumulative results are already impressive. And I repeat that I know of no other means of compassing current literature of all lands for this closing section—hence this appeal. Please report any items, and send in pertinent information coming to your attention. Yours may be the priceless citation.

This information needs to be exact—full name of author, precise title of book or pamphlet. Notation of the pertinent pages would facilitate matters. Also please give name of publisher, place of publication, and the date of issuance and edition. In the case of periodicals, the name, religious affiliation, and place of publication of the journal, as well as the author and the title of the article are required, and we of course need the exact date, if a weekly, or the month or quarter, as the case may be. Again, many thanks for your anticipated help. The goal is well worth while.

In Little-Known Nepal a Hospital Is Opened

C. E. GUENTHER

Associate Secretary, General Conference Home
Missionary Department

We landed in Kathmandu after an interesting flight through the high mountain pass that rises from the lowlands of India. Kathmandu is the capital city of the storybook kingdom of Nepal. It is a unique metropolis centred on a plateau completely encircled by mountains. On clear days when the cloud curtain rolls back, or gaps open in the curtain, the snow-capped peaks of the Himalayas show their majestic heads in the northern skies. The May air here is noticeably cooler and drier than that of the plains below.

O. W. Lange and I were on our way to represent the Southern Asia Division and the General Conference, respectively, at the official opening of the new Seventh-day Adventist hospital in Nepal, our first station in that newly entered land. A battered old jeep hammered us eastward sixteen miles into the hills on a road that sometimes looked impossible. There at the edge of the town of Banepa the ruins of a major fire, still smouldering, blocked the way even for the agile jeep. (The Southern Asia Division made an appropriation to help families who lost their homes in this fire and have no other resources. Dr. Sturges administers this fund.) We covered the last mile up the hillside from the town to our hospital compound on foot.

Dr. and Mrs. Stanley Sturges had prepared a bright welcome for us—the electric lights were on! This was the first of several nights when the Sturges' home would be blessed with that luxury. Power was supplied by gasoline generator, a gift of friends. Kerosene lamps must do on ordinary nights, since gasoline is scarce and must be conserved for transportation.

We swelled the house census, which was already more than twice normal size. Among earlier arrivals were W. F. Storz, president of the North-east Union, which includes Nepal, and Pastor and Mrs. B. H. Stickie, secretary-treasurer of the union.

It was a real pleasure to meet four other guests: Mr. and Mrs. Clifford Scheer of Springfield, New Jersey, and Dr. and Mrs. Hollis Russell of Tunkhannock, Pennsylvania. Mr. and Mrs. Scheer had been interested in this project from the beginning, and they desired to see the hospital and become personally acquainted with Dr. and Mrs. Sturges and their family. Mrs. Russell is a sister of Mr. Scheer. Dr. Russell is the son of C. A. Russell, once associate secretary of the General Conference Department of Education. It was easy to become acquainted with these two couples for whom the Banepa visit was the high point of a round-the-world trip.

Excitement prevailed through all the house. Final preparations were under way for the hospital opening ceremonies on the morrow. Every guest was assigned some duty. Mine was squeezing by hand the large supply of limes we had brought along from India for refreshments. The mark of the blister on the second finger, right hand, is still there!

When the house finally became quiet I persuaded Dr. Sturges to sit at his desk and talk to me about his hospital—its yesterday and tomorrow. The ceremonies, only a few hours away now, would mark the realization of a great ambition, and perhaps the most memorable day in the doctor's career. The picture of the tall, lean, youthful physician, looking straight into my eyes as he talked so earnestly of his hopes, remains deeply etched in my mind.

He was born in the Congo, the son of Dr. and Mrs. J. H. Sturges, who pioneered our medical work in Songa and at other points on the African continent. He was the second of four boys whose parents taught them to work. Pioneering was in the lad's blood and in his early environment. Little wonder Stanley always wished to be a pioneer medical missionary! After graduation from the College of Medical Evangelists and a year of internship at Spartanburg, South Carolina, he applied for foreign mission service.

On the way to India the doctor, his wife, and their two children (two other children have since been added) visited a mission station in Africa. There the missionary recruit noted and was deeply disturbed by the handicap of a physician depending upon an interpreter. Consequently, his first question on arrival in India was: "Where can I get a language instructor?"

The division committee voted him six months for language study. By special permission and by intense application the doctor completed successfully a full year's examinations in Hindi after only six months of work.

It was mid-1957 when Dr. Sturges first visited Nepal. He was accompanied by W. F. Storz and Allan Maberly, pioneer medical worker on the India-Nepal-Tibet frontier, near Kalimpong. Initial contacts with government officials were made. Pastor Maberly remained in Nepal until September, when he was able to conclude negotiations for the establishment of a new hospital.

In December, 1957, the doctor moved to Banepa, Nepal, with his family. They secured and improved a building in town for use as a clinic. For their living quarters a section of a Nepali house was

rented. There were four rooms, each on a different floor, each fifteen feet square. The bottom room had been used for cattle and was too damp for family living. The top floor was used by helpers and for storage purposes. So the family, now five persons, was confined to two rooms, one above the other. The exterior doorway, which provided access to their home, was about five feet six inches high—obviously constructed for Nepali people who are short in stature. The doctor is six feet four inches tall. Even Mrs. Sturges had to stoop to enter.

In this home the family lived a full year. Dr. Sturges rose at four every morning to put in several hours at language study before going to the clinic. The Nepali language, though related to Hindi and using the same script, presented new problems.

The doctor and his family do not fear or shun hardship. On the road to Kathmandu I was shown the spot where Jimmy, the youngest Sturges child, was born. The summons came in the middle of the night. The doctor, his wife, and a midwife started for the Kathmandu hospital. They took along in the Land-rover emergency sterile supplies.

At one point about midway a policeman challenged: "Who goes there?" Advised of the purpose and urgency of the trip, the officer waved the vehicle on. A few yards farther, where the road parallels a deep ravine, the Landrover stopped and the baby was born.

It takes patience for an American who is accustomed to stopping at any service station and ordering, "Fill it up!" to buy fuel in Nepal. One day we had to wait in a long line of vehicles at the only service station in the capital for a few gallons for the doctor's Landrover. Without this petrol he could not drive back to Banepa.

Dr. Sturges is the only physician in that community, and he serves an extensive rural area, as well. In fact, there are 500,000 people living east of Banepa, all without medical care.

The Banepa clinic was open three days each week. On the fourth day the doctor travelled to a village four miles south for a field clinic. At first he used an old structure belonging to the village headman. This man had seven daughters but no sons. After a time the headman suggested tearing down the old structure and building a new one more suitable for the clinic. Soon after starting the new construction a son was born to the headman. The father is sure Heaven blessed his building enterprise!

On the fifth day each week the doctor went to Kathmandu for shopping and mail pickup. At first a jeep lent by U.S.O.M. was used for transport to field clinics. Then Dr. Sturges secured a Land-rover. When the steering gear collapsed (no surprise to anyone who has travelled the roads) the doctor walked, carrying his kit bag eight miles one day and twelve miles on another. He walked for five months before the parts were replaced and the transport was restored.

The youthful American physician, trudging the paths and crossing the tricky foot bridges of Nepal, carrying his bag of medicines to bring healing to sick villagers, is a picture of selfless pioneer missionary service. Word of the new physician's skill spread quickly. Patients started coming to him from great distances. Dysentery, worms, and tuberculosis are the most prevalent health problems of the area.

Meanwhile Dr. Sturges was planning, praying, and working for the needed hospital. In New York City Dr. Glenn Reynolds learned about Dr. Sturges in Nepal. Dr. Reynolds was born and reared in India, had lived in the foothills of the Himalayas, and was deeply concerned with medical work on the frontier. He corresponded with Dr. Sturges and sent medicines and equipment. Mr. and Mrs.

Scheer became acquainted with the plans for the Nepal hospital through Dr. and Mrs. Russell. Although not Seventh-day Adventists, Mr. and Mrs. Scheer took a deep interest in the hospital and had a large part in making Dr. Sturges' dream come true. Dr. Ray H. Duncan, Mrs. Sturges' father, provided the X-ray machine and water system, while the division and North-east India Union fully approved and supported the undertaking with enthusiasm.

In the agreement it was provided that the hospital be located on government land. No such property was available in the area. The people of Banepa resolved this problem by purchasing a site and giving it to the government. A former potato field, the location overlooks the town and is favoured with an abundant supply of good water.

(To be concluded)

The Earmarks of an Offshoot

T. W. HAMMOND

As far back as some of us can remember there has ever been some offshoot either waxing, flourishing, or waning. Each has brought confusion to the minds of some of our members, and many people have made shipwreck of their faith through following them and getting off the true course.

A sheep man was cutting notches out of the ears of his lambs with a clasp knife and someone asked why he was doing that. He said he was ear-marking them so he would always know his own animals. Offshoots have their earmarks, identifications whereby they always can be recognized.

It is an old saying that "the sire stamps the breed," and to find the sire of offshoots we must take a look at the father of the first offshoot of all time. Of course that was Lucifer, son of the morning, who led into ruin millions of the church members of Heaven. It sounds quite modern to read some of his characteristics. For instance:

He Desired Self-Exaltation. "I will exalt my throne above the stars of God" (Isa. 14:13); "Little by little Lucifer came to indulge the desire for self-exaltation."—"Patriarchs and Prophets," page 35.

He Desired Leadership. "I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14:14); "Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavour to secure their service and loyalty to himself. . . . This prince of angels aspired to power that was the prerogative of Christ alone."—*Ibid.*

He Brought in Disharmony. "Now the perfect harmony of heaven was broken."—*Ibid.*

He Rejected Counsel. "In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, the justice of the Creator . . . God Himself had established the order of heaven: and in departing from it Lucifer would . . . bring ruin upon himself. But the warning given in infinite love and mercy only aroused a spirit of resistance."—*Id.*, page 36.

He Instilled Distrust of Leadership. "He . . . artfully instilled into their [holy beings] minds his own distrust and discontent."—*Id.*, page 38.

He Claimed Church in Heaven Needed Re-organizing. "While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government."—*Ibid.*

He Quoted Other Angels' Statements Dangerously. "He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God."—*Ibid.*

He Fomented Discord and Rebellion. "While secretly fomenting discord and rebellion he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace."—*Ibid.*

He Aspired to Complete Control. "He hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven."—*Id.*, page 40.

He Brought in Perplexity and Doubt. "It was his policy to perplex with subtle arguments concerning the purposes of

God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah."—*Id.*, page 41.

Lucifer's offshoot movement succeeded in leading astray one third of the membership of the church in heaven.

We come at least twenty-five centuries down the stream of time and we find the records of another offshoot movement. The setting is at Kadesh Barnea, the gateway into Canaan. The children of Israel, two years after leaving Egypt, were listening to the gloomy report of ten of the twelve spies after their tour of inspection of the Promised Land. The people were thoroughly scared by the description of great fortified cities defended by ferocious giants, and declared they had been brought from Egypt on false pretences. "Would God we had died in the wilderness," they cried, and refused to go into Canaan. But when God took them at their word and in effect said, "Very well, then, you shall return to the wilderness for forty years," they would not agree to that either. It was a very difficult time for the leaders of Israel, and it was the time chosen by Korah, Dathan, and Abiram to rebel; they started a true offshoot movement. The comments given through the Spirit of prophecy reveal that the earmarks were unchanged. "In the rebellion of Korah is seen the working out upon a narrower stage of the same spirit that led to the rebellion of Satan in heaven."—"Patriarchs and Prophets," page 403.

"He [Satan] worked upon the minds of Korah, Dathan, and Abiram to arouse the desire for self-exaltation and excite envy, distrust, and rebellion," (*Id.*, page 403.) "Rejecting the men of God's appointment" (*Id.*, page 403.) and "striving for supremacy . . . they turn upon the Lord's servant and denounce his reproofs as uncalled for and severe." (*Id.*, page 404.) "They felt confident of making a radical change in the government."—*Id.*, page 397.

"While endeavouring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God's service." . . . They "sow discord in the church and weaken the hands of those who would build it up."—*Id.*, page 404.

Time had made no difference in the characteristics. Korah, Dathan, and Abiram were true to type. The sire has stamped the breed, and the same features revealed by the first offshoot leader are still repeated in everyone who follows in the great rebel's tracks.

Offshoot Leaders Have No Authority

The Apostle Paul pointed out a feature common to all these people when he said: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30. They "arise." They are self-appointed; they have neither credentials nor authority. Like Korah, they strive for supremacy

and leadership. But there is a profound difference between the way these men work and God's methods. The Lord did not appoint Moses as the leader of His people before there were people to lead. Moses did not have to attract people to his standard, to draw away disciples after him. The children of Israel were there waiting, a great company requiring someone to organize and lead them. God supplied them with that leader.

When the Advent Movement arose in 1844 it consisted of men and women who had been turned out of their churches because of their strong faith in the second coming of Christ. They were unorganized and bewildered, so God sent them a leader.

An offshoot works in exactly the opposite way. A man arises and decides he has something new and advanced, and that the people need his message, for he will lead them quickly into the better land. Being a self-appointed leader, with no one to lead, he proceeds to draw away disciples after himself, just as Paul said he would do. Check up on any offshoot movement and you will find they are all built around some self-appointed leader. The most important person in any organization is its leader.

The most important organization in all this world, and upon which the interest of the whole universe is focussed is God's remnant church.

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God."—"Testimonies to Ministers," page 41.

The Lord is not so casual that He will permit a self-appointed leader to arise and muscle his way into the leadership of His church. God invariably takes most scrupulous care to let His people know that the leaders and prophets are of His choosing. Check up on the beginnings of Moses, Joshua, Samuel, David, John the Baptist, the twelve apostles, Paul.

The first and most important work done at a General Conference Session is the appointment of a world leader: and next, the appointment of leading men in the General Conference and the various divisions. Because of its importance, duly authorized representatives from all the world make these appointments. "God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority."—"Testimonies," Vol. IX, pages 260, 261.

More numbers of followers does not constitute authority. Lucifer drew away after him many millions, but they were all disfellowshipped from the church in heaven. And when Korah and his two friends arose claiming their right to lead Israel, God showed what He thought of them by causing the earth to swallow them.

There is nothing slipshod, careless, or chancy in the Lord's way of caring for His church, this object of His supreme regard. He has many times shown His attitude to people who would touch sacred things with profane hands. For example, in the wilderness, Moses was told

among many other things, that the Kohathites only were to carry the sacred vessels and furniture of the tabernacle from place to place as the camp moved. Four hundred and fifty years later, when David was moving the ark of God in an oxcart, and the oxen stumbled, a man named Uzzah, thinking the ark might fall, put out his hand to steady it. The record says: "God smote him there for his rashness." 2 Sam. 6:7, margin. Why was Uzzah smitten? Because he was not a Kohathite and had touched that sacred object with profane hands.

One of the earmarks of offshoots is that they all aspire to lead the church, to lay their profane hands upon the sacred things. Not one of them has ever succeeded in doing so. An offshoot movement seeks to gather its supporters from the parent body, to draw away disciples. Taken to this logical conclusion, a successful offshoot would denude the original church of its members and in fact, take over and fill the place of the original movement. But this is exactly opposite to what will happen. Though the church will be heavily shaken, **none of God's true people will leave it**; that will be the time to hold on more firmly than ever, for we are told: "The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out. The chaff is separated from the precious wheat. This is a terrible ordeal."—Quoted in "Review and Herald," 3/5/56, emphasis added.

Short Cuts and High Pressure

A very peculiar feature of offshoots is that they all have a short cut. Satan introduced Eve to a short cut with most unfortunate results. When she went up the garden path alone one day, we gather from the story as told in "Patriarchs and Prophets," page 54, that she was considerably startled when she heard someone speaking to her. She and her husband, of all earth's creatures, were the only ones with the gift of speech. How came it then that the very beautiful serpent was using human speech? Though Eve did not know it, that serpent was the world's first medium, and he quickly explained to the interested and curious woman how a serpent came to have the power of speech. He had been eating some of the delicious fruit of the tree, and already he could speak. If it did that for a serpent, what would it do for a human being? "Your eyes shall be opened, and ye shall be as gods." Gen. 3:5. He showed her a short cut to knowledge and godlikeness, and Mother Eve took the short cut and too late found it led down that long, long lane from which her descendants have not yet returned.

When Korah, Dathan, and Abiram headed a rebellious offshoot movement at Kadesh Barnea, the children of Israel were about two years out of Egypt, and God was prepared to take them right into Canaan. When because of lack of faith, God decreed a further forty years' wandering in the desert, it was then that Korah and his friends offered to show

the Israelites a short cut: "Change the leadership, let us take over, and we will lead the tribes straight into the Promised Land."

"Instead of wandering to and fro in the wilderness they would proceed directly to the Promised Land." ("Patriarchs and Prophets," page 398.) Korah had indeed shown the people a short cut; but instead of bringing them into that land flowing with milk and honey it proved to be an extremely short cut to the grave for nearly 15,000 disaffected ones. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

It was in 1958 that one of the modern offshoots announced that before the end of that year, the 144,000 would all go to Palestine, there to receive the latter rain, be sealed, give the loud cry, and finish the work of God. Those of the Seventh-day Adventist Church who failed to join this movement would find out when too late that Ezekiel's chapter nine described their fate at the hands of the heavenly slaughtermen. (It would be interesting to know how many actually went to Palestine as a result of this call, and where that short cut finally landed them.)

To come yet closer home, the following extracts have recently been copied directly from three separate letters:

"God's destructive judgments have begun. . . . This is the beginning of the little time of trouble before the close of probation. . . . Very soon the sealing and latter rain will commence, perhaps any day now."—Letter written June, 1960.

"Brother — reckons that from three to six months at the outside will see the shaking time over for the church."—Letter written October 30, 1959.

"The message of the closing ministry of Christ and the judgment of the living is gathering momentum. It is not of men. It is our last warning. We expect it may be only a few months to the start of the judgment of the living."—Letter Oct. 26, 1959.

When Satan sold Eve on the forbidden fruit he introduced her to high pressure salesmanship. "You would not want to miss this wonderful opportunity of getting on rapidly in the world. It's wisdom while you wait."

Korah told the people, "You would not want to miss this wonderful opportunity of going straight into Canaan. If you listen to this man Moses you may not get there for another forty years."

And today the pressure is applied just as heavily: "If you do not want to be everlastingly too late, come with us. We can prove to you from the Bible and the Spirit of prophecy that the judgment of the living is right on us, the sealing, the latter rain, the loud cry. God's faithful ones are about to enter the heavenly land. You must make your decision immediately. Come now or it may be for ever too late."

These are most serious statements. Nothing in all the world is so important as eternal life. Salvation is not a matter



of chance, of high pressure methods which tend to frighten people into taking the short route offered them. To use a worldly expression, this is putting the acid test on individuals; but remember this, it is not God's test. This is a method which can cause confusion and uncertainty and doubt. But the Lord's test is clear cut. No one will mistake it or be confused by it. Here it is. You will find it in the "S.D.A. Bible Commentary," Vol. VII, page 976:

"The Lord has shown me clearly that the mark of the beast will be formed before probation closes, for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . **This is the test that the people of God must have before they are sealed.**"—Letter 11, 1890, (emphasis added).

So do not let these high-pressure, short-cut people stampede you into any hasty decision, by declaring that "Time is shorter than you think—probation is closing. We are about to enter the kingdom of God and we will take you along this short cut if you come with us." Remember, the world is still in the short cut that Eve took 6,000 years ago.

New Organization Means Apostasy

And here is another earmark. We are told: "Those who know the waymarks that have pointed out the right path are not to permit the banner of the third angel to be taken from their hand. . . . We cannot now step off the foundation

Home

*A cottage by a winding road,
A swing beneath the trees,
A bed of blooming flowers,
And a buzz of honey bees.
The cheery face of father,
A mother's loving care,
A group of playful children
Whose laughter fills the air—
No spot on earth just like it,
No matter where we roam,
The nearest place to heaven—
Home, sweet home!*

God has established. **We cannot now enter into any new organization, for this would mean apostasy from the truth.**" M.S. 129, 1905 (emphasis added).

If I were asked to mark the focal point of that sentence I would underline the words **new organization**. Regardless of what anyone may say to the contrary, any body of people—no matter how small or how large—who get together and plan their work; who reveal by their movements that those movements are directed by some individual or individuals; who receive monetary gifts and redistribute them among themselves to meet their travelling, living, and other expenses; who have books printed, arrange meetings, and distribute literature without church authority; who answer correspondence and attend to office work; who acknowledge one among them as a leader—they

constitute an organization. The Lord has told us that to enter into it now is apostasy. That statement alone is enough to save any of us from being led astray.

There are some who think it is quite all right just to listen to what these newcomers have to say; that we should be willing to hear both sides of a question.

Maybe that is what Eve thought when she met the serpent. Instead of taking to her heels she stayed to listen, and this well-spoken stranger soon had her so confused that she failed to call to mind the very simple instruction God had given her. Not for one moment should she have listened.

It was only at the forbidden tree that Satan could have access to our first parents. (See "Patriarchs and Prophets," page 53.) That was his meeting place. If Eve had not attended that meeting she would still be in Paradise. But she voluntarily placed herself under the influence of a very plausible and fascinating being. Sister White says she was hypnotized.

"Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve."—Letter 159, 1903.)

If we put ourselves in danger it is easily possible that we, too, can be swept off our feet by beautiful-sounding and plausible theories. Even if no fault can be found in their teaching, remember that Eve could find nothing wrong with Satan's doctrine.

The Lord has given us just as clear light on this point as He gave Eve. Here it is:

Offshoots Not of God

"Those who start up to proclaim a message on their individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, **have no fellowship with their message** however much they may quote the 'Testimonies' and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do."—"Testimonies to Ministers," page 51.

What can this statement mean: "From such turn away, have no fellowship with their message" but that we keep right away from their message?

But here is an even stronger statement: "The best way to deal with error is to present the truth and leave wild ideas to die out for want of notice. Contrasted with truth the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers and of those who arise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan the better pleased is his Satanic majesty."—Id., page 165.

(To be concluded)

Weddings

DARKO-LOE. On the afternoon of Sunday, September 11, Carl Darko and Val Loe were united in marriage in the tastefully decorated Warburton church. Both Carl and Val are well known and widely appreciated in the Warburton district, and the large number of friends, relations, and well-wishers who witnessed this happy event joined in wishing this young couple much of life's richest blessings as they establish yet another Christian home.

Ross C. Piper.

BAILEY-LEACH. At the Avondale (N.S.W.) church in the afternoon of September 5, 1960, Coral June, only daughter of Mr. and Mrs. W. H. Leach of Wingham, was married to Warren, son of Mrs. M. Bailey of Parkes. Both the bride and groom are graduates of the Australasian Missionary College and represent the high ideals we set for our young people. We trust the blessing of God will be with them as they make their home in Sydney.

E. G. McDowell.

WILTON-SCOTT. In the Waitara church, Sydney, on July 27, 1960, Alan Graham Wilton and Margaret Eva Scott met to exchange marriage vows. The obvious happiness of this devoted couple was reflected in the faces of the many relatives and friends who overflowed the church and later gathered for a beautifully prepared reception in the home of the bridegroom's sister. Many valuable gifts and glowing speeches attested the high esteem in which these young people are held, and as they make their home in the Dubbo district we are confident that they will bring joy and help to others. May God richly bless and prosper them, is the prayer of all their friends.

R. A. Millsom.

NEILL. On September 11, 1960, Brother George Neill went peacefully to sleep after a long life of ninety-one years. Brother Neill accepted the Advent Message five years ago and faithfully witnessed for the Master among his relatives and friends. He leaves to mourn his passing his wife, one son and one daughter and other relatives. The last funeral rites were conducted by the writer, the interment taking place at the Lincoln public cemetery, Canterbury, N.Z. Our brother's faith in his Lord assures us that he will be with the redeemed on the resurrection morn.

W. W. Petrie.

TAYLOR. Brother Charles Taylor of the Mont Albert church, Victoria, passed peacefully to his rest on August 25, 1960, aged eighty-three years. He accepted the Adventist faith during the Reeves-Kranz mission in Melbourne in 1949. In recent years, owing to physical infirmity, he was deprived of church fellowship, but to visitors he always expressed his confidence in the Saviour. To his wife and three daughters we commend the promises of One whose ways are true and just and who knows the thoughts and intents of the heart. The services at the funeral parlour and the Melbourne general cemetery were conducted by the writer.

H. S. Streeter.

McGOWAN. It was a heavy blow that fell on the McGowan home when our dear Brother Allan was suddenly struck down by a fatal accident at his work on September 13, 1960. The family settled in Boronia, Victoria, only a few months ago, and he was proving a tower of strength to our Ferntree Gully church. He was held in such esteem and was so loved by the whole membership that like Jesus at the tomb of Lazarus, the whole church wept, and others said, "Behold, how they loved him." He leaves behind his wife Rene, Lynette, Peter, and Glen, to whom we tender our heartfelt sympathies. A service was held at the church, where the Melbourne Adventist Band formed a guard of honour, and played at the cemetery where we laid our brother to rest till the dawning of the morning. Pastor L. L. Jones was associated with the writer in the service.

R. Brandstater.

GOLDING. On September 21, 1960, another of our aged pioneer workers was laid to rest in the Cooranbong cemetery, in the person of Sister Evelyn Golding. Born in South Australia in 1877, she attended the Australasian Missionary College as one of the first students, and in 1901 was appointed to Rarotonga as the first mission school teacher in that group. Ill-health compelled her to later return to Australia, where for some years she was a Bible instructor in Adelaide. Our sister later married Brother O. Carr of Galston, N.S.W. Following his death she married Brother J. F. Golding of Adelaide. He also predeceased her, and for the past several years she lived an active life in the Cooranbong community. Sister Golding was the founder and first organizer of the Good Cheer Society for aged members in this area. By her leadership this has developed into a united group who meet regularly in happy and helpful association. Of eight brothers and sisters but two now remain, Brother R. R. Golding of W.A., and Mrs. Randall of N.S.W. Sister Golding quietly passed away in her cottage among the other units for our aged members in Cooranbong. Associated with the writer at the graveside services were Pastors H. W. Hollingsworth and C. J. Boulting. A number of old friends were present to pay their last tribute to the memory of a faithful and cheerful follower of the Lord.

W. G. Turner.

FEW. On September 5, 1960, we gathered around the grave of Brother James Few who had passed to his rest at the age of eighty-three years. He was a member of the Osborne Park church, Perth. He was born in Ballarat, Vic., but had lived the last fifty-five years of his life in West Australia. We sympathize with the two daughters, Mrs. Parsons and Lola and the son Jim, in their loss, but look forward to the reunion at the resurrection day. Brother R. Possingham was associated with the writer at the Karrakatta cemetery, where our brother is resting until Jesus comes.

D. A. Speck.

CAHILL. As a result of a car accident, Mr. Vincent Cahill was seriously injured and passed away in the Royal Perth Hospital, W.A. He was laid to rest in the Mundaring cemetery on August 29, 1960, being seventy-five years of age. Although he did not follow the Advent faith fully himself, he used to take his wife along to the Midland church. He was well known and appreciated in the district where he lived for forty years. We extend our sympathy to Mrs. Cahill and the daughter Miriam, who is the wife of Pastor H. G. Bryant of Greater Sydney, and the two sons, Cleaver and Roy. Pastor G. I. Wilson and Brother L. Smith were associated with the writer in the funeral service.

D. A. Speck.

CORRECTION

The editor deeply regrets that in the wedding notice for Brother Keith Hopkins and Miss Gloria Brown of Newcastle, appearing in our issue of September 19, the name of the bridegroom's mother was omitted.

WANTED IN ADELAIDE. Furnished house or flat, January 1-8, 1961, by five clean, reliable Adventist young ladies. Write stating particulars to Miss N. Pringle, Signs Publishing Company, Warburton, Victoria.

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

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

UNTIL THE DAY BREAK

HOPKINS. Alemeda Hopkins (nee Ray) passed away in the Royal Newcastle Hospital on August 24, 1960, following a serious operation. Her faith and trust were in her Saviour as she came to the close of life's journey. To her husband, son, daughter, and other relatives we express our sympathy. In the services at the Erina church and the graveside Pastor R. B. Mitchell was associated with the writer as we directed the mourners to the day when tears, pain, and death shall be no more; when Jesus, the Way, the Truth, and the Life shall awaken His children from the sleep of death to life eternal.

H. W. Hollingsworth.

TIMMINS. On September 17, 1960, the life of little Peter John Timmins ebbed away in the Palmerston North hospital, N.Z. He was the infant son of Brother and Sister Will Timmins of Eketahuna. They were comforted to know that God's way is best and that shortly, if faithful, they will meet their little one in the land where there will be no more sickness, sorrow, or death.

A. K. Gersbach.

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

General Conference Field Secretary

For Sabbath, November 5, 1960

(Please preserve for reference.)



CREATION'S MEMORIAL

"The first word of the fourth commandment, 'remember,' is further adduced in support of the argument, as having only a retrospective meaning, and introduced for the purpose of reminding the Israelites of a pre-existing law." (E. F. Cava-
lier, "The Preacher's Dictionary," page 560.) Other schools of thought deny this, and maintain that there was no direct Sabbath command until the manna fell, and it was later formally promulgated at Sinai. See Ex. 16: 22-30. But if the statement in Gen. 2:1, 2, standing alone, contains no direct command to man, it nevertheless has the strong implication that if the Creator rested on and blessed the seventh day, He surely did not bless it for His own future good, but for that of His creatures. "The Sabbath was made for man." Mark 2: 27.

1. The Creator Honoured

Ps. 96: 5. "All the gods of the nations are idols; but the Lord made the heavens." "So has He manifested His power and majesty as the Creator in the eyes of all the world."—Perowne, "Book of Psalms," page 469. Compare Ps. 95: 3-7; Jer. 10: 10-12.

"The importance of the Sabbath as a memorial of creation is that it keeps ever present the true reason why worship is due to God—because He is the Creator, and we are His creatures."—"The Great Controversy," page 437.

Ex. 20: 8-11. "Remember the Sabbath day, to keep it holy." The fourth commandment is in two parts: (a) The command to worship God on the holy day and (b) the duty to work on the six secular days. "He who never works is unfitted for worship. He who never pauses to worship is rendered incapable of work."—G. Campbell Morgan, "The Ten Commandments," page 46.

Mark 2: 28. "The Son of man is Lord also of the Sabbath day." See Matt. 12: 1-8. The Pharisees had charged Sabbath violation by the plucking of the ears of corn, and Jesus replied by showing that even the Sabbath is connected with His work for man. Mark 2: 27 indicates that "the Sabbath was made for man." Obviously this would be from the beginning, when man was first created, otherwise God's provisions for man would be inconsistent. The Lord Jesus was not Lord of the Sabbath only for the duration of His earthly sojourn, but from the beginning and for all time, for He was Creator of all.

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the 'Lord of the Sabbath'—One above all question and above all law."—"The Desire of Ages," pages 285.

2. The Nature and Perpetuity of the Sabbath

Ex. 20: 10. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." One purpose of the Sabbath is that man and beast "may be refreshed." In Isa. 56: 6, 7, servants, strangers, and all who observe the Sabbath were to be "joyful in My house of prayer," and "Mine house shall be called an house of prayer for all people." Thus rest from labour and joy in worship were God's purposes for all men. The various prohibitions on the Sabbath day were calculated to direct men away from worldly to heavenly things. See Ex. 16: 26 (gathering manna) and Ex. 35: 3 (gathering sticks and lighting fires for feasting etc.). Lighting fires in those days was long and tedious work, and it could be dispensed with on one day in seven.

Gen. 2: 1-3. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work." It can only have been for man that this day was blessed and sanctified, hence those who say that Genesis 1 and 2 contain no specific command for man to observe the Sabbath are left to explain for whom the pronouncement of blessing and sanctification was made.

"The Sabbath is not introduced (in Ex. 20: 8) as a new institution but as having been founded at creation. . . . The Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him."—"Patriarchs and Prophets," page 307.

Matt. 24: 20. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Here is our Lord's recognition of the Sabbath law after His day. In A.D. 65 the Roman governor Albinus received word that the Emperor Nero was to replace him with Gessius Florus, husband of Cleopatra, friend of the scheming Empress Poppeia. Albinus opened the prisons and executed certain notorious criminals, but turned all others free on

ransom to pillage and terrify the land. Herod's Temple was finished and 18,000 unemployed roamed the streets and joined the robber groups. When Florus arrived he proceeded by exaction, confiscation, and intrigue to add to the demoralizing conditions in Judea. Finally rebellion broke out, and to prevent Florus from seizing the Temple treasures, the Jews destroyed the buildings joining the Temple to the Roman fortress of Antonia.

Then bloodshed began, and the Roman legions finally swept down from Galilee and encamped on Mount Scopus, overlooking doomed Jerusalem. There was mysterious delay, then temporary retreat. Somewhere about this time the Christians, who had prayed in the terms of our text, withdrew to Pella to the north, on the other side of Jordan, some fifty miles.

3. A Distinctive Sign

Ex. 31: 13. "It is a sign between Me and you throughout your generations." The Abrahamic covenant carried the physical sign of circumcision, afterwards adopted by many nations. The covenant with Israel was marked by the spiritual signs of the holy day, seen here in Ex. 31: 12-17 and later elaborated in such passages as Jer. 31: 31-34 under the figure of "a new covenant," with which is definitely associated a deep heart experience of forgiven sin and victory in God.

"We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them."—"Testimonies," Vol. 6, page 353.

Isa. 58: 13, 14. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." The victorious experience of verse 14 goes with spiritual Sabbath observance. "In order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them 'Ye shall be holy men unto Me.' Ex. 20: 8; 22: 31. Only thus could the Sabbath distinguish Israel as the worshippers of God." ("The Desire of Ages," page 283.) In the measure that Christ's righteousness is lost, so also the significance of true Sabbath-keeping is lost.

Isa. 66: 23. "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me." In "The Desire of Ages," page 283, this prophecy is applied to the new earth as promised through Christ: "So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again; God's holy rest day will be honoured by all beneath the sun."—"Review and Herald," July 21, 1960.

AUSTRALASIAN RECORD

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BREVITIES

Fourteen societies responded when the roll call was taken at the meeting of the Brisbane Federation of Dorcas-Welfare Societies on September 13. The guest speaker at this gathering was Mr. P. McCullough, who is the secretary of Appeals Committee for the Queensland Spastic Children's Welfare League. He told of the care of 300 children at the Spastic Centre in Brisbane, and paid a sincere tribute to the Adventist churches for their valuable aid on appeal days. He said: "No other denomination in the whole of Queensland has provided as many collectors as Seventh-day Adventists. In fact, your total figure has surpassed the number of all other churches combined." The speaker also thanked Pastor L. J. Kent for his co-operation in the organizing of campaigns in all parts of Queensland. A framed picture, "What Happened to Your Hand?" was presented to Mr. McCullough, to be hung at the Spastic Centre.

In this issue we publish the first part of Pastor T. W. Hammond's article, "Ear-marks of an Offshoot"; the conclusion will appear next week, and we suggest that our readers keep this careful analysis for reference.

Writing of the late Brother Allan McGowan, whose obituary appears in this issue, Pastor R. Brandstater says: "Allan was the son of the late Allan McGowan, and Winifred, his mother, is the daughter of the late Pastor and Mrs. T. A. Craddock of pioneering fame. They, with Pastor Robert Hare, commenced Adventist activities in South and Western Australia. Allan inherited some of the qualities of this pioneer family, for he was a courageous individualist and absolutely sincere. He was a sound Bible student and an effective preacher. In fact, he was conducting a baptismal class each Sabbath. He was a competent engineer and a good musician on both the organ and the cornet. But he was perhaps best known for his knowledge of health principles. I received a number of testimonies after his death saying, 'I owe my life to Allan.' Three carloads of friends came from South Australia to pay tribute to his passing."

The "Warburton Mail" prints a condensation of a news item which appeared in the Melbourne "Sun" and "Age," giving it a local flavour: "We have one of Victoria's top seven secretaries employed at Warburton. She is none other than Mrs. Elaine O'Brien, better known in her home town as Elaine O'Connor, and she works at the Signs Publishing Company. Elaine was one of the seven (out of twenty-nine who sat for the examination) who graduated (on September 13) as top secretaries in the State, and received her Commonwealth Secretarial Diploma. She and the other secretaries had to pass a stiff examination for their diplomas, awarded by the Victorian Employers' Federation. They had to take at least 120 words a minute in shorthand, type for long stretches at high speeds, and prove they knew how to receive business callers and handle correspondence and office management problems. Speed, neatness, and a pleasant personality were the keynotes. Elaine is the elder daughter of Mr. and Mrs. J. O'Connor of Warburton."

With forty-one and forty-two years of service given, respectively, to the church, Pastor and Mrs. J. D. Anderson are now "retiring." According to the usual practice, this means they will be just as busy as heretofore. Having spent their long-service leave visiting their children, they will now minister to the Mt. Gravatt and Eight Miles Plains churches in Brisbane. Pastor and Mrs. Anderson were among our early missionaries in the Solomons, going out there in 1920, the year that the pioneer, Pastor G. F. Jones, returned after six years of service. Subsequent to their first furlough, they opened missionary operations on the island of Malaita, and were there in 1927 when two government officers were murdered by the natives, being themselves in some danger. The Andersons have served also in Victoria, New South Wales, and New Zealand, and on returning to the Solomons for a brief period following the last war, they assisted in the translation of the Marovo Bible. Pastor Anderson was

president of the Solomon Islands Mission at that time, and after the division into two sections he was leader in the Western section. Their years of sacrifice and wide experience have fitted them to be wise counsellors and a bulwark in these times when there is danger of standards falling and false teachers making inroads into the church.

Pastor and Mrs. K. J. Gray and Kenneth arrived in Sydney from Lae, New Guinea, on September 17, for their furlough. Their only daughter, Jo, is in Wahroonga, and later they will proceed to Cooranbong, so that Kenneth can attend school there along with Tony. As MV and Educational secretary for the Coral Sea Union, Pastor Gray plans to attend MV functions, including the Youth Congress in Adelaide and the Avondale Pathfinder Fair, as well as some camp-meetings.

"We had twenty-two folk, representing quite a few Victorian and New South Wales churches at Sabbath school recently at our ski lodge, at Thredbo, near Mt. Kosciuszko," writes Mr. Winston Kent. "A party of twelve young people from Epping, Thornleigh, and Waitara churches were at a near-by lodge under the care of Mrs. Eric Hon, who pleasantly and efficiently acted as our superintendent. Her group also provided music from a piano accordion, and a reviewer. Dr. and Mrs. Colin Speck from East Prahran, Victoria, were staying with us, and the doctor held everyone's interest as he took the lesson. A daughter's school friend not of our faith, and my own household of seven from North Fitzroy, made up the tally. The previous week, besides my brother Adrian and his wife, we had Dr. and Mrs. Cecil Edwards and their three boys from the Victorian country town of Numurkah to Sabbath school. Snow was falling heavily that day and was a foot deep around the lodge. We are finding it grand to be able to sing lustily in our Adventist lodge, and freely conduct worship daily and on Sabbath, as well as enjoying the grandeur of the mountains and the vigorous recreation in the snow all the week."

Three Kinds of People

It is said that there are three kinds of people in the world, classified by three types of intellect. There are one-storey intellects, two-storey intellects, and three-storey intellects. The one-storey intellects are just fact collectors. The two-storey intellects can at least compare, reason, and generalize. But give me the three-storey intellects. They are the men who idealize, imagine, and predict; who have the courage to face any situation; who find their illumination coming from above, through God's skylight.—Oliver Wendell Holmes.