



Three baskets crammed full of notes could scarcely contain the mammoth offering of £4,710 given by the Albury church on September 17.

Mammoth Sacrificial Offering

★ A. W. KENT

THE Albury church (N.S.W.) is just an average Adventist church of 100 or so members; there is nothing special about them. But what happened on Sabbath morning, September 17, has turned the spotlight on what can be done by ordinary Adventist churches when a vision and a need are backed by prayer and faith. For here, in one offering, the Albury church gave and raised £4,710 in cash. Only £2 of this sum was in silver and copper; the rest was in notes.

What a thrill it was to take part in counting this sum and to realize that here were gifts according as God had

prospered. Here were great sacrifices. Here were widows' mites. And all was given for the glory of God.

Perhaps the most outstanding thing was the spirit of joy and gladness that was felt by everyone. These gifts were not given grudgingly, but willingly and cheerfully, in harmony with God's divine plan; and all have been blessed as a result.

It has been apparent for quite some time, especially in view of the successful mission just concluded, that our church accommodation is quite inadequate. With this and other factors in mind our church pastor and evangelist, Pastor C. R. Stanley, set in motion an

idea which did not lose momentum until this mammoth offering was brought in.

On Sabbath, August 6, the whole church was invited to attend a business meeting for the purpose of discussing plans for the enlarging of the church. As we discovered, these plans included such items as additional seating facilities for sixty people; the replacement of all seating with new pews; new floor coverings; the purchase of an electronic organ; complete interior redecorating; and a new front for the church which incorporates a modern Welfare Centre. All this Pastor Stanley invited the church to provide in one grand effort. For its fulfilment the pastor challenged the members to copy the plan of God as revealed in the construction of the tabernacle in the wilderness—a plan of free-will giving to fully cover the requirements of the proposed structure before its erection.

By inspiring leadership and generous example, he enlisted the support and co-operation of the church. First of all, every member was invited to offer himself or herself to the service of God in reconsecration; then, with an offering aim of £4,500 for September 17, everyone set about saving, economizing, planning. Members encouraged one another. Everybody was in it. Some halved their home budgets. Others sold little-used possessions. Jewellery was given up and sold. Letters were written and brought in £100 from relatives and friends. For these gifts we offer our grateful thanks. Some believers who didn't have the cash in hand were kindly offered interest-free loans by a brother, and thus everybody was able to have a part.

In short, the only explanation of this wonderful success was real, consecrated sacrifice. One elderly lady who had saved £20 for a much-needed holiday, previous to her baptism decided to forgo the holiday and give the money to the Lord. An elderly couple not yet church members sold a cow and a calf and were thus able to bring in £50.

A brother whose car was due for replacement decided to make the old car do for another year, and he brought £500 for the offering. A school-girl who receives five shillings per week from her mother gave this whole amount in advance for one year. Several new families who are not yet baptized brought £50 each. This list is but a start, for stories of sacrifice could be told from every home. It hasn't been easy, but it has brought great blessings.

Apart from two £500 gifts, the rest was made up of amounts ranging from £300 to £10. Every gift, even the smallest, has contributed to success. On Sabbath morning an Albury business woman rang my home to request the privilege of put-

ting something into the offering in memory of her late husband, who had been a faithful member and supporter of the church up to the time of his death.

Now that we have the funds, work is to commence immediately. The city's leading architect, Mr. Purtelle, has been asked to draw up a set of plans and supervise the work; and as his personal contribution, he has reduced his fees by £60.

We bring this story to inspire. What has been done in Albury can be done in your church. We invite your prayers that we may be faithful stewards and as a result of this glorious achievement a meeting place shall be completed in this city to the glory of God and for the advancement of truth.

their island is producing many fine young people who are active in the cause of Christ.

For the Indians of Fiji also the Voice of Prophecy offers a new hope in our Saviour. Listen to the words of a young married Hindu, Sabramani: "Thank you for showing me the way to Jesus. I am trying very hard to explain to my friends about Him, too, but they do not understand English. Have you lessons in Hindi?" What a tragedy that we had to tell him "No." Not because there are no lessons in Hindi—these are readily available from our school in India—but because there is no missionary in Fiji who can understand the lessons. As in so many other parts of this extensive area, our greatest lack is finance. Sabramani is preparing for baptism.

New Guinea. Back to the boy in the pandanus hut. Listen, he is speaking to us in pidgin English: "Me got big fella please long Voice of Prophecy. All the time me catchim lesson and me got please true long story belong Jesus and the Buka Tambu [Bible] you send me."

A report has come that in an allocation of time on a new radio station in Rabaul, the Voice of Prophecy representatives have been granted ten per cent of the time allowed for religious broadcasting.

Truly these are miracles of the South Seas—but wait, this is not even a quarter of the story. The reason for the rapid growth of our enterprise in this area lies in Australia and New Zealand, which have provided the means and the men to make this advance possible.

With a population of only ten millions and fifty and more weekly broadcasts of the Voice of Prophecy, Australia shows a higher proportion per head of population than even the United States of America

South Pacific Miracle

W. R. L. SCRAGG
Voice of Prophecy Director, Australasia

In a little cramped hut fashioned from pandanus leaves and a few sticks close to the edge of a tropical jungle, a dark-skinned young man dressed only in a simple lap-lap crouches on the dirt floor peering intently at the paper before him. What is he reading? Look a little closer and you will see the words, "Voice of Prophecy." Yes, he is struggling to understand more of the faith he professes by studying the Voice of Prophecy Bible lessons in the simple English of our Junior course.

Come with me on a tour of some of our romantic South Sea islands.

Tahiti is the largest of a lovely group of islands and the most enchanting of all the Pacific Islands. Here the Voice of Prophecy is broadcast in French and Tahitian. Pastor Bornert reports that this is the most successful way they know of reaching the self-satisfied people, who regard their island as akin to paradise. Voice of Prophecy courses are being translated into Tahitian, and already a number are studying the Word of God through this means.

Samoa. Here our radio message is reaching and influencing many in favour of Christianity. Pago Pago, capital of Eastern, or American, Samoa, is the centre from which the broadcast comes each Sunday. In the Western section, governed by New Zealand, our Bible School is offering courses in Samoan and English. Pastor Tini Inu tells of the many students who have studied the courses and made lasting decisions for Christ.

Tonga. Nukualofa, the capital, is the centre of one of the most ambitious projects ever attempted by the native peoples of the South Seas. Here there is building a 10 kilowatt short-wave transmitter that will cover effectively a large area of the South Pacific when it is completed in December. The Voice of Prophecy will most likely be one of the first programmes on this new station. Pray that there will be finance available and that the opportunity will come. Also, work is well in hand

for the translation of correspondence lessons into the local language so that full use may be made of the programmes when they are broadcast.

Fiji. In Fiji, crossroads of the South Pacific, the people are receptive to the gospel story. For this reason our Bible School is comparatively large and flourishing. Typical of the students of this school is Tevita Dobui, now a leader among his people as he seeks to organize them in service for Christ. He was won through the Voice of Prophecy. Some years ago two students from a remote island of the group were studying in Fiji. There one of our missionaries introduced them to the Voice of Prophecy. Today



Pastor W. R. L. Scragg, with the map of the Australasian Division, over the vast area of which, and among the 15,000,000 inhabitants, the Voice of Prophecy and its associated Bible Schools is speeding the Advent Message.

may boast. Last year some 30,000 applications for courses were received, and approximately 750 of the 11,000 students actively pursuing the courses were baptized.

Our vast distances and scattered population present real difficulties to a broadcaster. Pastor H. M. S. Richards' voice spans these distances from transmitters placed, at times, in what is little better than semi-desert. Fortunately for us, the population is mostly concentrated in large cities along the coast. With stations commanding good audiences in all major centres and many of the large country cities and towns cared for with our current coverage, we are able to reach more than ninety per cent of the people.

One of the most isolated of our stations is 4LG Longreach, situated in outback Queensland, where sheep and cattle stations are often fifty to one hundred miles apart and the people live by the radio. No wonder then that our broadcasts are reaching many in this lonely part of the country. Listen to one teen-ager as she writes: "Life on a station is very busy, and one does not get much time to write. I enjoy your radio broadcasts, which come to us from 4LG Longreach. I listen to every broadcast and thank you for making this a nicer world for teen-agers like myself to live in." To many, surrounded by comforts and amusements, it is hard to realize what the radio means to those who cannot attend church because there isn't one near enough.

In Tasmania there is virtually a complete coverage by five stations. On one of the offshore islands lives a high school student who has to travel by boat and then by bus each day to attend school. In her isolation the Voice of Prophecy found her. This is how she writes: "I can now understand most of my Bible and love to read it. At the moment I am doing three Bible courses. They are Bright Horizon, Light of the World, and Faith for Today. My brother is doing Light of the World and my sister the Junior one. I go to church as often as possible, but when I cannot get there I do my own study, often using your lessons. I am fifteen years old and hope to be baptized soon. I want to be a missionary when I leave school."

While the Voice of Prophecy has only two outlets in New Zealand, with its population of almost two and a half million, it has played a unique part in the development of the programme in Australasia. Pastor L. C. Naden, our first network speaker, is New Zealand born, as were also his successor, Pastor G. Burnside and his associate through many years of pioneering, Pastor Ross C. Piper, and myself. A new day for the Voice of Prophecy dawned in the Dominion when Pastor R. P. Brown, another New Zealander, was called to commence a Bible School there. As a result, in the space of a few years, thousands have studied and many rejoice in a new-found faith. How glad we are that the Spirit of God is not bound by any lack in facilities, and that in this country where government regulations prevent our

broadcasting to any extent, we are seeing large numbers won through the miracle of the correspondence lessons!

Already more than 3,000 have been brought into the church through the ministry of the Voice of Prophecy in Australasia, while other thousands have been reclaimed for Christ, and the faith of countless others has been strengthened. As Pastor E. R. Walde, world representative of our department, said recently: "I can think of no spot on earth where I have found more active support for the Voice of Prophecy and the Bible Schools than in Australasia."

But the work is not without its problems. We need at least another twenty-five stations in Australia to cover the territory effectively. New Zealand has only two small stations broadcasting for us. How wonderful it would be if there



Around the CONFERENCES

New Members Bring Inspiration to Older Ones

D. J. SILVER
Adelaide Book and Bible House

Many thrilling victories for Christ are being won in South Australia during this Jubilee Year.

Readers of the "Australasian Record" will have read of the soul-saving success of both Pastor Burnside's spearhead mission and the follow-up programme conducted by Pastor J. H. Wade and his team. Several baptisms have already taken place, both in the Adelaide City church and in suburban churches, as a direct result of these campaigns. Following on all this are the many suburban and country decision meetings and mission efforts which in turn are proclaiming the call of the hour as part of South Australia's Jubilee Year evangelistic campaign.

While statistics of baptisms bring joy to our hearts and courage to our hopes, they do not tell us of the wonderful victories through Christ that so often take place in individual lives prior to baptism. Neither do statistics necessarily tell of the grateful eagerness with which these newly born-again Christians themselves accept the responsibility of the gospel commission.

Right here in the city of Adelaide, a family of former Congregationalists, unsatisfied spiritually, began attending a series of Christadelphian lectures. Still their hunger was unsatisfied, and it was then that the Spirit of God led them to the opening lectures of Pastor Burnside's campaign. The very first meeting convinced them that here at last was one

were a short-wave station somewhere that would beam into this country with the message of hope! The preparation of courses in the multitudinous languages of the Pacific is a further problem. But God is presiding over our ministry in a wonderful way, and we may rejoice that so much has been accomplished.

The South Pacific Miracle is not yet complete. It will grow larger and grander as time advances. As one churchman said just the other day: "In our area the best decisions for Christ are coming from the Voice of Prophecy. I do not know what we would do without it." And in answer, throughout Australia, New Zealand, and the isles of the South Seas, there is a growing army of saved men and women who would say amen to that, as they join the great throng of people throughout the world who have been won for Christ through the Voice of Prophecy.

saying with authority "thus saith the Lord," and from that night the family never missed a meeting of the double series of over fifty addresses.

Today this family of six—father, mother, two grown sons and two school-age daughters—are all baptized members of God's remnant church. They have sold the racehorses they used to breed, they have gladly accepted the challenge of Matt. 28: 19 as part of the privilege of being sons and daughters of God, and have wholeheartedly entered into the Jubilee-Year activities of their local church. Already, the Training Light-Bearers course has been completed, Bible studies have been given, names have been gathered for Bible correspondence course studies, and many "older" members of the Advent family inspired by the missionary zeal of these folk.

Another family who for many years and in several Australian states held responsible offices in Salvation Army leadership and pastoral work have taken their stand with those who "keep the commandments of God and have the testimony of Jesus Christ." For some years they have had contact and friendly fellowship with Adventist believers; and gradually, through many individuals, the Spirit of truth has unfolded to them the truths for these last days. As each doctrine came to them it was duly investigated, prayed about, and finally accepted, until both father and mother resigned their Salvation Army commissions, and with their children stepped over the line into the fellowship of the Adventist Church. Today, their many talents and experience of years in Christian service are also being used in the Jubilee-Year endeavours of the local churches.

We know that "Record" readers will rejoice with us in the knowledge that there are sincere, honest-hearted folk prepared to sacrifice years of endeavour, material security, and position, and to count it all as nought when measured against the joy of doing the will of Him Who endured the cross and despised the shame that sinners may be saved.

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Symphonic Heart-to-Heart Singing

JOHN WATT

"Thank God, praise the Lord for your glorious ministry of song! May He continue to bless the song of your hearts as from your lips it finds its way into other hearts as it has to mine today—in blessing."

The Avondale Symphonic Choir has a threefold aim: To show the joy of Christian living; to point people to the love of a crucified and soon-coming Saviour, through songs; and to act as a public relations agency for the Seventh-day Adventist Church.

The above quotation, an extract from a letter written by the secretary of the Queensland Temperance Society to the members of the choir, indicates that it was successful in accomplishing these aims on its recent tour through northern New South Wales and southern Queensland. Further, this is only one instance selected from many, in which church and civic leaders, as well as ordinary men and women, have expressed their gratitude and appreciation, and in doing so have testified to renewed inspiration and faith.

The tour, some 2,000 miles in length, was of ten days' duration. Towns and cities visited included Muswellbrook, Inverell, Toowoomba, Ipswich, Brisbane, Mullumbimby, Port Macquarie, Stanmore, Sydney, Wahroonga, Manly, and Auburn. At several of these centres, words of welcome or appreciation were spoken by the respective mayors, and in three instances radio broadcasts were made of the programme. Also, an appearance on ABN Channel 2 was filmed, and is to be sent to all TV stations throughout Australia for re-screening.

A growing interest in sacred choral music was indicated by the excellent attendance at all concerts. Repeatedly, halls were filled to capacity, and by a large percentage of non-Adventists.

Highlights of the tour included the inspired performances given by New Zealand concert pianist, Miss Beverley Bell, guest artist with the choir; singing to the accompaniment of the magnificent pipe organ in Brisbane City Hall; a recital to guests in the beautiful Jacaranda Room of the Canberra Hotel, Brisbane; the TV appearance; and a recital given in the Salvation Army Congress Hall, in Sydney, to a large congregation of appreciative Salvationists.

The memory of one visit, however, will live long in the memories of choir members. That was their trip to the Far West Children's Home at Manly, where



The conductor, Alan G. Thrift, goes through a choral programme with Janita Austin, organist and accompanist. Frank Lee of Hong Kong looks on.

an unrehearsed concert of Christmas carols and children's songs was presented. "The children were moved into silence (which is a rare thing for them!) while you were singing, and seemed to get the emanation of the goodness which floated out with your beautifully blended voices," wrote a member of the Far West Council. Some fast friends were made among these little crippled kiddies, and it was inspiring to see members of the choir going from bed to bed telling of a day coming soon when leg-irons and eye-shades and crutches will be thrown away and Jesus will make all men new.

Such a successful tour would not have been possible had it not been for the wonderful organization the choir met everywhere it went; for the generous folk who so liberally threw their homes open; for the ladies who prepared and provided meals; and for those who were in any way responsible for the smooth running of a crammed itinerary. To each of these folk, members of the choir say a heartfelt "Thank you."

"The support of your prayers is sought, that the seed sown in song will some day bear a bountiful harvest in the kingdom of God.

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Six Vacation Bible Schools

E. F. GIBLETT

Sabbath School Secretary, North New Zealand

Whangarei conducted its V.B.S. in its own church. This modern edifice with its various rooms was found to be very suitable for such a gathering, and 140 children were in attendance. Pastor H. White (from the division) and I were at the closing Saturday night programme and received a great inspiration as we saw this large church seating between 300 and

400, absolutely packed, and with extra chairs in the aisles.

Brother Mel Wordsworth, a well-known local business man, told me it gave him a great thrill to see so many of the leading business and social people of the town there. For years he had wanted to see such a sight, as many of these people had been his school chums.

Papatoetoe members feared they would not have sufficient staff to run a V.B.S., but we encouraged them to go ahead. They borrowed from neighbouring churches and ran a very successful effort—seventy children were enrolled. The director says, "It was a wonderful experience. Many parents were present for the closing programme, and all expressed their appreciation. I believed much goodwill is established and a better understanding of Adventists is gained through such an effort." As a result, one new member has been enrolled in the Sabbath school, and five new members are attending the branch Sunday school.

Papakura had over 160 children in attendance. At the last meeting on Friday the leader, Brother J. Cobb, suggested that all who would like to give their hearts to Jesus come to the front and place their identity tags on a table. He prefaced this request with a suitable talk. There was a unanimous and spontaneous response. After this service, one boy who had "stolen" a rubber band from the model aircraft section came to his teacher and told him that as he had decided to give his heart to Jesus he would like to return the rubber band. This goes to show that hearts were touched. On Saturday night at the break-up programme more than 270 people packed the hall.

From Huntly we do not have a full report, but we know they enrolled over fifty children, and about forty non-Adventist

parents were present for the final Saturday night.

Palmerston North organized the first ten-day V.B.S. for North New Zealand and they are convinced that ten days is the real answer to V.B.S. This school was held in the church, but on account of the 200 children in attendance they had to pitch two tents in the grounds.

On account of their big building plans, Wellington members had to run on a very restricted budget. More than fifty children attended the school in the church.

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Back-to-Concord Celebrations

ONE WHO WENT BACK

"WELCOME HOME" said the large letters strung above the rostrum in the church on Sabbath, September 17, for Jubilee celebrations, and the present members really made former members feel happy to be there. The seats were filled with worshippers; and as a visitor thinking of the past, the present scene seemed to fade away, and in the pews sat those with whom we worshipped thirty years ago, and more. Many of them rest in hope until the final reunion day.

In his prayer, Brother R. H. Parr expressed the thoughts of many when he said, "We thank Thee that we can worship today with those whom we have known and loved in the past. We thank Thee for Thy guidance and blessing that have followed us all through the years."

Concord members never relax. They are constantly engaged in giving and raising funds for the purchase of something that will improve the church or increase the aids to soul-winning. Their latest acquisition is a pipe organ, played on this occasion for the first time. Brother Calvin Craig came from Wairoa to conduct the choir, whose singing was most creditable.

The preacher for divine service was Pastor L. C. Naden, who delivered a spirited message on the subject, "Blessed Are Your Eyes," and we sang with fervour the appropriate hymns, "How Sweet Are the Tidings" and "We'll Work Till Jesus Comes."

The afternoon meeting was the real celebration, and was opened by the Sydney Advent Band playing hymns by denominational composers—Uriah and Annie Smith, F. E. Belden, and A. W. Anderson.

In an interesting interview with Brother Parr, Brother F. Nicholson (the first Concord member to be baptized), Sister C. C. Forsythe, and Brother and Sister C. H. Clarke told of the mission that opened between the camp-meetings of 1916 and 1917. It seems incredible now that the neat brick original church cost only £750 and the later extensions £250. Even young people who were earning only thirty shillings a week pledged £10 towards the building. The first elders were Brethren E. H. Horton and Robinson.

Pastor Kent reported how he attended the first camp-meeting held in the Concord Park and afterwards he, with Pastors S. Watson and M. H. Whittaker, Brother

Connell, and Miss Olga McAlinsh (Mrs. J. L. Simpson of Wairoa), ran a tent mission in Broughton Street. They "cut their teeth on tent ropes"; they worked happily together, and under the blessing of God thirty-five converts were baptized and organized into a church.

Among this group was Brother Horton, "a gentleman of gentlemen," a business man who, after counting the cost, relinquished his position to keep the Sabbath, for in those days it was mostly a six-day working week. When Brother Horton was facing this weighty decision, Pastor Kent read to him the Lord's promise, "I . . . will do better unto you than at your beginnings: and ye shall know that I am the Lord." (Eze. 36:11.) Supported by this word of the living God, Brother Horton started out to earn his living with a small bag, recalled Pastor Kent. "Then it grew to a horse and van, then two horses, and later motor vans. And that man's business progressed until his name flashed along the highway. Some years later," the speaker said, "he told me how the Lord had blessed him, adding, 'I'm sorry we do not have to trust God now as we did back there. Our members don't know what it means to come in out of a cold, dark world into the beauty of this truth.'"

Quoting words of assurance from Peter, and from Paul, the international evangelist, Pastor Kent concluded: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ"; and "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Visitors' Night

More than 100 Concord residents, mostly middle-aged and elderly folk, accepted the invitation to the evening programme in the church hall. In welcoming these neighbours, Elder A. G. Lockyer said the hall was for the benefit of the community and all would be welcome to attend gatherings held there.

The conference president, Pastor H. J. Halliday, concisely explained the various departments of the church and how they were designed to help our fellow men.

The programme consisted of musical items, the screening of the film, "Cry of New Guinea," an invitation from Sister E. Hon to all the ladies to attend her series of cooking demonstrations, and Comper Parr's humorous remarks. The Mayor of Concord, Alderman Wilkes, thanked the Concord members for inviting him to be present on this occasion and congratulated them on their accomplishments. In view of the fact that self-government for the natives of New Guinea was being agitated in some quarters, he was interested to see the film. Pastor Hon presented the mayor with a copy of the new book, "Planet in Rebellion," while the mayoress received a sheaf of flowers from Sharon Reid.

Each visitor present received a package containing two health food samples and a selection of church periodicals, including an invitation to attend the mission about to open in the church. Many of

the guests inspected the clinic, and afterwards expressed their pleasure at being present.

Altogether it was a very happy day of associations, hospitality, and faith in God's leading confirmed. We believe that the consecration, zeal, and friendliness of the Concord members will soon result in their being joined by others who want to share in the good things of God's kingdom.

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Surging Overflow Offering T.T.U.C.

A few days after the lifting of the Thirteenth Sabbath Offering, Pastor W. A. Townend, Sabbath School secretary for the Trans-Tasman Union, gave us these figures already received from five of their six local conferences, and the figures for the same quarter last year:

	1959	1960
North N.S.W.	£919	£1,800
Greater Sydney ..	1,171	1,648
Nth. Queensland ..	43	165
Sth. New Zealand ..	399	444 (£A555)
Nth. New Zealand ..	572	1,640 (£A2,050)

W. G. Turner

With the knowledge that the Thirteenth Sabbath Offering overflow for the September quarter was to come to this territory for urgent mission needs we feel sure that all Sabbath school members throughout the Australasian field did their utmost to make this day a record in giving in the Sabbath school.

The membership of the Avondale village church is composed to an unusually large extent of aged, retired folk. They are, however, fully aware of the requirements of the mission field.

During the past few weeks we have made heavy and successful calls to finance additions and renovations to the church. In spite of these calls it was decided to almost double the aim for this quarter's Thirteenth Sabbath Offering, which usually exceeds £100; £200 was therefore set. The regular senior Sabbath school membership is 229, with an average of fewer than 200 in regular attendance. During the twelve Sabbaths the weekly offering averaged £28. The Thirteenth Sabbath reached no less than £375 from the seniors and £110 from the junior divisions, making the day's total £485, and for the whole quarter a grand total of £822, easily a record. At the conclusion of the church service, when the offering was announced, the congregation rose and sang the Doxology.

There was not undue pulling for funds, no great demonstration, no lengthy programme, but just the regular Sabbath school with a reminder of the needs from Pastor A. J. Campbell, who for upwards of thirty years served in New Guinea, and the quiet lifting of the offering.

We know that this amount meant sacrifice for many of our members, and are confident that the blessing of the Lord will rest upon this gift of love; also that it will be employed to His glory and the advancement of His cause in this field.

Nelson Mission, South New Zealand

R. H. H. THOMAS

Six weeks after the opening night of the mission held in Nelson (N.Z.), thirteen people signed the decision card signifying that they believed the Sabbath to be Saturday and by God's grace they would endeavour to keep it.

There were nine who attended church the following Sabbath. Six others sent their apologies, and have intimated that we can expect to see them next Sabbath.

Pastor R. W. Howes opened his series on the well-known title, "Dead Men Do Tell Tales." One person who reserved for the first session said, "I missed this lecture in Palmerston North, and decided that if I ever saw it advertised again I would go and hear it." He was just one of the 930 people who packed the Theatre Royal for the two sessions on the first Sunday.

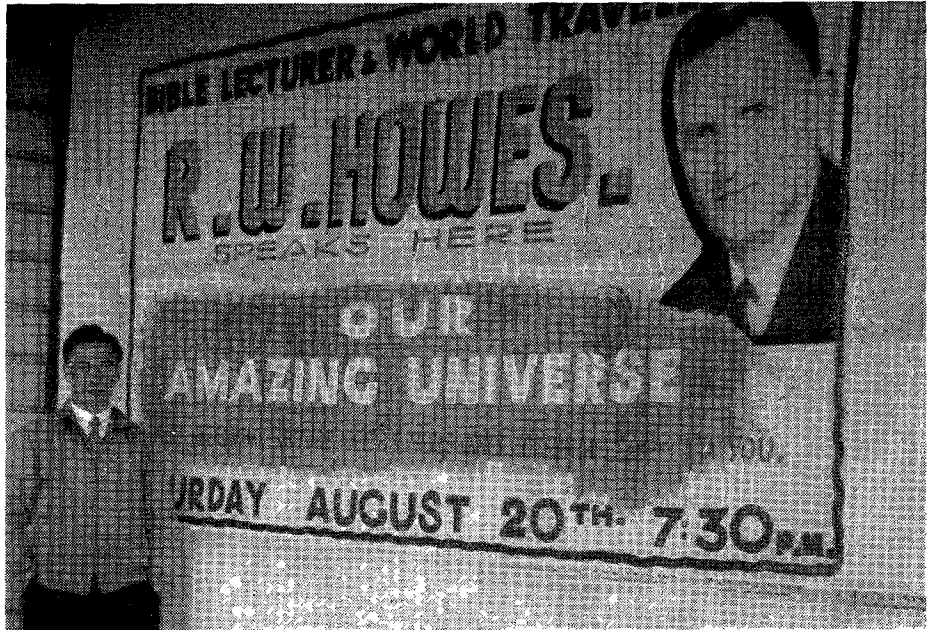
Pastor Howes has been forced because of the time of the year to adopt a short campaign, which has in some centres proved satisfactory, but as yet has not proved as successful in the smaller provincial centres. Yet with all of the "ifs" and "buts," lack of public transport, and a scattered church membership, it has proved one thing. People under conviction will make decisions quickly and stand by them. The first night the Sabbath was presented one couple told the preacher they believed the Sabbath to be Saturday and were going to make earnest inquiries in the coming week to see what steps they would have to take to observe it.

Nelson is the stronghold of the churches which present the strongest arguments against the truths of the Sabbath and the state of the dead, namely, Church of Christ, Baptist, and Brethren. And with the preaching of these two subjects there has been a noticeable drop in the attendance figures—eighty-six on the fifth Sunday night. However, the courage of the team is high, and we are looking for and praying for the sight of the new faces worshipping in the church at the year-end.

Brother Jim Johanson, almost enveloped in an army greatcoat and crash helmet, cuts a dashing figure as he hurtles from home to home on "flying machine"—an Ariel 500, and delivers his tracts and resumes to his interests. His youthful earnestness is a great reliever of "mission blues" to the other members of the team.

Something we have learned from this short campaign is that every man must know his part for the programme to be effective—newspaper advertisements, list of subjects, printing of resumes, decision cards, signs and posters for bill-boards, knowledge of territory—all must be at the fingertips of the team so that split-second decisions be carried out in the minimum of time, for "time waits for no man"—especially mission teams.

The enclosed photograph shows the main bill-board that was used during the first three weeks, with the writer, who had the task of painting these signs. Al-



R. H. H. Thomas standing beside one of the posters he painted for the Nelson Mission.

together there were fifteen signs similar to the one pictured. The position was an excellent one, being floodlit during the night hours by an overhead light.

Our Island Field

Where Sin and Grace Abound

The days of primitive pioneering in New Guinea are not over yet, as we learn from a letter written by Pastor S. A. Stocken at Maprik, to Pastor R. R. Frame. He says:

"You will be surprised to hear from this outpost. At last we have a roof over our heads, and while clearing up my correspondence heap, which had been stuffed into a tinned-fish box while I was trying to build the house, I came across a circular directed from your desk. . . .

"Life is beginning to level out since we completed the house. My wife has really lived under difficult conditions over the past twelve months. It was not easy for her to teach the children in a small native hut with a dirt floor kitchen and myriads of flies. We were drinking out of a small soakage for months and having our family ablutions in the river. However, this situation is now in the past and our work for the Lord is onward.

"A few weeks ago we dedicated our little native church. It was a fine effort by the local people who are interested in our teachings. We have around sixty to Sabbath school and can always fill the building for the regular Friday evening evangelistic meetings.

"My work takes me right back to Yangoru, where we have an established membership, and it is interesting to see the people developing from the darkest hea-

thenism into the standards of our church fellowship.

"Right here in Maprik the old men are absolute nudists, and the children down to two years of age chew betelnut and smoke like veterans. It is a peculiar situation. In spite of years of contact they are engrossed in their house tamborans and folklore, which makes Maprik the anthropologists' paradise. Their carvings are just beyond describing to a decent congregation, but the local traders buy them for a ready market overseas. I'm glad we can bring them something so much superior to the culture of their ancestors.

"Pastor Keith has recently been to see the development of the station since we came here. He was amazed and delighted to find another mission station carved from nothing in just over three months.

"We are all well, our courage is high, and we are grateful for the blessings which are ours day by day."

We feel happy to know that those who make the greatest sacrifices for Christ here will stand closest to Him when He dwells among the redeemed. And even now the joy of the missionaries in seeing depraved human beings transformed into sons of God is unsurpassed by any other.

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Brightest Hopes Fulfilled and No Escape From Doom

Visiting with a party in the Mt. Michael area of New Guinea, Pastor K. J. Gray related in worship at the division office, that when they were returning they came to a bridge over a river where a group of people had gathered. Among them was an old man. At a glance the missionaries saw that he was blind, his eyes being covered with cataracts. He heard their voices close to him and extended his hands in an effort to touch them. He

told them he had heard there were white doctors who could give him back his sight and he begged the missionaries to take him with them to such a doctor.

They explained that they had still to walk for two days up the mountains and down into the valleys to reach the Land-rover, and then they must drive another forty-eight miles to Goroka. How would he be able to walk? The son of the old man said he would help his father, and they eagerly set off, the blind man with a stick in one hand while with the other he gripped his son's shoulder. And so they followed on hour after hour. When the missionaries occasionally sat down to rest, soon the pair would catch up with them. They were primitive people who had seen nothing of civilization, not even a Landrover. When they boarded this vehicle and swayed around the curving, slippery mountain roads the old man trembled with fear.

Arriving at Goroka, the patient was examined by the doctor, who said he must go to Lae to have the cataracts removed, so he and his son travelled by plane with Pastor Gray. In Lae he was taken to the native hospital at Malahang and the cataracts were removed. For a period he lay in bed with his eyes bandaged, and each Sabbath the missionaries visited him. Then one joyful day the son came running to meet them. He could not speak Pidgin, but he grasped Pastor Gray's hand and led him in to see his father. The old man had travelled a long distance with his benefactor and knew his voice. Now he actually saw him! Pastor Gray says the joy in the old man's face was an unforgettable experience. They could not communicate except by signs, but there was understanding and unspeakable gladness for both of them.

We can only imagine the wonderful stories he and his son would tell their people on returning home, of the doctor's skill and the marvels of civilization. But far exceeding the benefits this man received in the restoration of his physical sight, is the light of the gospel being brought to him and his people.

His home territory is the area where the people are subject to the genetic disease called "kuru," the laughing disease which is no laughing matter, for it is 100 per cent fatal. The nerves of the face and body become quite uncontrollable and the victim shakes until he dies. The Government has now issued orders that all the people belonging to this locality who have gone as labourers to other places, must return home, for these people are to be isolated. "Quickly we must provide teachers for these doomed people," said Pastor Gray, "so they may hear of the love of God and of the life beyond death's barrier."

The speaker recently saw two baptisms in the Mt. Michael area, among the former cannibals. There were thirty-six candidates altogether. Before they received this rite, the people were encouraged to build new homes near the mission and learn the Christian way of life. They were carefully indoctrinated, and

when the time came for their entrance into the church, husbands and wives went through the sacred ordinance together, something quite unusual that gratified the hearts of Brother L. H. Barnard and other missionaries present.

A Picture Sent From Heaven

Gominis and Lydia of Mussau Island were companions in the gospel with Pastor and Mrs. A. J. Campbell for twenty years in the New Guinea highlands. At present they are stationed at Laiagam. Gominis recently sent this report to his old friend:

"This afternoon I want to tell you a story that concerns God's work here. Out at Kuaka, where that great rock stands out, there is a rich man who is also the leader, who wants so much to receive God's Word. One night he had a dream in which he saw Jesus coming back to this earth. He was so impressed with what he saw in that dream that he set out to try to find this picture that he saw; but he was not successful in that way.

"But one day one of our teachers, Tobere, took some pictures out in that area featuring Jesus. When Tobere turned to a picture showing the return of Jesus, this leading native exclaimed with great surprise: 'That is just like what I saw in my dream—the very same scene!' He then asked Tobere to teach him about God. Today this man is very pleased to be a Seventh-day Adventist."

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From Far Horizons

Visit From Church Leader in India

Towards the end of September, Pastor O. O. Mattison, president of the North-West India Union, called at Wairoonga and Avondale on his way to America. In morning worship at headquarters, Brother Mattison said:

"I have looked forward to this visit for many years. I bring greetings from your own representatives in India as well as our own workers. The wonderful truth we bear binds our hearts together.

"The work of God has been going forward there for many years under great difficulties, but we see a better day coming. The Voice of Prophecy has broken down prejudice as nothing else has. We scarcely baptize anyone who was not first acquainted with our message through that department. We now have a doctor among the fanatical people of Afghanistan, a member of the medical staff in Kabul, but we have no hospital.

"Evangelism is bringing in two to three thousand converts annually. The Australasian missionaries have had a great deal to do with the pioneering work in India. The Streeters, the N. C. Burns, C. W. Tinworths, Henry Scarfes, and others. I went to India the same year,

1921, as Brother and Sister Streeter, and he has been closer to me than any brother I have had. I have met all the Australasians at present in my field except the Townends. I believe Brother Townend will continue successfully the work begun by Brother Maywald. Your missionaries are hard-working, earnest, and God-fearing. The Conleys are doing a wonderful work, also the Nashes and Downs, either in education or evangelism. We do thank this division for sending these families to Southern Asia. I see Brother C. A. Hart here. He broke me into union work when we came out of the jungle.

"Last year in Pakistan we baptized 300 people. The Mohammedans and Hindus are now copying Christian methods of evangelism to draw converts into their ranks. Rapid strides have been made by the Advent Message in Burma in recent years, particularly where Pastor E. B. Hare worked."

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A Letter From New Delhi, India

[We take these extracts from a letter written by SISTER HARRY OSMOND on September 21 at their New Delhi address. Brother Osmond is secretary-treasurer for the North-West India Union.]

"Here it is just on three years since we left the homeland for India. We think of you often and all our loved ones and friends back home, and at the moment we are looking forward to seeing you all again in a matter of weeks from now. We are taking a short furlough of three months, during Marlene's and Robert's vacation at Vincent Hill school. Valma, of course, is at Avondale, and will graduate from the Secretarial course with Yvonne Maywald at the end of this year. As far as we know we shall be flying out of Delhi on November 27, via Singapore.

"Of the three years we have been in India, we spent only about eighteen months in the division headquarters in Poona, and now we have been as long in the capital city, Delhi. In the first months of our period here we certainly felt very much under the weather. It was not only summer when we arrived, with temperatures from 112 to 120 degrees, but my husband found himself in a completely new job, and being without a president in the union for that six months, his work was very strenuous and nerve-racking. But he has come through all right, and I guess with a better knowledge of the field and its needs than perhaps he would have gained otherwise.

"In a sense we are very fortunate in being located in Delhi. We are much closer to Vincent Hill School and are able to take a run in the car up the hills, and see Marlene and Robert a little more often. Then, too, Delhi seems to be a resting place for so many weary travellers as they come and go in this country, also for those on world tours. We have met some very nice people this way and have made some very close friends. During hill leave season we meet most of our fellow Aussies as they pass through to the mountains; so

although the weather conditions in Delhi are anything but desirable yet we have other pleasures which compensate.

"The spreading of the gospel goes very slowly in this city. People seem so self-satisfied with their ways of life that it is very hard to reach their hearts. Prepara-

tions for another evangelistic effort here are under way and we are hoping and praying for better results than in the past.

"My husband joins me in sending greetings to our many friends, and we are looking forward, God willing, to seeing you all in the very near future."

The WORLD VISION



Gitwe—The Place of a Skull

Ruanda is a small but densely populated land lying to the east of the Belgian Congo Rwabugiri (Africa). Its king during the early twentieth century, had been on another mission of death and was returning to his kraal when a storm broke with that suddenness which is characteristic of equatorial Africa. Humiliated and enraged, he summoned the power of the spirits of his forebears, and called down the curse of the gods upon the little hill he was then crossing.

From that time human foot feared to tread upon that hill, except hastily to drag into the forest the bodies of the dead which were there left to the mercy of the jackals. Time passed, and the floor of the forest was soon covered with human skulls. The name Gitwe—the Place of a Skull—was given to the hill, almost in prophetic anticipation of the change to be wrought in this place by the blood of the Son of God which had flowed on another Golgotha many years ago.

The pioneers in this section of our mission field were intrepid and courageous men of God. The name of Pastor D. E. Delhove is synonymous in the minds of the African people with Gitwe.

One day this remarkable white man was seen on the forbidden hill. Indeed he had actually pitched his tent and spent several days there, challenging it seemed, the very spirits of the dead.

The Africans in their superstition saw only forebodings of evil in this European who disregarded their sacred spot, and planned to do away with him a few days later.

After measuring out the site of our present Gitwe Mission station, Brother Delhove struck camp and with his porters proceeded northwards where he was to locate the site of a second station. As he was passing along a narrow valley a blood-curdling yell announced the approach of a horde of Africans who were swooping down the slopes, dressed in battle regalia and brandishing spears.

What was he to do? At times such as this it can only be the Spirit of God dwelling in a courageous heart that can give the needed presence of mind. There was no time for conscious prayer as the

angry horde rushed down towards him. What could he do? What did he do? Turning to face them he began to walk up the slope towards them and, with uplifted arm, shouted:

"What are you men doing? What do you mean by this intrusion? How dare you disturb a messenger of the living God who is about His business! Stand where you are! Drop your spears!"

Then, turning to his porters who were trembling with fear, he said, "I want to thank you men for your faithful service. You may leave your loads and return to your homes. Because these men have disturbed us in this way they will carry my loads the rest of the way."

And they did!—"Southern African Division Outlook."

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New Hall for West Indies College

LEIF Kr. TOBIASSEN, President

"This is a remarkable achievement," commented Prime Minister Norman W. Manley on May 29 as he addressed the students, staff, and many friends assembled to celebrate the official opening of Jamaica Hall, the new women's residence at West Indies College, Mandeville, Jamaica, in the West Indies.

"I believe you are the only educational institution in Jamaica that does not receive funds from the government. You are to be commended. Furthermore," he continued, "you are the only institution that enables young people to earn part of the money needed for their education. This is a real achievement and I congratulate you for it. I wish that knowledge of how it is done could spread to other institutions in this country."

Climaxing his address, the prime minister said: "I must also speak in high praise of your educational ideals. It is of particular importance in our country at this time that young people learn the dignity of work, and learn to relate their studies to a future in which service for the community plays an important part." He expressed particular gratification at participating in the official opening of a new residence hall for women students, inasmuch as "leadership in the home, in the

family, and in society is of the greatest importance in Jamaica."

Jamaica Hall, one of the most modern educational structures in the West Indies, houses 150 young women.

In his remarks, the president of the college, Pastor M. J. Sorenson, said: "West Indies College is proud of this building, but even more so of those who live and work here, and of the many who gave this building to us. Not one penny of the £60,000 invested in Jamaica Hall came from tax-collected funds. Each penny came from individual donors who believe personally in the type of education provided here. One third of the amount came from the members of the Seventh-day Adventist Church in Jamaica and the West Indies and their generous friends. Two thirds was contributed by devoted members and friends elsewhere. Few of these people are materially rich, but they are rich in faith and in willingness to sacrifice. Penny by penny these funds were contributed out of love for the young women in Jamaica."

For many years a strong curriculum has been offered by West Indies College on the junior college level, and this year the first group of senior college graduates will receive their degrees. According to the plan now being followed the two English-speaking unions of the Inter-American Division will unite in developing a full four-year senior college for the education of young people to take their place as leaders of the church in these fields. To provide a well-organized, well-staffed, and well-equipped senior college for the 60,000 Adventists in the Caribbean and West Indies unions—the largest group of English-speaking Adventists in any one area outside the United States—is a matter of the utmost importance. This is especially true in view of the fact that British West Indies is looking forward to full political independence in 1962.—"Review and Herald."

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Amazon Launch Fleet Enlarged

Another medical missionary launch has been constructed and is now ready to begin its journeys to bring hope, comfort, and medical assistance to those who live on the banks of the Mamore River. This stream and its tributaries drain the greater part of the territory of the Beni in Bolivia, flowing in a northern direction, and part of its course marks the boundary between Bolivia and Brazil. The stream then enters the Madeira River which continues its winding course through the dense tropical jungles commonly referred to as "The Green Hell," and then empties into the mighty Amazon a short distance below the city of Manaus.

This section of the great Amazon basin has long been recognized as one of the most unhealthful regions in South America, if not in the entire world, with malaria, yellow fever, yaws, and all other common tropical maladies abounding. It was in this same region many years ago when

a railway was being constructed around a long series of rapids in this same river, that so many of the labourers on the job died of yellow fever and other tropical diseases that it was a common saying that "one workman died for each tie placed for the railway."

While this condition has improved due to medical attention and the modern miracle drugs, yet it is easy to understand that such a district would be a most logical place to locate a medical launch. The boat will be based at the small town of Guayaramerin in Bolivia and will therefore be under the supervision of that field in the Inca Union Mission, but will attend the needy sick not only on the Bolivian side of the river, but also serve those living on the Brazilian bank.

Very little other medical service is available in this region, and this new, comfortable launch will be a welcome sight to the residents of this region. Recently Brother Enrique Marker and his wife have been located in this section, caring for the church, studying with the interested ones, and also making plans for a more aggressive work on the river.

Much might be written in regard to the almost superhuman efforts put forth by Brother Marker to construct this new launch. It must be understood that the right kind of timber and other necessary materials cannot be secured at the neighbourhood timberyards! In the rivers of the Amazon basin, wood-boring insects abound, and very few of the multiple varieties of excellent hardwoods resist these borers. To secure the needed timber for the hull it was necessary to go deep into the jungle, find the Itauba trees, fell them, and then cut the logs the right length which would serve for the hull. More than forty of these trees were felled and used for the work.

These heavy hardwood logs were then placed on an oxcart or dragged to a prepared place, after which, with adze or axe, the logs were squared and prepared to be sawn into planks, which also was done with pitsaws, one workman standing on top of the log while his companion worked in the pit below. This was a very slow process due to the unusual hardness of the wood.

The oxcart was still necessary to take this timber on to the location where the hull was being laid and construction carried forward. It must not be overlooked that roads are non-existent, and plagues of flies, gnats, and mosquitoes were very much in evidence, making this task not only tedious but also dangerous, due to the diseases carried by the insects. Wild animals also abound in this region. Truly a less courageous and consecrated man would have shrunk from the task, but not so Brother Marker. Sickness was his lot as well as that of his assistants, but he went forward to complete the work assigned to him, even though a full two years of arduous and hazardous labour have been necessary. It can be said in truth that each board or beam used in this project has been bathed with the sweat of the workmen, and "felt" the

stings of the innumerable disease-carrying insects which were always surrounding those who penetrated the inhospitable jungle.

It is very easy to imagine that the completion of the launch, the dedicatory service, and the beginning of its journeys of mercy would be an event of outstanding importance in an isolated river port where such major happenings are rare. It was indeed the event of the year in the small port town, and it is no wonder, for during some ten years their hopes had been centred on just such a launch. . . . A new Diesel motor was already installed, the captain and his family were ready to go, and the needy people were also ready to receive the counsel and medical care which they so much require. Truly this was a happy, thrilling day at Guayaramerin.

After the arduous task of construction it was necessary for Brother Marker to recuperate his health and that of his family before entering fully into the work of navigating the river and aiding the sick.

The "Adventist Messenger," as the new launch is named, is now ready for service. Soon the sound of the axe or saw heard in the jungle as workmen prepared the construction materials, will be replaced by the echo of the voice of the members of the crew as they proclaim the message of hope and lovingly minister to those requiring physical care along the river Mamore.—"South American Bulletin."



A Vast Cathedral

*"The whisper of wind in the pine trees
Is like a soft Amen,
And the woods are a vast cathedral,
Away from the haunts of men.*

.....

*"I gaze through a space in the treetops
At a great, shining, silvery star,
And I know that the God of the heavens
Is near us wherever we are."*

—E. V. Woolard.

Fire Chief Saved By Prayer

JOAO I. M. CHAVES

On March 28 a frightful fire broke out in a theatre in Mocamedes, Portuguese West Africa. Then came wrong information to the fire chief; "In the unoccupied rooms nothing but empty boxes can be on fire!"

It does not matter who gave the wrong information, nor his motives in so doing. But as water struck the burning boxes there was a terrific explosion of celluloid films, generating heat estimated at 1,300 degrees C. Doors and windows blew out and flames shot scores of feet in the direction of the firemen.

All the men in direct line with the explosion were thrown in a heap, forty-five feet across a hall, the street, and against the wall of the building opposite. So intense was the heat that the men were set on fire like brands. Particles of the exploding celluloid also stuck to their skin and caused burns up to one centimeter deep. Foam was immediately substituted for water by other firemen, as the fire chief, who had been right in the front, and twenty other living torches were stripped and their flaming flesh rolled on the wet street.

Seven of the firemen were burned over one third of their bodies, some as much as ninety-eight per cent. In one case only the soles of the feet were not burned.

At the date of writing of this article, two months later, six have died, but the fire chief, now a candidate for baptism in the Seventh-day Adventist Church, is alive. He returned home after six weeks, and is practically healed. "Nothing but God could have saved him!" says the medical staff.

After the attending physician had given up all hope for the fire chief, the nurses came in to comfort his wife, saying, "He was sentenced from the beginning! On his back he has the deepest burns of all. You see his kidneys and liver were scorched and dehydrated, and on top of all, his fever graph indicates severe infection somewhere."

One by one as the second week wore on the firemen died. Several were much less burned than their chief, and this further established as inevitable his death. The whole town, which is very small, watched in sorrow the dreadful outcome, and wondered how long their honoured and beloved chief would hold out.

The priests and nuns often visited the burned men, and celebrated mass for all of them except the fire chief. Since he was an influential man, and the best building contractor in the town, the Catholics were very upset at losing him. But he is staunch in his beliefs.

When told that those who received the wafer would not die, he humbly replied: "If the Lord is to spare me, it will not be because of the wafer." Extreme unction was applied to all the dying men except the fire chief. The priests tried to impose it upon him, too. Once when his wife was not there, and he was apparently dying, they tried to force his will, but he gathered all his strength to remonstrate, say-

ing: "When I want you I shall call for you!" From then on the Adventist minister stayed by his bedside at his special request. The presence of the pastor seemed to comfort him much.

The Adventist believers fasted and met nightly in the church for prayer. Surely God would not allow one of His believers to leave behind seven orphans. Our future brother never despaired of life, nor did our brethren.

This unmistakable intervention of the Lord through a small group of contrite, humble, and pleading Adventists has stirred many a hardened heart. When asked what we did for the fire chief, the reply often given is James 5:16—"Review and Herald."

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In Little-known Nepal a Hospital Is Opened

(Concluded)

The doctor now became a builder. Construction of a home was begun first, and long before completion the Sturges family moved in. To assist the doctor in his heavy programme the Northeast Union sent Brother and Sister P. K. Halder, who had gained their experience in our hospitals in Ranchi and Surat, to take charge of the clinic at Panauti. On April 5, 1959, work began on a single-level (one-story) hospital unit. Hard red bricks were prepared for the project.

And then, one year, a few weeks, and many problems later, construction was finished and public ceremonies to mark the event were only hours away. It would be a happy occasion for all the people of Nepal and for American personnel and other friends stationed in the country. But the happiest person of all without question was the missionary doctor whose whole life was now identified with his hospital.

Early next morning Dr. Sturges was working on his speech, which he decided must be delivered in the Nepali tongue. Ceremonies were scheduled for outdoors, since no room could accommodate the crowd. Fortunately the weather was fair. Only one cloud shadowed the occasion—Pastor Maberly, who negotiated so long to open the way for this event, had spent two uncomfortable days of travelling to be present, and then was unable to get a seat on a plane and had to return home, deeply disappointed.

Beginning about nine o'clock, people could be seen at a distance from the compound climbing up the steep road to the hilltop. A large convoy of jeeps bearing government officials and friends from Kathmandu arrived just before ten. The crowd gathered in front of the main entrance to the hospital building.

After the doctor spoke, Mr. Scheer read a message from President Dwight Eisenhower, extending his congratulations and best wishes for the success of the new institution. O. W. Lange made clear that gifts from many people in many lands made possible the opening and operation

of the hospital. C. E. Guenther spoke of the worldwide medical ministry of Seventh-day Adventists and of the dedicated service of our physicians, nurses, technicians, and other supporting workers.

Mr. B. P. Koirala, Prime Minister of Nepal, in a brief address officially named the hospital, The Carolyn and Charles J. Scheer Memorial, in memory of the parents of Mr. Clifford Scheer and Mrs. Hollis Russell. Their mother was a nurse and a Seventh-day Adventist. Guests were conducted on a tour of inspection and were served simple refreshments.

Meeting Nepalese Officials

It was a privilege to meet and chat with officials of the Nepal Government and a number of prominent Americans serving their country in Nepal. Among the latter was Mrs. Stebbins, wife of the American Ambassador to Nepal, who represented her husband on the occasion during his absence in America, where he was accompanying King Mahendra and Queen Ratna Devi of Nepal on a tour of the United States. The administrator of the United Medical Mission Hospital in Kathmandu also was present, and a member of that hospital staff sang a hymn.

The presence of the large group of government personnel was itself an indication of personal interest. Many of these friends had given earlier evidence of interest by giving valuable assistance in one way or another. Upon the recommendation of Mr. Ellsworth Bunker, American Ambassador to India, CARE (India) shared the responsibility with the Southern Asia Division for providing the stainless steel fittings, equipment, beds, and other furnishings—the best and most modern available in all India. The building itself is constructed along simple lines and is designed for utility. It has two seven-bed wards and two three-bed semi-private rooms, bringing maximum bed capacity to 20. With moderate crowding and use of the veranda the capacity could be as high as 30.

Although this newest of 106 Adventist hospitals in operation around the world is not large, it will be among the finest. Indeed, its small size and its location, serving a wide and needy rural area, conforms fully with the highest ideals outlined for missionary institutions by the Spirit of prophecy writings. Even before the admission of the first patient the objectives of the institution were widely known, and its good influence is already at work.

Nepal is a rather small country—500 miles long and 150 miles wide. Its population of 8,787,000 are 70 per cent Hindu and 30 per cent Buddhist. Until only a few years ago it was a land closed to the rest of the world, similar to Tibet on which it borders. Nepal is now a strategic nation, a focal point of world interest. It is a land of breath-taking natural scenery and of sturdy, interesting people.

Sitting alone in a jeep parked on a busy shopping street of Kathmandu, I watch the crowd flowing by. Cows and bulls mingle with the throng. I jump as a bull, less than a foot from me, lets out a sudden loud bellow. Small boys come and

crowd around me to peek at the memos being jotted in my note pad. One wears earrings and a string around his neck holding a key, presumably to his home. A girl, about seven, has a ring through her nose and red plastic bracelets on her arms. A woman with a red caste mark on her forehead wears a metal decoration piercing her left nostril like a rivet. Newer farmers go by carrying loud-smelling onions suspended in baskets from poles across their shoulders.

I say Hello to a boy of about eight who comes as close as possible without touching me. He just smiles, showing handsome dimples, and continues to scrutinize closely every move. A crowd gathers, and astonished smiles break out around the circle as I draw water from a jug and drink from a collapsible metal cup. Girls play hide-and-seek in the unpaved street—some barefooted. The dress varies: one is clad in pyjamalike trousers. Many have braided hair decorated with bright-coloured ribbons.

The road that leads to Mount Everest, Nepal, highest in the world, passes close by our new hospital. The end of the jeep road is just a few hundred yards beyond. There the long foot trail to the heights, followed by many expeditions, begins.

On the afternoon following the hospital opening ceremonies we climbed to the top of the first line of hills. Looking across a great valley, there opened up before us a panorama of otherworld beauty. The snow-capped heads of the Himalayas, majestic, awe-inspiring, towered to almost unbelievable altitudes. We stood silent at the majesty of the Creator's works. A quiet prayer ascended to God who is above the mountains. "Bless this wonderful land and people. Bless the little house of hope whose doors opened today to the sick and suffering. Through the ministry of mercy of its dedicated physician, nurses, and their helpers, make Thyself known as the Lover and Redeemer of men of every nation. Amen."

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Tips or Tithes

H. M. S. RICHARDS

A writer in the Baptist "Watchman Examiner" says that one day he was the dinner guest of a certain well-to-do man at a high-class hotel. The waiters were very efficient. The food was good. When the meal was finished, the waiter brought the bill to the host, who examined it, frowned a bit, but said nothing. "As he arose to depart," says the writer in telling of the incident, "I observed that he laid some coins at the edge of the plate, though I did not see what denomination they were. The waiter stood nearby and smiled happily, which might be interpreted to mean that the tip was satisfactory."

Do we give God the tithe of our income, or do we give Him only a tip now and then? Are we more careful in our tipping than we are in our tithing?

The work of God cannot be carried on successfully in the world without reasonable and regular financial support. The

tithing plan is explained in Lev. 27: 30-32. One-tenth of the increase, or profit, belongs to God. He has reserved that for the carrying on of His work. Anciently, the tithe was used for the support of those who ministered about holy things in the temple, as we read it in the New Testament—that this plan has been ordained for the support of the gospel ministry.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

Our Lord Jesus Christ endorsed the tithing plan. In Matt. 23: 23 it is recorded that He said to some of the religious leaders of His day: "Woe unto you, . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Is there not a danger that we might be making a mistake like this, and omitting something that we should be doing?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3: 8, 9.—"The Messenger," July-Aug., 1960.

Why have the General Conference brethren been travelling steadily, and why will they continue to do so? Ask our mission stations everywhere. Travel is to promote the various aspects of the work of God in all the world, and to cultivate ever the spirit of unity. We have crossed the path of these brethren from time to time. Perhaps they are busy stirring up the publishing work, or arousing our laity to action, or co-ordinating and expanding our medical units. And when we have met these brethren, maybe in Korea, Hong Kong, Cairo, or Equatorial Africa, we always have begun discussing soon our favourite topic—the time when we could turn our faces homeward to see our families once more.

Men of Good Repute

There is another point that should be remembered in any description of these brethren who occupy the places of leadership at the headquarters of the work. Though they are of the same flesh and blood as others and make no claims to perfection, they are men in good repute in the community. They are not involved in scandal. They lead quiet, honourable lives. The standards of the General Conference are high. They always have been high. If any worker should deflect from those standards, he would no longer be numbered with the company called to lead the work of God.

Still another point ought to be remembered, for we are likely to forget it or take it for granted: The brethren at the General Conference offices are quiet, middle-of-the-road men. The glint of the fanatic is not in their eyes. We have heard from them no strange theological views, no queer interpretations of Scripture and of prophecy. We cannot recall any of their sermons that could be labelled other than orthodox in theology or in presentation of denominational standards.

Now, this is no attempt, God forbid, to paint these brethren as being in a state of perfection and possessed of embryo wings. Not at all! It is an attempt only to paint them as sinners saved by grace, who are seeking with fervour and resolute purpose to do the will of God and to advance the cause of God. Certain critics have sought vigorously and continuously to paint the leadership of the denomination as wolves in sheep's clothing, as apostates leading the denomination astray, and as conscienceless men. We therefore thought it not amiss to spend a little space here giving a closer firsthand picture of these leaders, a picture strangely different from that drawn by critics, most of whom have had little or no contact over any period of time with the continuing leadership of the church.

Needless to add, what we have here said regarding the leadership in Washington applies to the leadership in all our other denominational centres around the world—local, union, and division. We have focused on the brethren in Washington simply because the critics make them the special objects of attack.—"Review and Herald."

THE CRITICS EXAMINED—1

The Advent Leadership

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

We wish to offer a personal testimony about the brethren responsible for directing the work of the Advent Movement, the men so often attacked by the critics. For thirty-two years we have sat in a room at the Review and Herald that faces the nearby General Conference building. Endless times we have conversed with those brethren and walked the halls of their office building. Before we came to Washington we had read charges by critics who, like the poor, have ever been with us. If we had believed those charges we doubtless might never have come to Washington. But we have always been more than a little sceptical of what is said by men who are obviously dedicated to criticism.

And what have we found, after mingling much with these General Conference brethren for thirty-two years, and five different General Conference administrations? We believe our testimony ought certainly to be as good in court as that of the critics, who have never had such an extended association, if indeed they have had any. We think the reader will grant this, and perhaps more. Yes, what have we found?

First, they are of the same flesh and blood as the rest of the Advent people. We have never found any of them claiming unique holiness or the status of sainthood. We have heard them in testimony meetings and revival services. They pour out their hearts in the same way as all the rest of us do in our churches. They thank God for His mercies, confess their frailties and sins, ask for Heaven's pardon, and then rededicate their lives to more ardent, zealous service.

We watch the lights in the General Conference building come on every morning and go off every night. Sometimes they come on early and often they stay on after regular closing hours. Or if they don't stay on, perhaps the extra work that wasn't finished is tucked in a briefcase and taken home. And the more im-

portant the office held, the more likely this will be.

Leadership Live in Suitcases

Of course we do not see these brethren every day. No, they may be gone for weeks or even months at a time, sometimes to far lands. Some of these brethren may be described as living in a suitcase, they travel so much. And does anyone in his right senses, who has had any experience at all in extensive, hurried travelling, think this is a delightful experience, a kind of chronic vacation? No! Rather it is a case of chronic loss of sleep, spending endless hours in smoke-filled planes and trains and hotels, until one's clothing often reeks of tobacco. We think we know personally a little of what travel is like.

Travel also means strange and often indigestible meals, not infrequently at irregular hours. Sometimes grave digestive upsets are the price of having to eat food of unknown origin and quality, prepared by cooks who know nothing of the germ theory and too often nothing of soap. It is not unusual for one of our General Conference brethren travelling in the Far East or Africa or South America or the islands of the sea to be sick for several days, and occasionally to have to be sent home. No, constant travelling, especially in out-of-the-way places, is not a vacation; it is an arduous assignment.

Our brethren who thus travel must stand up under the physical, mental, and spiritual strain incident to a ministry of ceaseless preaching, counselling, interviewing, among peoples of many races.

While these brethren are on their endless journeys, their wives and children calmly, resignedly, carry on. We are confident that in the great ledger above there are special notations for wives and mothers who have patiently and uncomplainingly held the home together, times without number, while the husband and father of the home has been travelling far away.

The Effectual Search for Power

LOUIS K. DICKSON
Retired Vice-president, General Conference

That the present hour demands a most earnest seeking for the fullness of God's power on the part of every true and loyal believer is undebatable. Reaching out for this power should be the first concern of all our leaders and people.

In days of old God talked personally with men. They had the privilege of hearing His voice. Thus there could be no question in their minds that they were dealing with God Himself. This made them strong and fearless for the battle. They dared to stand and see the salvation of God in all their activities in His name.

During His earthly ministry our Lord emphasized repeatedly that He and the Father were continually in touch and in communion with men. Before Christ left the disciples He promised to send the Holy Spirit for the continuation of this close communion with the Divine. To all who would seek Him earnestly, power in abundance was promised. Through this communion and fellowship man not only could have the privilege of knowing God and of walking in perfect harmony with Him, but also be empowered to conquer every assault of the enemy. "They shall teach no more every man his neighbour, . . . saying, Know the Lord: for they shall all know Me." Jer. 31:34.

One of the first benefits of Christ's sacrifice in dying in man's stead was the infilling and manifestation of His living power in the life of every believer. This was to be the privilege not only of the first disciples but of everyone who would truly believe and seek to maintain conscious fellowship with Christ the Son of

God. Through constant communion with Jesus the divine promise of power was to be fulfilled.

Is it not strange that we do not seem to comprehend that this same perfect fellowship and its accompanying infilling of power is for every believer, and particularly for those who make up the remnant church in this hour of great need and deepest urgency?

Jesus made this perfectly plain when on that last great day of the feast He stood and cried, saying, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive)." John 7:37-39.

"Rivers" of power! His plan is not that His followers should possess only a meagre flow of power from on high—sufficient barely to hold on in the Christian way—but that out of Him shall flow rivers of power! All they need and much, much more.

Why then does not this marvellous power flow out like rivers through us to the parched and burning world around us, sweeping away every obstacle upreared against us and flooding the earth with the refreshing springs of living water? What can be the reason for our great lack when the plan in Christ could not be plainer and more simple? Should we not now seek for the answer with all our hearts until we find it?

First we must recognize that when Christ made His declaration at the feast,

He laid down certain conditions. "If any man thirst" is the first condition. Are we really and truly thirsting for that which He promised? Many there are who want to be full of God's power, but do we want to be filled with the Spirit? Are there other interests for which we thirst much more than this? We must now examine the direction our thirst is taking, and make sure there is no uncertainty at that point.

Were we to have the opportunity to obtain position and authority, would we thirst for these prizes more than for the presence and power of Christ in our lives and in our work? "If any man thirst, let him come unto Me, and drink," says the Master.

Here are three steps or conditions to consider—"thirst," "come unto Me," and "drink." Does that for which we thirst most lead us to Him, or does it lead us in other directions and away from Him? Does that for which our souls thirst most lead us into forbidden channels, channels condemned of God? "Let him come unto Me," Christ says. Only that which is not forbidden is found there; and there must be within us an insatiable thirst for it.

Are we thirsting more for personal success than for godliness? If we should have the opportunity to seek and to find that godliness which was the standard and foundation of the church when it was first established, would we give ourselves to that quest? Are we ready, in our thinking and in our purposes, to have focussed upon us and in and through us the fullness of the power of God? How would we act? What changes would immediately be demanded of our lives, our work, our plans, our personal ambitions? What would happen if suddenly the Holy Spirit were given His rightful place upon the throne of our lives?

Must we not recognize that one great reason for our lack of divine power is that the Holy Spirit is not adequately known and acknowledged in the church and in the life of each one of us? He does not now have the pre-eminence He once enjoyed when the church was first established.

Consequently we are apt to cover up our powerlessness with a great stir of activity, and fail to listen to that "still small voice" saying to us, "This is the way, walk ye in it." To follow involves too much, we subconsciously think, and so to a large degree we quench the Spirit. We talk about seeking after the Spirit, but do we not move away from the leading already given? Self will not bend. Our selfish planning must be maintained at all costs. And thus we go on, little changed because of our temporary stir upon the subject of our greatest need.

Has not the hour come for us to courageously face the dictates of the Holy Spirit in our lives and in our work and reenthroned Him in His rightful place? Were we to do this we would be surprised what His finger would touch and what human devisings and selfish plans would crumble before our eyes. But too often this is where our human courage fails; our hands



grow feeble and our words of concern regarding the seeking for the Holy Spirit fade into thin air.

How many there are of God's children who as yet know little of the personal experience of finding a brighter and more powerful life in Christ than one of never-ending stumbling and rising, and who have had but a faint hope of an infilling of the Holy Spirit. In our church gatherings, councils, and conferences has the seeking for the Holy Spirit, who alone teaches all things, had the supreme recognition God planned, and which our Lord directed that He have, and which the messenger of the Lord repeatedly pointed out as the greatest of all our needs?

The Holy Spirit must now be restored to the same position of supreme director that He had in the church of the first century. Until this is done we will continue to see no more results than we have seen in the past years of our sojourning. If the fountains of our church thought and activity, our instructors on all levels of our cause—whether in the pulpit or in the class-room—and our members both

at home and abroad were more fully given to God's plan of infilling for the finishing of the work, the signs of His Holy Spirit would be clearer, His mighty Presence would be more marked, and every new altar of our planning would flame with unprecedented power.

We earnestly believe and feel impelled to say that God would now remind the masters in Israel and all our dear people of what is so easily forgotten—that the primary requirements for what is really to bear fruit for eternity and finish the work is that the church be possessed of the presence and power of the living Spirit of God.

There is a growing conviction in all our hearts that Christ's own promise of what the church would be and the real condition of that church do not agree. Let us now face this fact, and make the mighty change of re-enthroning the third person of the Godhead in the affairs of the remnant church, that we may quickly march on to the great day of triumph and glory.

—“Review and Herald.”

The Educated Heart

H. M. TIPPETT

Associate Book Editor, “Review and Herald”

Some time ago I helped conduct Courtesy Week at one of our colleges. It was a rewarding experience from several viewpoints. The programme evoked in me a new respect for the fine sense of human relationships that is instilled in our church young people through social contacts and Christian instruction in our grade schools, academies, and colleges.

The success of Christian education in the inculcation of social ideals in our young men and women is no mystery. All polite and courteous behaviour must begin in the heart. It cannot be cultivated by mere adherence to a set of rules. It arises out of that spirit which Job observes is in all men (chap. 32:8), a spirit that may be inspired to noble endeavour by the Lord or debased by yielding to selfish ends.

This education of the spirit, or of the heart, is the chief objective of Christian training, and is fundamental to that intellectual learning that makes one useful to his generation as a worker for God. Good deportment, therefore, is not so much the acquirement of social skills as it is one of inner spiritual growth.

Having spent thirty years of my life in college classrooms, I have had opportunity to see what formal education can do for those who develop a sense of social responsibility, and how it becomes a snare if one lacks the spiritual vision that makes us realize we are our brother's keeper or betrayer, whether we wish to be or not.

I have seen students thoroughly trained in theology and the logic of the gospel argument fail in their attempted ministry because they were deficient in a sense of

social responsibility. Though brilliant in argument and debate, they had little sense of human values or of those social graces that sweeten human relationships.

No book on etiquette or public decorum can furnish social grace and poise in a youth if he has an inflated sense of his intellectual gifts or a contempt for the other fellow's. Boorish conduct cannot be excused by pleading indulgence for a so-called artistic temperament.

“Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. . . . The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart.” —“The Ministry of Healing,” pages 489, 490.

This education of the heart that flows ever outward in deeds of kindness and considerate behaviour for those about us cannot be obtained through a course of personality lessons. Nor can it be had by following a “How to Do It” book in social decorum. Nor does it depend on the acquirement of scholastic degrees.

There is an intelligence in it, of course, but it is the intelligence of self-discovery and appraisal. Such self-discovery comes only through knowledge of God and a recognition of the basic requirements of Christian integration with those around us, as expressed by Micah: “And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Chapter 6:8.)

Young people with barbs in their speech or chips on their shoulders are not properly integrated with the group in

which they move. They must learn that egoistic assertiveness and tantrums are the sign of weakness, not of strength, for as Solomon observed, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Prov. 16:32.

An Unfortunate Preoccupation With Sham Values

There is an unfortunate preoccupation with sham values that often blinds a young person to his great privilege as a witness to Christian virtues in this generation. Some are awed by size, but mere bigness is often deceptive. For goldfish are much more pleasing drawing-room ornaments than pickerel, and a whale in a solarium is unthinkable! Again, others are impressed with the dollar sign as a measure of success, and they bow and scrape and fawn upon Mrs. Goldrocks down on the square who sets the styles for the avenue. From a few simple souls a gold-braided doorman evokes greater deference than higher authority in civilian dress.

On the other hand, young people of Christian training will not hold contempt for a uniform, for wealth that surrounds itself with beautiful appointments, for high scholastic degrees, for vested authority, or for things that are sacred to their neighbours. To meet Paul's ideal, “Mind not high things, but condescend to men of low estate” (Rom. 12:16), takes a fine balance of appreciation for true worth where it is found.

The courteous young Christian will not be rude even in what he disapproves. John Wesley, founder of Methodism, knew how to give gentle reproof without hurting feelings. One of his co-labourers once brought a young convert to him who was wearing several rings on her fingers. “Look at that!” he cried, pushing the embarrassed girl's hands under Wesley's gaze. The great evangelist paused, looked at the girl, and said, “You have such beautiful hands.” There was no criticism, no rebuke, but by his gentleness he got to that young woman's heart, and she never appeared with the rings again.

We live in an era that demands entertainment. Many young people are unhappy if they cannot be funny. They like to create a laugh. It leads to many a thoughtless and unkind word and act. The educated heart will not make remarks that sting. It studies how to give the soft answer that turns away wrath. The educated heart never laughs at tragedy in human life. It never belittles what the world regards as significant. It never cheapens art with a snicker, or befouls chastity with a joke.

A visitor to the Louvre in Paris took a superficial tour through its great art galleries and came out at one of the entrances with a superior look on his face with which he meant to register disgust. To the door attendant he said, “I never saw such a miscellaneous assortment of junk in all my life.” The attendant stood stiffly formal as he passed and replied,

(Concluded on page 15)

Weddings

SCHWANTLER-GROSSNICK. Hanelore Grossnick and Frederick Schwantler exchanged marriage vows in the beautifully decorated Dunedin church, South New Zealand. As the bride and groom were a long way from their respective homes in Berlin and Vienna, the church members were hosts for them to a large company of well-wishers. We believe the home of these charming believers will be a witness to the community where they live. V. Wood-Stotesbury.

LOCKYER - WEETMAN. On August 23, 1960, in the tastefully decorated Bunbury church (W.A.), John Barry Lockyer and Lorraine Weetman claimed each other for life-long Christian companionship. As yet another family altar is raised in the congenial environment of Wellington Mills area, we are confident that the blessing of Heaven will attend Barry and Laurie not only in their home but also in activities in which they shall participate to hasten the coming of their Lord. D. A. Ferris.

WALLACE-BURGESS. Rollo Wallace and Ruth Burgess were united in marriage in the Avondale (N.S.W.) church in the afternoon of October 22, 1960. The bridegroom was baptized just two weeks before his marriage, and for a considerable time has been a living witness to the Advent Message among his workmates, many of whom are non-Christians. The bride for years has been a valuable worker in the S.H.F. factory. Both are highly esteemed. May their union ever be an example of the high Christian ideals for which true marriage stands. N. C. Burns.

BEATTIE-TRITTON. The Wahoonga church was the scene of a very happy wedding in the late afternoon of August 3, 1960, when relatives and friends of Hilton William Beattie and Pamela Ruby Tritton gathered to witness the union of this young couple. Pamela was a member of the 1959 Sydney Sanitarium graduating class and as she and Hilton set up their home in Belmore it is the prayer of their many friends that theirs shall prove to be God's own ideal of a Christian home, and may the dreams of early love build themselves into a palace of joy and peace for the solace, comfort, and shelter of coming years.

F. A. Basham.

MAUNDER. George Herbert Maunder passed into peaceful sleep on September 17, 1960, his faith steadfast in the Lord and present truth. We laid him to rest in the Stawell (Victoria) cemetery, having full confidence that he will surely come again from the land of the enemy at the call of Jesus. The hope of the resurrection is the staff of his loved ones in this time of trial. E. S. Bartlett.

HENDERSON. James Alexander Henderson, in his eighty-sixth year, fell asleep in Jesus and was laid to rest in the beautiful Balclutha lawn cemetery on September 15, 1960. He had loved the Advent Message for many years, and at the time of his death was a member of the Dunedin (South N.Z.) church. Among loved ones who were present to pay their last respects was Mrs. K. Paterson of Papanui, a niece. Pastor A. G. Probert and the writer officiated. V. Wood-Stotesbury.

FORWARD. Albert Charles Forward, husband of Sister Ethel Forward of Launceston, Tasmania, passed away in the Launceston General Hospital on August 20, 1960, at the age of seventy-five. Though he never outwardly took his stand for the Advent Message, his sympathies were with the church, and he did much to encourage his wife and son in the stand they have taken over the past twenty years. Expressions of sympathy were extended to his sorrowing wife, his son John of Brighton (Vic.), and daughter Lorna (Mrs. Moxham) of Parramatta, N.S.W. E. B. Price.

SHIRLEY. Sister Martha Shirley of Elleker, W.A., passed to her rest aged eighty-three years, at Albany on August 27, 1960. The mother of three sons and two daughters, and indeed a mother in Israel, Sister Shirley commanded the respect and affection of a large circle of friends both inside the church and within the district where she resided for many years. To her children, particularly Brother J. C. H. Shirley, sales manager of the Signs Publishing Company, we commend the hope of the resurrection. Before a very large gathering we laid her to rest with the certainty that she will respond to the call of the Life-giver at His coming. E. S. House.

JONES. Alma Edna Jones laid down life's burdens on September 15, 1960, after forty-nine years of devoted, selfless, unstinted service to her family and her Saviour. A member of the Dandenong (Vic.) church until six weeks before her death in the Echuca hospital, she faced death with confidence. After a service at Echuca, she was interred in the Moama (N.S.W.) cemetery just over the Murray River. A very large company of relatives and friends gathered to pay their respects to a good friend and a saint of God. She leaves her husband, Brother P. Jones; two daughters, Jeanette (Mrs. C. Hancock) and Valma; and two sons, Ron and Vance; her aged father, brothers and sisters. They are sustained by God's promises. Hugh J. Bolst.

RETURN THANKS

Mrs. C. E. Raymond and family thank all relatives and friends for messages of sympathy and floral tributes sent on the passing of their beloved husband, father, and grandfather. Special thanks to doctors, matron, and all staff at the Warburton Sanitarium and Hospital for their tender care and loving service rendered their dear one; also to Pastors Brandstater and Mitchell for all their attention.

ROOM TO LET in Wahoonga to business girl, from October 26. JW 2983.

SINCERE THANKS from the division treasurer to "Inasmuch," Tasmania, for the donation of £25 for island mission work.

TO LET. Comfortable s.c. flat, accommodate 4, own entrance, 7 guineas. Apply Robinson, 5 Hackett St., Mandurah, W.A.

TO LET. From November 6-27, a self-contained flat, accommodate 2, near Sydney Sanitarium, Wahoonga. Reply YXZ, care "Record."

FOR HIRE. Modern caravan fleet, 2, 3, or 4 berth. Apply R. Payne, 36 Glenarvon Street, Strathfield, for brochure and details YB 1826.

WANTED TO RENT. 2 unfurnished, self-contained rooms, Wahoonga vicinity. Bronia Posharisky, care Editor, "Record," Wahoonga.

WANTED TO BUY. A house or a building block near Sydney Sanitarium, Wahoonga. Please reply A.B.C., care "Record," Wahoonga.

TO LET. Comfortable furnished room to middle-aged lady. One minute to Cotham and Glenferrie Roads, Kew. Apply 16 Mary Street, Kew, Melbourne.

SUFFERERS from catarrh, hay fever, bronchitis, asthma, sinus, should try K7, which has brought permanent relief to many. Contact Mr. C. G. Hardy, manufacturing chemist, Box 222, Yamba, New South Wales, for free advice.

FOR SALE at Avondale, comfortable home, 3 b.r., 2 screened verandas, 1 open; lounge, dining, bathroom, laundry. H.w. system, lock-up garage with concrete floor, concrete paths. Finance arranged. Rippon, Red Hill, Cooranbong, N.S.W.

WANTED TO EXCHANGE. Melbourne pastor, with wife and daughter, desires to exchange modern suburban home with Sydney home having easy access to beach over period December 16-January 4. Write details, stating family, to "Melbourne Exchange," 8 Yarra Street, Hawthorn, E.2, Victoria.

FOR SALE. V.P. furnished brick cottage, 2 bedrooms, lounge, dining room, kitchen, sunroom, bathroom. Separate laundry, double corrugated iron garage, 35 mixed bearing fruit trees. Close to A.M. College, bus main road. Apply 102 Avondale Road, Cooranbong, N. S. W.

NOTIFICATION TO MEMBERS OF AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED

The annual general meeting of Australasian Conference Association Limited will be held at the Registered Office at Wahoonga, New South Wales, on Thursday, November 29, 1960, at 2.00 p.m.

E. J. JOHANSON,
Secretary.

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

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

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

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

UNTIL THE DAY BREAK

GRANT. At ninety-seven years of age, Miss Katherine Grant of Richmond (Vic.), fell asleep in Jesus and was buried in the Burwood cemetery September 9, 1960. About forty-five years ago our late sister listened to the preaching of the Advent Message at a tent mission in Richmond, and was a faithful member of the church from that time. Her mind was alert even in advanced years, she being able to repeat Bible texts almost up to the time of her decease. Words of hope were spoken in the funeral parlour by the writer, and at the graveside by Pastor J. S. Jackson. A. I. Mitchell.

SABBATH SCHOOL LESSON HELP

HARRY W. LOWE
General Conference Field Secretary

For Sabbath, November 19, 1960

(Please preserve for reference.)



THE GIFT OF LIFE

In the Old Testament the word "life" refers generally to the wholeness of a living being on the material plane of this life, without the fine distinctions between physical, intellectual, and spiritual life which become so clear to us in the New Testament through Jesus Christ.

The principal New Testament word for "life" (*zoe*) is used of "life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself (John 5:26), and which the Son manifested in the world (1 John 1:2)."—Vine, "Expository Dictionary of the New Testament Words," Vol. II, page 336.

1. Some Causes of Murder

Gen. 4:5-10. "Unto Cain and to his offering He had not respect. . . . And it came to pass, . . . that Cain rose up against Abel his brother, and slew him."

"The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers." — "Patriarchs and Prophets," page 77.

1 John 3:12. "Wherefore slew he [Cain] him [Abel]? Because his own works were evil, and his brother's righteous." "Cain is introduced as the prototype of envy, jealousy, and the inward hatred which the evil feel at the good."—Ellicott. Hate in the heart is equated with actual murder: "Whosoever hateth his brother is a murderer." 1 John 3:15.

Ps. 5:6, R.S.V. "The Lord abhors bloodthirsty and deceitful men." When Judah had an unworthy king "the servants of Amon conspired against him, and slew the king in his own house." 2 Kings 21:23. But conspiracy is inexcusable even against an evil man, hence God permitted "the people of the land" to kill "all them that had conspired against King Amon." "As thou hast done, it shall be done unto thee." Obadiah 15.

2. The Persecution of the Righteous

Matt. 24:9. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake." Jesus here spoke of the inevitable persecution of the church by the world for Christ's sake. This oppression is intensified at crucial periods, such as when Israel was in Egypt, in captivity, before and during the siege of Jerusalem, and in the last days. But the world is at

all times opposed to the children of God. See Heb. 11:36-38.

"The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects. He has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth his triumph would be complete." — "Testimonies," Vol. IX, page 231.

Rev. 18:6, 24. "Reward her [Babylon] even as she rewarded you." "And in her was found the blood . . . of all that were slain upon the earth." "The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, 'The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering.'" — "Early Writings," page 276.

Matt. 5:38, 39: "Whosoever shall smite thee on thy right cheek, turn to him the other also." This is part of a passage (verses 38-42) commenting on Christian behaviour under personal attack. The gospel of Jesus was based on forgiving love, and hence was far above the avenging hate of His day. "From the cross of Calvary there come down through the ages His prayer for His murderers, and the message of hope to the dying thief." — "Thoughts from the Mount of Blessing," page 71.

1 John 3:15. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." No wilful, unrepentant murderer should be understood here, for some murderers do find repentance and forgiveness. God does not wait for men to commit murder; if hatred is in the heart, the thought is as bad as the deed.

Matt. 12:31, R.S.V. "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." Forgiven, that is, on the terms

"Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. . . . They do not those things that would show faith in Christ and love for Him." — "Christ's Object Lessons," page 143.

set forth elsewhere—repentance, confession, and faith in the grace of Christ. "The sin against the Holy Ghost . . . is wilfully attributing to Satan the work of the Holy Spirit." ("Testimonies," Vol. V, page 634.) The context shows that repeated resistance of the Spirit's call leaves men "on the enemy's ground."

Rom. 12:19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." "Let the angry opponent, the dread persecutor, have his way, so far as your resistance or retaliation is concerned. **Beloved**, let us love' (1 John 4:7) with that strong conquering love which wins by suffering. And do not fear lest eternal justice should go by default; there is One who will take care of that matter; you may leave it with Him. For it stands written (Deut. 32:35) 'To Me belongs vengeance; I will recompense. . . .'" — H. C. G. Moule, "Romans," page 342.

Matt. 5:11, 12. "Blessed are ye, when men shall revile you, and persecute you. . . . For great is your reward in heaven." The gospel does not teach that practising its precepts is sure to save the believer from trouble. Rather, such practice enables him to endure all trial and assures him a final reward in heaven. Believers, moreover, are not to avoid trials by running away: "Do not withdraw yourselves from the world in order to escape persecution. You are to abide among men, that the savour of the divine love may be as salt to preserve the world from corruption." — "The Desire of Ages," page 306. — "Review and Herald."

The Educated Heart

(Concluded from page 13)

"Sir, these pictures have stood on exhibition for centuries. They are not on trial. The public is."

It was a telling and proper rebuke. One of the requirements of true courtesy is to reserve judgment until all the factors and aspects of a thing under observation are in. To be appreciative of the accomplishments and sincere efforts of others, to sympathize with the ignorant and distressed, with the foolish and incompetent, with the sick and diseased, this was the social graciousness of Jesus, who wept when He saw the hurt of the world.

The educated heart knows that God has put as much perfection in the snowflake as He has put in the star, and that the fragrance of a violet is as distinctive as the perfume of a rose. It feels at home in every circumstance and equal to every social emergency. The poet says of those who have developed such virtues:

"The stern were mild when thou went by—

The flippant put himself to school and heard thee—

The arrant fool was silent, and he knew not why."

—"Review and Herald."

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BREVITIES

Brother R. Dixon, preceptor at the New Zealand Missionary College, will next year be on the staff of the Jones Missionary College, Kambubu, New Guinea. We know that he and his wife will find much joy in their new appointment.

The Thornleigh (Sydney) Sabbath school offering aim for the second quarter of this year was £30. A daring member suggested that it be raised to £60 for the third quarter, an un-heard-of sum in the church's history. "And how much do you think we received?" asks Brother R. Lutton, "£60? £100? No!—£150/12/-. And so our Thirteenth Sabbath ended on a triumphant note."

Commenting on a report in the "Record" dated September 26, headed "New Post for Australian," a reader says: "It may be of interest to note that the Edward Jasper mentioned is a son of the late Mrs. Jasper, nee Sarah Booth, who was one time employed in the 'Echo' office. Edward is the grandson of the late Mrs. E. E. Booth, one of the first to join the Advent Movement in Ballarat, Victoria, in 1885."

Pastor E. A. Boehm, president of the Bismarck-Solomons Union, wrote on September 29 from Rabaul: "Brethren W. R. Ferguson, B. B. Houlston, G. F. Smith, and I had a very interesting trip around the Manus section of the field. We covered almost every section of it and were able to baptize 124 folk. I came home a day earlier than the others, and it is just possible that they have baptized a few more in the two villages they visited after I left."

"In addition to our evangelistic programme," writes Pastor W. A. Coates, president of the West Fiji Mission, "we are caring for quite large building operations, namely, two schools of concrete brick. These were made possible by the very generous response to the Missions Extension Offering of 1959, and we of West Fiji want to say how much we appreciate the willingness to give on the part of our people 'back home' in Australia and New Zealand. There is also a concrete brick church under construction at Mualevu in the Lau Islands, and when completed these buildings will certainly be wonderfully representative of the three angels' messages in Fiji. This year a small church in the centre of this, the main island of the group, has also been completed."

Praising the Lord with voice and instrument has always been a pleasing part of worship and acceptable to God. Therefore we are happy to see an increasing number of Adventist youth training the musical talents God has given them. Clive Smith of Wahroonga, a pupil of Miss Elva Piper, recently gained his A.Mus.A. in piano. In the City of Sydney Eisteddfod, Miss Joanne Laredo gained 79 and 89 marks (only two below the winner) in two sections respectively. She has had only two terms of training, and the adjudicator predicts a bright future for her as a singer. In Melbourne, Bevan H. Greive, who is studying music at the University, won several prizes, including the Post Aria at the annual Mornington Eisteddfod. All these young people are happy to take part in church and evangelistic programmes.

Brother R. F. Cooper, a grandson of the late Pastor A. W. Anderson, sailed from Sydney aboard the "Iberia" on October 8, bound for the United States with his wife and family: Robert (13), Margaret (12), and Yvonne (9). A physiotherapist in the coalfields area of Cessnock and Kurri Kurri, N.S.W., for a number of years, Brother Cooper will connect with the White Memorial Hospital in Los Angeles, serving in the Department of Physical Medicine and Rehabilitation. In this clinic 140,000 outpatients are treated annually. The family expects to remain in America for an indefinite period. Brother Cooper's mother, Sister Doris Cooper, who has been in America for some time, has extended her stay till March 1, 1961. She has accompanied her brother and his wife, Pastor and Mrs. R. A. Anderson, on a long car trip to attend many camps and conventions.

Brother Athol Rudge, who has spent the last year in Sydney, has successfully completed the extension course in hospital administration at the University of New South Wales. He returns to Papua to resume his duties in the Department of Public Health, Port Moresby. His family will follow at the close of the school year.

Since his recent visit to Singapore, as relief for the medical superintendent of the Youngberg Hospital, Mr. Winston Kent, F. R. C. S., of Melbourne, has been compiling a list of doctors who are willing to render similar service for our hospitals in the Far Eastern Division when required. He now advises that as it is necessary for Dr. Brian Hammond to return to Australia for surgery to his back, Drs. Cecil Edwards and Noel Stacey of Numurkah (Victoria) have each agreed to give their services free for one month at the Penang Sanitarium and Hospital, Malaya. Our readers will be sorry to hear of Dr. Hammond's health condition, and we feel sure, will, with us, wish him a successful operation and a speedy recovery.

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The Worst Kind of Robbery!

C. B. MENSAH
President, Ghana Mission, Africa

"The worst kind of robbery!" the people shouted, when the report was heard. A benighted wayfarer with a tired and hungry boy could not find a resting place in a town because of the lateness of his arrival there. They were seen by an old man who took them into his house and entertained them free of charge. He allowed them to sleep on his own bed in his own room, only to find the next morning that his room had been ransacked and his clothing, money, and valuables all taken away by those who had been blessed by his kindness and self-sacrifice.

Now listen, friends, to the word of the Creator of the Universe from whom comes "every good and perfect gift."

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—"West African Advent Messenger."

World's Jewry Totals. Of the world's 12.5 million Jews, approximately 5,367,000 live in the United States, according to statistics in the new 1960 American Jewish Year Book. There are only nine countries with Jewish communities of 200,000 or more—the United States, the Soviet Union, Israel, Great Britain, Argentina, France, Canada, Rumania, and Morocco. Of the 3.5 million Jews in Europe, between 2 and 3 million are estimated to be in the Soviet Union and its satellites.