

Australasian RECORD

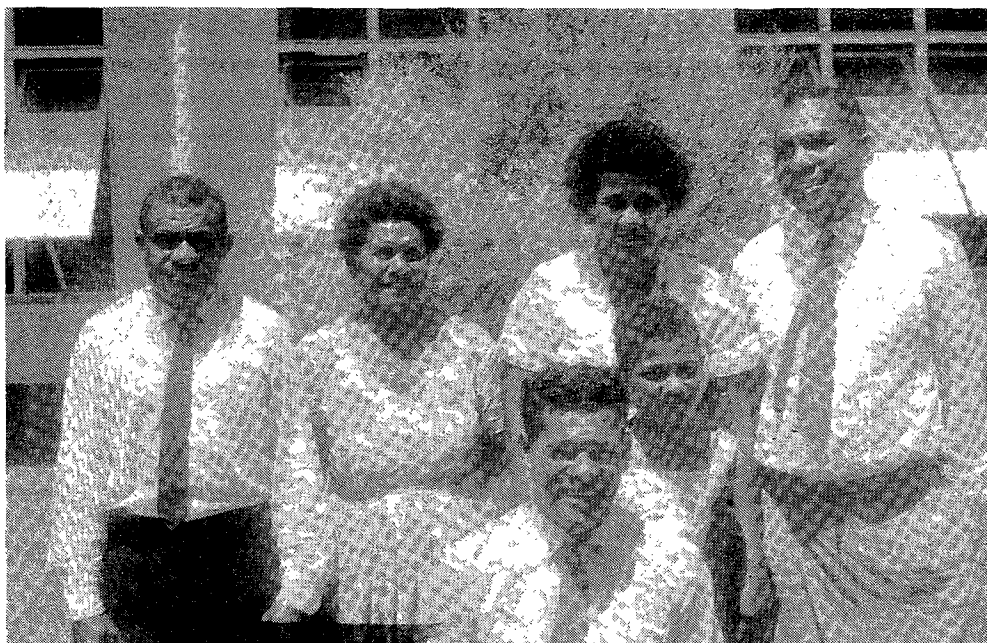


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From left: Sevrania and his wife, Johnny Saro and his wife. In front: Aisake Kambu, Johnny Saro's little child.

Fijian Gangsters Captured

R. R. FRAME

Secretary, Australasian Division

"I AM HERE. I know today is the Sabbath."

These were the words that broke in on the meditation of Brother Aisake Kambu, Fijian evangelist, as he sat in the vestry of the Suva Seventh-day Adventist church one Sabbath morning not so long ago. Brother Kambu turned his head toward the window from whence the voice came, and there he saw a big, upstanding, smiling fellow countryman whose name was Johnny Saro.

But let me go back to the beginning and tell you just how Johnny happened to find his way to the Suva church that Sabbath morning.

The executive committee of the West Fijian Mission made arrangements for Brother Kambu to conduct an evangelistic campaign in the Suva Town Hall during 1962, as our readers know. This good man, who is a fluent speaker, made all the arrangements, being advised by his fellow missionary, Pastor Ross Miller, and other men of experience. Then for many weeks he preached to a congregation mostly made up of Fijians, using a variety of equipment

such as is available to evangelists in the home field. The gospel message was preached with power, and as the meetings progressed, men and women made decisions for God.

One evening after the campaign had been under way for some little time, Johnny Saro strolled into the Suva Town Hall to find out what was going on, hoping that a dance was in progress. What he saw and heard was far removed from dancing, but he was interested in what the preacher had to say.

This was unusual for a man of Johnny's type. Religion was remote from his thinking. He was the champion light heavy-weight boxer for Fiji, and his prowess was such that he had toured New Zealand, where he had earned large purses as a professional fighter. The money did not remain long in his pocket. As soon as he received his earnings he would be off to the hotel, and the money would be squandered on liquor.

Also, this man was notorious as a member of the dreaded Snooker Gang which terrorized the people of Fiji. His activities with the gang had brought him

seventeen gaol sentences over a period of many years.

Johnny returned to the Town Hall on many occasions to hear the story of salvation, and when convicted of scriptural truth presented himself at the church window to declare that he was in favour of the commandments of God.

The change in this man's life so impressed his wife that she joined him in baptism. How different it was to have a happy husband, giving his full support to the church of God instead of being engaged in crime, which kept him away from home for lengthy periods!

The story does not end there, for during the second-last week of Aisake Kambu's campaign, Sevrانيا, alias "the tiger" and leader of the aforesaid Snooker Gang, with some of his fellows visited the Town Hall. What was their surprise to see Johnny Saro seated in the audience listening intently to the lecture! It wasn't long before Sevrانيا was sitting in the front row, and as the remarks of the preacher met with his approval he would call out, "Venaka! Venaka!" (Good, good.)

Johnny was able to tell Brother Kambu the background of this character. Sevrانيا had joined the gang at the age of fourteen and lived a life of crime for thirty-four years. He was always the leader of assaults and thefts when his group went to work. He carried guns and knives and was noted for the distance which he could throw a knife when engaged in combat.

Because of his nefarious activities, Sevrانيا had heard magistrates and judges sentence him to imprisonment on no fewer than thirty-one occasions.

In the days that followed, Johnny led Aisake to the home of Sevrانيا, who was so astonished to see the change in the former boxer that he listened intently to what the minister had to say. Sevrانيا, too, was convicted by the Spirit of God and found his way to the foot of the cross.

As Brother Kambu reiterated these facts in the Suva church in the evening of January 24, 1963, when the West Fiji Mission presented its report at the Central Pacific Union Mission Session, he called Johnny and Sevrانيا to make an appearance in the front of the church. They entered in a casual fashion dressed in the garb of former days when they were members of the underworld of Suva. Their attire was gaudy and quite out of keeping with the new life they are now living.

They were soon dismissed, and shortly afterwards re-appeared in their black loin clothes, white shirts, and ties, beaming smiles, and each carried a copy of the Holy Scriptures. The contrast was striking, and those who were present at the meeting will never doubt the power of the gospel, which is the power of God unto salvation.

As I talked with these two brethren later, they told me something of their new-found joy. Sevrانيا has tattoos on his right hand, up his arm and onto his

forehead, indicating his exploits as a leader in crime. Today these marks are all covered by the robe of Christ's righteousness. The tiger has been tamed, and the citizens of Suva may rest in peace at night, for in Sevrانيا's home cottage meetings are now held and the Word of God is explained.

Just prior to the convening of the session, Sevrانيا had been engaged in the Appeal for Missions campaign for one week, a further evidence of the transformation in his life. His companion, Johnny, is finding many interested people for the evangelist.

The ministry of Brother Kambu has been greatly blessed in the city of Suva during 1962, and at the time of writing this report the baptisms resulting from the Town Hall campaign are approaching 100, with another forty in the baptismal class. May God continue to be mightily with His consecrated servant as he opens the living Word to his fellow men in Fiji.

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Fulton Graduated Twenty-two

E. G. KRAUSE

What a blessing to the church in Fiji the twenty-two 1962 graduates of Fulton College will be! Four ministers, one Bible instructor, ten teachers, four secretaries, two accountants, and one who is qualified to engage in building construction.

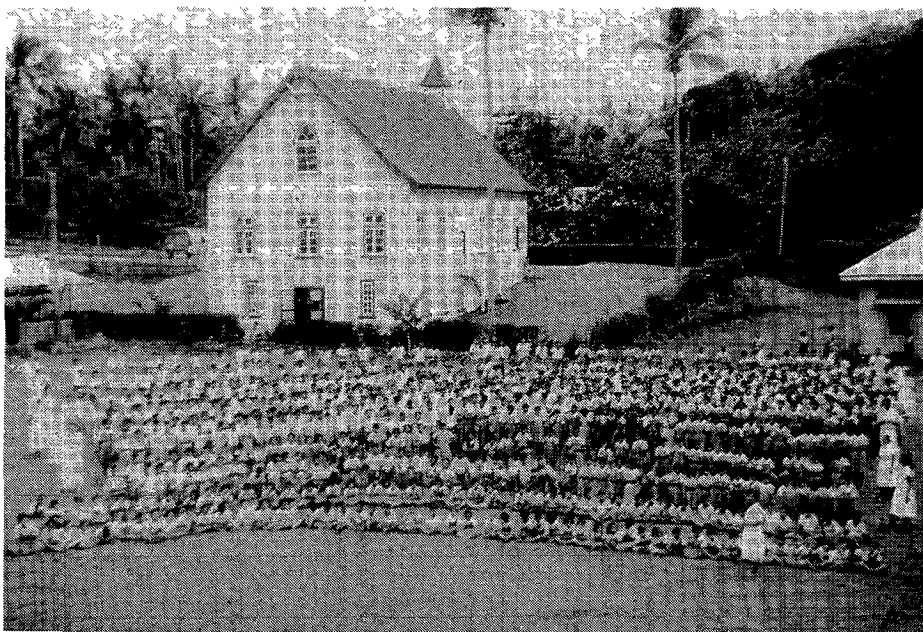
Graduation week-end was November 23-25, and services were held in the new concrete dining-room because the old wooden chapel was too small and dilapidated. The speakers were: Pastor C. S. Adams, vespers (which was also his farewell address after many years of loyal service in Fiji); Dr. J. D. Rogers, assistant-professor of Dermatology at Loma Linda University, U.S.A., baccalaureate; and Pastor K. J. Gray, MV and Educa-

tional secretary for the Central Pacific Union, graduation address.

On the banks of a winding creek sheltered by green foliage, twenty-four students followed their Lord in baptism on Sunday morning. Pastors A. P. Dyason (the principal) and C. S. Adams must have rejoiced as they baptized these young people into the family of Heaven. A number of them faced fierce opposition from parents and friends. Some came from areas where there was not a single Adventist, and one girl came from near Fulton, the first local person to join the church. Please pray for these new members of the flock. Trying and perplexing days are ahead of them.

Sabbath afternoon at the MV meeting some of the graduates told how they became acquainted with Christ and why they came to Fulton. The audience was stirred by the stories told. There was, for example, Mata'ina Amituana'i from Samoa. She was so impressed by students who had been to Fulton that she desired to go there, too. All her family opposed this, as they wanted her to work in the Government service. However, she found her way to Fulton, gave her heart to Jesus, and now was a teacher graduate. If only you could have heard her testimony your heart would have been warmed.

Then there was Aisea Vaciloa of Fiji. In 1960 he finished high school and went to work in a solicitor's office in Suva. He did not enjoy being there so returned to Fulton. Being ambitious but poor, he did not know how he could stay there, so twice applied for entrance to the Government Agricultural School. Each time he received no reply. Once he applied to the Government Teacher Training College, with the same result. God seemed to close those doors to him. How pleased he now was that it had been so! He was not only a teacher graduate but also president of



Apia central school, Apia, Samoa, with 700 students, prepares young people for entrance into Fulton Missionary College, Fiji.—R. W. Taylor, photo.

the graduating class. He was an example of how even those reared as Adventists are tested and tried.

So the afternoon hastened on with story after story of God's intervention.

That evening we were privileged to listen to the college choir, ably conducted by Pastor A. P. Dyason, present Darnton's sacred cantata "Abraham." This was possibly the most difficult piece the choir had attempted in recent years, but was very well presented. It seemed as if we were lifted from our seats into the world of Abraham, to feel as he felt as various crises confronted him.

Sunday marked the conclusion of the graduation programme. Following a marching display by some of the girl students and a gymnastic display by the boys, we once again filed into the dining hall for the graduation service.

In his remarks, the principal, Pastor Dyason, outlined the growth of the college.

Following a quartette item rendered by graduates, Pastor Gray emphasized that we live in an age of power. However, power uncontrolled is dangerous. A broken electric wire was the example the speaker used. Thus to control power wisdom is needed. "The fear of the Lord is the beginning of wisdom," we were reminded. A good example of this occurred recently in godless East Germany, where banners were plastered everywhere, "We raise crops without God and without the sun." Their ripening harvests seemed to confirm this. Then, suddenly, disastrously, a hailstorm in all its fury unleashed itself, slashing their fields to ribbons. How foolish man can be with all his power and knowledge! Truly, "when religion begins to perish all else perishes."

Pastor Gray emphasized that the most important thing was to know Christ. The aim of the graduating class was "To Make Him Known." Having come to know Him, then our duty is "to make Him known."

A young minister appointed to a wealthy church of highly educated people was forcibly reminded of this. What could he preach, for if he spoke on history there was a professor of history present to correct him. If he spoke on science there were learned doctors of science in his congregation. In his perplexity he went to his aged minister-father, a God-fearing man. "Preach Christ," his father advised, "then you are on safe ground."

With this message still clear in our minds the class poem, "To Know Christ," was presented by Sunia Vulii, a Fijian Ministerial graduate. Then came the climactic moment when the diplomas were presented. How proud parents were as they saw their sons and daughters clasp the triumphant symbol! Tears came to many eyes as parents thought of the struggles and sacrifices at home to make possible this happy outcome.

The graduates presented to the college an electric clock to be hung in the new chapel that all hope to see materialize in the near future.



A group of school girls at Siufaga, Savaii.—R. W. Taylor, photo.

And so, as the tropical sun set below the palm-fringed hills, the Fulton College year ended. Fellow believers, do not forget to pray for these students and graduates. At the end of this quarter you will have opportunity to support this college with your Thirteenth Sabbath Offering overflow. We know you will not fail us.

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West New Guinea Under a New Regime

(Taken from a letter written by PASTOR LIONEL A. SMITH)

We have now shifted from Hollandia and are living in Sarmi, a little coastal town about 150 miles west of Hollandia, that is about 175 miles west of the border that separates the two territories. We arrived here on Friday, December 21, with all our luggage and furniture, and as you can imagine, had quite a time getting all of this to the house from the wharf, and arranged somewhat before Sabbath. We are very happy to be here as we have been looking forward to getting out into the field ever since we arrived in New Guinea almost two years ago.

We (my family) represent five of the white population of seven in about 400 miles of coastline west of Hollandia. In April the Dutch doctor and Sister go back to Holland, so we will then be the only whites in this area.

During the rather interesting period that has come to what used to be known as Dutch New Guinea we have not suffered any hardships. True, the situation did become a little tense at times; but looking back, we realize there was never any great danger, and all through we felt that way, although somewhat apprehensive once or twice. However, the episode is not over yet and no one knows what the future holds. But of this I am confident, that no matter what happens, the Lord will look after His people and His

work, and so we do not take any anxious thought for what may come, but are content to live a day at a time.

All our Dutch members have gone home to Holland, and we have lost two families of workers and one single man who was the farm manager at our training school. Also, there is the possibility that two other worker families will have to leave later on. Already our farm manager has been replaced from the Philippines, and we have a secretary-treasurer from the same place. The problem is to replace the workers who have gone out, but this will be solved eventually. Our president, Pastor Tilstra, is due to retire right now, but is staying on until April or May, and we hope the new president will be here by then. Pastor Tilstra has spent thirty-six years in the Lord's service, twenty-eight of them in the Far Eastern Division.

All being well, in a day or two I leave on another patrol, my first from Sarmi, and am going up the Memberamo River. I travel up river with a Government coaster and do my work and visiting, and then in a ten-foot fibre-glass dinghy that I will take with me, drift with the five to seven mile per hour current the 100 miles back down to the coast. I hope to have a little outboard motor with me to come home the seventy miles from the mouth of the river to Sarmi.

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Thanks for Your Help at Winn

W. J. PAYNTER
Secretary-treasurer, New Hebrides Mission

If you could look over my shoulder now and see the list of the people who have benefited from the Bibles and hymnals kindly sent to Winn, I am sure you would feel well repaid. These simple folk have done their best to convey their sincere

thanks to all the kind members in Australia who responded so generously to their appeal. In front of me is the list of those who received something, and it totals nearly seventy names. In their simple way they want to send a message of thanks, and this is in effect what they wish me to convey:

"Dear people who helped us at Winn,

"Thank you too much for all these presents. Everyone here says that we hope to meet you in heaven. When Jesus comes back later, it will be wonderful to look in His face and shake His hand."

Truly, the response was grand. It makes us missionaries so glad to know that you folk at home are so solidly behind us in our efforts to help the people who have none of the chances in life which we take for granted. May I add my personal thanks to all of you. Only God knows what the results will be in terms of souls won for His kingdom. Whatever these are, you have helped tremendously.

Around the Conferences

Every One an Increase

In Pastor E. F. Giblett's first report of the BIG Appeal for Missions campaign in the North New South Wales Conference, he makes this pleasing comparison between the first week for 1962 and the first week for this year:

	1962	1963
Charlestown	£240	£262
Coff's Harbour	120	349
Grafton	20	100
Kanwal	20	50
Maitland	70	186
Tamworth	25	310
Tenterfield	121	158
Wallsend-SLAVIC ..	24	64

These new heights Pastor Giblett interprets as indicating the church's deepening conviction that this is earth's last hour, and her eagerness to hasten our Lord's return.

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Victoria's Largest Camp Meeting

R. W. RICHARDSON
Secretary-Treasurer

The seventy-third session of the Victorian Conference was convened in the lovely natural setting of Advent Memorial Park, Nunawading. Accommodation was taxed to capacity with more than 500 family tents and caravans housing eager seekers after the fellowship, blessing, and inspiration which such a gathering alone can afford.

A most violent hailstorm blacked out the camp and delayed the opening service, and it seemed that the enemy had taken control of the elements. However, brilliant sunshine next morning melted the icy-white carpet. The Lord heard our prayers and provided unprecedented consistently pleasant weather during the entire course of the meetings.

A spiritual feast of good things was provided by Pastors W. E. Murray and E. L. Minchin from the General Conference; Pastors L. C. Naden, R. A. Vince, and Dr. D. Ford from the division; Pastor J. B. Keith, our newly elected union president, the union conference departmental leaders, and missionaries, Brethren J. H. Lee, E. L. Martin, and A. P. Dyason.

The delegates were indeed thrilled with the divinely inspired messages which flowed from our consecrated leaders and evangelists as they expounded the Word of truth in the setting of current world events and their significance to God's remnant church.

A special feature introduced at this gathering was the Health and Happiness Hour under the direction of the Sanitarium Health Food Company's enthusiastic Brother George Ray. The cooking demonstrations and health lectures were given to capacity audiences, who clearly showed their appreciation of these helpful sessions.

Two of our evangelists, Brethren A. N. Riggins and Roy C. Naden, were ordained to the sacred office of the gospel ministry. In this wider sphere of ministry, Pastor Riggins, singing evangelist, will associate with Pastor D. J. Self in a mission programme shortly to open in the city of Horsham. In 1962, Pastor Naden held a successful evangelistic effort in the city of Wangaratta and organized a church in that important centre. This year he has returned there for a second campaign, which will undoubtedly nurture and strengthen the young church.

Reports revealed record growth in a membership, which now stands at 4,904, and whose activities in lines of service have increased in every department. Sabbath school offerings increased for the biennial period by £10,000, and the faithfulness of our members in returning to God the tithes clearly demonstrated their desire to see His work quickly finished.

Officers, secretaries, and committee members were elected as follows: President, L. S. Rose; secretary-treasurer, R. W. Richardson. Departmental secretaries: Educational and Religious Liberty, L. S. Rose; Home Missionary, E. H. Clark; Sabbath School, Miss A. Lowe; MV and Temperance, K. E. Satchell; Assistant MV and Temperance, R. E. Possingham; Publishing, F. E. Baker; Radio-TV and PR, L. L. Jones; Book and Bible House manager, W. W. Fletcher.

Executive Committee: The president, secretary, H. J. Bolst, W. J. Ellis, L. W. Jones, L. G. Lee, W. H. Pattison, K. E. Satchell, C. S. Sommerfeld.

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PR Newsettes

E. H. J. STEED
Secretary, PR Bureau, Australasian Division

The newly produced "Light in the Jungle" in black and white, provided by the Australasian Division PR Department, is to be used widely on TV. Already six copies have been placed with TV stations for their film library. Typical comment comes from West Australian TV programme manager: "Thanks a million. We possibly will show this half a dozen times before we are through." Colour copies of this film have been ordered by most conferences for screenings at exhibits and booths during 1963.

When hundreds of thousands of people think of Seventh-day Adventists they think of prayer—a pretty good image of a people preparing for the coming of the Lord. Latest to join the Dial-a-Prayer field is Newcastle. Pastor W. J. Richards, president of the conference, phoned me before the service commenced January 31, to say he was being interviewed on TV and radio about the new service. We look forward to good news of progress from Pastor E. F. Giblett, the conference PR director.



A few pieces of fine furniture made by students of Jones Missionary College. There is a large demand for the products of the furniture factory in homes, schools, and offices, of the Territory.

A CALL TO CITY LAYMEN

Decentralize!

DAVID E. LAWSON
Evangelist, South New South Wales Conference

One does not have to live in the country areas of New South Wales very long before one hears the call for decentralization. It is on the lips of mayors, aldermen, businessmen, farmers, and country-town workers. And it is very easy to detect why such a call is being made. There is a distinctly noticeable drift to the cities, particularly of youth leaving school and of young married couples.

While this drift is noticeable in the community, it is also seen in the churches. Memberships are dwindling because of it. Evangelistic campaigns are hardly sufficient to keep the congregations stable. The city drift proves to be one of the most heart-breaking experiences a country evangelist has to face.

In the last two years I have had the privilege of conducting two one-man mission campaigns, in Parkes and Forbes, central-western New South Wales towns. Parkes has an old established Seventh-day Adventist church. Forbes was new ground. Both campaigns were fruitful, as under the blessing of God individuals made decisions to follow Him. But the most disappointing and heart-breaking aspect of my stay in these centres has been to witness the departures for the cities.

In Parkes we added ten members. But during the time I have been associated with that church nineteen members have been forced to move to other centres. Forbes commenced to grow. Fifteen baptized members were soon in the area, with five other interested folk joining us from time to time for worship. But after having held church services in the town for just on six months, I noticed the city-drift taking its toll once more. To date four of the new members have had to leave for other areas, and one of the interested folk who has come to church a number of times is also transferring to a larger town. These folk have taken five children with them, which almost put an end to our Sabbath school for a time.

Other churches have gained by our loss, and I am thankful that these new members have not turned back from the truths they have learned to love. But the tragedy is that some churches are left to struggle on, gaining a few, losing more to other centres, particularly to the city.

I use Parkes and Forbes as examples of what is happening on a wider scale right throughout the country centres of this state, and no doubt other states of Australia as well.

Parkes church in days past has given of its youth for the work of God. The Millers, Faulls, Newmans, and Drapers are examples of this. The older members are declining, while the young people are either turning to Avondale (a commendable step) or to the city for employment. The middle group virtually does not exist,

as they are mainly scattered throughout the continent in the service of the denomination. In the years to come, if the Lord tarries, this church could well-nigh become non-existent. This has already happened to other churches in areas of New South Wales.

Recently, while I was holidaying in Sydney, I had opportunity to attend the Manly and Wahroonga churches. My heart thrilled as I saw the membership fill those sanctuaries for divine service; and as I sat back in Sabbath school and listened to the laymen capably leading and teaching I thought, "Oh, that some would catch a vision of the need to DECENTRALIZE! To leave behind the city and come out for God and His church to the country. One day they will have to leave the cities. If only some would do it now!"

"What about my job? Is there anything I could turn my hand to in the country to earn a living?" you might ask.

At the moment, employment is the main problem. This is one of the factors causing certain sections of the country population to move to the city. It is therefore true that not all could find employment in these western areas.

But let me take time to suggest who could come to live in the country and help strengthen the congregations of the few faithful members who remain.

Public School Teachers. I know there are in Sydney and other capital cities of Australia, Seventh-day Adventists who are teaching in State schools. Why not seek a transfer through the Government Education Department to a country centre where you know an Adventist church could be blessed by the presence of your family, and where you could be a powerful witness to the community? Yes, it may mean less or no advancement in the State educational system, but it could mean a tremendous amount to a struggling group of believers in a country town.



Colporteurs. I would not suggest that our bookmen in the cities desert their very important field for the country. However, some layman who has thought seriously of the colporteur ministry might consider approaching the departmental leader of a country conference, or ask that he be assigned to a country district, and locate in an area where a church would be greatly blessed by his presence.

Businessmen. Municipal Councils in the country are prepared to go to almost any lengths to encourage and aid businessmen to establish industries in their towns. Why not think of setting up business in the country? Bring Adventist employees with you. It may cost more for freight and transport of products. But are a few pounds more important than the blessings you will receive as you see how your presence is appreciated by your country brethren and sisters? You could also play a major part in strengthening the work of the Lord in the area in which you locate, by missionary activity. And your tithe would considerably assist the evangelistic programme of a country conference.

Retired Men. The natural desire when one has worked hard in life is to take things easy in comfortable surroundings and among many friends in old age. But why live in the city and large Seventh-day Adventist communities? The country churches need YOU. Why not consider seriously buying a home in the west, spending your last days in a good country district away from the rush and bustle of the city? You could also continue to be a witnessing force for the truth. If you settle in a large Adventist community there could be a danger that your light become hidden under a bushel. If Jesus is coming soon, there is no time for retirement as far as our witness to others is concerned. Consider letting the last years of your witness be done in the country.

Farming. From time to time there are opportunities for young men to engage in share-farming or take employment as farm hands. Of course this type of work is only for a limited number and a certain type of person.

The above list is not meant to be exhaustive. Employment bureaus, country conference presidents and secretaries and local country church pastors could inform of further prospects in particular localities.

In "Selected Messages," Book 2, page 142, Sister E. G. White says: "My warning is: keep out of the cities. . . . Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. . . . Ere-long there will be such strife in the cities that those who wish to leave them will not be able."

Why wait until it is too late to leave? Perhaps you could take the step now and aid a struggling country church in its witness.

"City Laymen, come over and help us!" is the call of your country brethren and sisters.

Extracts from a Letter Written by Mrs. G. Conley

We are now in Madras. It is a big change from the cool climate of the hills to the intense heat of the plains, although it is winter time now (November) and the weather is more pleasant. Sometimes we even need a sheet over us during the night. We are fortunate in having a ceiling fan in every one of the eight rooms of our house. The speed is graded from one to six, and being winter we have them on one or two.

Madras is the third biggest city in India and the biggest in southern India (population over two million). Here we see the great contrast, evident everywhere in India, but so pronounced in Madras, with its tall modern buildings, wide streets, closely adjoining squalid dwellings and narrow little lanes, all crowded with people, people, people.

As this is an important rail junction in the south, the Mission has a guest room in our house, particularly for the overseas missionaries. Consequently we have guests from all over the world. It has been most stimulating. Sometimes we take our friends to a modern hotel recently erected, on Eastern lines, and quite clean and neat. It has a delightful roof garden, and it is quite a treat to eat out under the stars, amid the hanging gardens and multi-coloured lights, surrounded by opulent men and women dressed in unbelievably beautiful saris and glittering jewellery. Incidentally, Madras State is "dry," and this is encouraged by the Central Government.

Let me describe to you an Indian lunch. There are two selections called the "Bombay meal" and the "Madras meal." The Bombay meal is served with chappaties while the other meal is served with rice. A chappatie is made from whole wheat flour and resembles a pancake. Each person has a neat little formica table and the waiter or bearer brings you a large banana leaf. You take water and wash the leaf, letting the water run down onto the modern terrazzo floor. Then, if it is a Madras meal, the waiter brings rice and he keeps on serving rice until you tell him to stop. Next he comes with a container with some mixtures or side dishes as they are called (we have had up to thirteen). These he places in little mounds around the rice. If you desire, the waiter will pour ghee on the rice. Ghee is refined butter and is in liquid form. It's bad for cholesterol, but very tasty.

Then, with your hand, you take a little rice and mix it with one of the side dishes and with an adept and quick flick of the wrist the food is conveyed to the open mouth. Eating with the hands seemed strange to us at first; but after visiting so many church members we have finally become accustomed to it. The side dishes might consist of green beans, coconut (finely diced), Indian spices and chillies; dahl (which is like a lentil), Indian spices and chillies; mixed vegetables, such as carrot, radish, beetroot, Indian

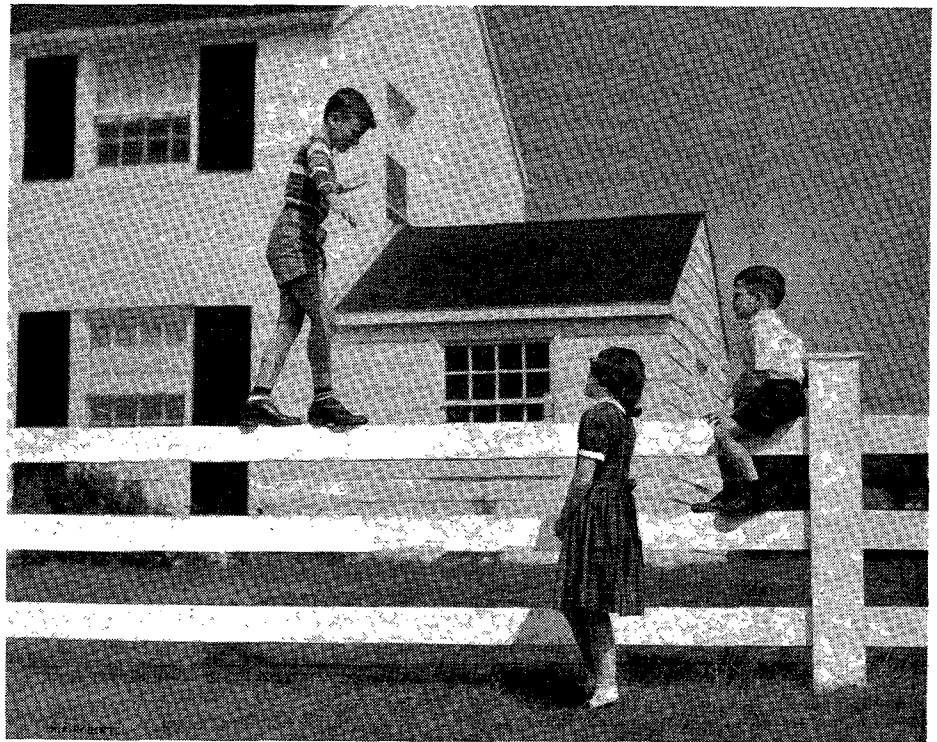
spices and chillies; and so on down along the little mounds, and all are cooked with Indian spices and chillies.

After you have your first few curries you are breathing fire and smoke, but it is surprising how quickly you become adjusted. You may have as many returns of rice and side dishes as you desire, and all for the princely sum of three shillings. In an ordinary hotel the same meal would cost one and sixpence. I guess they figure that you can eat only so much.

The church work takes up much of my time, and recently we had a Dorcas sale.

The ladies all worked hard and we certainly were rewarded on the day with about £9 to help with buying Christmas hampers for the poorer church members, who have so little of this world's goods. We had many articles for sale, and then I had some used frocks which I donated. These sold like hot cakes. Our Indian ladies made sweet and savoury dishes which were simply delicious. My love for this food encouraged me to buy a little of each to sample.

We have just conducted a three-week campaign in our newly renovated large



No Place for the Boys

What can a boy do, and where can a boy stay

If he is always told to get out of the way?
He cannot sit here, and he must not stand there;

The cushions that cover the fine rocking chair

Were put there, of course, to be seen and admired.

A boy has no business to ever be tired.

The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,

Are made not to walk on—at least, not by boys;

The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,

Sent out of our houses, sent into the street,
Should step round the corner and pause at the door,

Where other boys' feet have paused often before.

Should pass through the gateway of glittering light,

Where jokes that are merry and songs that are bright

Ring out a warm welcome with flattering voice,

And temptingly say, "Here's a place for the boys."

Ah, what if they should? What if your boy or mine

Should cross o'er the threshold which marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,

And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,

Are too busy with cares and life's fleeting joys

To make round our hearthstone a place for the boys?

There's a place for the boys. They'll find it somewhere;

And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,

They'll find it, and find it, alas! in the street,

Mid the gildings of sin and the glitter of vice;

And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime employs,

If we fail to provide a good place for the boys.

—Boston Transcript.

church here in Madras. Many came along to hear the wonderful message of Jesus and His love. The Lord blessed our efforts with a good number of interested people, who are continuing with Bible studies. Some are even attending church regularly. One of the features of our meetings was the choir that was organized. The young folk supported us well, and one evening the choir presented an all-musical programme, From the Cradle to the Crown. It was much appreciated and a request was made for a similar Christmas programme that we are working on now.

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To Husband and Wife

THEODORE CARCICH

Vice-President, North American Division

1. Keep up the courtship. Continue the early attentions. Study to advance each other's happiness. Marriage is the beginning, not the end, of love. Give it your best efforts.

2. However humble, make your own home. Relatives are wonderful to visit, but not to make your home with.

3. Have children.

4. Plan and share home burdens, the care and training of children, finances, and recreation. Avoid secrets, and counsel together often.

5. Maintain neatness in home and person. Love suffers in the midst of untidiness, soiled garments, dirty dishes, and disagreeable odours.

6. Don't be stingy. Remember the birthdays, anniversaries, and gift days. Love cannot exist without expression.

7. Take a vacation together. Make it another honeymoon.

8. When things go wrong, as they sometimes will, keep smiling. Be kind in speech and action. Allow no sharpness to come into your voice.

9. Be sympathetic. Cultivate patience by practising patience. Never let the sunset find you at variance with each other. Forgive and forbear, and all will come out right.

10. Have morning and evening worship together. Attend Sabbath school and church together. Praying and worshipping together keep you together, here and in eternity.

For Teen-agers Only

Wouldn't you like to find out how you rate when it comes to personality? A good test is your relationship with your family. Here are a few pertinent questions. You be the judge.

Is my mother an unpaid maid who hangs up my clothes and puts my things away?

Am I lively in a crowd but solemnly silent at home? Or do I share my best jokes and sweetest smiles with my own family?

Do I expect to be paid for everything I do around the house? If so, when was the last time I paid for a meal or a good night's rest?

If I boast that what my parents advise goes in one ear and out the other, is it because my head is empty?

I buy little luxuries for myself. Have I ever brought home a treat for my younger brother or sister, or even for Mum and Dad?

When I'm expected home at a certain hour and I realize I'm going to be unavoidably late, am I thoughtful enough to save Mum and Dad extra worry by phoning?

How explosive is my temper? Do I shout, sulk, and argue when I don't get my way?

When Dad comes home from work, do I have a cheery greeting? Do I let him have the best chair?

Do I show my parents that they can trust me before expecting them to give me the privileges that I want?

Are my parents really proud of me? Do I give them any reason to be proud? Or am I failing to use my talents and just coasting through school?

(This quiz was made up by the teenagers of the Aquinas high school, La Crosse, Wisc., U.S.A.)—"The Lake Union Herald."

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Cook Your Eggs Well

(An address given by DR. HARRY W. MILLER, so well-known for his long years of service in the Orient, and as the one to whom the people of those lands owe the preparation of soy bean milk and other products from the same source.)

I am very thankful for the well-balanced programme that enables us to be strong, healthy, and to live natural, normal lives. Well, we have tried to lead the way towards the time when we shall be free from dependence on animal flesh or animal products for sustenance.

We learned this morning that the time will come when such foods will have to be withdrawn. We are not urging on that day, nor shall we rob our people of the important nutrients contained in milk and eggs. We have said very little about milk and eggs; but there is some very enlightening information that has come to us on this subject.

Recently we ordered a book just off the press entitled, "Food-borne Infections and Intoxications." This book deals directly

with articles of diet likely to cause infections and intoxications. Allergy and special diets for certain diseases are not included in this book; but it speaks of foods that are contaminated and cause infections. And as I leafed through it I was amazed to note that nearly the whole book deals with poisons in meat, eggs, and milk. Only one chapter is devoted to food-borne infections and intoxications in vegetables. And those have to do mostly with insecticides, weed-destroyers, and various fertilizers infecting and contaminating through the process of agriculture.

About 100 pages of the book are devoted to salmonella infection through eggs and milk. Salmonella infection means typhoid fever, enteritis, and those bowel infections which we oftentimes get or see in medical practice, and that cause headaches, vomiting spells, diarrhoea, pain in the stomach, and a little rise in temperature, sometimes called the summer 'flu. Salmonella infection, the typhoid germ, is the more severe of this group of organisms. On page 395 it says: "That eggs may harbour salmonella bacteria has been recognized for many years. These bacteria may be in the interior of the eggs or the outside of the shells."

Soon after large quantities of dried eggs were shipped to England during 1941 and 1946, numerous cases of salmonella fever and poisoning were attributed to them. And while the evidence in some cases leaves much to be desired, it soon became obvious that a real problem existed. Again, on page 386, speaking of investigations by certain authors such as Hall and Sturgess, these investigators also tried to determine whether cooking, as ordinarily carried out, would destroy salmonella organisms. The result indicated that the micro-organisms might survive. I quote further: "Since the ailments caused by infected eggs would not make themselves felt presumably until several days after the infection, little or no suspicion would fall on the eggs. It may be said, too, that the wide distribution of ovarian infection in the domestic fowl has come about only in the last few years, hence its possible danger to man is one of recent development."

On May 15 this year, the "American Medical Journal," a standard publication that doctors in this country look to and read most, contains this statement regarding salmonella infection in eggs: "Attention is drawn to the danger in such circumstances of uncooked or partially cooked food, such as mayonnaise, custards, custard fillings, and meringues, as not only will salmonella not be killed, but the temperature used may lead to an increase in their number, resulting in a serious attack of food poisoning." In other words mild cooking will not only fail to kill the germs, but rather incubate them so that their number will be increased. The United States Ministry of Health puts out this information: "It is recommended that any product of shell eggs, liquid or frozen, should be subject to adequate sterilization before being used for human consumption."—"Nutrition and Food Service," pages 49, 50.

A Happy Home

LENA T. LEGROW

It really takes some trying to make a happy home,

To keep love brightly shining every day. It takes a little courage and it takes a lot of love,

And giving up some things along the way.

It's sharing all the burdens, and sharing all the joys,

And pressing on, though dark the sky or fair.

It's trusting in the leading of the loving Father's hand,

And kneeling side by side each day in prayer.

Yes, it takes a little trying to make a happy home,

But it surely is a gem of priceless worth. For we find in all its sweetness, in a really happy home,

A little bit of heaven here on earth.
—"Southern Asia Tidings."

Four Years of Progress at Wiluna Mission

A. D. VAUGHAN

At the Quadrennial Session in Victoria in January, 1959, I had a part in showing the progress of the Wiluna Native Mission, also some of its future needs. It is satisfying to look back over the last four years and see the progress that has taken place. I marvel as I carefully consider the advancement. It is my purpose to share with you the extent of what has been accomplished.

God has richly blessed the endeavours of each one in the programme. This includes coloured and white workers alike. We can say as did Peter at the mount of transfiguration: "Lord, it is good for us to be here." I feel we should always give God the honour and glory due to His name, for in so doing our thoughts are fixed on the Giver of "every good and perfect gift."

The mission stands on a town commonage of 26,000 acres, of which we own 480. Our stock are allowed free grazing on most of the rest. I know, dear people, you will think this is a lot of land, but when you consider the grazing average of one sheep to fifty acres it doesn't look so large an area.

I would like to itemize the progressive development which has taken place since 1959, and which means so much in the successful operation of our mission programme today.

1. The mission area has been fenced and subdivided.

2. Electric lighting. Today the mission takes on the appearance of a small town with its electric light poles and street lights. All buildings are fitted with lights and power points wherever necessary, making the lot of the staff more pleasant than heretofore.

3. Movie projector. We live in the age of visual education. The educational, nature, and religious films have been a great blessing in broadening the minds of these backward people. As a recreational avenue the films have been the means of helping us provide a counter attraction to the native corroboree. I will share with you one native's reaction after he had seen a Faith for Today film three or four times: "I like that properly film."

4. Mission school. The next advance move was the building of a school. This is an attractive building where thirty-five pupils are taught by Sister Esther Robertson. The standard of our school is well appreciated by the officers of the State Education Department. The building was given as a house by a lady station owner. The equipment inside, provided by the conference, is neat and attractive. This year an almost new piano has been added to foster the children's inherent love of music.

5. Single Ladies' Cottage. This is another acquisition of the enlarged programme. The building provides a pleasing and restful home for the school teacher and mission matron.

6. Telephone. As we look back over the year since this was installed we are more than thankful for this blessing. The expensive installation of the four miles of line that the mission had to provide was yet another blessing. The mission natives had to erect the four miles of line; but in this land of short mulga scrub our problem was to find suitable poles. One fifty-mile trip with the utility and trailer netted only eight poles. A station owner living fifty miles away had eighty poles cut and made them available to the mission free of charge. The four miles of two wires for the line was donated by an-



All Beautiful the March of Days

FRANCES WHITMARSH WILE

*All beautiful the march of days,
As seasons come and go;
The hand that shaped the rose hath wrought*

*The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill, and wood, and field.*

*O'er white expanses sparkling pure
The radiant morns unfold;
The solemn splendours of the night
Burn brighter through the cold:
Life mounts in every throbbing vein,
Love deepens round the hearth,
And clearer sounds the angel-hymn,
"Goodwill to men on earth."*

*O Thou from whose unfathomed law,
The year in beauty flows,
Thyself the vision passing by
In crystal and in rose:
Day unto day doth utter speech,
And night to night proclaim,
In everlasting words of light,
The wonder of Thy name.*



other station owner. We count our blessings and are thankful to God.

7. Water. For six years, with an expanding programme, we struggled along on 15,000 gallons daily. Long hours of periodical pumping were necessary to ensure this scant supply. Many times the pump ran out of water and became overheated, thus requiring expensive repairs. Our well was twenty-seven feet deep, and underground storage was approximately 5,000 gallons. The warning from the water authorities was, "Do not dig your well deeper; it will become salt."

There is another well half a mile distant, but to equip that with the necessary pipe and plant would have cost more than £2,000. A suggestion was made to put a bore down at the side of the exist-

ing well, if needs be to 100 feet. Pastor T. C. Lawson, the Trans-Commonwealth Union president, said that the union conference would advance the money up to £100. A visiting boring plant sank a bore down to forty-five feet, and on April 1 last year a new supply of water gushed in through the side of the well, causing one of the greatest rejoicings this mission has ever witnessed.

Since then two more bores have been drilled near the well, and we now have access to 70,000 gallons daily. The water is from an entirely new source and is sweeter and not quite so hard. A new 5,000 gallon tank and 15-foot galvanized stand has been erected. There is now abundant water right over the compound—to the native section, all buildings, and through Carnarvon irrigation channels to flood the lucerne and garden areas. This experience with the water reminds me of the water of life. It is free, but we must dig deeper if we would get the desired refreshing from God's Word and from communion with Him.

8. New kitchen-dining room. We are thankful to the Native Welfare Department for making available £3,000 towards this unit. The building was an urgent necessity. For months our home, which has wide verandas, had accommodated eighteen children. The existing dormitory was used as the small children's bedroom, native working girls' accommodation and kitchen-dining room. It was hopelessly overcrowded. Today we have a fine building with a spacious dining-room, large kitchen, and storeroom. Our home is back to normal.

9. Native huts. For years the coloured people have lived under the canopy of heaven, a bush mia-mia, or a heap of tin and bags known as a gunyah. During the rainy season their living accommodation became a quagmire. The rain saturated bedding and destroyed food. You will be happy to know that we now have eleven quonset huts. Some are reasonably furnished and kept neat and tidy. It has been a big transition for some natives, time being an important factor in this change-over. One thrilling aspect is that the natives are planting lawns, creepers, and melons in little gardens.

10. Ablution blocks. The mission has provided two new buildings, one each for the men and the women. These consist of septic toilets, showers, baths, and wash hand basins. The plan now is to instal a hot water system.

On the end of the women's ablution block a laundry containing troughs and coppers has been built. That this building is being put to good use is evidenced by the lines of newly washed clothing and the general appearance of the people.

11. Church. Just over two years ago it was decided to set apart funds received from the sale of eggs laid every Sabbath towards a church. The first Sabbath the hens rose to the occasion by laying 143 eggs. Since that time they have faithfully made their contribution each week. Many other valuable gifts and donations have been received. Among these was a complete cement-brick structure which



Aboriginal gardeners at Wiluna proudly show a visitor the flourishing and productive vegetable garden.

had been the assay rooms at the Wiluna gold mine. The building has furnished more than was necessary to complete the brick portion of a church sixty by thirty. The foundations were commenced last September.

I might add that folk have marvelled that the building was still standing at the mine when material in the district has been in such short supply. One lady asked, "How is it that it has been left there and you people have it given to you?" I replied, "God knew what was necessary and has kept the building for His own use."

12. Baptism. During 1961 our first baptism of Wiluna natives was celebrated. This important occasion placed a desire in the hearts of others to make preparation for the future. Those who partook in this upward step have been well tested by the enemy of souls. We are pleased to say they have been strengthened by their experiences. It is also gratifying to note that others are now planning to follow their example.

13. Appeal for Missions. In 1961, Brother J. K. Irvine, secretary of West Australian Conference, went on an Appeal trip with me. At one station the owner made clear his disappointment in the native situation generally, but conceded that the Wiluna Mission seemed to have the answer to the native employment position. When I returned from holidays early in 1962 a letter from this man was waiting. It contained a request for a mustering team from the mission. I felt this was a good opportunity to provide a witness, and sent Paddy and Kitty Richards in charge of a team. (Paddy and Kitty are baptized Sabbath-keepers.) I am glad to share with you this letter from the station owner written last August:

"Dear Mr. Vaughan,

"Some news of your troops! If they finish with the same degree of efficiency which they have shown to date they will make a record unequalled here. At this

point of time I think Paddy Richards is the most sensible, energetic, and reliable native I have ever had working for me. To me he is something out of the box. Kitty is also first rate, so is their camp, and so are the boys, Morris and Bob. The difference in the general attitude to life and work between your boys and the — camp is most noticeable, and reflects the greatest credit on you and your work."

A few weeks later this gentleman wrote again: "Paddy is now ready to leave. I think he must be filled with missionary zeal."

One week later a letter arrived with a donation of £50 "in appreciation for what the mission has done." Did Kitty and Paddy have a testimony to give? I should say they did! They were faithful in their work and God honoured them. They enjoyed their time at the station, but most of all they bore a true witness to God's power in altering men's hearts and lives.

14. Young people. There is a challenge facing us today as many young men and some girls return from Karalundi to their home base at Wiluna. You will be pleased to know that our young people are sought after and many good reports are given as to the type of young folk they are. As I have visited stations, for that is the main source of employment, I have had many inquiries for our mission young people. We do face one major problem, which is that most of the work is seasonal. This means that some young people are returned to the Wiluna Mission to await the next employment opportunity. Fortunately we have been able to help them, and while here they gain a spiritual refreshing as they participate in morning and evening worship and in the Sabbath services.

The young men especially are severely tested, for when they return they are expected to pass through the initiation ceremony and participate in the native law. These ceremonies are of the devil and it naturally follows that anyone who takes

part is degraded and loses his Christian experience. I have not seen anyone take part in these heathenish practices without being retrograded.

Just recently, people had gathered from up to 300 miles away for native ceremonies which were being held on the native reserve about four miles from the mission. Some of the visitors were detailed to get those of our boys who were on the mission at that time, and take them by force to the reserve, so they could be taken through the rites of the native law.

One evening one of our young men who is about twenty years of age rushed into my home crying, "Pastor Vaughan, they're trying to force me to go to Bondini and go through the law. I don't want to. I want to be a Christian and be baptized." The young man, Jimmy Jackman by name, is a fine type. He has made his decision and wants to stand firm. Others with him indicated their desire for baptism at a recent Sabbath service. Truly the Lord is pouring out His Spirit, but we need your prayers for strength for these boys and girls and for wisdom in handling the situations as they arise.

While there is much more I would like to share with you I feel you can each one see the Lord's overruling providences. I have always been impressed with the thought found in Philipians 1:6: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Brothers, sisters, friends, I am confident that God's work will prosper and that the Wiluna Mission programme is under His leading. This is the cause of our rejoicing, that we see our ministry meeting the challenge and progressing toward the ultimate goal of souls watching and waiting for the second coming of Jesus. May we all be ready in that great day and hear the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." May God bless you all, is my sincere prayer.

THE WORLD VISION

The Return of Christ and Islam

(The writer gives some interesting information concerning the penetration of the Second Advent message to the East and sets forth some observations from personal experience.)

ASHER ADAR

The French monthly, "La Mission Interieure," brings a report of Mr. Perrot about the expectation of Christ's coming in non-Christian countries. He says:

"My meetings with the Arabs revealed to me an astonishing and hardly known fact: the Arabs expect the return of Christ.

"The keepers of the Omar Mosque in Jerusalem say that the Golden Gate will open once only, and this will happen in order to permit the passing of the Lord Jesus. This saying is probably in relation to Ezekiel 43:4, also 44:2, where it is written that the glory of the Lord came into the house by the way of the gate of the East, and it was to be closed. It has never been open since. The Moslems walled the gate up centuries ago. But now the expectation is that they should open this Golden Gate soon.

THE STORY SPREADS

"The Moslems in Algiers spread secretly from mouth to mouth the word: 'Today Christ is a great Prophet, but on His return He will be the Lord of the world.' A young Arab asked another what he thought about Christ, and he received the answer: 'We Moslems believe in the Lord Jesus. Allah [God] raised after his death, the Prophet [Mohammed], but the Prophet will disappear at the end of time.'

"Missionaries of the North Africa Mission confirm this phenomenon from several places. They say that they hear everywhere the repetition of the words: 'When our Lord comes, things will change.' 'The age comes to an end.' 'Now are the last times.' 'We know that the Lord Jesus will return.' 'His return will occur suddenly.'

"First arose the thought that these might be single voices in the desert without great importance. But soon arose an opportunity to talk with Islamic Mufti. I was in Algiers and wanted to go to the big Mosque at the Government's Square. Really, an Arab asked me whether I would like to join the prayer meeting.

EARLY EXPECTATION

"Before accepting the invitation, I questioned him: 'Some days ago I met in Oran a young Moslem who spoke thus and thus to me. What do you think of the Lord Jesus?'

"Presenting himself as a Moslem teacher, this Arab answered: 'In all Mosques during all the days of the month Ramadan they preach that Sidu Aisa [the Arabic term for Lord Jesus] will return one day and judge the world.' (In the background of the Mosque was written: 'Sidu Aisa is the prophet of God, let us believe in Him.') 'It is not known at which day

He will come, but actual political happenings show that He will come soon.'

A TEACHER'S BELIEF

"The teacher invited me to come to another Mosque where the prayer was to start later. There sat an old Arab with a white beard, praying. He was one of the most important Marabou [believers] of Algiers. We had a talk as follows: 'Do you believe in the return of Sidu Aisa?' 'Sidu Aisa is about to appear.' 'Is that your personal idea, or do other people believe so? On what do you base your assertion?' 'He will rule all Algiers, all Morocco believes this. All those who read the Koran and the Telba and the teachings of the Mereda know it.'

"Then the teacher said, 'We believe in the Kingdom of Christ on earth. He will rule 1,000 years. He will punish all the unjust and unrighteous ones, especially all those who have rebelled and sinned. He will remain 1,000 years and will make all the Arabs good and just.'

THE MESSIAH AWAITED

"Voices from Libya were of the same tone. I asked a Rabbi in Algiers: 'Rabbi, do you see a connection between the actual happenings of today and the coming of the Messiah [Christ]?' He answered: 'Nearly all the Kabbalistic Rabbis [those who study also prophecies] think the actual happenings to be the introduction of the arrival of the Messiah. They wait the world's conflagration in whose consequence the Messiah will appear.' (The Herald of Hope) in "The Weekly Religious Review," England, September 7, 1962.

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"It Is Written" Crusade in Canada

W. G. SOLONIUK

The first phase of the giant "It Is Written" Evangelistic Crusade to reach the four million in the areas of Toronto and Hamilton has just come to a close. In February, 1962, the "It Is Written" telecast was beamed over the Toronto and Hamilton TV stations in preparation for these meetings. Over 2,000 had enrolled in the "Take His Word" course. In Toronto, the well-known Massey Hall, and in Hamilton, high school auditoriums, were rented as meeting places.

October 7 was the opening date for this crusade with seventeen meetings planned for the Toronto area and ten for Hamilton. Pastor George Vandeman, speaker and originator of the "It Is Written" telecast, arrived from Washington to lead the meetings.

Never have the old cities of Toronto and Hamilton seen so many honest in heart attending the crusade from night to night. In Toronto the largest attendance for one single meeting in Massey Hall was 2,400, with 1,000 the peak in Hamilton on the same Sunday in the afternoon.

Usually evangelistic meetings start with a peak attendance and then diminish. This was not the case. The attendance kept building up and improving so that at

the last the attendance and the interest were greater than when the meetings began. Above all, everyone who came out to the meetings knew that these were Seventh-day Adventist meetings.

Almost two tons of Bibles (2,500, to be exact) were used in the thrilling Bible-marking plan. Text after text used in the meeting was closely followed by those in attendance as they read from the Bibles in their hands.

The interest grew so quickly that all the ministers in the conference, with the exception of four, were called into the areas to assist with the visitation. The departmental officers of the conference laid aside their office work to do everything they could to follow the tremendous interest. Over 1,450 families, homes, and individuals are being visited as the interest develops. Three hundred and thirty have already made their definite commitment to follow the truth as the Lord has revealed it to them.

The first phase is completed; the second has just started. To follow the great interest, three large Bible-marking classes have been started. On the first night of the class in Toronto, 1,000 were in attendance.

The third phase is to come. It is planned to have Pastor Vandeman return in January for ten meetings to help win the interest that has been manifest. Our expenses have been heavy, but the Lord rewards the faith of His people. On the last Sunday of the meetings in Hamilton and Toronto, \$12,000 was given to help continue the crusade. The total offering amounted to \$20,000.

Truly this is the day for which we have waited. This is the way these giant cities are to be reached with the truth—"Canadian Union Messenger," Nov. 7, 1962.

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James White Library Dedicated

D. LEE

The James White Library at Andrews University (Berrien Springs, Michigan, U.S.A.) was recently opened formally to the public at the dedicatory service held in the Pioneer Memorial church.

Dr. W. R. Beach, secretary of the General Conference, was the guest speaker at the dedication. He has distinguished himself as a scholar and author. Dr. Beach has served in important administrative capacities in the Seventh-day Adventist Church both in North America and in Europe.

"Books are the tools with which knowledge is most rapidly and most successfully acquired. They put into our hands the key that opens the door of human commonplaces to a world of boundless horizons," stated Brother Beach in this opening remarks.

After tracing the historical development of libraries, Dr. Beach concluded: "This library is not just another addition to the physical plant of Andrews University. This library is a monument to truth. It should undergird the total educational programme. In this act we establish the

James White Library under God as the cornerstone of Andrews University's total educational process."

Costing in the neighbourhood of \$750,000, the library has 45,000 square feet of floor space with shelving capacity for 280,000 volumes. Equipment, including walnut tables and chairs, study carrels, card catalogue, Rolodex record file, storage cabinets and microfilm reader, cost \$100,000. An annual budget of \$30,000 has been set aside for the purchase of books.

Approximately 120,000 volumes comprise the united library. It subscribes to nearly 1,000 periodicals, has seven professionally trained staff members, four sub-professional staff members, two library assistants, several clerical workers, and provides over 300 hours of work a week to twenty-five undergraduate students.

Of particular interest to denominational researchers is the Heritage Room which contains a collection of rare books which include the Advent Source Collection made by Dr. L. E. Froom as he wrote the four volumes of "Prophetic Faith of our Fathers." Such items as Uriah Smith's old desk and William Miller's hatbox are on display.

Guests of honour included those individuals who through the years have made outstanding contributions to the development of the James White Library.

The purpose of this library was succinctly set forth in the concluding statement of the Act of Dedication, "May God make it [the library] a place where teachers come to learn beside their students; where the public is welcome to share its riches; where the annals of God's church form a living part of the study resources; where thoughts may be born in youthful minds, be nurtured in places of labour at the ends of the earth, and return here in columns of print to quicken in other youths new thought, new dedication."—"The Record."

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Important Visitors at Mission School

G. HEISE

Yes, here they are. Five roaring police motor-cycles are entering the mission compound preceding half a dozen big cars. The first flew the flag of the Ivory Coast. The cars stopped before the principal's house. Doors are opened and the most important officials of the Education Department of the Ivory Coast and the heads of the town of Bouake step out.

There were no cheering crowds to welcome the Minister of Education, but only the principal, his wife, the three European teachers, and a few of our African teachers. It is Sabbath afternoon, and the compound is quiet and empty. I try to apologize, explaining that our school is closed on Saturday, that we are keeping the Sabbath. "Oh, yes," the minister says, "I know; it is all right. I am just paying you a visit of courtesy. I want to tell you how we appreciate the good work you are doing at Bouake." A cordial conversation with the Hon. Joachim Bony, the minis-

TO KEEP A PICNIC SALAD COOL

To pack a cool salad, be sure the ingredients are thoroughly chilled before they're put together. Then chill the finished salad in the refrigerator before packing.

To make an inexpensive cooler, freeze water in wax-coated milk cartons before the picnic. Then put salad ingredients (or the finished salad) in sturdy cardboard boxes or plastic containers. Place the cartons of ice on top of the foods. The descending cool air will keep the salad cold for several hours.

Water from the melting ice stays in the carton and does not drip or collect where you don't want it; the ice-carton "coolers" provided a source of ice-cold drinking water; the cartons are disposable when you are ready to go home from the picnic.

You may also imbed salad ingredients in a container of crushed ice. But if you use this method, be sure salad ingredients are carefully covered or wrapped (plastic bags are useful) to protect them from melting ice.—"Today's Food."

ter, followed, and he departed, promising us that we can rely on him in any case, if needed.

This visit was a pleasant surprise for us. We knew through the radio and the newspapers that the Minister of Education was coming to Bouake for a few hours, but we were more than astonished when at 1 p.m. an official called, telling us that the minister had decided to pay us a visit at 3 p.m. However, we took this opportunity to present to the minister three of our books.

Our school is now well-known in official circles. The minister's visit was not the only visit we had. Last week a commanding officer of the Army of Israel paid us a visit also. He told us that he was engaged by the Ivory Coast Government to start pre-military formations for young people. They are to be trained as soldiers and farmers under military discipline, the same as in Israel. He had heard about our school, and told us he was very interested in our method of mass education. He also was surprised that we were keeping the Sabbath as in Israel. He promised to come back this week with the whole staff of Israel officers to obtain more information.

One or two weeks before this we had the honour of welcoming a delegate from the UNESCO. He was particularly interested, he said, in our mass education system. He was sent by his organization to study the very important problem of the education of African youth.

All these visits inform us that our mission school at Bouake is well-known and appreciated in the upper circles of Government.

We thank the Lord for the opportunity given us to preach His message through our school, and we pray that the seed may grow and bring forth a rich harvest for God's storehouse.—"West African Advent Messenger."

From High Society to Jungle Evangelist

R. C. BOTTSFORD

Mrs. Adriana Nunes lives in Xavantina, in the north-eastern region of Mato Grosso, Brazil. This area suffers from occasional attacks by savage Indians of the Xavantes tribe. Because of the many deaths in the town and on the banks of the river, nearby, the latter came to be called Death River.

Mr. Nunes is a road construction worker for the Central Brazil Foundation, which is constantly opening new roads and settlements in the most remote places of the state. He is not a member of the church, but he does not oppose it. On one of their many trips together, Mrs. Nunes heard of the gospel message for the first time. As she moved from place to place she studied further and read all the Adventist books she could obtain. After some time had passed she was baptized in Belem, Para.

From the very first, she had a burning desire to tell others of the wonderful change she had experienced. She talked the Advent Message with everybody who would listen. It was not long before she had four people ready for baptism. She wrote a letter to Cuiaba, the capital of Mato Grosso, asking the pastor to baptize those who were ready, and a few weeks later the service took place. Since that time Mrs. Nunes has prepared about ten more candidates.

Dona Adriana, as most people call her, saw immediately the necessity of a place where the new believers could gather for worship. She began raising funds and gave generously herself. Under her leadership the building was begun, and she has supervised all the construction. Several times the intense rains in that area delayed the project, but the church is now ready to be dedicated.

Often Mrs. Nunes walks through thick jungle to give Bible studies. She often walks three miles at night in places where wild animals are prevalent. She is from high society, but no one would ever suspect it by her humble, winsome way. She is known through the Xavantina area as a good and kind woman, for all the things that she has done to help others.

When the church was about half completed a prominent bishop came to town to visit the local priest. As they discussed various matters the latter mentioned the building and suggested that it be demolished at once. "If you give the order," he said, "I can call my men together tonight and in a few minutes we can have it all level with the ground." The bishop asked what group of Protestants the chapel belonged to. Upon learning that it was the Seventh-day Adventists, the bishop answered, "You leave those people alone. Don't disturb their church, for they are doing a very good work here in Brazil."

The zeal and courage of Sister Nunes are an inspiration to all who know her. With God's blessing her light shines brightly in the heart of Mato Grosso.—"Review and Herald."

DELIVERANCE AWAITS GOD'S PEOPLE IN . . .

The Time of Trouble

ARTHUR L. BIETZ

Of all the eras of history, I believe that none has been more challenging than the present. Today a thousand and one things are happening that never happened before. God, in a special way, is manifesting Himself on the human scene. It is a marvellous day in which to be alive.

Foreglimpsing our day is the ancient prophecy of Daniel. The prophecy states concerning the final events on earth that "at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

Two vital facts come into bold relief through this timely prophecy: first, Michael stands up for His people and brings them deliverance; second, there is a time of trouble such as never was.

Whenever we are inclined to think of the time of trouble as a period of agony and defeat, let us remember that God Himself—Michael—with His limitless power, stands up for His people. The controversy between Christ and Satan comes to a magnificent end as Christ delivers His people.

For God's children the time of trouble is a time of unequalled opportunity to signify on which side of the bitter contest they are. The time of trouble, in essence, is an increasing revelation of God. God reveals Himself progressively as Satan distorts and deceives God's creation.

The theatre of war between the two forces lies primarily in the human heart, requiring immediate and fateful decisions. Man must cast his lot on one side or the other. Either he fights for Satan, or he fights for God. No compromise is possible.

The time just preceding the close of probation is a glorious time, but it also is a terrible time. It is a time of deep soul-searching. The way we cast our lot decides our eternal destiny. As the contrast between good and evil is more sharply drawn, personal decision for God becomes more urgent. Excuses and evasions will no longer seem adequate, for all imitations and fakes will be unmasked. Those who make their decision for God will consider this a time of triumphant joy; but those who fail to cast their lot on God's side will find it a time of horror.

The prophet Joel enjoins all people to search their hearts in these momentous times. He cries: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand: a day of clouds and thick darkness." Joel 2: 1, 2. And again: "Alas for the day! for the day

of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 15.

Ellen G. White, too, makes specific reference to the time of trouble as a climax to the war between good and evil. She speaks strongly of our part in the strenuous battle, and warns us against the subtle methods that Satan employs to enlist supporters for his side. Here are some of her comments:

Satan incites to war. "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—"Great Controversy," page 589.

Satan seeks to keep God's people inactive. "Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting. . . .

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of

the work themselves. . . . He [Satan] knows that if they sleep a little longer, he is sure of them, for their destruction is certain."—"Testimonies," Vol. 1, pages 260-264.

Satan accuses God's people. "And then the great deceiver will persuade men that those who serve God are causing these evils. . . . It will be declared that men are offending God by the violation of the Sunday-Sabbath."—"Great Controversy," page 590.

Satan tries to divert men's minds. "The events connected with the close of probation and the work of preparation for the time of trouble are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."—"Great Controversy," page 594.

The baptism of the Holy Spirit. "I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the



earth of us, thinking that then the evil would be stayed." — "Early Writings," pages, 33, 34.

Mighty Witness for God

Final witness of the third angel. "The commencement of that time of trouble," here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, whilst Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." — "Early Writings," pages 85, 86.

Decisions will be made for God. "A time of trouble is before us, and every honest soul, who has not had the light of truth, will then take a stand for Christ." — "Testimonies to Ministers," page 248.

Witnessing in high places. "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging forbidding circumstances. . . . They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone." — "Testimonies," Vol. 5, page 463.

The sooner we realize that in the warfare against evil we are dealing with powers greater than ourselves, the better off we shall be. I remember well a brilliant young attorney friend of mine. He had taken to heavy drinking and soon found himself powerless to resist the thirst for liquor. When his legal practice came to a complete standstill, he finally placed himself in the custody of a sanitarium to be cured.

A number of months went by. Then, when it was believed that he was fit for society again, he was discharged and went back to work. All went well until one day he wanted to convince himself that he was really a cured alcoholic. He stepped into the nearest bar, thinking that if he were really cured he would be able to stay there without wanting a drink.

Four days later I held his funeral. Why? Because when he stepped into that hotel he was not dealing with alcohol at all; he was dealing with the devil himself. He placed himself presumptuously on the devil's ground, and the devil conquered him.

Alcohol, tobacco, narcotics, are not problems in themselves; the devil is the real problem. He wants more than anything to destroy us, and the only one who can help us is God. The sooner we recognize that, the better. This applies not only to alcohol but to hatred, criticism, dishonesty, and the other evils.

In the time of trouble we shall not be able to depend on father, mother, husband, wife, or the minister. We shall

have to stand on our own, decide for God, or perish. It is as simple as that.

The events to come and the trouble God's people will go through have been likened to the night of Jacob's trouble. The prophet Jeremiah exclaimed, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30: 4-7.

Jacob's night of anguish, when he wrestled with God, represents the people of God at the time of the end, when they, too, must make decisions. Jacob found peace. So may we. When we say to God, "God, Thou shalt have me for life or for death; I'm Yours," then we shall find peace of mind and spirit.

God's promise, founded on our decision for Him, is sure. We need fear nothing. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

"Bread shall be given him; his waters shall be sure." Isa. 33: 16. — "Review and Herald."

☆ ☆ ☆

The Holy Scriptures or the Newspaper

ROBERT H. PIERSON

President, Southern African Division

The story is told of a young officer in the British Navy who many years ago discovered a small but dangerous rock in the Mediterranean. Immediately he reported it to the Admiralty, and orders were sent to all stations that the new hazard should be marked on all charts.

The first ship to sail over the spot was in command of an old sea captain who had been sailing those waters for many years. When he noted the warning newly placed on his map he inquired who had reported it. When told that it was a young naval officer he scoffed, "There is no such rock there. I have sailed these seas for twenty years, and if such a rock were there I would have found it." In scornful pride he gave orders for his sailing master to steer directly over the spot indicated when the ship was put to sea.

The hazardous area was reached and under full sail the gallant ship was driven over the danger spot. There was a tremendous crash as the jagged rock tore relentlessly into the vessel's underside. The noble craft went down with all hands.

Thousands of professed Christians—some of them, alas, apparently good Seventh-day Adventists—have wrecked the bark of their own Christian experience because they scorned or neglected to heed the warnings of the Master Pilot in His unfailing guide-book—the Holy Scriptures.

The psalmist says, "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105. The Captain of our destiny has provided us with chart and compass to guide us through the dark night of sin no matter how loudly the

waves of temptation may roar about us! How much you and I need this light in these dark days!

Even among professed Seventh-day Adventists there are those who have time for the daily paper, the secular journals that come into their homes, and a thousand and one other things that demand their attention, but the Book of books—their chart and compass—often remains dusty and all too frequently unopened upon some obscure shelf.

One poet has put it this way:

"They read the Journal and the News,
The Green Book and the Red;
They kept the serials of the month
Securely in their head:

They went through books both old and new,

Best sellers, too, they thought;
The read the jokes and studied styles;
No item went for nought.

They read the sporting page; they knew
Each athlete by his name;
They read of baseball, football, golf,
Familiar with each game;
They looked the funny paper through;
They watched the mails to seize
The magazine they liked the best,
Whose columns most did please.

But in their homes there was a Book
With pages never turned,
Whose messages of truth and hope
Were still by them unlearned—
The Book that tells of Him who came
To earth that we might know
The beauty of a sinless life,
Lived here so long ago.

What pity 'tis they do not know
This Man of Galilee,
Who healed the lame, the blind, the deaf,
Beside the sapphire sea!
And still they read and laugh and cry
O'er stories of the hour,
And let the Book, dust-covered, lie
Unopened, with its power."

God throws down this challenge to each one of us: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. 2:15.

Here we are admonished to do more than casually read from the Word occasionally. God says that we should apply ourselves so diligently in our study that we may rightly divide the word of truth—that is, we should be able to place the various texts in their proper settings so that we may ascertain the correct meaning of each scripture.

Not only does God call upon us to be students of the Word ourselves, to insure our own salvation, but He expects us to open the Scriptures to those about us that they, too, may know the way of eternal life. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" Rom. 10:13, 14.

—"Southern African Division Outlook."

WEDDINGS



PARBS-MAGOR. January 22, 1963, was a happy day for Barry Parbs and Marlene Magor as they were united in marriage in the Adelaide City church, South Australia. Both young people are well-known in Adelaide and a large group of relatives and friends witnessed the service before a fitting background of beautiful flowers. May Heaven's richest blessing abide in this new Adventist home. C. D. Judd.

GOLDRING-DONALD. Rex Goldring, a member of the accountancy section of the Wholesale Branch, Sanitarium Health Food Company, Auckland, N.Z., claimed Lurline, his lovely bride, from the arm of Brother J. B. Donald on February 4, 1963, in the tastefully decorated Brentwood Avenue church. Rex and Lurline have grown up in the faith, and their parents rejoice that the blessing of Heaven rests upon their marriage. Many friends present and from afar joined in wishing this happy young couple all joy. R. P. Brown.

POWRIE-SMARTT. On January 3, 1963, Jennifer, only daughter of Mr. and Mrs. Smartt of Belmont, W.A., and Cedric, eldest son of Mr. and Mrs. E. H. Powrie of Sydney, were united in marriage. The floral arrangements in the Victoria Park church provided a delightful setting for this special occasion. At the reception following the ceremony, relatives and friends found opportunity to extend good wishes to the happy couple, who in the near future will be combining their talents of teacher and nurse in missionary service in the New Hebrides. J. C. H. Perry.

TODD-HESS. Two fourth-generation Adventist young people met to exchange marriage vows in the Rockhampton church, North Queensland, in the evening of January 15, 1963. Delcia Arlene, eldest daughter of Brother and Sister G. Hess of Rockhampton, was radiantly happy as she stood beside the bridegroom and they pledged fidelity to each other. Colin Glenn is the eldest son of Brother and Sister C. Todd of Charters Towers. The esteem in which this young couple are held was evident by the gathering both at the church and the reception. They left the church with the prayer of relatives and friends present that God would keep their hearts warm and care for them as they take up residence in Charters Towers. C. O. Lowe.

JACKSON-EDWARDS. In an Edenic setting of glorious flowers in the Papanui church, New Zealand, on January 21, 1963, William Graham, youngest son of Mr. and Mrs. E. R. Jackson, awaited the happy moment when on the arm of her father, Janetta May, younger daughter of Mr. and Mrs. W. E. Edwards, joined him at the altar, to pledge their love each to the other, in the presence of God and a large gathering of relatives and friends. The bridegroom has just gained his B.Sc. degree and is employed in the S.H.F. Company's laboratory in Christchurch. The bride has been employed by the same company as a stenographer. These young people are highly esteemed and we wish them God's blessing, which brings joy, peace, and happiness. H. W. Hollingsworth.

DEED - KEITLEY. Sunday afternoon, January 6, 1963, the Warburton church was the scene of a very pretty wedding. Dawn Mavis Keitley walked down the aisle to be joined in matrimony with Arthur Albert Noel Deed. This young couple are well-known in Adventist circles. The bride is the daughter of Sister Olive Keitley and the late Brother C. Keitley of Warburton; while the bridegroom is the eldest son of Brother and Sister A. Deed of Nunawading. Pastor R. C. Piper assisted the writer in performing the ceremony. As Noel and Dawn set up another Christian altar in the town of Daylesford, where Noel is employed as shire secretary, we wish them much of God's blessing. F. M. Slade.

WAINWRIGHT - STOKES. Avondale church (Auckland, N.Z.) looked like a fairy bower as loving hands had decorated for the occasion of the joining together in holy matrimony of Ross Eric, eldest son of Brother and Sister Wainwright of Tauranga, and Robin Patricia, youngest daughter of Brother and Sister L. Stokes of Glen Eden, on January 16, 1963. Ross is a young minister who has been blessed abundantly in his service for God, and Robin, his lovely bride, has been employed in the Auckland Book and Bible House. May Heaven's benediction attend these young people as they continue their service in Wellington. K. D. L. Brook.

BRADFORD - DAVEY. Carolyn Faye Davey and Graeme Bradford met in the Prospect church in Adelaide (S.A.) on Sunday afternoon, January 27, 1963, to exchange marriage vows. The bride is the eldest daughter of Sister Win Davey of Somerton Park, and Graeme, a Ministerial trainee at Avondale, originally came from Melbourne, Victoria. Beautiful flowers and a large group of happy relatives and friends who gathered helped to make the day memorable for Faye and Graeme. May God abundantly bless their united lives as they continue to prepare themselves at Avondale for a wider service in the vineyard of the Lord. C. D. Judd.

PRESTON-SIDDLE. In a pretty floral setting at the Frankston church, Victoria, Malcolm Ross Preston and Jeanette May Siddle were united in matrimony on January 20, 1963. Pastor A. I. Mitchell assisted the writer in performing the ceremony. The bridegroom is the son of Brother and Sister Preston of Dareton, while the bride is the eldest daughter of Brother and Sister G. Siddle of Mt. Eliza. Many relatives and friends joined in wishing this young couple every happiness, with God's richest blessing, as they travel life's road together. F. M. Slade.

HEAD - MORRIS. Brilliant sunshine streamed through the windows of the attractive Castle Hill church, Sydney, in the afternoon of February 10, 1963, when Pastor Charles Head and Mrs. Annie May Morris of Blackburn, Victoria, were united in marriage. The good wishes and prayers of a wide circle of friends surround Pastor and Mrs. Head as they make their home in Melbourne and continue to serve the Lord in a united way. Ralph Tudor.

HARRISON-GILLAM. On January 1, 1963, at the Hamilton church, N.Z., James Kenneth David Harrison and Winnifred Mary Gillam invoked God's blessing upon their union. Winnifred, whose calling has been church school teaching, and Jim are active church workers, and we believe they will make a strong contribution to the cause of truth. V. Wood-Stotesbury.

BOLTON-STIDOLPH. A wedding in a country church is always an outstanding event; and Brian Kenneth Bolton and Esma Joan Stidolph on January 27, 1963, travelled all the way from Sydney to Stanthorpe, Queensland, to celebrate their wedding. The church was crowded and the bride looked radiant as she joined her bridegroom in the front of the church. Friends were delighted to be able to wish them all of God's blessing as they joined their lives together and set up a new Christian home in Sydney. Ken R. Low.

OLSEN-NEWMAN. January 1, 1963, was the day chosen by Melvin Martin Olsen and Dorothy May Newman to solemnly pledge fidelity to each other in holy matrimony. The bridegroom is the youngest son of Brother E. S. Olsen, Waihi, N.Z., while the bride is the youngest daughter of Brother and Sister E. A. Newman of Cairns, North Queensland. Since graduating from A.M.C. in 1961, both have been employed within the church organization. Dorothy's stenographic services have been greatly appreciated by the North Queensland Conference, and Melvin is teaching at the Wahroonga church school. As they establish another Christian home in Normanhurst, Sydney, may God richly bless them. C. O. Lowe.

SEARL-HAWKEN. The families of Brother and Sister K. Searl of Speers Point, N.S.W., and Pastor and Mrs. W. J. Hawken of Eastwood, Sydney, formed a closer attachment on December 23, 1962, when Ken and Myrna came to the Epping church to exchange vows and thereafter walk together after God's order. Kindly hands provided floral decorations and relatives and friends made the church and the occasion pleasant and memorable. We pray God's blessing on Ken and Myrna as they set up home in Speers Point and shed an influence for the truth we love. W. J. Hawken.

UNTIL THE DAY BREAK

SHANNON. The death of Sister Eva Shannon on January 4, 1963, after only three days in hospital, shocked all the members of the Bowen church in North Queensland. Sister Shannon was a well-known business woman in Bowen. She was loved by church members and business associates alike. She will be missed in the community. We believe there are reserved for her a mansion, a robe, and a crown. Brother W. Otto shared the responsibility of ministering to loved ones and friends at the funeral services.

TRAILL. Shirley May Traill fell asleep in Jesus at the Green Lane hospital, Auckland, N.Z., on January 15, 1963, at the early age of thirty-two. Four hundred attended a service at the Brentwood church, and 120 floral tributes expressed the love and esteem in which this sweet Christian woman was held. Our sincere sympathy is extended to her husband Ian, her seven-year-old daughter Janet, her mother, Mrs. Knight, her sisters Margaret and Muriel, her brother Donald, and to the many who mourn a real loss.

V. Wood-Stotesbury.

JONES. Mrs. Winifred M. Jones of 1 Hercules Street, Dulwich Hill, Sydney (late of Greenacre), passed away on January 13, 1963, aged seventy years, and was laid to rest in the Northern Suburbs cemetery. Baptized in 1955, she was received as a member of the Lakemba church, but failing health in later years denied her regular Sabbath fellowship in worship. Words of consolation and hope were brought to the sorrowing relatives and friends. The promise of our Lord's soon return and the great resurrection of life is precious indeed to the lonely hearts.

Ralph Tudor.

McLEOD. John Joseph, beloved husband of Olive May McLeod passed suddenly to his rest on January 15, 1963, at the age of eighty-two. Our late brother was a fine example of what a Christian gentleman should be. He was an active member of the Tooperang church, S.A., from whose midst he will be greatly missed. He and his wife trod life's pathway in beautiful harmony, but henceforth one must go on alone, and to dear Sister McLeod our hearts go out in loving sympathy, but nevertheless strong in the confidence of a glad and joyous reunion when Jesus comes.

W. T. Hooper.

SUTTON. A very sad group of people assembled at the Pinnaroo lawn cemetery, Brisbane, to lay to rest Annie Rhoda Sutton. She had suffered for many years, from an incurable complaint, but on February 6, 1963, a stroke ended her life. Our sister was sixty-nine years of age. She joined the church in the early days of our work here in Brisbane, and her father built the Red Hill church. The Brisbane Adventist community feel they have lost a very old friend, but we are looking forward to the time when the trumpet shall sound and the dead in Christ shall be raised. Our sincerest sympathies are extended to her husband, her two sons, and her daughter.

Ken R. Low.

HOLMESBY. Blanche Mary Holmesby, at the age of eighty-three years, was laid to rest in the North Brighton cemetery, S.A., on January 12, 1963. A member of the Adelaide City church for many years, she had not been privileged to attend services for a long time, because of sickness. How precious and real seemed the blessed hope as we stood around the open sepulchre that Sabbath morning! Heaven did not seem so far away as tenderly we committed this mother in Israel to her last resting place. Her testimony to the close of life was clear and trustful. God bless the son and three daughters who are left to wait for the break of day, when Jesus comes.

W. T. Hooper.

NORTH. Sister Susan Elva North passed quietly to rest in Murwillumbah, N.S.W., on February 5, 1963, at the age of sixty-seven. The esteem in which she was held was evidenced by the great number of non-Adventist friends and business people who attended the services in the church and at the graveside. Our late sister is survived by her husband, three daughters, and two sons. Sister North was an Adventist of over forty years' standing and exerted, through her almsgiving and Dorcas ministry a very helpful influence all over the Tweed district and elsewhere. We believe it can be truly said of her, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit . . . ; and their works do follow them."

S. A. Bartlett.

HANSEN. Mrs. Cecilie Marie Chren-tensen Hansen fell asleep in Jesus in her seventy-eighth year, and on January 15, 1963, we committed her to the keeping of Him who is the resurrection and the life. Our sister was predeceased by her husband nine years ago. She was a loyal and devoted member of God's family for many years. Our members in the district of Murgon and Kingaroy, Queensland, will remember Sister Hansen's consistent Christian courage. During the last few months her health deteriorated, but she was sustained by the grace of the Lord Jesus and the loving care of her four daughters. To them we express our sincere sympathy.

N. C. Burns.

BUNCE. On January 21, 1963, we laid to rest our Sister Anne Elizabeth Bunce, in the Adventist portion of the Karrakatta cemetery, Perth, W.A. Born in England eighty-two years ago, Mrs. Bunce lived in Perth for many years, and died in the Royal Perth Hospital. She was baptized into the Adventist faith in 1944, by Pastor T. J. Bradley, after receiving studies from Brother S. O. J. Louis. She was an esteemed member of the Perth church. Our sister is survived by three children, Mr. K. Liversy, England; Kathleen (Mrs. Mahoney), Darwin; and Mrs. Ogilvie of Perth. To the family and relatives we extend our very sincere sympathy. Our sister rests in the blessed hope.

D. A. Speck.

NOBLE. Parramatta church mourns the loss of a devoted member and valued helper in the work of Dorcas Welfare through the death of Sister Irene Noble, who passed unexpectedly to rest on November 29, 1962, aged sixty-eight years. Accepting the Advent Message some six years ago completely changed the outlook and even the nature of our sister, transforming her into a happy, earnest Christian, a diligent worker for others, looking for the blessed hope, the soon coming of our Lord. After a service in the Parramatta church (Sydney), in which the writer was ably assisted by Dr. E. G. McDowell, we tenderly laid Sister Noble to rest in Rookwood cemetery. May the resurrection day soon dawn.

A. L. Pascoe.

COLQUHOUN. A very earnest Christian and a gentle, patient lady fell peacefully asleep on January 2, 1963, at Papatoetoe, N.Z. Sister Margaret Ann Colquhoun, who was born in Wales and came to this country as an infant, lived to be ninety-one years of age. She is greatly missed by numerous descendants, who look forward to an early reunion. Sister Colquhoun and her late husband, their three sons, Doug, Jack, and Cliff, and their wives, also the daughter Dorothy (Mrs. N. Robinson) all accepted the Adventist faith from Pastor G. Burnside about fifteen years ago. The funeral left from the Papakura church, which was well filled with mourners and friends. This true mother in Israel rests till Jesus calls her.

H. L. Tolhurst.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. R. FRAME
Assoc. Editor - CONSTANCE M. GREIVE

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BREVITIES

A new president for the Samoan Mission has been appointed, in the person of Pastor F. G. Pearce, an experienced evangelist at present stationed in Wellington, New Zealand.

Returning from Fiji early in February, with his family, Brother Kelvin Bailey expects to assume his new responsibilities as accountant in the Melbourne health food shop on March 11.

The vacancy in the Publishing Department of the South New South Wales Conference office created by the call of the secretary, Brother R. L. Aveling, to New Guinea, is to be filled by Brother J. Yates from that department in Victoria.

Having given many years of service at the division headquarters office at Wahroonga, where she has been valued as an efficient, careful worker, Miss Rene Satchell has accepted a transfer to the Trans-Tasman Union office in a neighbouring suburb of Sydney. Miss Margaret Gosling, of the Trans-Tasman office, has been called to the sister union in Melbourne.

Brother Ray Elliott, a builder who was attached to the Mona Mona Mission, has gone to the Bismarck-Solomons Union, accompanied by Sister Elliott.

Brother and Sister W. T. Andrews, late of Esda Sales and Service, Sydney, left here with their little sons Geoff and Stephen on February 17. They planned to visit relatives in New Zealand en route to their new appointment in Suva, Fiji.

After many years of service in the Coral Sea Union Mission, Pastor and Mrs. E. L. Martin have reluctantly accepted the doctor's advice to remain in the homeland permanently. Sailing the little mission ship in the Gulf of Papua imposes severe physical strain, and with other features of life in a primitive country, eventually takes a toll of health. We wish Brother Martin a quick return to a condition where he and Sister Martin can continue their service to the One to whom they have devoted their lives.

World Newsogrammes

★ Besides being president of the 470-student Japan Missionary College, Pastor Toshio Yamagata teaches a class in astronomy, his field of specialization. His interest and knowledge has not gone unnoticed in Japanese scientific circles. Recently, a Japanese TV programme featured the college's 12-inch telescope and explained Pastor Yamagata's and the students' work. He has written a thesis called "Internal Constitution of Stars."—"Lake Union Herald," U.S.A.

★ Nine prominent medical educators from the Republic of the Philippines recently inspected facilities at the Loma Linda University School of Medicines, in U.S.A. The group, on a tour sponsored by the U.S. Department of Health, Education, and Welfare, is studying methods and standards of teaching, administration, and support in U.S. medical schools. About 2,000 Filipino physicians are at present taking advanced education in the U.S. This is more than one-fifth of all foreign physicians engaged in advance study here, and is indicative of the interest shown by doctors in the Philippines in raising the standards of medical care and medical education.—"Pacific Union Recorder."

★ **Ingathering.** A woman said to a famous artist, "I cannot see in nature what you put into your picture." The artist very quietly replied, "Don't you wish you could, madam?" Sometimes Christians say, "I can't see any joy in Ingathering." A fitting reply would be, "Don't you wish you could?"

A large collection firm approached our church headquarters suggesting that they

"God will not suffer one of His true-hearted workers to be left alone to struggle against great odds and be overcome. He preserves as a precious jewel everyone whose life is hid with Christ in God."—Mrs. E. G. White.

would welcome the privilege of conducting our annual Ingathering programme, for a fee, of course. They felt the project was a solid business adventure. "Ye are My witnesses," is the call of Christ to each one of us. Let us gladly take part in the Ingathering programme.—L. L. Bock, "Canadian Union Messenger," Nov. 7, 1962.

☆ ☆ ☆

Holland Starts Dial-a-Prayer

ERNEST H. J. STEED

Director of Public Relations, Australasian Division

Dial-a-Prayer is a real success in Holland, says President Voorthuis of the Netherlands Union. I met Pastor Voorthuis while in England as we attended the Northern European Division half yearly meeting. It was then that I outlined the Dial-a-Prayer programme as a plan for that division, explaining its success in Australia. Pastor Voorthuis stated then that the Dutch people are fairly conservative but he would give it a try.

The latest report is mighty—"Dial-a-Prayer is a real success. In The Hague we have already 4 lines—in Rotterdam 2, in Utrecht 2, in Haarlem 1, in Amsterdam 2, and so on. In The Hague we have more than 2,000 calls a day, it is an enormous success. I am happy to get that good tip from you."

While in Amsterdam I talked with elders of the city church, outlining the impact Public Relations could make on their work. I found a small 6 inch square sign on the church saying "Advent Kirk." These brethren now report excellent results from following Public Relations. "We cannot forget your ideas and advice on Public Relations, and public work. We started a little evangelistic team. One of our members is a journalist. He published our Ingathering campaign in the newspaper. We never before reached such a high goal. We published our name full out, 'Seventh-day Adventist Church.' We reached the top of the North Netherland Conference. Again we used the newspapers. We gave thanks to the people for their offerings."

"Two weeks ago we started a Prayer by Telephone. It is a wonderful success. We published an advertisement in the newspapers. In two weeks already thousands have listened to our prayers by telephone. We are the first in our city to do such a blessed work. Thousands read our unshortened name (Seventh-day Adventist instead of Advent) concerning all these good activities. We hope we can do much more. We now are working for public meetings. We soon will start. And all the preparations were made by four lay members. I hope you will rejoice with us in all these matters."

So the work moves forward in Holland as they reach out to the public, using God-given communication facilities. The President of the Finland Union, and the President of the Swedish Union have also secured information on Dial-a-Prayer. We expect this and other public relations ideas to aid in calling attention to the work and ideals of Adventists in these wonderful Scandinavian countries.