



SING as you go

THE mission ship *Nakalagi* was waiting for us when we arrived in Vila. Soon the mooring ropes were loosed and we were under way out past the other little ships and the *Polynesia* at anchor, and then around Pango Point. The destructive power of the 1959 hurricane was still evident in this area. The bush was only beginning to grow again where it had been swept away by the gigantic waves.

The sea was not rough, but there was plenty of movement in the little ship although she was loaded with goods for the mission and some for the traders on Tanna, which was our destination. The day was dull and in the afternoon a thick haze developed, making the location of the anchorage almost impossible. Night came on and the search began along the coast of Erromanga for Dillons Bay. At last it was found and all on board were happy. As David said, "Then are they glad because they be quiet."

Before daylight the engines were revving again, and with the anchor up we proceeded on our journey. It was a lovely day, and hour after hour the crew and passengers returning from the session at Aore sang choruses in English. At most times in the 500 miles I travelled on the *Nakalagi* I could hear someone singing. This is in distinct contrast with other ships of the group, and impresses those not of our faith. The singing of the Adventists in the New Hebrides has been a real evangelizing agency.



When we reached Lenakel, Tanna, the missionary visited the people and made arrangements for the week's stay so that they could receive as much help as possible. The crew was busy unloading sacks of flour and rice for the traders. Sometimes I wondered if the dinghy would sink as it was rowed ashore loaded to the gunwale. Visits were made to the local European government officers, and on the Saturday night we spent a very pleasant evening with a trader and his family.

Every evening, 20th Century and Life of Jesus film strips were shown to attentive audiences. Not only were our own members there, but also many others walked from surrounding villages or arrived by jeep.

Sabbath was a pleasant day, and commenced as always in the islands, with the Friday evening vespers in the church and everyone in attendance. Sabbath school and church service even in the smallest villages follow exactly the same programme as we do in the home bases. The

BROTHER AND SISTER E. E. PRICE recently returned to Perth after spending four months with their daughter and son-in-law, Pastor and Mrs. A. C. Thomson of the New Hebrides, and we are glad to publish these intimate glimpses of mission life as Brother Price has reported them. Pastor Thomson is the president of the New Hebrides Mission. Our picture shows a group of students at the Port Stanley mission school, Malekula, New Hebrides. Brother and Sister Price and their grand-daughter, Michele Thomson, are seen at the back of the picture. The total enrolment of the school is 120, and Pastor Sam, the headmaster, and his teachers are all New Hebrideans.



hymns are sung in English from the "Church Hymnal." The lesson pamphlets are the same as in Australia, but the lessons are taught in pidgin because "all 'e no savvy talk English good." All meetings are well attended, even those for the young people and the prayer meeting. Worship is held morning and evening in the village church, and also aboard the mission ships.

On Sunday we crossed the island of Tanna from west to east in an old American Army jeep owned by a church member. The road over the mountains was built by the government, local traders, and native people. Heavy rain had washed it out and it was terribly rough. I think I have never travelled over a rougher one, and we were relieved when our destination, Port Resolution, came in sight.

Leaving there, we journeyed along the north-eastern and northern coastlines looking for possible landing places where the missionaries and teachers could hope to contact the heathen people of the interior. The wind freshened and we set out for Vila again in a rolling sea. We were thankful for a load of copra, which kept us steady to some extent. The freight we had taken down and the copra carried on the return trip provided enough finance to make possible another visit to Tanna before the end of the year.

There was little sleep for anyone on board that night, as the sea bounced us around, and all were again glad when we entered Vila harbour. A French agricultural officer who had come with us from Tanna asked our future movements. When we told him we would leave at ten that night, "Ooooh" was his comment. He was not interested in another sleepless night.

That day was occupied taking on goods for the various mission villages on the next leg of the voyage. Also, many of the passengers had goods which they wished to take home, and so the ship was soon loaded. Then came the passengers and

students returning to school. There were many canoes filled with parents and friends milling around the ship as we wound up anchor and set out into the night. Again the singing started, and we had a travelling choir. As the hour grew later and the sea rougher the singing died away.

Morning brought us to land, and some of the mission staff went ashore to spend two days with the church members of this locality. The president and the crew went off to another island to inspect a new site for a district school, and to spend Sabbath there.

How often have we sung and prayed about those in peril on the sea. I saw our prayers answered that Thursday afternoon. We were proceeding very slowly into the supposed anchorage when, despite someone's watching carefully, the ship came to an abrupt stop. It was only upon very careful inspection the dark reef could be discerned in the dark water. The wind swung the ship onto one of the outcrops and bounced it across. Quickly the ship was swung and put full speed into reverse. The crew and all on board realized that the way the ship missed every outcrop and once more gained the open sea was a miracle. "Only the angels could do that," declared the missionary.

Meetings were held Sabbath morning and afternoon, after we walked about four miles to the village. The evening was a busy time for the missionary as he paid the teacher his wages, laid plans for future marriages, discussed a number of propositions regarding the new school, and supplied the teacher with kerosene, soap, and other necessary commodities. I judged that all were on friendly terms, for while all this business was being transacted there was a lot of banter and laughing.

Sunday every moment was filled as we returned to Tongoa, picked up both staff and students, called at a village on Epi, and then continued to the anchorage for the night.

The volume of the singing increased in direct proportion to the number of students we gathered on the ship, which they clambered all over. Monday we called at another two islands and that night slept at Ambrym. From Epi we had viewed the beautiful glow of the active volcano on Ambrym. It was midnight when we left for Malekula and Santo. Only a few minutes were spent at Port Stanley, Malekula, to pick up more students, and we were out in the Pacific again. By now it was true to its name and we enjoyed a most pleasant trip.

There can be no doubt that the missionaries love their work, and that the native people love singing and Bible truth. Let us ever support the mission field with our offerings and prayers. God bless pastors and people.

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Apia School Evangelism

D. EVAN HAY

"This is the true message for the world today. I accept it. Jesus, I will follow."

Those were the predominant thoughts of five secondary students of the Apia high school, Samoa, as they entered the coconut-shaded baptismal font in the mission grounds at Lalovaea.

Tafatolu had been in our school for two years. Being the son of a pastor belonging to another mission he had to be very careful in his relationships with Adventists. But during this year a conviction grew that the Adventists had a Bible-centred message for these days, and that they were the people with whom he wished to affiliate. Although his parents requested that his baptism be delayed because of the embarrassment it would cause to the family, they did not oppose his desire to receive this rite on the set date of December 16.

Toese had been a student in our school for five years. In 1961 his results were the best in form three. His father is dead and his mother has been sick for a long time. It is interesting to note that in this boy's case a study of God's Word imparted mental power which contributed a great deal towards success in his studies.

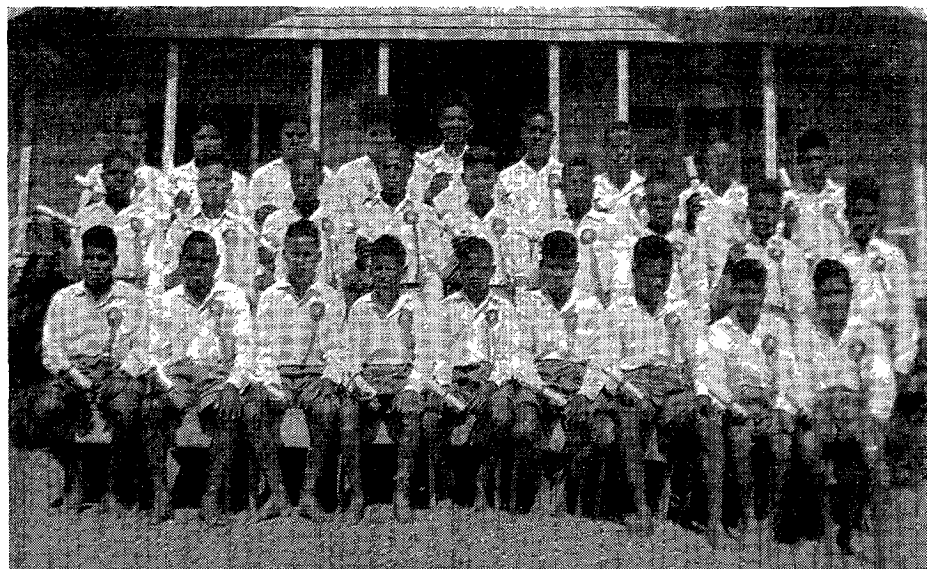
Miriama, a quiet, sunny-faced lass of sixteen, came to our school last year. She is an only child and her father is dead. Her mother, of another faith, came about forty-five miles from Falealili, on the other side of the island, to see her daughter baptized.

Not only was December 16 memorable for these born-again young people; it was also a day which highlighted the value of secondary school evangelism.

Through the year each subject of the curriculum had been directed at fulfilling Adventist aims of education. The message we love was presented in a fifteen-minute evangelistic period, mathematics, social studies, commerce, geography, health science, and recreation. The scripture period and the baptismal class, which I conducted after school in the



Six of the seven young people of the Apia high school who were baptized on December 16.



The group of fine young people who form the first graduation class for the Sepik Central School, New Guinea.

library, served to strengthen the message presented in the subjects of the course.

From time to time decisions were made for Jesus before the whole class of fifty-seven pupils. It took courage for them to witness this way, but it strengthened them in their big decision to go with Jesus all the way in terms of the message for these times.

In the baptismal class many questions were asked and interesting student observations on the Scriptures were made. Day by day I could see the truth of God exerting a compelling influence until eventually it activated candidates into the greatest decision of their lives. What joy it brought to me when three of them said, "Jesus all the way." Then I knew that the hours of lesson preparation, the presentation of the truth in all subjects of the curriculum, and the earnest desire to bring young people to Jesus to prepare for service were all well worth while—that secondary school evangelism does pay!

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First Graduation for Sepik Central

L. M. MILLER

To the strains of "War March of the Priests" (Mendelssohn) twenty-seven young men proceeded down the chapel aisle of the Sepik central school to take their places in the first graduation of this newly established institution.

The vesper service conducted by Brother C. W. Tinworth of the Sanitarium Health Food Company in Sydney began the closing exercises on Friday, October 20. Sabbath proved to be a very busy but inspirational day. The Sabbath school was a treat, with visiting national teachers and pastors taking part. Pastor E. A. Raethel, president of the Sepik Mission, brought the Christian challenge to all present in the Divine service. The meet-

ing was climaxed with a large number consecrating their lives to Christ and His commission. For many this was a new experience.

The fruits of our school evangelism were seen during the afternoon, when all gathered by the Nagum River to witness the baptism of seven of our students. This left only a small number of our enrolment who have yet to receive this rite.

Our young people's meeting took the form of an investiture and stories of missionary adventure. Great joy and satisfaction came when ninety who had qualified for recognition in the various classes from Busy Bees to one Guide received their pins. A number of boys received tokens for work completed in MV honours.

Keen interest was aroused as a teacher told of the immense needs of the people in his newly opened area of Kombio in the Sepik Mission. Here, where another church has been operating for many years, the people are ashamed to come to worship because clothing is not in their list of possessions. All those whom the teacher has been able to help in this respect feel they can attend church. Many sit or stand outside drinking in this new story of salvation. Such a report enlarged the vision of the graduates and those who will follow on.

At eight o'clock in the evening the graduates looked their best in white shirts and grey trousers, for the most important event of the school year was about to commence. They were proud of their colours—red, yellow, and blue; and were enthusiastic about this, their night. Brother Tinworth centred his address upon the motto, "Saved to Serve." Presentation of diplomas followed, which gave the staff and me all the reward necessary for untiring effort during the years of training.

This service marked the climax of the three years of study at the central school. From Standard 2 in temporary buildings with nine students, what a satisfaction it

is to see more than a hundred students in a modern school, with classrooms, offices, library, and chapel!

The closing hymn of our graduation service summarized the sentiments of both staff and students at the Sepik central school in 1961—"To God be the glory, great things He hath done."

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Building, Planting, and Teaching

Writing from Bautama central school, Papua, in December, Sister M. McLauchlan said:

"We are so happy that over the last fourteen months we have been able to commence a very solid re-building programme. Much of the funds came from the 1960 MV offerings. We have completed three dormitories, a two-storey utility building, and a large mess hall from cement bricks made here at Bautama. Our enrolment for 1961 was just on 200, seventy being girls. Brother George Scott of Newcastle has been here twelve months supervising the building.

"Naturally we are kept very busy, but now school has closed for the year and just a few students remain to carry on the building and planting. Our wet season started with more than two inches of rain yesterday, so there is plenty of planting to be done—rice, sweet potatoes, corn, pumpkins. About six acres of yams have already been planted.

"We expect about twelve students, including three girls, to go on to Kabiufa next year. It makes us very happy to see most of those who have proceeded to the college there in recent years now serving within the organization. Many of them are in New Guinea, in other words, in places foreign to them. Letters tell us those still in training are doing very well. Still many calls are not filled, and we try to keep this fact before the boys and girls."

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The Birth Throes of a Mission

C. W. TINWORTH

Manager, Lewisham Wholesale Branch,
Sanitarium Health Food Company

During my recent visit to New Guinea, Pastor W. R. L. Scragg and I arrived on the Madang airstrip from different directions and were met by Pastor S. A. Stocken, president of the Madang Mission.

He asked if we would like to visit the new school at Panim, eight miles out of the town. We were warned that if we went we would need to change into old clothes. Having already been initiated into the roads of the Markham Valley while inspecting peanuts a few days previously, I was able to find clothes which fitted the occasion. I noted that Brother Scragg was soon similarly equipped.

The first two miles were by Landrover. Then we left that luxury and transferred to a tractor driven by Brother Ray Smith.

It was a case of four men on a tractor for six miles out to the Madang Mission central school. Several times the tractor almost disappeared in the morass of mud and slush. There seemed to be no bottom to some of the holes. We could see evidence of many terrific struggles to get the tractor free of the muddy embraces of Mother Earth. Many tons of stone had been carried miles to throw into these muddy morasses to give traction.

Ultimately we came to a clearing where on a nice ridge the school plan was beginning to emerge, and lovely gardens were commencing to produce. This place is being literally hacked out of dense jungle. It is hard work. As yet there was no home for Brother and Sister Smith. They were living in a small temporary shelter. The teachers and students were also in temporary quarters, but all were happy and courageously working hard to get their school into operation.

I asked why they chose so rough a place and one so difficult to reach, and was told it was the only site available. The soil was fertile and that would save money on food. I asked, Why start before there was money to complete the necessary buildings and facilities? The answer was that they had boys and girls now and must take them in now if later we are to have trained staff to carry the gospel further afield. And what bright-faced, happy young people they were!

So we have a site, the students, and in Brother and Sister Smith a devoted, hard-working pair of missionary teachers. The rest is up to us. If those who read these notes could see what Pastor Scragg and I saw, all would feel as keen as we did to give liberal offerings toward such enterprises in the mission field.

N.B.—Since the above was written, Brother and Sister Smith have been transferred to Jones Missionary College and Brother and Sister A. Hedges have taken their place.

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"Laoheni" In a Storm

(This report was given to SISTER R. A. HARRISON of Honiara, with the compliments of the Information Officer in the British Solomon Islands. It was read over the radio there.)

The Seventh-day Adventist Mission ship "Laoheni" had an eventful time at Rennell and Bellona during the storm at the end of last month, and at one time it was feared that she might be lost.

The voyage from Honiara was reasonable, but the ship lost one anchor at the first anchorage at Western Rennell. At the second anchorage the crew dropped anchor in water described as about thirty-eight fathoms deep, and stayed there for the night. In the morning it was found that the winch could not pull up the anchor, which had apparently fouled a large rock. Ten men pulled on a strong rope, to help the winch, and after a whole day's work the anchor and the stone came up.

The "Laoheni" went on to Bellona and Pastor Harrison went ashore. Soon afterwards the north-west wind was blowing hard. There was a ring of surf all round

the island, and although Pastor Harrison was worried about the ship and about the crew being alone on board, it was impossible for the "Laoheni's" dinghy to get near enough to pick him up. He went out on the reef and dived through the waves, to swim back to the ship.

The "Laoheni" then tried to get across to Rennell, but it was impossible to hold her on course, and because of the danger of capsizing, she returned to Bellona and cruised up and down for about twenty-four hours, until the wind and sea moderated and it was possible to anchor.



Music Hath Charms

LOLOMA PEPPER

In order to enhance the musical section of our mission programme, it was decided to purchase an electronic organ. Not knowing very much about such an instrument we inquired from a minister of another church who, besides being an accomplished organist, is very knowledgeable on that subject.

After at least two months of writing to various firms in Sydney and Melbourne and listening to the sample records of their organs, with our friend explaining the specifications, we finally ordered what we thought best for our requirements.

There was great excitement when the news came that the organ had arrived from America, and we went down to Perth and brought it back. Returning to the town where we are stationed, we stopped at the minister's home and he was so excited that he ran over to our house armed with a pinch-bar. The case was soon opened and he was seated at the console. Time was forgotten as glorious music burst forth.

The news circulated and it was not long before our home was full of folk from the different churches. At twelve o'clock that night our friend was still playing after almost six hours, with only a tea break.

The organ came in time for the annual Youth Week, and the minister obliged by playing at the big combined Youth Fellowship Tea and devotional meeting, which possibly was the first time he had participated in an Adventist gathering.

Later on, when I had mastered the foot pedals, we were ready to try the instrument at the mission, but before we did so the organ was dedicated to the playing of soul-winning music, and the minister offered the dedicatory prayer. There was to be a big combined churches concert in which we were taking part. On this occasion our friend was to play the organ as soloist and accompanist, so he came to our home to practise. My husband had

Around the CONFERENCES

some good conversations with him, so much so that he now has a different conception of Adventists.

We have had bank managers, school teachers, musicians, and people of many other professions in our home whom in ordinary circumstances we would never have as visitors. As my husband remarked, "The organ has well paid for itself in the prejudice it has broken down."

At present I believe this is an unfinished story. Just recently our friend met Brother D. Currie, song leader for the Cooke evangelistic programme, who showed him over the Perth church and through the conference office, and a friendship has been made there.

We are so glad that our organ has turned out to be such a good missionary.

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Combined Health and Welfare Rally

R. A. MILLSOM

Home Missionary Secretary, South New South Wales Conference

Vast distances and pressing harvest work did not prevent the first conference-wide Welfare Rally from being a most helpful and successful get-together.

The National Fitness Camp, eighteen miles from Wagga, was an ideal setting for the gathering. Fine weather, natural surroundings, good food, and enthusiastic companions contributed to the inspirational meetings and healthy discussions.

Pastor E. A. Reye, president of the conference, conducted the first meeting on Friday evening. We caught a fresh revelation of Christ as the One who is "touched with the feeling of our infirmities," who had "compassion" on the multitudes and who "sighed" over the physical and spiritual needs of the people. We saw how He was the greatest Welfare worker ever to deal with people. Often He was tired because of the demands on Him, sometimes too busy to eat; and

even when He and His disciples wanted to go apart and rest a while the people followed them. We are now assured that our Saviour understands the problems of Welfare work and stands beside every one who has compassion on the necessitous.

Further quotes from the Spirit of Prophecy showed us that partaking of Welfare ministry would help us physically ("Welfare Ministry," page 303), and give us a closer relationship to Jesus ("Testimonies," Vol. 2, page 25).

Pastor H. White was most enthusiastic and often excited as he presented to us a series of studies on "The Why," "The Where," "The What," "The Who," and "The How" of Welfare work. Supported by much scripture and statements from the Spirit of Prophecy, these meetings gave tremendous encouragement to all present.

On Sunday morning Pastor C. R. Stanley and his mission team in Wagga came out to the camp and demonstrated their presentation of healthful cookery to the public. Tasty portions of the dishes prepared were handed round and we were shown how tactfully and attractively this "right arm" can be introduced.

In the afternoon the Federation plan was brought before the delegates, and after consideration recommendation was made that we form four Federations in South New South Wales. Geographical problems were discussed and eventually satisfactory groupings arranged.

The Federations and the officers elected to care for them are as follows. The Central Federation with Sister W. Taylor of Albury as president, Sister Reye of Wagga as secretary, and Sister A. J. Fisher of Temora, the treasurer.

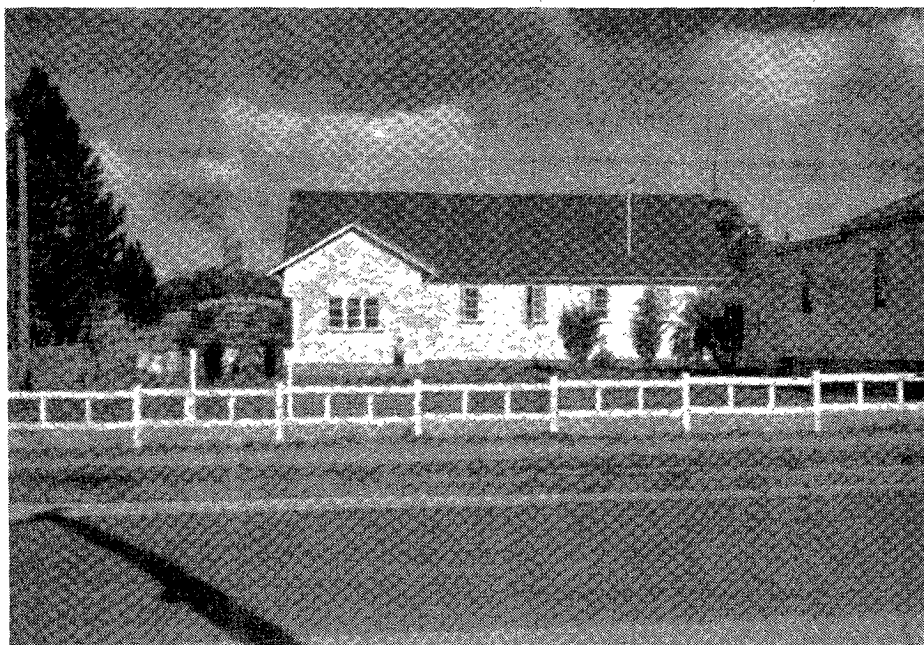
The North West Federation elected Sister L. Roberts of Narromine as their president, Sister K. Bullock of Dubbo as secretary, and Sister R. Green of Parkes treasurer.

Sister Wright of Bowral is president for the Southern Highlands Federation, Sister D. A. Brennan of Canberra the secretary, and Sister Lindley of Bowral the treasurer.

The fourth section, to be known as the North East Federation, did not have sufficient representation to appoint officers, so this will be done at a later date.

A feature of the programme was an experience meeting led by Sister H. White, who told of the way in which Welfare ministry had brought new life and new members to the Wahroonga church. Several delegates then related experiences which showed clearly the value of such work and the inspiration it brings to the whole church.

Amidst the hurried yet reluctant farewells, many expressions of appreciation were heard for the stimulus of the rally, and we know that these words will echo and re-echo throughout the conference as the new vision of Health and Welfare ministry is put into operation through the organized Federations.



The New Armidale church, dedicated on November 11, 1961.

Armidale Church Dedicated

THELMA ROSENDAHL

Some twenty years ago, under the loving ministry of Pastors O. K. Anderson and W. E. Rudge, the third angel's message was brought to Armidale, heart of the beautiful New England Tablelands in North New South Wales. Valued leadership and support is still being given by members gathered in during those far-off days.

Some ten years later, led by Pastor E. P. Barrington, the church purchased a suitable property and erected a solid timber house of worship. The membership, never large, has worked and given through the years, that this place might be freed from encumbrance and dedicated to the Master.

Sabbath morning, November 11, dawned clear and bright. This was the day to which we had looked forward for all these years.

From as far away as Kingstown, fifty miles to the west; from Ollara, thirty-seven miles to the north; from Guyra, twenty-five miles distant; and our isolated brethren and sisters from Yarrawitch, seventy miles from us, members and friends came together on this special Sabbath.

At Sabbath school time a car load of little dark children came from the reserve where they usually meet, and joined our primary division. All spent a very happy hour singing and listening to Bible stories.

For the occasion we were privileged to have with us our conference president, Pastor W. J. Richards. We were honoured also by the presence of Mr. Davis Hughes, M.L.A., Councillor Dawson of the Dumaresq Shire, His Worship the Mayor, Alderman P. G. Love, and the Town Clerk, Mr. R. A. Browne.

Our distinguished guests spoke words of appreciation and encouragement, the

mayor urging that in this "city of churches" we progress in evangelism as we have been doing through the years.

Pastor Richards, in his dedicatory address, outlined the positive message God has given us to be presented to the world and told how it is advancing in all parts of the earth.

During the programme two of our members rendered solos, "How Lovely Are Thy Dwellings, O Lord of Hosts" and "Bless This House, O Lord, We Pray." The church was truly beautiful with new paint and floral decorations.

During the lunch hour, loving hands transformed the font into a lovely garden of flowers. A baptism is always a very happy occasion, and as the thirteen candidates, including many of our own young people, followed their Saviour in this holy rite, we rejoiced together and prayed God to keep them true till He comes to claim His own.

Guyra Church Organized

Our earnest members in Guyra have been faithfully meeting from Sabbath to Sabbath, and it brought us joy to see them organized into a church. It is planned that ere long they will have their own house of worship.

Truly this was a wonderful day of fellowship, and it will remain a hallowed memory. We had hoped that Brother and Sister Barrington would be present, but the members were pleased to receive greetings from them.

As the sun sank low in the western sky a happy group of members, new and older, gathered around the table of the Lord while the sacred emblems were offered to our distant and isolated members, and those newly born into church fellowship. This was a joyous, solemn, and friendly climax to the day, and we consecrated our hearts anew in service and love to our Saviour.

Good Samaritans at Dunedoo

G. A. RADFORD

A rather severe accident happened in the vicinity of the Seventh-day Adventist church at Dunedoo, South New South Wales. A Dutchman suffered serious injuries when his car was involved in an accident and badly damaged.

Brother Arthur Hawken, elder of the church, is a very clever mechanic, and restored the car to its original appearance and efficiency. At the same time this brother's family and other members of the church worked together to help the injured man and his family. During the man's convalescence, Brother Hawken, who is also a competent and zealous Bible instructor, took him through a series of studies; and before he was fit to take up his duties again, he began coming regularly to Sabbath school.

One of the local residents asked him if he intended casting in his lot with the Seventh-day Adventists. "Why not?" was the reply. The local said, "If you let them rope you in they'll have you eating grass, and they'll try to take away from you anything the world calls worth while." The Dutchman looked at his interrogator and answered: "Listen, friend, while I was sick a minister of the — church visited me and inquired how I was faring. I told him I was improving. He wished me well and I never saw him again. But these people not only visited me frequently; they also helped my family and me in many different ways. Their elder gave us instruction from the Bible on how to live better physically and spiritually. Many times he gave us encouragement by kneeling with us in prayer. If there is a church I should like to join it is the Seventh-day Adventist Church."

This man has had to go away to Cooma, to take over a responsible position as an electrical engineer in the great Snowy River scheme. Before he went he said he would carry with him memories of a wonderful people with a wonderful message.

His son, an electrician like his father, is deeply interested in our teachings. He is staying with Brother Hawken and continuing his study of the Scriptures. We are hopeful that eventually he will become a member of God's family of Sabbath-keepers.

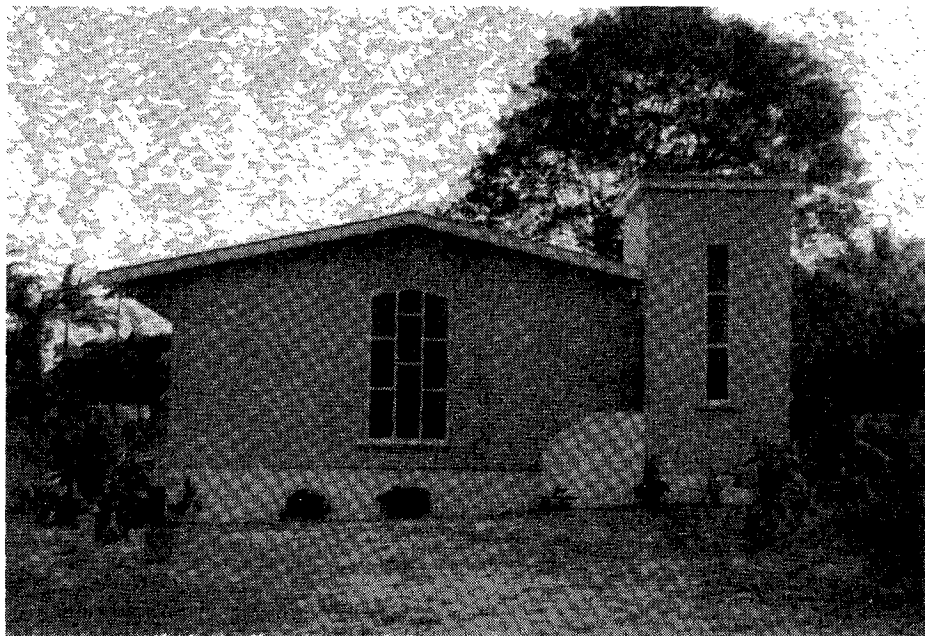
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New Church In Lush, Tropical Tully

A. W. MACAULAY

Situated in the highest rainfall area of Australia, delightfully placed amid lush tropical splendour, and snugly resting under the shadow of Mount Tyson, is the North Queensland sugar town of Tully. And right in the centre of the town we have a lovely, brand-new Seventh-day Adventist church.

In 1954 Brother George Gorry (who was then the ambulance officer for the district), on behalf of the local believers



On December 10, 1961, the new church at Tully was officially opened.

bought a block of land. It lay idle until October, 1960, when the believers decided that for too long had they been meeting in a hall. The church was opened Sunday afternoon, December 10, 1961. On that date a capacity congregation heard the conference president, Pastor A. R. Mitchell, state that the work of the church was not completed; neither was the Book of Acts completed—it was still being written. His address on the signs of the second coming of Jesus was well received. Those present were of varying shades of belief and were favourably impressed.

During the course of his speech, Mr. Peter Byrne, M.L.A., for Mourylian, said he had accepted the invitation to be present because of the good influence of a Seventh-day Adventist family who were his neighbours—Brother and Sister Truscott and their five boys. He watched them through the years. A Roman Catholic, he emphasized the desirability of religious tolerance.

Pastor B. C. Grosser, the conference MV leader, prayed for God's blessing on the town and the church. Mr. McNamara, the chairman of the Town Council, sent an apology, sudden illness having prevented him from opening the church. Brother E. A. R. Langsford, the conference secretary-treasurer, received the keys of the church from the builder, Mr. J. Venturato. As pastor for Tully and Innisfail, it fell to me to extend a welcome to all on behalf of the local members. Much credit was due to those who had assisted at great sacrifice in the painting and kindred arduous jobs. A member from Townsville spent his holidays working on the church in order that it should be ready for the opening day.

All the timber used in the building came from the local timber mill, where Brother Truscott is assistant manager and secretary. The exterior is of log

cabin chamfers, with a tower porch entrance. The interior panelling to a height of six feet, is of local silkwood. The feature wall and the pulpit are of figured maple. This, combined with contemporary pastel shades, presents a most pleasing effect. The acoustics are excellent and ample provision has been made for the children.

Prior to the opening, an organ prelude was given by John Truscott, who later joined with Brother and Sister K. Beard and Paul Truscott in singing a heart-appealing quartette. Brother Verhey brought a memorable service to a close with the benediction.

In this area, the rain in season means life to the country. As aggressive plans are laid for the winning of men and women for Christ ere the door of mercy closes, may God's Spirit descend in showers upon them, bringing the more abundant life.

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South New Zealand Camp-meeting

D. R. ELIOT

Conference Secretary-treasurer

The combination of splendid preaching, fine fellowship, glorious weather, and nutritious food made the South New Zealand camp-meeting one of the most successful and productive of good for many years. The ministry of this overseas delegation was greatly appreciated: Pastors W. R. Beach, R. A. Vince, A. White, F. T. Webb, A. F. J. Kranz, R. P. Brown, and Brother Aubrey Shirley.

On the first Sabbath of the encampment Brother Lewis T. Barker was ordained to the gospel ministry. Brother Barker is a son of South New Zealand, and has given all his ministerial service of six years to this field. There were

many relatives and friends to wish Pastor and Mrs. Barker God's richest blessings for the future.

Pastor Barker also was one of six members of the staff farewelled during the camp-meeting at a special gathering of the conference workers. Pastor Barker has been called to the West Australian Conference; Miss Eileen King to the division office; Pastor R. W. Howes to North New Zealand; Brother R. H. H. Thomas to Queensland; Brother W. McClintock to the Coral Sea Union Mission; and Miss June Robson has resigned pending marriage.

All these folk will be keenly missed in the field and office, more especially Miss King and Pastor Howes, who have served fifteen and ten years respectively in this conference.

To replace the outgoing personnel we were happy indeed to welcome Pastors A. P. Cook and K. DeVille from West Australia, Brother Allan Lindsay from North New Zealand, Brother Ivor Petrie from the Sanitarium Health Food Company (accountant), Brother Ross Goldstone (A.M.C. graduate), and Miss Marilyn Wiltshire, who joins our office staff as a new recruit.

Though not a session year the departments gave brief reports of the year's work.

Evangelism. In a spirited symposium on Sabbath, December 23, the evangelists, led by the president, Pastor H. W. Hollingsworth, told of interesting incidents, sidelights to their sixty baptisms.

Statistical and Financial. The secretary-treasurer reported a slight drop in membership to the end of September, with hope of restoration to 1960 year-end figures of 1,607 with last quarter's baptisms. The tithe remained steady during 1961, with a total of £NZ35,509 to the end of October. The Appeal for Missions figure of £NZ11,677, an increase of £264 over 1960, was most gratifying.

Home Missionary. Important developments in this department were in the fields of lay evangelism and Health and Welfare Services. More than £700 worth of Audio-Visual aids were placed in the hands of consecrated lay workers in 1961 with most promising results. Practically every church in the conference now has a tape player and a projector with film strips.

The conference has now been divided into three Dorcas Federations, thus decentralizing control and responsibility. Many fire and disaster victims have been helped in recent months, one family while camp was in progress.

Publishing. The colporteur meeting was well attended, as usual, and many stimulating stories were told. With sales of £NZ16,500, representing 4,218 units of books delivered, 1961 was a record year despite loss of personnel.

MV. The development of the Pathfinder work was the highlight of 1961 in the MV Department. A Pathfinder Fair was held in November, when eighty JMV's from clubs throughout the conference attended. The conference MV secretary

also reported further constructional work at the youth camp site at Methven.

Leadercraft courses were conducted during the camp-meeting, with twenty certificates issued.

Book and Bible House. Sales progress in the Book and Bible House through the year was most pleasing, showing an increase of £2,000 in the trade section over the best previous year, with year-end results estimated at £NZ7,500. Added to this, invoice value of colporteur sales amounted to £NZ9,600. Sales of books at camp amounted to £NZ920, or almost double the usual figure. We were grateful for Brother Shirley's help in attaining this figure.

Sanitarium Health Food Company. In addition to free peanuts for the children and free Caffex for adults, the managers of the Company gave us some most interesting figures relating to their work. Three hundred employees in New Zealand produced 6,000 tons of food in 1961, and in Christchurch many new products were marketed.

In the new shop in Colombo Street, Christchurch, 165,000 customers were served, an increase of 250 per cent in five years.

Ilam Lodge. The new wing of 4,000 square feet at Ilam Lodge, home for elderly citizens in Riccarton, is well under way. A fire in one section has delayed completion, but accommodation for nine new residents should be available in March.

Total bed accommodation will then be twenty-five, with six staff members. The home is sound financially. With the resignation of Mrs. G. A. Wright, who takes up similar work in Auckland to be near her parents, Miss Marie Larsen, a nursing sister from Burwood Hospital, has accepted the position of matron. Brother Ivan Hill has been appointed house manager, and Sister Hill, relief matron.

The friendly atmosphere and spiritual tone of the camp season made farewells a little more regretful this year. However, the preaching theme of "Trusting Him whatever the future may hold," gave courage and strength to the brethren and

sisters, who at the close of the camp on New Year's Eve departed to their various homes and into 1962 with renewed determination and confidence.

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Horses Still Reign at Matakana

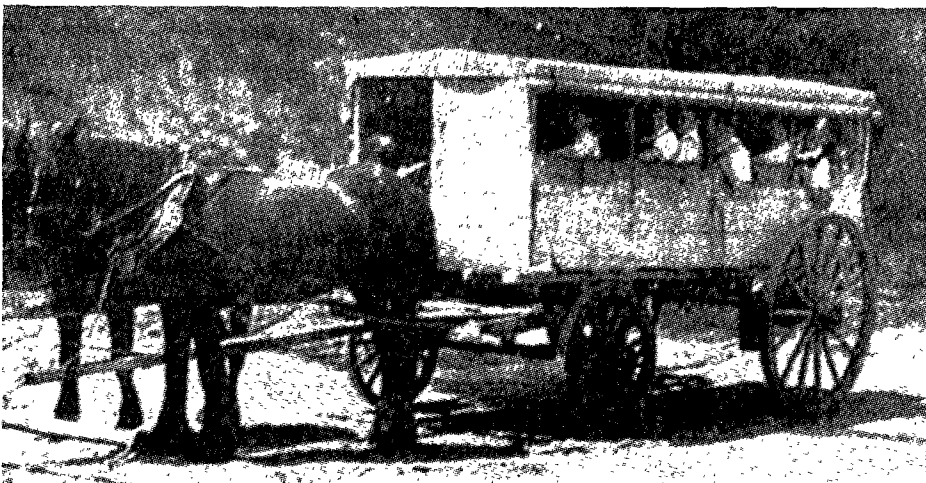
JACK FINLINSON

Except for a channel entrance at Mount Maunganui and another north of Kati Kati, the island of Matakana stretches right across the Tauranga harbour, North New Zealand. Access is by boat from Tauranga at about 6.30 a.m. three times a week except in the winter months. The island is inhabited solely by Maoris, who derive their income from farming and as employees of a timber mill situated on the island.

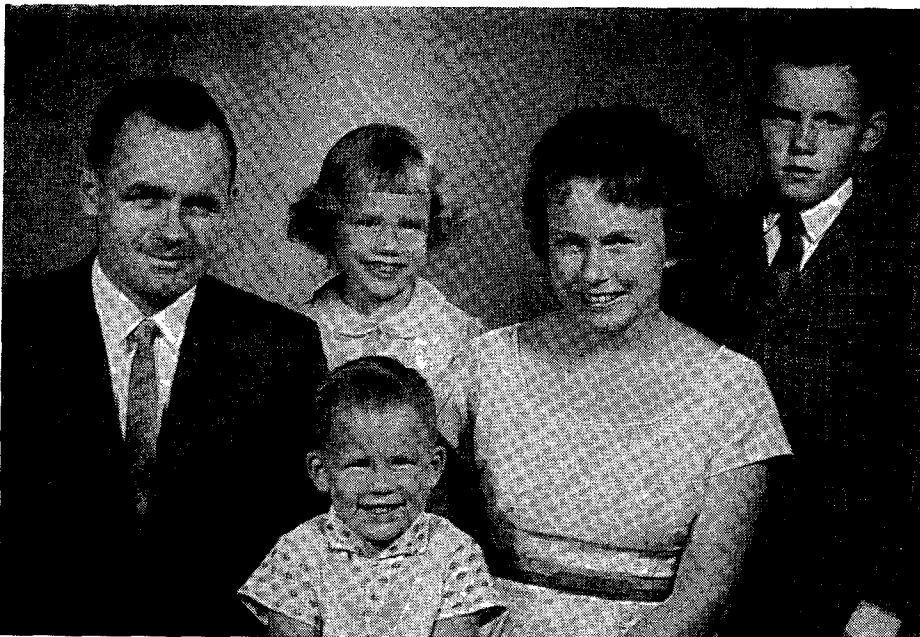
Being Maori land, no rates are paid to the local body concerned, so consequently no roading has been done on the island. Well-defined, fenced, unformed roads do exist, however, and these are used by the numerous horses, horse-drawn vehicles, and a few tractors, which constitute the means of transport on the island. The school children are transported to and from school by coaches drawn by a team of four horses as shown in the accompanying photograph.

Possibly I have the privilege of being the first colporteur to work the island. Stepping off the boat at the wharf I boarded one of these school coaches for a ride of about a mile to the school, where I was able to hire the two-wheeled aristocrat of yester-year belonging to the Education Department, and a very lean and elderly horse, the property of a Maori settler. It is a far cry from the "flaming torches" dashing through the streets to the horse and cart, one of man's first modes of transport, and all coming about in the space of an hour.

A photograph taken by one of the school children shows the horse and cart and the writer guiding the lot. With a fair amount of persuasion it took me up hill and down dale, along mud flats and through tidal waters. After two excur-



Horse-drawn coaches form the ideal transport on the island of Matakana, Bay of Plenty, where sand and mud and varying tides must be negotiated.



Dr. and Mrs. D. F. Thoresen, Nelson, Rozanne, and Garth (in order of age), left Sydney in December, after spending several weeks with the maternal grandparents, Pastor and Mrs. C. S. Palmer of Wahroonga. The doctor, who belongs to North New Zealand, completed the Theology course at A.M.C. in 1946 and spent several years in field work before entering upon a medical course in U.S.A. He graduated from Loma Linda University in 1959 and later passed the Canadian Board examinations, giving access to Commonwealth countries. Dr. Thoresen interned at Portland Sanitarium and then took a residency in surgery at a public hospital in preparation for foreign service. He is now under appointment to the Saigon Hospital in South East Asia, where he will be joined in February by Dr. Alan Jones of New South Wales.

sions of this nature, I found it more profitable to use a push bike.

Although the venture was not as profitable as it might have been, through several orders not being delivered, the outings, while long and arduous, proved interesting. The Maoris are likable people and many of them are showing a marked interest in our health publications; for I canvassed "Modern Medical Counsellor" over there. By the sale of our health books and periodicals, truly the good seed is being sown, for does not the messenger of the Lord say "God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people and cause them to heed the warning of the third angel?"

For this reason I am glad of having had the privilege of selling these health publications, and I believe that everyone who does so and is faithful will see many souls in the Kingdom of God as a result of his ministry.

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Thanks from Patients

Among a number of letters from patients expressing gratitude for the treatment and service at the Sydney Sanitarium and Hospital, there have been some from ministers of other churches and members of their families. The first three from which we quote are in this category:

To Sister L. Lewin: "I want to thank you and the wonderful band of nurses working with you for all the many kindnesses and love shown towards me in so many ways, thereby helping me back to

health again. I really enjoyed every moment of my stay in your ward. The fragrance of the presence of our Blessed Lord was indeed very real."

"May I take this opportunity of expressing the appreciation of my wife and myself for the way in which our son was looked after while in the Sanitarium. We were most impressed with the efficiency and the happy way in which the sisters and nurses attended to him. It is a joy to know there is such a fine hospital in our neighbourhood, and your work is certainly a credit to the Kingdom of God."

"I would like to express my very sincere gratitude for the wonderful way in which the members of your staff attended to my needs during my stay in the Sanitarium. Words cannot adequately express how deeply I appreciated their kindness, their thoughtfulness and their gentleness just when I needed it most."

From a doctor to Matron Rowe: "I find it difficult to express our appreciation of the kindness of yourself and everyone else at the Sanitarium, and I know from various patients how lacking it is in some of the other hospitals. May the Sanitarium remain and flourish."

To Dr. Tulloch: "From the bottom of my heart I thank God that when I took ill I was able to secure a doctor promptly and that He put me in the hands of such a skilful surgeon. Thank you for all you did and are doing for suffering humanity. You must feel justly proud of your wonderful hospital and staff of ministering angels."

"Please thank Sister Reid and her deputy and all the staff of Upper Surgical for the attention and excellent nursing

given me. I was very happy there and enjoyed the food and general surroundings."

"I wish to thank your entire staff for the attention given me during my stay with you, and I shall know where to go in future. Kindest regards also to Doctor Letham."

From Far Horizons

Storm En Route to Saigon

Pastor and Mrs. C. S. Palmer kindly share with us this excerpt from a letter written to them by their daughter, Sister D. Thoresen, on January 14.

"After two wonderful weeks with Nelson and Betts [Pastor and Mrs. N. Palmer] in the Western Highlands [New Guinea], we arrived at Port Moresby. Pastor and Mrs. E. C. Lemke were very kind to us and we spent a pleasant day with them.

"The decision of our place of service was still with us—attractive Penang or needy Saigon?

"At 12.30 a.m. the plane left for Singapore via Manila—a never-to-be-forgotten trip. We were caught in a violent lightning storm, and I really believed it was our end. I did some soul-searching those hours as the plane was battered about and seemed to be on fire with lightning. I was so frightened I couldn't even speak to Doug, and I shook all night long. The children were so worn out they slept through it all. Next morning the captain announced that it was the roughest night's flying he had ever known. Somehow I thought of Jonah. We arrived at Manila unnerved but unscathed.

"An hour later we boarded a jet for Singapore. Imagine our surprise when, after we boarded the jet, we were told that the plane would be stopping for thirty minutes in Saigon! As the coastline of old Indo-China came up we were all eyes—and were so unimpressed with the look of South Vietnam and Saigon in particular we decided not even to get off the plane! A few minutes after we landed, two men came up to us and said, 'We've come to hi-jack you off the plane.' They had been notified from Singapore we would be passing through. So all we could do was to pick up our bags and meekly follow them.

"Saigon is the dirtiest, ugliest city I have ever seen. The mission compound is right near the centre of the city and is completely surrounded by a high brick wall with broken glass sticking up all around the top. An armed guard stands at the iron gate day and night.

"We learned the missionaries had held a prayer meeting seeking help for the urgent need of the hospital. They were the most wonderful group one could find—earnest, dedicated, and friendly. We felt at home with them immediately. Our decision has been made!

"For the next five years our movements will be very restricted. Owing to Communist activity we dare not leave the city. Doug's first case at the hospital was to operate on an American who had been shot by Communists while travelling just outside the city.

"More next week!"

We feel very proud of Dr. and Mrs. Thoresen in making such a self-sacrificing decision, and feel sure that this report of their introduction to service will assure them of regular remembrance in our prayers.

The WORLD VISION



Burmese Rebels Call for Minister

WAYNE A. MARTIN
President, Thailand Mission

During the past few years the Mon tribe of Burma have been fighting the Burmese government. Mostly this was done by rebel troops in various parts of Burma making attacks on the Burmese army wherever they could find it.

Mr. Yupp was one of the leaders of a group of rebels, and he led his soldiers over much of the country of Burma and even up into China, fighting and plundering as they went. Recently Mr. Yupp and about one hundred of his soldiers fled to Thailand to escape capture and arrest. Some of his group are wanted for murder. Now they all live in a little village of their own near the Burma border.

At first they invited some Buddhist priests to come to their village and they erected idols. Later, trouble developed between the priests and the soldiers. Soon the priests were asked to leave and the idols were destroyed. Then Mr. Yupp asked us to send a minister to live in their village and teach them Christianity.

Mr. Lim, our mission treasurer, and I made a trip to the village to see what the prospects might be for sending a worker. To reach the village, located about 100 miles from Bangkok, it was necessary to travel for two days. First we went by train, over the "death railway" built by prisoners of war under the Japanese during the last war. We spent about six hours travelling by boat on the River Kwai. The last six or seven miles we had to walk, through the jungles.

We arranged to have a meeting with the people of the village and about one hundred attended. It was a real thrill to tell them, for the first time, of the living God who made heaven and earth. I have never talked to a more attentive audience. They asked if they could have a second meeting, and this was arranged. Then they thanked us for telling them of the new God and manifested a real interest in learning more. They have offered to provide a house and facilities for a minister if we can send one. We have one who speaks their language, but we need the

funds with which to send him. We look to our people to provide the funds through the Sabbath school offerings to meet this providential opening.

This village is typical of many villages that can be found throughout Thailand. Many people are eager to listen to our message if we can only bring it to them.—"Pacific Union Recorder."

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Adventists In the News

According to "Christianity Today," dated December 22, 1961, a blow to liberty was struck in Greece "even while the World Council of Churches in New Delhi was calling for religious liberty." It goes on to report that Pastor G. Kotsasaridis, a forty-seven-year-old Seventh-day Adventist minister, was found guilty of proselytizing by a Court of Appeal and given a forty-day suspended sentence.

Last September, Brother Kotsasaridis had been acquitted by a lower court, but the local Greek Orthodox priest, who instigated the charge, appealed the case. He maintained that in visiting a number of families in his parish "to change their religion," our minister was guilty of proselytizing, which is unlawful in Greece. Still another appeal is expected.

Congo Missionaries in Battle Zone

The same religious newspaper mentions the Seventh-day Adventist missionaries in the Congo who came under crossfire between the United Nations and Katangan troops, "who had taken up positions in flower beds on the mission compound." The mission buildings are only about thirty yards from U.N. headquarters, and were badly damaged.

Pastor E. J. Johanson has received a letter from Pastor C. L. Torrey, General Conference treasurer, who was with the missionaries in Elizabethville at this time. We take just a few sentences from his detailed description of their peril during fifty-two hours, with lulls, when they did not know when they might be killed or wounded.

"At 2.30 a.m. the shooting shifted to the troop concentration right across from our property at the union. A shell went

through the treasurer's house and left the bathroom a shambles, with water pipes broken and water flowing all over the house. The shell also went through the heavy wall into the room where Brother Pierson was sleeping but fortunately he was not hurt." Later a heavy shell burst in a room next to where missionaries were packing up, and one had a severe headache for two days on account of the concussion of the shell.

"The barrage died down somewhat," Pastor Torrey reports, "and there was no firing till about 2 o'clock in the afternoon. Then we heard automatic rifles and a huge explosion in the air, so we dropped onto the floor. Then, since the back bedroom seemed safer, we all crawled in there—there were seven of us. This firing continued for an hour and a half while we stayed flat on the floor. Some were in other rooms but they finally came into the bedroom at the rear of the house. Eventually the firing ceased and we looked to see what damage had been done. Suddenly without warning a shell burst into the bathroom. I saw the flash of fire, or so it seemed to me, and then I was practically deaf from the concussion and the whole ceiling and roof fell on my head and shoulders. Smoke filled the room and I had a hard time breathing and seeing. . . . I staggered to the door, with blood running down my face and it was all over my shirt and trousers. . . . I was feeling shaky after that experience and had a headache for two days."

All the next day the firing and shelling continued from front and back of the mission and five direct hits were made on the front of the building, in which the missionaries were staying. Smoke and dust were rolling down the hallway and there had been no lights for two days. Four newspaper correspondents came out to see the damage and how our group was faring, and just then the worst shelling occurred. One of the correspondents rang the U.N. General and told him to stop firing at the mission. The United States Consul felt our missionaries should move to a safer place, so they left in their cars, which were undamaged, and they were taken inside the United Nations barriers. The Adventist group praised God for His protection.

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"Men! Hold Your Fire!"

"Men! Hold your fire!" barked the battle officers of dug-in units facing each other one morning around the railway station and rail yards in Elizabethville, Katanga.

"What's the idea?" asked the men in the ranks as they tried to comprehend such a strange command at this particular juncture. "A cease-fire has been ordered for three hours," replied the respective officers.

"Why for three hours?" queried the men.

And then the explanation was given. It was to permit a special locomotive to grab and move sixteen railway waggons

standing at the station. These were loaded with foodstuffs that were to be distributed under the direction of the Seventh-day Adventist Welfare Department in the Katanga. One million two hundred thousand pounds of foodstuffs had come in, and had been caught in the middle of flying bullets and the crossfire of the opposing armies and battle contingents.

As the soldiers in their dug-out positions near the railway yard squinted down their gun sights, they could see the men, wearing special insignia (indicating their humanitarian mission) moving amongst the waggons and rail cars sorting out the sixteen that would be moved to the opposite side of Elizabethville where things were quieter. But the soldiers were forbidden to fire. Nor did they want to. A work of mercy was going on before their very eyes. Pastor Robinson and his crew had to move quickly, for the cease-fire would hold for only three hours!

It had all started the morning of the 13th, when firing broke out between the UNO forces and the Katanga troops. The world is well aware of what took place. Our union headquarters were right in the line of fire, and our missionaries, while cut off from water, communications, lights, and food supplies, were nonetheless protected by God's Providence, though they did sleep on the floor and in the hallways in an attempt to do their best to seek protection from gunfire, all the while trusting their lives to the Lord.

However, as the result of these hostilities, 40,000 Baluba refugees found themselves in the refugee camp on the outskirts of Elizabethville. And due to the fighting, lack of communications, lack of transport, and unavailability of foodstuffs, starvation conditions began to arise among the refugees who had not had any official feeding for five days. It was becoming a very dangerous threat to everyone in Elizabethville. The UNO Swedish major in charge of the camp stated that the whole place was on the verge of blowing up and his troops had to fire on the refugees in order to hold back the storming mass of humanity that threatened to break out like floodwaters from a great crumbling dam.

At first, officials from one side contacted Pastor Robinson, requesting that the Adventists supervise and distribute foodstuffs that had just arrived by rail. These had been brought into the country by the kindness of the United States Government and our overseas Welfare societies. Hardly had these representatives left when officials from the other side called on Pastor Robinson requesting the same thing.

"Finally," says Pastor Robinson, "while still in the midst of the battle, I went to see President Tshombe and he helped me very nicely to get things ironed out."

A special cease-fire was called so that the Adventist relief work could proceed and the 600-odd tons of foodstuffs trapped between the opposing forces at the railway station, could be moved to the station on the opposite side of the town, where

things were quieter. "From there under heavily armed escort," says our minister, "we drove fifteen Katanga Government trucks right into the ravenous seething mass which is called the UNO Baluba camp."

"On the second trip we took another nine trucks—a total of about eighty tons of powdered milk and corn meal."

It was a case almost of snatching the food from between the very teeth of opposing battle contingents dug-in and facing one another ready to shoot at anything that moved. However, as the result of the aid brought to starving refugees, the UNO Swedish major in charge of the camp thought that the situation had been saved. In thanking the Adventists, he stated that he had sent a special com-



In this photo we see Brother and Sister Peter Bamford, Renny and Jenine, who have gone out to Papua. Brother Bamford will be headmaster of the Gulf central school at Belepa. He has served several years in West and South Australia. Sister Bamford is the only daughter of Pastor and Mrs. J. W. Nixon who are now in England.

munique to the Swedish Government commending the Seventh-day Adventists and the wonderful help they had given through their relief organization.

Pastor Robinson adds: "We are also distributing to other needy groups such as the families of those who have been killed."

We thank God that in His Providence the forces of both sides were able to call upon their men to hold their fire while our relief organization got into action, moved their foodstuffs, and were able to save lives and help prevent what could have been a crisis among the 40,000 hunger-crazed refugees.—Related to R. L. Osmunson by L. C. Robinson.—"Atlantic Union Gleaner."

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TV Solution Rests With You

THEODORE CARCICH

Television is here to stay. If there is any problem, it is not with the television set. The problem is with you. The solution is not with the purveyors and sponsors of television entertainment. The solution rests with you.

Each television set has a channel control knob. It is used to search the air waves for that which you want and to shut out that which you do not want. No programme appears on your screen against your will. Whatever appears on your set, appears there by your invitation and choice. It is there because you want it there.

No Christian parent would think of taking his son and daughter down to the hotel to have them watch drunkards guzzling beer. Such would be unthinkable, you say. It would be a denial of everything the parent stands for and hopes to realize in his children, you maintain. Very true!

But I beg of you, what difference is there between taking the children down to the hotel, or bringing the hotel home to the children through the television set? Is the adverse influence any less because a glamorous young lady is holding the glass of beer instead of some slovenly drunk? Let me assure you that of the two, the adverse influence of the glamour girl drinking is far greater than that of the hotel derelict. While the latter awakens revulsion, the former excites emulation.

Surely no Christian parents would think of taking their children down the street to watch a brawl between two rowdies and participate in the slugfest by shouting encouragement to one opponent against the other. Neither would they revel in any superiority which one rowdy might manifest over the other in knocking his opponent down. Physical strife of any kind brings only sadness and sorrow to a sincere Christian, and he obtains no enjoyment whatsoever in watching two men beat each other into insensibility.

But I would have you consider, what difference is there between watching a street brawl and watching a prize fight on your television set? Is it not comparable to inviting a street brawl with its attending passions into your living-room? The televised contest awakens the passionate feelings of combative interest, with the desire on your part for one man to win over the other. As the contest develops, you find yourself secretly or openly encouraging one opponent to knock the other down. One loses his non-combatant status entirely when viewing a television prize fight. He becomes just as brutal in his desires as the men in the ring are brutal. He experiences extreme difficulty in arousing a desire to pray when the sadistic demonstration is completed. All this can be experienced without leaving the confines of a Christian home. One cannot reconcile the feelings thus aroused and the feelings which should possess those waiting for Jesus to come.

You see, the television set televises more than what comes over the screen. It televises your tastes and desires. It reveals what you are by what you are beholding. It televises YOU.—"Tele-notes," October, 1961.

How to Win Jehovah's Witnesses

E. B. PRICE

It is just six years since I had the joy of seeing the first Jehovah's Witness family step out and accept the Adventist truth. Although they had been connected with the Witnesses for over eighteen years, and have relatives in that organization, they are still loyal Seventh-day Adventists today, actively engaged in spreading the third angel's message.

Since that time I have seen many other wonderful families, either members or on the verge of becoming members of that movement, leave off the erroneous teachings of the Witnesses and walk in the way of Bible truth. Many who are honest in heart and searching for truth are quickly contacted by these people. But if they are shown simply and clearly the teaching of the Holy Scriptures they very readily accept it.

I believe that we as a people should become more interested in studying ways and means of effectively meeting the teachings of Jehovah's Witnesses with our wonderful message. As we do so I am convinced that we will see many more converts baptized.

In dealing with these people one cannot go to too much trouble in preparing visual aids and charts, for so much of the Bible is spiritualized away by their teachings that one needs to help them understand how the simple texts of Scripture can become a reality.

The presentation of the Second Coming of Christ, the Millennium, Destruction of the Wicked, the Holy City, and the New Earth, in particular, need to be depicted visually to help them orientate their mental concepts.

I have charts that I have painted which I find invaluable; but an array of good pictures or illustrations from our publications going step by step from the signs of the last days to the new earth can be used to good effect without being elaborate.

Select a few simple, direct texts on each phase of your study and have the person read them from his Bible, then illustrate it visually with pictures or aids. Endeavour to teach through as many senses as possible, and you will find the truth becomes powerful as it is made clear in this manner.

In presenting the distinction between the moral and ceremonial aspects of the law, cut out of cardboard or three-ply a very simple scroll, and tables of stone to illustrate how the laws written in a book by Moses were placed in the side of the ark of the covenant, and the commandments written by God on stone were placed inside the ark. Allow the people to handle these aids; it will make the subject more of a reality to them.

Much could be written on how to deal with each phase of truth, but I shall deal in this article with the teachings of the Witnesses on the second advent of Christ and the Sabbath. I have found the following procedure to be quite effective.

Second Advent in 1914

Here are six reasons why Christ could not have come in 1914, as maintained by Jehovah's Witnesses.

1. Every eye did not see Him in 1914 (Rev. 1:7). It cannot be a spiritual discernment, as "all the tribes of the earth" do not have spiritual understanding, and they shall see Him. (Matt. 24:30.)

2. The righteous dead were not resurrected in 1914. (1 Thess. 4:16.)

3. The righteous living were not translated in 1914. (1 Thess. 4:17.)

4. The wicked were not destroyed in 1914. (2 Thess. 2:8; Luke 17:26-30.)

5. The Communion service did not finish in 1914. (1 Cor. 11:26. Jehovah's Witnesses call this service the "Memorial Service" and hold it once a year at Easter.)

6. Christ did not take up His kingdom in 1914, because it would have meant His mediatorial work as High Priest would have finished then; and no one could have been saved since that time. (Heb. 7:24-26.)

Second Advent Was 1874

The teaching that Christ's Coming took place in 1914 is only a comparatively recent one, for from the beginning of the movement the Watchtower taught that the second advent of Christ took place in October, 1874; and this was taught until 1917, although that date is three years after the second advent is now believed by them to have taken place.

In 1917 the Watchtower published a posthumous work by Pastor C. T. Russell entitled "The Finished Mystery," series 7 of the "Studies in the Scriptures" in which the bold statement appears on page 167, "At the time of the Second Advent, October, 1874." A chart on page sixty of the book lists the autumn of 1874 as the time of the second advent of the Lord, and the spring of 1878 as the time of the resurrection. Altogether there are nine definite statements in the book clearly outlining these dates.

The question which no Jehovah's Witness can answer satisfactorily is, "Why did the Watchtower, if it is as it claims to be, the channel of truth in these last days, publish a book three years after Christ was supposed to have come in 1914, stating that He came in 1874?"

The 1914 Date in Error

The date A.D. 1914 is supported by a time prophecy known as the "Times of the Gentiles," a period of 2,520 years based on Daniel 4, when Nebuchadnezzar was insane for a period of "seven times." The time prophecy is commenced in 607 B.C., when it is claimed that Zedekiah, the last Jewish king was taken captive by the Gentile king Nebuchadnezzar. The end of the "times of the Gentiles" is thus A.D. 1914, which must be the second advent of Christ, according to their reckoning.

However, as we examine this teaching we find it not only scripturally in error, but historically so.

1. Daniel 4:25 clearly states that Nebuchadnezzar's insanity commenced the "seven times" when he was driven from men and dwelt with the beasts of the field. It did not happen earlier, when he was at the height of his conquests.

2. There is no connection whatsoever between Daniel 4 and the "times of the Gentiles," an expression first used in the Bible by Jesus in Luke 21:24 to describe the destruction of Jerusalem, A.D. 70, and its subsequent future.

3. When Jesus spoke of the "times of the Gentiles" He spoke of it as being future from His time and not back around 600 B.C.

4. The prophecy of the "seven times" of Daniel 4 was all fulfilled upon Nebuchadnezzar (Daniel 4:28, 33). It could not have been fulfilled over 2,500 years later.

5. The starting point of the prophecy is nineteen years in error. Zedekiah was taken captive in 586 B.C. and not 607 B.C., as stated by Witness books, including the recent "From Paradise Lost to Paradise Regained," page 103. Ancient histories and encyclopædias support the date 586 B.C. However, a cheap King James Version of the Bible, with dates in the margin, which is published by the Watchtower, has the date 588 B.C. for the 25th chapter of 2 Kings. The first verse of this chapter records the final siege of Jerusalem which lasted two years, so that it too agrees that 586 B.C. is the true date of Zedekiah's capture.

This nineteen-year discrepancy would bring the date to 1933 and not 1914.

Most Jehovah's Witnesses accept this interpretation of prophecy without thoroughly investigating its veracity, although it is the basis of one of their cardinal teachings.

The 7,000-Year Sabbath

A theory is upheld that each day of creation was a period of 7,000 years, which means we today are still living in the 7,000-year seventh-day Sabbath dating from creation. In this way it is taught that it is not necessary to keep a weekly Sabbath of twenty-four hours, so Jehovah's Witnesses do not keep a Sabbath on any day of the week.

These ten reasons are helpful in showing why this theory cannot be upheld from the Bible.

1. Genesis 1 states that each day of creation consisted of "the evening and the morning."

2. If each day was 7,000 years long, the period of darkness would have been 3,500 years long, in which all vegetation would have died.

3. Vegetation was created the day before sunlight and could not have existed for 7,000 years without sunlight.

4. Most plants and trees are dependent upon insects to pollinize and fertilize them; but insects were not created until the sixth day, which would be 21,000 years later.

5. Adam was created on the sixth day, and therefore could have been up to 7,000 years old before he saw the light of the first Sabbath.

6. The Bible teaches that God spoke everything into existence instantly. Genesis 1 continually uses the expressions, "And God said . . . and it was so." Ps. 33:9: "He spake, and it was done; He commanded, and it stood fast."

7. The fourth commandment speaks of the six days of creation being the same as the seventh, and the Sabbath is based on the seven-day cycle of twenty-four hours.

8. The Bible always states "God rested on the seventh day" (Gen. 2:1-3); Ex. 20:11; 31:17; Heb. 4:4), and never once mentions God as "resting" or "rests" on the seventh day, as would be the case if the Sabbath were 7,000 years long.

9. Nowhere in the Bible is there mention that a day equals a period of 7,000 years. The assumption of this length of time is purely one of convenience.

10. The Bible does not teach that God rested from His works at creation and entered into a long era of 7,000 years of rest. Rather, it teaches that after sin entered the world God worked at sustaining His created works. The psalmist lists many of the Lord's works after creation in Psalm 104, 105, and 106, which he laments the people forgot. (Ps. 106:13). It seems that those who teach that God rested for 7,000 years also choose to forget His works.

Although at first some other of our doctrinal differences may loom large in the mind of the Witness, I have found that the two truths on the second coming and the Sabbath form the strongest key in unloosing the hold of the Witness teachings.

It must also be remembered that the usual method of indoctrination used by the Jehovah's Witnesses reveals zealous repetition, in which the student is quickly but carefully taken from a direct study of the Bible to a study of the Watchtower publications and magazines.

Over a period of months and even years at times, these teachings are repeated until a type of brainwashing has taken place and the student not only accepts the teachings, but believes them to be Bible truth directly from the Watchtower, which is the only channel of Bible truth in the last days, claiming to be the "faithful and wise servant" of Matthew 24:45.

When this has taken place it is necessary to patiently present Bible truth a number of times also, until a new perspective can be grasped and the many other erroneous teachings begin to fall before the truth.

Working for Jehovah's Witnesses is interesting and challenging, and it is very rewarding when those who have been under the influence of these people are brought into a full knowledge of God's Word and become zealous and successful soul winners.

Better Than a Light

SAFER THAN A KNOWN WAY

(Epitome of a sermon preached by PASTOR V. J. HEISE at Bickley Church, W.A., December 30, 1961.)

"I said to the man who stood at the gate of the year,
'Give me a light that I may tread safely into the unknown.'
And he said unto me, 'Go out into the darkness and place your hand in the hand of God,
And it shall be better than a light, and safer than a known way.'"

This beautifully worded quotation may be reduced to four simple words, for it is just another way of saying, "Go forward by faith," and it is abundantly apparent in Hebrews, chapter 11, that many men and women of old lived by that very motto. We do well to remind ourselves that this particular chapter of Scripture is not a record of the exploits of near-perfect people. Many of them were very imperfect, but "through faith" they "subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong." Their faith surely was to them even "better than a light, and safer than a known way."



Not I, But Christ

H. PALMER

*I live.
And yet it is not I who lives—
It's Christ!
The faith by which I live—
'Tis His, not mine.
My very life itself—that too is His!
I used to live.
The life I then lived was my own.
I had no king but Caesar in those days.
Let Christ be ruler of my life?
Oh, no! My life was mine;
Should I not run it as I pleased?
But God was love,
A love that even I could not resist!
Christ took possession of my soul;
His life imbued each atom of my heart;
His righteousness displaced my sin.
WE live!*

Writing his Epistle to the Hebrews, Paul would fain have written more than he did about the worthies he mentioned, but in verse 32 of chapter 11 he indicates that time was against him. So it was that he merely made mention of some by name only. Jephthah was one of these; and for further details of his life and the reason for his inclusion in the Honour Roll of Faith we turn to Judges, chapters 11 and 12.

Like us, Jephthah was not able to choose his ancestors, but unlike many of us he did not blame them for his inherited weaknesses. When "family trees" were under discussion, this young man did well to keep silent. He evidently did not believe in the old adage, "The fathers have eaten a sour grape, and the children's teeth are set on edge."

Life for him in his father's house was far from happy. His step-brothers thrust him out, saying, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." We can only conjecture what Jephthah's thoughts must have been as he "fled from his brothers" to another country.

It could be that discouragement well-nigh overwhelmed him at times. If he had had access to the writings of God's messenger he no doubt would oftentimes have read, "Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil."—"Desire of Ages," page 671.

The enemy of our souls is indeed a wily foe. Sister White further says (in "Desire of Ages," page 382), "Satan is planning to take advantage of our hereditary and cultivated traits of character and to blind our eyes to our own . . . defects." Jephthah surely comprehended this fact and believed that "only through . . . looking steadfastly unto Jesus can we walk securely," which thought concludes the above quotation.

"In process of time," continues verse 4, "the children of Ammon made war against Israel." Here was a crisis that needed strong and skilled leadership, and these very Gileadites who cruelly thrust out Jephthah, letting him know they considered him beneath their level, now came cringing to him for help in their emergency.

This was Jephthah's big chance to retaliate in the terms with which he had been treated. After all, his brethren needed to be taught a lesson, to be shown up, to have it made clear that he could see they were merely making a convenience of him; and wasn't it popularly held that revenge is sweet? All this may have been quite true—but was it quite right?

We are not upholding Jephthah here as perfect. As a matter of fact, verse 7 reveals how he took the opportunity to remind them of how they had treated him. Old feelings of resentment must have

surged within for a brief space. But then better thoughts replaced them and happily gained the ascendancy, for verse 11 reads: "Then Jephthah went with the elders of Gilead." In this decision he revealed how big a man he was in returning good for evil. And there is no doubt that in our day-to-day contacts in the home or at our work there are plenty of opportunities for us to do likewise; to emulate this characteristic in Jephthah which we admire.

Proceeding with the story we find in verses 29 and 33 a record of triumph: "Then the Spirit of the Lord came upon Jephthah and he passed over . . . unto the children of Ammon. . . . Thus the children of Ammon were subdued before the children of Israel."

However, in the faithful register of the various features and aspects of the battle it has gone on record that Jephthah made a very rash promise. In his zeal and enthusiasm, and no doubt the joyous satisfaction which must have come to him in being approached by his brethren to be their leader, he solemnly promised the Lord that if He delivered the enemy into his hand, then "whatsoever cometh forth of the doors of my house to meet me, when I return . . . shall surely be the Lord's, . . . for a burnt offering." Verse 31. Possibly he thought it would be a sheep or a goat. To his agony, it was his daughter—his only child.

Vow-making is surely a serious and solemn business, and we need to distinguish between faith and presumption. It is far better not to vow at all than to vow and not perform. But if to meet our vows we are faced with the necessity of transgressing the law of God, then surely the Lord releases us from them.

A Seventh-day Adventist young woman promised to marry a young man who was not a believer in the Adventist faith. Upon her approaching the Adventist minister to officiate at the marriage ceremony, he said that while he considered weddings among his most pleasant duties, yet he could not contravene the Bible injunction by uniting a believer to an unbeliever of God's truth, no matter how otherwise good and suitable the young man might be.

"But I have **promised** to marry him," countered the girl, "and are we not duty bound to carry out a solemn promise?" To which the minister replied, "We are, in so far as it does not conflict with God's will for us." "Then what shall I do?" wailed the young lady. "Explain the position to your lover, and if he is the worthy young man you think he is, he will understand and not expect you to violate your principles. This experience will possibly act as a deep challenge to him to investigate such beliefs as prompt you to take such action to put God first in your life."

Returning now to Jephthah, there is every indication in verse 39 that he fulfilled his vow. What a sad and unsavoury chapter in the life-story of one who earlier had shown such stability and balance! But God is Jephthah's judge, and He takes into account the general tenor

of the life rather than an isolated rash act.

After the victory over the Ammonites the men of Ephraim come into the picture with quarrelsome intent. They wanted to share the glory of the victory though not having lifted a hand to help the battle along. They cunningly accused Jephthah of not having called them to fight with him. But he reminds them (chapter 12:2) that he did call upon them and they did not respond. He asks, "Wherefore then are ye come up unto me this day to fight against me?" (Verse 3.)

Their unreasonableness makes us feel indignant. But perhaps we have a tendency to indulge in the same sort of thing. When there's work to be done in our church activity, a campaign or a busy bee of some sort, are we missing, not to be found? But when victory is celebrated, when there's joy and singing and the prize of the labour is in evidence, we are right there entering in most happily!

That the Ephraimites came with quarrelsome intent is further emphasized by their recourse to ridicule: "Who are you Gileadites, anyhow? You are only an insignificant little group—we are one of the twelve tribes of Israel! We would like to fight you," they boasted, and carried out their boast to the sorry plight of 42,000 of them who were slain. How dangerous it is to indulge in boasting! We certainly need to be more than sure of our ground, and even then the indulgence does not pay. As a matter of fact, in this instance it led many of the escaped Ephraimites to lie in a vain endeavour to save their lives.

Verses 5 and 6 of chapter 12 offer an interesting sidelight on the scene whereby Jephthah asks the escapees to state whether they belonged to the Ephraimites. If they denied it and lied, he commanded them to say a certain word with an "sh" in it—Shibboleth. This was a physical impossibility to them, resulting in their pronouncing the word "Sibboleth." So in actual fact those who falsified pronounced their own defeat and consequent death charge. How futile falsehood and deception have ever been right down through the ages!

And so we see good reason for Jephthah's name being among the great in Hebrews 11. His faith in God was such that it enabled him to rise above the insults and slights of his fellows. It empowered him to overcome evil with good rather than return evil for evil. In spite of his weaknesses, recounted no doubt for our encouragement, he stood uncompromisingly for truth and justice, fair play and common decency.

As we step forward by faith into the unknown of this new year, may God help us to emulate those high principles that characterized Jephthah's life. Such faith in God will also be to us "better than a light, and safer than a known way."

"A lot of kneeling keeps you in good standing with God."

Wedding Bells



SMITH-SMITH. December 17, 1961, was chosen by Maxwell Paul Smith and Heather Marguerita Smith to exchange wedding vows in the Parramatta church, Sydney. The bride is the daughter of Mr. Stafford Smith of Northmead and the bridegroom the son of Mr. Clive Smith of Glenbrook. At both the ceremony and the reception friends wished them well. May God bless this young couple as they step hand in hand toward His kingdom.

C. V. Christian.

SHEATHER - McINTYRE. December 17, 1961, was chosen by Maureen Florence McIntyre for her marriage to Colin Ben Sheather in the beautifully decorated Kingaroy church (Qld.). She is the only daughter of Mr. and Mrs. A. McIntyre, and the bridegroom is the son of Mrs. Sheather of Mullumbimby. After the service at the church many relatives and friends gathered to wish the bridal couple the blessing of the Lord. As they set up their home in Murgon, may they make Christ first and best in all things.

W. A. Baines.

DAVIS-HUMPHRIES. An especially popular event was the wedding of Pearl Humphries and Geoffrey Davis, for the Toronto church (N.S.W.) was more than full of guests and friends gathered to witness the uniting of these two on December 14, 1961. The happiness reflected from many faces seemed to be a foreshadowing of that wonderful day when the heavenly Bridegroom comes to be united with His people. Our fondest hopes are that Geoffrey and Pearl will be the recipients of many rich blessings as they make their home in the Glennies district of New South Wales.

R. Thrift.

HOWELL-HOLLAND. The evening of December 28, 1961, was chosen for the marriage of Nola Fay Holland to Douglas Glen Howell. Loving hands decorated the Hawera church (N.Z.) for the occasion, and Nola made a radiant bride as she walked down the aisle on the arm of her father. A graduate nurse of the Sydney Sanitarium and Hospital, she is the eldest daughter of Brother and Sister W. P. Holland of Opunake. Glen is the younger son of Pastor and Mrs. L. I. Howell of Samarai, Papua. As these young folk link their lives and make their home in Castle Hill, N.S.W., we wish them Heaven's richest blessing.

L. I. Howell.

ROBSON-NELSON. In the evening of December 20, 1961, a large number of well-wishing friends assembled at the Prospect church, S.A., to witness the union of Brian Cleve Robson and Margaret Anne Nelson in the bonds of Christian marriage. The bridegroom is the eldest son of Brother and Sister C. Robson of the Sanitarium Health Food Company, and the bride the eldest daughter of Brother and Sister G. Nelson. These two highly respected families are now linked together more closely; and as Brian and Margaret join hands and dedicate their talents to God we know they will find continued joy in each other's company and be a blessing to all who come within the circumference of their influence.

J. H. Wade.



UNTIL THE DAY BREAK

"We would yield with gladness
Our treasures to Him to keep."

GLOCKLER. On December 30, 1961, it was our sad task to lay to rest Pastor P. Glockler. He was the senior pastor in North New Zealand, and died in his eighty-second year, after associating with the work of God for over fifty years. Pastor Glockler was a kindly, gentle man, beloved by all, and active in the service of the Master until the last. It seems only such a short time ago that I saw him come into the conference office, his eyes sparkling as he brought in his Harvest Ingathering money that he had so much enjoyed collecting. We say in confidence he fought a good fight, he finished his course, he kept the faith, and there is laid up for him a crown of righteousness.

Pastor Glockler was born in 1880 and migrated from England to Australia as a young man. It was there he learned the Advent Message. He was married to Sister Glockler in 1907, and joined the Sanitarium Health Food Company in 1908. Some five years later he was employed by the conference in the city of Sydney. Brother Glockler served as a missionary in Fiji for three years, and afterwards was appointed to the North New Zealand Conference as secretary-treasurer. In this capacity he served eight years. Then came years of ministry as a pastor, and during this period he cared for the churches in Tauranga, Gisborne, Napier, Masterton, and Wellington. He spent a long term in the capital city, almost ten years, and his ministry was completed around Auckland. His was a varied life blessed by God.

Our hearts go out in sympathy to Sister Glockler, who was his loyal and beloved wife for fifty-four years. After so long together it is hard to be parted in this way. So many of us are beseeching God's sustaining grace on her behalf, knowing that only the promises of God can uphold at this time. We rejoice that we have no need to sorrow as those who have no hope. The promises of God are sure and the end of His purpose is all goodness.

The writer was assisted by Pastor V. W. Stotesbury in the service held in the Auckland Brentwood church and later at the Mangere Lawn cemetery. "How great is Thy goodness which Thou hast laid up for them that fear Thee." F. L. Stokes.

PENNINGTON. On January 3, 1962, George Pennington, husband of Sister Ada Pennington of the Glenhuntly church, Vic., went to his rest after many months of intense suffering. Though not a member of the church, George gave evidence to those who knew him best that he had entered into a new relationship with Jesus, and that he had found the peace which is the lot of those who are justified by faith in Him. The room of pain became a Bethel, and our hearts rejoiced in the love of a Saviour who is not willing that any should perish, but come to repentance. Sister Pennington and daughter Joy looked forward to the day of reunion. The funeral services at Brighton were shared by Pastors R. Brandstater, S. Winter, and the writer. H. S. Streeter.

JONES. With tragic suddenness Sister E. Jones passed away on December 28, 1961. She was the wife of Brother S. Jones of Awaba Street, Fassifern, N.S.W., and mother of Norma (Mrs. Nelson), Enid (Mrs. McCaig), June and Jim of Toronto, and Kevin of Orange. The blessed hope is always the source of comfort to the children of God. This hope sustains these dear ones in their hour of sorrow. R. Thrift.

McKENZIE. On December 23, 1961, Mrs. Ethel Martha McKenzie of Coburg, Vic., fell asleep in Jesus at the age of sixty-six years. Over thirty years ago she heard and accepted the doctrines of the Adventist Church and rejoiced in the love of her Saviour. Several years ago she was stricken with complete paralysis. Though unable to speak clearly, her visitors knew the warmth of Christian feeling and understood her interest in humanity and the cause of God. Her life of unselfish service proved a blessing to her three sons and two daughters and also to the members of the Coburg church. She was laid to rest beside her husband in the Fawcner cemetery, there to await the call of the Life-giver. H. S. Streeter.

ROBERTS. On December 28, 1961, we laid to rest in Rookwood cemetery, Sydney, Sister Eva Roberts of Lakemba. After an earthly pilgrimage of eighty-one years, our sister now awaits the voice of the Archangel and the trump of God. So was broken another link with the early Advent Message in Australia; for in girlhood she knew Mrs. E. G. White and other pioneers. Always regular in attendance at church services until overtaken by infirmity several years ago, Sister Roberts is greatly missed from the congregation. A large company assembled to hear words of comfort spoken by Pastor E. R. Whitehead (the writer assisting) at church and graveside. We hope to share with the loved ones the joy of reunion on the resurrection morn. W. D. Lauder.

HANSEN. New Year's Day, 1962, was a sad day for the Hansen family of Williamstown, Vic., for it was then Brother Norval Hansen collapsed and died. Born and reared in the Adventist faith for sixty years, he was a tower of strength to all. His ability as a teacher and his forceful, upright character were much appreciated by the Education Department of Victoria. As senior deacon in the Spotswood church he will be greatly missed by all. Never did he fail us in any duty. His wife, his son Wallace and daughter-in-law Eileen, and two grandchildren will miss his cheerful presence. The burial services at Williamstown were attended by a large and very representative gathering of people with whom our brother was acquainted. May God comfort those who mourn. H. S. Streeter.

NEALE. A much-loved brother in the faith, William Richard Neale, passed to his rest on January 13, 1962, aged eighty-three years. Many years ago he joined the church at Mt. Gambier, S.A., where in 1911 Pastor J. M. Cole officiated at his marriage. A witness to this event still lives, in the person of our esteemed Brother T. A. Brown of Adelaide. For a long time Brother Neale worked as dental mechanic with Brother Brown, and held church membership successively in the Prospect, Adelaide City, and Brighton churches. Two sons, William R. and Oswald O. Neale, now cherish the memory of a loving father whose life was an inspiration to many. It is our earnest hope that many will greet our brother with joy in the resurrection who were helped by the ministry of a life lived wholly for God. S. H. Wood.

CARTER. At her home in South Melbourne, Vic., Mrs. Louisa Amelia Carter went peacefully to her rest on December 18, 1961, after a long period of illness. Her daughter Marie is a nursing sister at the Sydney Sanitarium and Hospital, and her four sons, Bert, Steve, Reg, and Les, are well-known to many of our people. We leave our beloved sister in the hands of Him who knows and loves her so well, and in whom we place our hope of eternal life. H. S. Streeter.

YETTIE. Mary Matilde Yettie was born in India in 1895 and died at the Sydney Sanitarium on January 2, 1962. With her family she accepted the Advent Message thirty-eight years ago. Our sister ever witnessed for her Saviour by a sweet spirit of Christian resignation and a joyous note of courage. This mother and friend will be sadly missed, especially by her sons and daughters, with their families, Phyllis, Donald (Middle East), Gladys, Colin (India), Horace, Margurite (Mrs. Smith), Evelyn (Mrs. Lamb), and Beryl (Mrs. Eager, New Zealand). We commend those who sorrow to the Father of mercies with the assurance that their loved one is resting in Jesus till the glad resurrection morning. Funeral services were conducted by Pastors A. H. Forbes, G. Rollo, and the writer. C. S. Palmer.

WHITEHEAD. Brother Norman William Whitehead of Dandenong, Vic., laid down life's burden at the turn of the year 1961-1962, having reached the age of seventy-five years. He lived a full and fruitful life, having accepted the Advent Message some forty-odd years ago. He was married in 1915 to Katherine Harker of Yallock, who predeceased him fourteen months ago. Two daughters, Mrs. L. Gibson and Mrs. N. Blanch, are left to mourn the loss of a loving father. To his brothers, Pastor E. R. Whitehead, Brother C. Whitehead, and his sister, Mrs. Davies, all of New South Wales, we extend our sympathies. With a large circle of relatives and friends present we laid our brother to rest in the Springvale cemetery, with the hope of the reunion not far distant. R. Brandstater.

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SABBATH SCHOOL LESSON HELP

GENERAL CONFERENCE SABBATH
SCHOOL DEPARTMENT

For Sabbath, March 3, 1962

(Please preserve for reference)

THE YOUTH WHO DARED TO BE DIFFERENT

"Daniel and his companions in Babylon were, in their youth, apparently more favoured of fortune than was Joseph in the earlier years of his life in Egypt; yet they were subjected to tests of character scarcely less severe. From the comparative simplicity of their Judean home these youth of royal line were transported to . . . the court of its [Babylon's] greatest monarch, and were singled out to be trained for the king's special service. Strong were the temptations surrounding them in that corrupt and luxurious court. The fact that they, the worshippers of Jehovah, were captives to Babylon; that the vessels of God's house had been placed in the temple of the gods of Babylon; that the king of Israel was himself a prisoner in the hands of the Babylonians, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews. Under such circumstances, through the very humiliations that Israel's departure from His commandments had invited, God gave to Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure result of obedience. And this testimony He gave, as alone it could be given, through those who still held fast their loyalty."—"Education," page 54.

1. Captivity Brings Problems

The curriculum of the trainees called for basic training in "the learning and tongue of the Chaldeans" (verse 4). To insure a balanced physical development, superior food, such as the king received, was provided these talented youth. Ellen G. White has this to say relative to this provision which the king had made:

"At the very outset of their career there came to them a decisive test of character. . . . But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretence of eating the food or drinking the wine would be a denial of their faith.

"Daniel and his associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers. This education was to Daniel and his companions the means of their preserva-

tion amidst the demoralizing influences of the court of Babylon."—"Prophets and Kings," pages 481, 482.

Dan. 1: 11, 12. "Then Daniel said to the steward . . . 'Test your servants for ten days; let us be given vegetables to eat and water to drink'" (R.S.V.).

This exploratory ten-day experiment was so conclusive that "the steward took away the rich food and the wine they were to drink, and gave them vegetables" (verse 16, R.S.V.).

2. In the King's Court

Dan. 2: 1, 2. It seems inconsistent for Nebuchadnezzar to call this motley array of so-called "wise men," and fail to summon Daniel when he knew that Daniel and his companions were ten times wiser. But long-established habits are hard to change. In Babylonia, as in ancient Egypt (Gen. 41: 8), the kings had habitually turned to their "magicians," "wise men," and enchanters to explain their dreams. As we read this experience the tendency is to characterize this period as the "superstitious past." But what about the "superstitious" and "horoscopic" present that persists despite man's great scientific, religious, and literary knowledge?

Verses 14-28, first part. "The action of Daniel in this supreme crisis is very instructive. . . . A prayer meeting was convened to ask for the merciful interposition of the God of heaven, and at its close Daniel seems to have laid down to sleep in unwavering faith. . . . Only a heart so pure and true, so trustful and godly, could have slept within the shadow of so terrible a menace. . . . Note his care to give all the glory to God and to take the humble position of the mere channel through which the divine message was transmitted to the king."—F. B. Meyer, "Through the Bible Day by Day," page 127.

"Daniel sat in the gate of the king" (verse 49) is rendered in the Revised Standard Version as being the "chief prefect over all the wise men of Babylon." In this exalted position he did not forget his friends, and remembered his associates who had shared his anxieties and prayers. He wanted them with him in his hour of triumph.

3. Adviser to Kings

Dan. 4: 27. "In Daniel's life the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honoured the name of God, was finally thoroughly converted, and learned to 'praise and extol and honour the King of heaven.' (R.H. Jan. 11, 1906.)"—The S.D.A. Bible Commentary, Ellen G. White Comments on Dan. 4: 37, page 1170.

Meyer describes Daniel as he stood before King Belshazzar after being sum-

moned to interpret the handwriting on the palace wall in the following graphic manner:

"Daniel was unperturbed and undismayed. Calm and collected, he recognized his Father's handwriting, and read it, as the instructed may decipher a scroll which is illegible to the ordinary gaze. . . . With the wings of the angel of death overshadowing that awe-struck throng, it was of small importance that Belshazzar promised him the purple robe and chain of gold. It seems sometimes as though those fingers were busy still writing their awful sentence on the walls of national revelry. While a nation is drinking deep at its cups, and countenancing uncleanness, the divine assay may be in progress and the verdict going forth: **weighed and found wanting.** . . . May the Spirit of God, who ever brings with Him light and understanding and excellent wisdom be found in us, as in Daniel."—F. B. Meyer, "Through the Bible Day by Day," page 131.

Dan. 6: 4. "They could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him." (R.S.V.)

"Unwavering in allegiance to God, unyielding in the mastery of himself, Daniel's noble dignity and courteous deference won for him in his youth the 'favour and tender love' of the heathen officer in whose charge he was. The same characteristics marked his life. Speedily he rose to the position of prime minister of the kingdom. Throughout the reign of successive monarchs, the downfall of the nation, and the establishment of a rival kingdom, such were his wisdom and statesmanship, so perfect his tact, his courtesy, and his genuine goodness of heart, combined with fidelity to principle, that even his enemies were forced to the confession that 'they could find none occasion nor fault; forasmuch as he was faithful.'"—"Education," pages 55, 56.

"Daniel's position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him. Satan suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said."—The S.D.A. Bible Commentary, Ellen G. White, Comments on Dan. 6: 5, page 1171.

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies."—"Prophets and Kings," page 547.

BREVITIES

Miss J. Croudson, the efficient office secretary for the Ratcliffe Mission in Melbourne, has joined the Editorial Department of the Signs Publishing Company.

Pastor and Mrs. K. J. Gray and their family, Jo, Tony, and Kenneth, were welcome visitors at Warburton at the end of January, when Pastor Gray conducted morning worship at the Signs Publishing Company. Pastor Gray is under transfer from the Coral Sea Union to the Central Pacific Union, where he will be Educational and MV secretary. Jo is employed by the Voice of Prophecy in Wahroonga, but fortunately her holidays coincided with her parents' visit, and she was able to travel with them.

After many months when scaffolding and builders' supplies dominated the immediate landscape of the Signs Publishing Company, and the scream of drills and the clang of hammers assaulted the ears of the staff, all is once more clear and quiet. The extensions include two new offices, which will be occupied by the Sales Manager, Mr. J. C. H. Shirley, and his assistant, Mr. A. Shirley; a new and more spacious setting for the ever-growing Periodical Department; a more convenient position for the Mailing Department; a large area of added space for the bindery; and an enlarged and remodelled book room which will include ample space for the storage and packing of subscription books, trade books, and the many other lines handled by the publishing house. The engineering and electrical staff are busy with the many problems that attend the change of position of large machines. The extension will make for added efficiency and increased production.

Economist's Advice

J. R. SHAWVER

"Avoid large cities as you would small-pox centres. Large cities have caused the downfall of every nation which has thus far collapsed."

You might think such words were spoken by Mrs. E. G. White over fifty years ago; but the fact is they were written by Roger W. Babson, Economist, Syndicated Columnist, in 1961.

In a recent article he made three recommendations relative to financial affairs which seem appropriate for Seventh-day Adventists.

"First"—we should develop character and health for ourselves and others. In the face of inflation it is utterly foolish to sacrifice one's character or health to make money.

"Second"—we should spend money freely on devout tutors and servants of the highest type. We should select high-grade church schools and small colleges of the right character for our children.

No amount of time and money is too great to spend upon properly educating and training our children.

Third—we should get a small subsistence farm upon which our family can spend at least their summers working. If possible we should not live in a large city. I really do not see much hope for city families. I sometimes wonder whether children can truly be educated except by working with their parents. The best insurance policy is a small self-sustaining farm and a bunch of good, husky, intelligent kids."—"Central Union Reaper," U.S.A.

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Priest and Pastors on TV Panel

The Sunday law had been a warm issue in Little Rock, Arkansas, and the church there had been rather hoping for good breaks in public relations. Brother Jack Parnell, Sabbath school superintendent, turned on his television one Sunday afternoon to find a heated discussion between the pastor of a major Protestant church and a Catholic priest as to the Ten Commandments and whether the fourth was still binding.

Quickly Brother Parnell wished that his own pastor could be on that TV panel, and did something about it. Fortunately, he knew the programme moderator and made a personal contact. Before the week was half over the station director had invited our pastor to join the panel for the following three Sundays.

To put it mildly, the three programmes that followed on KTHV were very interesting. The major points of the Sabbath question were brought out as the Protestant pastor, the priest, and our pastor for thirty minutes each Sunday talked back and forth on the panel. The priest made very clear that the Sabbath had been changed by the church; and the discussions led to the conclusion that if the Bible was to be followed, then the seventh day is the Sabbath.

The final panel took up the question of Sunday laws. The others agreed with our pastor that Sunday laws are of questionable merit and that most certainly those who keep another day should not be forced to observe Sunday after all.

The public reaction was strong and good. From all over the city came reports of people thrilled because Seventh-day Adventists had come out well in the panel discussions. One fine young couple had been studying their Bibles and had already come to the conclusion that the seventh day was the Sabbath, but knew nothing of our church. When they turned on the TV panel they said, "We will be at that church next Sabbath," and they were, and have not missed a Sabbath since.

This telecast was seen over a wide area. Pastor W. G. Larson was soliciting a Catholic business man a few days later and the man said he had seen the Seventh-day Adventist minister on with his priest and was so pleased he gave a ten-dollar Ingathering offering.

AUSTRALASIAN RECORD

and Advent World Survey

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These three TV programmes not only were extremely interesting, but a real victory for truth and gave excellent public relations for our church—"The Record," U.S.A.

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UNCOOKED FRUIT CAKE

1½ cups Weet Bix (crushed and packed), 1 cup mixed candied fruit, ¼ cup orange juice, 1 cup wheat germ (toasted), 1 cup raisins, ¼ cup honey.

Chop dates, and steam with raisins for 10 minutes. Combine all ingredients. Pack firmly into a waxed-paper-lined refrigerator dish. Place weight on top and set in refrigerator for 1 to 2 days. Unmould. Slice with sharp knife—"Today's Food."

FILLINGS

1. Use nuts, whole or ground, or any nut butter.

2. Banana or apple. You may mash the banana or leave it in chunks, but dip in fruit juice if you wish to keep the banana filling from darkening.

3. Soy or cottage cheese.

4. Mashed Nutolene.

5. Sunflower and sesame seed meal may be made into a paste by adding a small amount of honey or mayonnaise—"Today's Food."