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Be Sure to Read:

"YOUNG MEN AS
LITERATURE-
EVANGELISTS"

J. F. WEBSTER, Page 3.



Pastor R. C. Hall (pilot) of Sarawak, Borneo, lands for the first time on a jungle airstrip.

Eastern Walkabout

★ L. H. BARNARD

WE ARE FLYING at 34,000 feet at 560 miles per hour over the China Sea, with Borneo on our left and Java on the right. The exotic countries of the East are slowly slipping behind us as we wing our way homeward. It will take only a little more than seven hours to travel the 4,000 miles from Singapore to Sydney in this remarkable jet age.

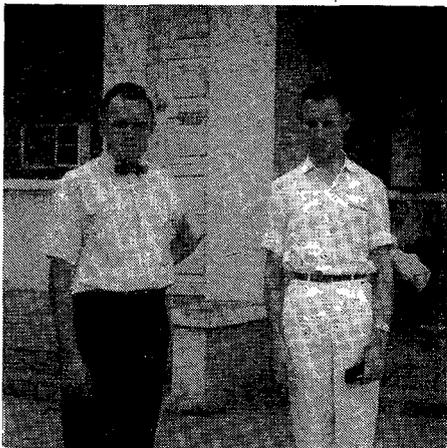
Memory chases memory of people and places we have visited the last six weeks on the beginning of our furlough. Many lasting impressions crowd the mind. Teeming millions of talented people are in the valley of decision, waiting for something, they know not what. Surging nationalism is stirring young nations. Idolatry on a vast scale was seen, binding whole nations in bondage.

From Lae, New Guinea, a three-hour flight took us to Kotabaru in West New Guinea, now known as Irian Barat. Here we were kindly received by the Adventist mission president, and met again our Australian mission-

aries, Pastor and Mrs. Lionel Smith, who are stationed 150 miles along the lonely coast at Sarmi, and Brother and Sister S. Amprimo. This is an isolated, far-flung corner of the mission field since the Indonesians took over, and our courageous representatives face a tremendous task amid forbidding difficulties. It appears that the gospel commission there must be completed by nationals.

After a few days we flew on to Biak, then to Makassar in the Celebes, and finally landed at Djakarta in Indonesia at 5 a.m., to be met by our friend of long standing, Dr. Ronald Hann, who had waited up most of the night to meet us. What could take the place of a true friend?

Djakarta is a thriving city of people, poor and rich, totalling twice the population of the Coral Sea Union Mission. Vendors of pots, pies, pickles, and every other portable need of man, jogged along the streets with baskets suspended from either end of a pole resting on the shoulder. Intrigued by all we saw, we wandered around the city. After lunch we were in the airways office



Australasian doctors at Saigon Hospital: Drs. D. Thoresen (left) and A. Jones.

beneath the large Indonesian Hotel confirming our bookings, when across the square we saw rioters jump off four trucks and start attacking the three-storey British Embassy.

In utter amazement we watched as milling thousands gathered and, completely unrestrained, thoroughly sacked the large new building. For three hours they systematically burned the eight embassy cars, broke every window, tossed every piece of furniture and office equipment out of doors and windows to burn, then tore down the Union Jack and committed it to the flames. I must confess this last incident was hard on the blood pressure, especially after spending four years in the Army.

That night, anarchy reigned supreme as the lawless mobs rampaged through the city. From where we were staying we could see six pillars of smoke rising as nearly all British homes were sacked during the night, and everything burned, including forty cars. Wild mobs ran down our street, and we retreated inside and prayed. Cars sped hither and thither, with horns blasting, sirens blowing, and loud-speakers droning.

At 10.30 we retired, trusting in God, and quickly fell asleep exhausted. Half an hour later, a crash nearby shattered our rest. My wife and I jumped out of bed, and hurriedly dressed, expecting to have to dash outside any moment. We prayed long and earnestly, and the wild mob outside finally dispersed. The noise was caused by the explosion of a petrol tank in a burning car. It was a long, long night, but with dawn came a subsidence of the turmoil.

With the Hann family we went up to beautiful Bandung, in the mountains, and spent a delightful few days seeing our attractive new hospital, the college, and the union headquarters. Indonesia is a beautiful land of talented, winsome people, but the winds of nationalism are blowing hot amidst economic chaos, which is a dangerous background for the large and ambitious army of this new nation. Our missionaries surely need our earnest prayers as they selflessly minister to the people of this troubled land.

Set on a picturesque island across the famous Johore Strait is Singapore, headquarters of our far-reaching Far Eastern Division. On the large mission compound, which includes the academy for the children of missionaries in outlying territories, we spent several days, and the hospitality and helpfulness of all warmed our hearts.

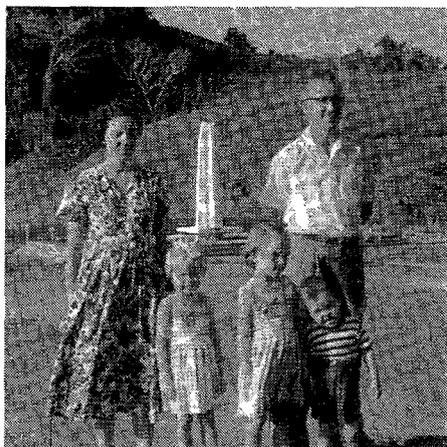
It was a particular pleasure to meet many of our American missionaries here and in all parts visited. They excelled themselves in assisting us in various ways. Surely we belong to an extensive and kind family. Miss Marjorie Greive treated us royally, taking us around in her car, and my wife was very pleased to visit her cousin, Miss Marion Barlow.

Although three days previously a commercial airline had an engine shot out of action when approaching Saigon, we had an uneventful stay in the beleaguered city. In spite of the unrest and a general feeling of insecurity, Drs. D. Thoresen and A. Jones, supported by their wives and Sister Joyce Tinworth, are calmly continuing their noble ministry, bringing relief to suffering humanity.

Do we in Australia treasure our security as we should? Dr. and Mrs. Thoresen took us to visit the famous lacquer works thirty-six kilometres from the city. Such a trip is a risk that even the Embassy advises against. Life is grim in the rice paddies, where people live in fortified villages which are often attacked by the Communists.

Our visit in the Philippines was very pleasant, and our large hospital and college, as well as the new evangelistic centre in Manila, were a joy to see. We have a strong representation in these islands, which will soon be divided into three unions.

Fittingly known as the "Jewel of the Orient," Hong Kong stands as a monument to enterprise and a rebuke to Communism. Miss Ella Chung did all she could to make our stay memorable. Just a few miles away is the bamboo curtain which separates the British possession



Pastor and Mrs. Lionel Smith and their three children at the Sarni Monument to Indonesian Parachutists who lost their lives in the battle for West New Guinea.

from Communist China, where fear and hunger reign.

When and how the multitudes of this great country will hear the gospel call is a thought that pounds at one's brain. A new hospital is being built in Hong Kong, and a medical boat clinic is fulfilling a blessed role. A fairyland by night and picturesque by day, Hong Kong is a delight to visit.

How sad it was to see a whole nation given to idolatry in Thailand! In Bangkok alone there are 395 temples, and in the entire country, 22,000 temples and 210,000 monks. The Temple of the Dawn, the Temple of the Golden Buddha (the image weighs many tons), and others are wonderful examples of Eastern art that charm the eye.

But how tragic it is to see little children being taught to bow down to gods of gold with eyes that do not see and ears that do not hear! We have a large hospital in the city that is the centre of Seventh-day Adventist Missions in Thailand. The island of Penang also has a first-class hospital where the hard-working doctors minister to the people of Malaysia.

In Sarawak, on the island of Borneo, which borders on Indonesia, we have a growing work. Sabbath morning we went by speed-boat to a branch Sabbath school. In the afternoon we travelled by car to another school, and the following day we walked to an Adventist village just two miles short of the border over which the Indonesians had recently spilled, plundering and killing as they came. Fifty precious souls have been baptized there in sixteen months.

On returning from this village, we flew by a Cessna 180 plane, owned and piloted by the president of the mission, Pastor R. C. Hall, to a twenty-foot-wide strip in the jungle, to meet with our people. Time is short, and our message is urgent, so land, sea, and air transport are being fully utilized to speed the work of God to a completion.

In looking back over the last few weeks, after seeing and hearing so much, we have a deeper conviction that time is quickly running out for us in many lands. With ambitious new nations rising and threatening each other, we can only exclaim with Joel, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 14.

From Here and There

India: "The North-east India Union Temperance Department participated in a large national exhibition in Patna early in 1962. On the average 100,000 people went to the exhibition every day for three days, and nearly 10,000 of them visited our booth daily. Literally thousands of health, temperance, and public relations tracts and booklets were distributed, and hundreds enrolled in our health course."—S. James.

AROUND THE Conferences



Young Men as Literature- Evangelists

J. F. WEBSTER

Assistant Publishing Secretary, South
Australian Conference

After noting public animosity to the questionable methods of encyclopædia salesmen, the "Odd Spot" column of "The News," Adelaide's evening paper, recently carried the following story.

"A fair odd spotter of Woodville, after resisting the sales technique of one who was selling Bibles, could not help admiring the good grace with which he took defeat. As her husband was about to be sent overseas by his firm they could not spare any cash for other purposes.

"The salesman took it philosophically, but before leaving puzzled the housewife by dropping to his knees on the lounge carpet. 'Would you care,' he asked, 'to join me in prayer for the safe return of your husband?'"

Although somewhat dramatized to meet the newspaper-man's fancy, the above reports an actual experience of one of our youthful South Australian literature-evangelists.

Heeding the Spirit of Prophecy admonition that "By humble, heartfelt prayers many will be reached," members of our newly formed "Bible Story" team have many such experiences.

Due to transfers and the desire of some to study at Avondale, the beginning of 1963 saw our literature-evangelist team depleted to the tune of no fewer than five experienced and successful salesmen. Then began the task of replacing these men.

Where to look was the puzzling question, for literature salesmen are not easy to find. The counsel setting the standard is clear: "Not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability."

Clearer still and tremendously challenging is the statement: "We have a work to do. Educate, educate, educate, young men . . . to sell those books which the Lord by His Holy Spirit has stirred minds to write."

Young men! That was it—strong, red-blooded, virile young men, with a vision. Armed with recruiting films, Pastor F. T. Webb, the Publishing secretary, visited the country areas, while city churches also heard the challenge. And the strongest and most courageous of those who heard responded to serve the Lord as col-

porteurs. From Berri, Mount Gambier, Gawler, and Adelaide they came. From the forest, the orchard, the printing press, the draughtsman's desk, came six young men, with more to follow, eager to serve the Lord and to walk in His footsteps.

The testimonies borne by dozens of successful evangelists, ministers, and administrators to the wealth of experience they gained in this field cause one to wonder just what the Lord has in store for these new apostles. So highly did Ellen G. White evaluate this ministry that she emphatically declared, "In evangelistic canvassing, young men may become better prepared for evangelistic labour than by spending many years in school." This statement does not in any way devalue the years spent studying in our colleges. The contrast emphasizes the value of literature-evangelism in developing the Christian worker.

A further statement says, "It is not the talents you now possess or ever will have that will bring success, but it is that which the Lord can do through you."

This virtually makes the sky the limit as far as one's usefulness in the cause of God is concerned; but responsibility can be given only in proportion to faith, courage, and humility.

One young man had to make an early morning trip to the office. On the way he picked up a hitch-hiker. In course of conversation, our representative asked the passenger what work he did. After some further remarks, this naturally led

to the gospel salesman's being asked the same question. The passenger was invited to open a nearby bag and inspect his books while explanation was made. An appointment was arranged to visit the passenger's home and demonstrate the books to his wife. The end of the story is that another home has been blessed with our message-filled volumes.

This young salesman has opened several homes for studies, and one of these contacts has already attended church.

Four young men operate as a team on the magnificent ten-volume set "The Bible Story." Each morning and lunch-time they meet to pray and discuss their experiences. There is a wonderful sense of comradeship between them, and the happy smiles show the joy which comes from engaging in this important ministry.

They are successful because of the mental attitude they have toward the work and the sincere conviction that God has particularly called them to prepare souls for the coming of Jesus. Their success formula from "Testimonies," Vol. IV, page 244, is, "Difficulties will arise that will try your faith and patience. Face them bravely, look on the bright side. If the work is hindered, be sure it is not your fault, and then go forward rejoicing in the Lord."

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People Liked the Food and the Films

M. ANDREW

Nut-meat croquettes, gluten steaks, gluten roast, and almond roast—well known dishes to Adventists; but as we served a small helping to each lady of the Salvation Army Home League we knew it was an unusual taste for them.

The ladies of the Wangaratta Seventh-day Adventist church were happy to accept the invitation to take the "floor" at the Home League meeting on October 8. Sister



Young men selling "The BIBLE STORY" in Adelaide. Left to right: G. Luderer, E. Jenner, D. Jenner, N. Roentfeldt.

Muriel Ferris opened the understanding of these ladies as to why we are vegetarians, quoting from the Holy Scriptures. Sister R. Trim and Sister Hunkin briefly explained some of our different dishes and the necessity for a well-balanced diet. These ladies had also prepared vegetarian dishes to sample and these looked very tempting as they were served to each lady in a coloured paper cup. Would they like the food?

Some of us, I'm sure, and myself for one, thought of our first experience of vegetarian food, and how by faith we changed our diet.

A sincere letter of thanks from the ladies of the Home League was read by us all. That we may visit them again is not only their wish, but ours also, for we had such a happy afternoon sharing our faith and talking with each other.

Show fever! Down in Victoria we are feeling it, too. And what a thrill to watch the people coming in to the tent to view a missionary film and to take away pamphlets showing Adventist work.

The Agricultural Show in Wangaratta runs for two days, and this year October 4 and 5 were beautiful clear spring days, with a record attendance on the Saturday.

Under the leadership of Brother Ray Trim the church members gave of their time and talents to erecting a small theatre, suitably advertising "Cry of New Guinea" and the "Seventh-day Adventist Church" on a specially constructed wooden front. Such a small theatre, seating only twenty people, but we were not daunted. It was a beginning. Also it was free entertainment. There were free pamphlets, too.

How eagerly the children came and went, turning pages as they emerged to join the show crowds. One small boy came and stayed for seven viewings, and after each screening he went to the offering box to place one penny there to help missions.

Time to close the Sabbath day and time to close the show for another year. Two little girls dashed up. "Have you any of those little books left?" they eagerly inquired, "about the natives and the missionaries?" Yes, we had. "I have fourpence over from the show," said one, "I'd like to give it to you for the missionaries." God bless the little children and the seed sown these two days in the hearts and minds of our neighbours.

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Karalundi Children Learn of Nature's God

MARTIN WARD

Friday, October 25, was a highlight in the school year for the children of Karalundi Mission (W.A.) For some time previously, the various classes had been practising items, including bird calls in the bush. Yes, it was Bird Day.

The school day commenced with worship in the assembly room. Here the children were pointed back to the beginnings of all living things and the Creator. This was followed by a talk on the life of John Gould, who is commemorated

through this annual Bird Day. In quick succession came stories, quizzes, plays, songs, and poems. After morning recess the microphone was set up in an adjoining room and various students tried their skill at imitating the emu, galah, cuckoo, crow, and other local bird calls.

The afternoon programme was perhaps even more interesting for the children as it included a hike through the bush to our nearest hill, a treasure hunt, and competitions involving hunts for devil's dice, different leaves, and flowers.

We trust that programmes such as this will be effective in drawing the children away from the age-old desire to kill and give them a love of nature and nature's God.

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MV Activities in Queensland

R. H. H. THOMAS
Assistant MV Secretary, Queensland Conference
Pathfinder Club Day

A new award was presented at the Annual Field Day held at the conference camp ground on October 5. This was in the form of a shield. It was donated by Brother Milton Dyason in memory of his father, the late Pastor A. J. Dyason. The shield will be known as the A. J. Dyason Memorial Shield and will be presented to the club that shows the most improvement over a twelve-month period. On the back of the shield is a brief history of Pastor A. J. Dyason and his work for youth.

This year the award was won by the Sandgate Club who have maintained an A Grade rating for the year, the period of its existence. In presenting the shield to the director of the Sandgate Club, Brother R. Lee, Pastor C. V. Christian, union youth leader, reminded the Pathfinders that those who won the shield should remember the spirit of the person whose name it bears, "He lived to serve," and as they see the simple epigraph in the club rooms from time to time, to give their lives in full surrender to Christ.

This year's field day was opened by the



Presentation of the A. J. Dyason Shield to the director of the Sandgate club, Brother R. Lee.

conference president, Pastor K. S. Parmenter, who was thrilled to see the larger group before him in uniform. In his remarks he mentioned that it would be a great sight to see many more young people in uniform engaged in healthy recreation such as the Pathfinders enjoy.

As an example, the speaker mentioned youth of the islands of Fiji, Samoa, New Hebrides, Tonga, and New Guinea, who are giving the Advent Message such wide publicity as they stage their parades and Field Days, in many cases before high-ranking government officials. All this type of witnessing is creating good will and is showing that Christian youth are vigorous, healthy, and able to occupy their time both in service for their Lord and for their communities.

Pastor Christian was the guest speaker. He inspected the Pathfinders and was an interested spectator during the events and demonstrations. At the end of the day he awarded the pennants and trophies to the respective clubs. Three of the five clubs were awarded A grade banners as well as Honour pennants, which revealed the high standard of the clubs, also the closeness of the battle for the outright winner of the Field Day. One point separated Logan and Sandgate, with Moreton three and a half points behind Sandgate, followed by South Brisbane and Moreton. Logan Club retains the cup for the outright winner of the day.

This year we had five clubs taking part in the Annual Field Day, while last year there were only three that were actively engaged in Pathfinder activities and participated in the Field Day. Two others were meeting spasmodically. However, with the MV Department running training week-ends each quarter and giving strong support to the churches that were interested in this type of youth activity, the picture now shows five consolidated clubs. There are now sixty-eight Pathfinders registered, which indicates that the club membership total has more than doubled itself in six months.

Youth at the Conference Camp-meeting

Seventy to eighty youth were present at the early morning, mid-morning devotional, and afternoon discussion periods which were held in the youth hall, and this number swelled to 150 when the evening meeting convened. In the JMV tent, 162 JMV's supported all of the meetings planned for their age group. Hobbies, crafts, honours, and games were conducted for both groups. The crafts proved very popular with both seniors and juniors.

The senior group had an excursion to the Glass House Mountains, one of which they climbed, Mt. Beewah. The next day the junior youth visited one of the largest motor-building plants in Queensland, owned by Brother A. Hedges of the Red Hill church. This was followed by a visit to the Lone Pine Koala Sanctuary.

One of the Saturday night programmes was taken by the youth, which covered various aspects of youth evangelism. Recreation and branch Sabbath school

efforts were demonstrated by the Harrisville youth.

On the following afternoon the Pathfinder Clubs of Brisbane gave a demonstration of their competitions, club routines, and various arts and crafts. The one that caught the imagination of the crowd was the rope bridge constructed by the Moreton Club. This was similar to the one constructed over the flooded Pine River at Dayboro earlier in the year.

With such large numbers of youth to cater for at a camp-meeting, the resources of the MV Department and the various helpers are taxed to the limit, but we would have it no other way, for we are very sure that many decisions were made to serve Christ during this gathering which could not have been made under ordinary circumstances.

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Sydney Camp-meeting and Reports

R. K. BROWN

Public Relations Secretary, Greater Sydney Conference

More than 3,600 people were present at Sabbath school on the second Sabbath of the annual camp-meeting of the Greater Sydney Conference, October 3-12, 1963. Members thronged to the 35-acre site by car, bus, and train from all parts of the conference, which includes the Sydney metropolitan area, Wollongong, the Blue Mountains, and Lord Howe and Norfolk Islands.

The 1963 camp-meeting was a far cry from that first such gathering held sixty-nine years ago on the 19th October, 1894, at Ashfield. On this occasion it is believed some seventy tents were pitched, with 200-300 in attendance. Among the delegates were Mrs. E. G. White, Pastors W. C. White, A. G. Daniells, W. E. Farnsworth, S. N. Haskell, and J. O. Corliss. It is recorded that Mrs. White travelled down Parramatta Road from her home in Granville by horse and buggy.

On the opening night of the 1963 convocation, some 236 delegates were present, representing forty-two churches. Two new churches were voted into the sisterhood of churches. These were Kingsford (Eastern suburbs) and Liverpool (twenty miles south-west of the city).

The president of the conference, Pastor S. M. Uttley, in his opening address on the supremacy of the Bible, said, "Our Bible is our most valuable possession, containing wealth beyond estimation and information money cannot buy, possessing, furthermore, the key to an eternal happiness. In order to gain the maximum from this wonderful divine volume, it must be supreme in our study and meditation, bringing in its train spiritual life and growth. Experienced in the home, in the church, and in the community, the Word of God will bring salvation within reach of all mankind."

The church membership of the conference stood at 4,462 as at December 31, 1962. This was reported by the secretary-treasurer, Brother W. J. C. Sawyer. The membership of the churches ranges from



This picture shows Pastor A. G. Stewart of Wahroonga talking with Suzanne Chestnut of Helensburgh at the annual camp-meeting of the Greater Sydney Conference at Blacktown. Pastor Stewart was a pioneer missionary of the denomination in the South Pacific. He is now eighty-two years old and almost blind. In the picture he is telling Suzanne a missionary story. Pastor Stewart has been attending camp-meetings for sixty-five years all around Australia, New Zealand, and the mission field.

781 at Wahroonga to fifteen at Kingsford. In the biennial period some 497 were added by baptism or profession of faith. Allowing for apostasies, missing members, and transfers, the nett gain was 304. Tithe in the same period was £375,162 as compared with £311,062 in the previous biennium (1959, 1960), an increase of £64,100.

The committee on nominations brought in this report:

President, S. M. Uttley; secretary-treasurer, W. J. C. Sawyer; Home Missionary and Sabbath School, L. J. Kent; Assistant Sabbath School, Mrs. M. E. Kench; MV and Temperance, F. W. Gifford; Assistant MV, G. W. Rollo; Radio-TV, Public Relations, R. K. Brown; Publishing, J. W. McKechnie; Assistants Publishing, G. Ormiston and A. Maberly; Medical, E. W. Hon; Book and Bible House, H. J. Tressler; Religious Liberty, Education, S. M. Uttley.

Personnel of the executive committee are these: S. M. Uttley, W. J. C. Sawyer, A. L. Pascoe, A. Gallagher, E. R. Gane, B. H. Reynolds, C. H. Clarke, R. H. Parr, E. Long.

Home Missionary. In units of missionary work there has been an increase of 266,730 over the previous biennium. Ingathering for 1961-1962 totalled £36,893, an increase of £6,100. The "Signs" circulation at the end of 1962 was 7,352.

Sabbath School. Membership has risen from 3,878 to 4,406 in the biennial period, showing a gain of 528. Daily study averaged 73 per cent. Offerings for 1961-1962 exceeded the previous biennium by £7,233.

Missionary Volunteer. Some 28 senior societies are operating with a membership of 543 at the end of 1962. Youth baptisms totalled 227 for the biennial period.

Temperance. The regular membership of the A.T.S. was 633 at December 31, 1962. The number of sponsors 522, junior 109, associate 35. The "Alert" is being sent to 316 schools and 150 doctors.

Radio-TV. The denomination sponsors four programmes on three radio stations. There is no TV programme. Some 159 Bible Course students were baptized in the two years. At present there are more than 800 active students.

Public Relations. Local church press secretaries doubled their activities in the biennial period. Stories printed 909, pictures printed 52, column inches 6,340, Radio-TV contacts 19. Effective calls to Dial-a-Prayer to the end of 1962 totalled 378,256. The monthly average in 1962 was 16,000.

Medical. Five churches have a health clinic attached to them. Trained nurses, physiotherapists and voluntary helpers gave over 9,000 treatments. The Five-Day Plan to stop smoking has been held nine times in the conference with excellent results. Some 85 per cent success has been attained.

Publishing. Sales in 1961 were £53,891 and in 1962, £46,735. The delivery value in 1961 was £49,926 or 92 per cent. In 1962, £43,688 or 93 per cent.

Education. Six schools operate with an average enrolment of 488 pupils. One school is a high school only and has 189

pupils. There are 25 teachers on the staff of the six schools. In addition to the pupils' fees, the churches provided £19,200 and the conference £31,018 in the biennial period towards the cost of operating the schools.

Book and Bible House. Sundry sales (church members, etc.) in the biennial period (1961, 1962) totalled £37,342. This represents an increase of £10,545, or 28 per cent over the previous biennial period. Public sales were £51,323 as against £35,360, an increase of £15,963, or 31 per cent.

Delegation. We were indeed blessed with a fine delegation of ministers from the Australasian Division and the Trans-Tasman Union. These comprised Pastors L. C. Naden, R. R. Frame, G. Burnside, S. A. Kotz, E. E. White, D. Sibley, M. G. Townend, A. J. Bath, G. Rosenhain.

The Sabbath afternoon mission appeal was made by Pastor R. R. Frame, with others taking part. Members gave £2,804 in cash and pledges. Last year the amount was £2,700.

The Lord greatly blessed the preaching of His Word by visiting and local ministers. We were also favoured with ten days of fine weather.

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North Queensland Council

J. J. DEVER

Public Relations Secretary, North Queensland Conference

For many of the conference staff gathered from all sections of the North Queensland Conference for two full days this week, it was the first time they had ever met in council in just such a way.

Field men, office staff and school teachers all agreed with guest counsellor Dr. E. E. White from the division that it was good to "come aside to rest and learn of Him," and all were encouraged to "go again to preach and to teach in His power and name."

Under the "keep to the rails" chairmanship of our president, Pastor W. A. Townend, and with the balanced counsel which Dr. White brought to us, all were reminded again that the policies and plans and precepts to be found in the Advent movement have all been developed from experience by men of vision, so the church may move forward with increasing speed and further afield in the directions it ought to go.

Time was well spent in "looking within" and being reminded of the purpose and methods of working of denominational administration, and of pastoral procedures (all of which new appointees need to know and concerning which others of longer experience need to be frequently reminded).

But the "outward" look was encouraged with papers and discussions on the Potential, the Problems and the Projects connected with an expanding outreach into the field.

North Queensland can boast of its potential. It is a vast and as yet underpopulated land of coastal cities, sun-drenched plains, tropical tablelands, and of far-flung roads which are fast becoming highways to take the best of modern transport.

It is reputed to be, proportionately, the fastest-growing state of the Commonwealth and is set to entice the best of manpower down south to turn northwards.

In anticipation that its population will double in the foreseeable years just ahead, Chambers of Commerce encourage migration, and tourist bureaux urge folks at least to "Come and see."

The Adventist Church in the far north also looks towards the south for men and means to be invested here for the Master.

Problems are unique; but none of them are such as initiative, patience, and the blessing of the Lord cannot solve.

Administration is wide-awake to the requirements of a developing field, and practical, down-to-the-people evangelism is its watchword.

The working force, both preaching evangelism, teaching evangelism, and literature evangelism, is dedicated and vigorous.

All departments of the church are functioning here and are alive to the challenge the potential presents.

The lay folk are second to none in wholehearted purpose.

Though we have to contend with almost every condition of nature that concerns the mission field to the north of us, the only exceptions being malarial mosquitoes and small ships, our most serious problem is the lack of sufficient numerical strength to meet the challenges that our share of a vast and vigorous state present.

The projects are such as are to be found wherever the Advent Message goes to wake men up. While Administration wrestles with developments relating to the adequate care of membership, the upbuilding of the physical property and plant, and to the challenge of the field, the departments of the conference pursue all items in the church calendar.

Conference staff and the laity alike must benefit from time spent in such a council as mentioned earlier in this report. Mention should be made, too, of the refreshment of body and spirit that came as some of the delegates were able to bring their wives and children with them to share in true fellowship. There was mutual pleasure as those from the field and those at headquarters became better acquainted.

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Ready Response from Cheer

Singers

K. A. DAVEY

A good response is always assured when the MV Society at Concord (Sydney) announces that a singing band is to visit elderly folk. This was so on Sabbath, October 26, when no fewer than twenty members assembled at a home for senior citizens to bring spiritual uplift through the power of song.

It was a joy to see many of the guests gather around us as we sang such sacred songs at "Tell Me the Story of Jesus," "Softly and Tenderly Jesus Is Calling," and "Wonderful Words of Life."

Elderly folk like those in this home are always very grateful to have visitors en-

ertain them, as some rarely see their own kind. One dear soul who had been singing with us, without the aid of a hymn book, said she had been in the home for five weeks and this was the first uplift she had had. One person well over ninety years of age had been there for more than four years.

We were spiritually blessed ourselves at the conclusion of this witness, as we heard such appreciative remarks as, "How well those young people can sing!" and "What beautiful singing!"

This kind of visitation provides an effective avenue for witnessing. So much good can come from the distribution of tracts and small gifts of food. Isn't that what James was referring to in James 1:27 when he said, "Pure religion and undefiled before God and the Father is this, To visit . . . the windows in their affliction"?

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Permanent Five-Day Plan Likely for Wollongong

PAULA CHESTNUT

The fifth series of the Five-Day Plan to Stop Smoking in the Wollongong district of the Greater Sydney Conference commenced at Bulli on October 27, when twenty-five people attended, including five women.

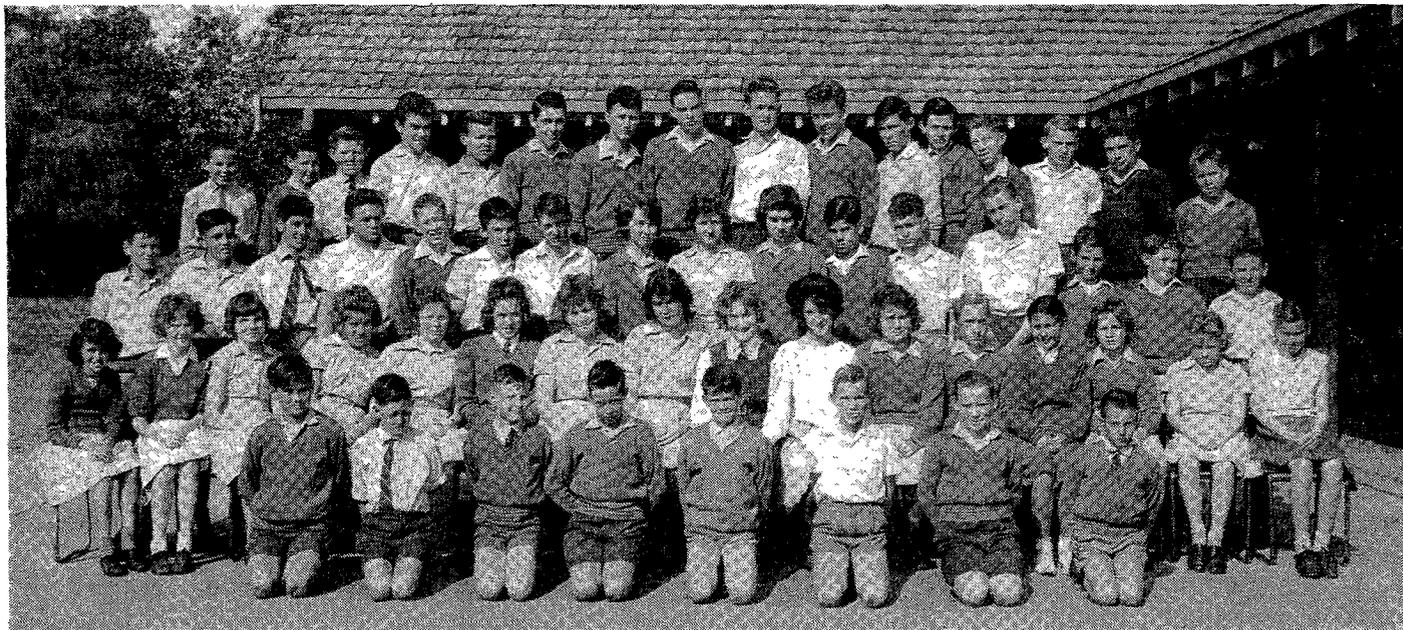
The "brain-washing" therapy on the first night seemed to have an immediate effect on some, as a few reported they had not smoked since then. Even my husband, a non-smoker for many years, on awakening the next morning found himself repeating, "I choose not to smoke"!

We took a smoker friend to the campaign and as observers we were thrilled with the plan and the way it works. It has not ceased to amaze me when I think of the difference in appearance of some in the class in such a short time. After a few days there was a marked change in their faces. They looked happier as they were gaining the victory over the nicotine habit.

A Wollongong businessman who was a smoker in one of the first classes held in the city gave an impressive testimony. He said he was "enthralled" with the plan and the way the Seventh-day Adventists were helping people overcome such a disgusting habit. He had tried many times previously to give up smoking, but only when he attended our class was he able to get the victory. This gentleman is making his studio available again for the final Five-Day Plan to be held this year.

Of the twenty-one people who finished the course, nineteen had stopped smoking, and there were happy faces as the victors received their "divorce papers" from "Lady Nicotine" on the final night.

The class was most appreciative of the efforts of Pastor D. I. Jenkins and his team. A young Irishman, the manager of a store belonging to a well-known retail group, who works under extreme pressure and smoked fifty cigarettes a day, stated his amazement at the way he found himself breaking the habit after only the first night. Before he attended the class he did not believe he could give up smoking. He told Pastor Jenkins: "Although I am



Students of the Perth Victoria Park church school who sell "Health" during their school holidays.

not of your creed, I do admire and thank you people for this work you are doing."

Pastor Jenkins states that the Five-Day Plan will almost certainly be established as a permanent community service in Wollongong district in the new year. In the five campaigns held in the last six months, one hundred and nineteen people have stopped smoking.

As Temperance and Press secretary for Bulli church, I have been interested in the Five-Day Plan from both angles. I believe the outcome of this public relations work has considerable possibilities.

May God continue to bless the dedicated team in this area as they pursue their community service.

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School Children Become "Health" Salesmen

W. W. FLETCHER
Manager, Book and Bible House, Western
Australia

According to the dictionary, "health" means "soundness of body; that condition in which its functions are duly discharged, the general condition of the body." In the remnant church, the word "health" immediately brings to mind the expression "the right arm of the message"; or we picture in filmstrip motion a series of hospitals and clinics operated for the benefit of suffering humanity; we think of missionaries extracting teeth, treating ulcers, and training the people according to a health programme.

Whatever the term portrays to you, there is one sure thing it spells to the children and youth of Perth—the 32-page monthly magazine "Health" by the sale of which one may quickly earn his fees to junior camp and thus save the pockets of Mum and Dad. Or whereby one may purchase his Pathfinder uniform or be able to pay his school fees. Nor is it uncommon for a prospective college student to earn a scholarship by selling "Health."

With an appropriate and simple can-

vass, a smile and a "thank-you" there is no limit to what can be earned this way.

In case you are not a subscriber to "Health" and are not familiar with its contents, let me tell you it is a church magazine dedicated to educating people in healthful living. Its basic and down-to-earth articles are written by medical specialists who believe that an ounce of prevention is worth a pound of cure. "Let's Go Cooking," "Around the House and Garden," and "Fun for Boys and Girls" are three regular features which together cater for the whole family.

Do you have investment problems? Here is a way you can raise funds. Sell "Health" for Sabbath school investment.

Do you wish to do self-supporting missionary work? Let "Health" be the avenue. Boys and girls, youth and older folks, too, Christmas holidays are coming. Don't be idle. During the last school term holidays, a group of pupils from the Victoria Park church school in Perth sold almost 2,000 copies of the magazine in ten days. Some of them were thus able to pay their own expenses at junior camp, while others had a pleasing sum for Sabbath school investment.

Do a service to your community by sharing the vital health principles enunciated in the "Health" magazine, and at the same time benefit yourself.

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Three Hundred Converts for Fiji Mission

BARRY L. CRABTREE
President, West Fiji Mission

We have commenced to reap the harvest of the seed sown in our various laymen's schools and evangelistic campaigns during the year. In our office worship, Pastor Peni told of a recent three-week itinerary through an inland area where the Dorcas ladies and laymen have been working from the Wainibuka area. He told some thrilling stories.

There seems to be a real awakening in the inland of Fiji again, and I have received a number of letters from various chiefs there requesting us to send ministers so they may hear the preaching of Scriptural truth for this time.

Pastor Peni found many people had given up eating unclean foods, smoking, and drinking yaqona and had commenced to keep Sabbath right from the very first visit of the Dorcas ladies and laymen back in March. He baptized forty-four of those who had been preparing for some time, and there are still many more studying in baptismal classes.

The results of our laymen's school at Waiyala in the Navosa area have so far reached thirty-eight baptisms, with a large number still receiving instruction from laymen under the supervision of Pastor Ilaitia Lewa.

Recently we had more than twenty added to the church in the Northern District, and Pastor Peni will be conducting another baptism on the Ra coast tomorrow, for seventeen converts from the laymen's evangelistic effort.

Baptisms for the year to the present time total 218. A conservative estimate for the year would be 300, considering the number in instruction classes.

We feel that the laymen's schools, under the blessing of God, have been a wonderful feature in establishing our members in the faith and also in arousing their fervour in soul-winning. Many of them are spending weeks at a time tracking through the villages preaching, giving out used clothing, attending the sick and necessitous, and distributing our literature in areas where we have not been for years and years.

Because of disappointments and a shortage of evangelistic staff, I had worried about the possible achievements for West Fiji this year. However, as you can see, the Lord has made up for all these deficiencies, and we feel tremendously encouraged by His blessings.

Success and Prestige for T

SAMOA PRESIDENT SUPPORTS TEMPERANCE PRINCIPLES

ERNEST H. J. STEED,
Executive Secretary, A.T.S.

WESTERN SAMOA has had independence for nearly two years. During this time it has been pleasing to note that no legislation has been presented to relax already restrictive liquor laws.

The Prime Minister, the Hon. Fiame Mata'aea Faumuina Mulinu'u II,

tion of Alcoholism. This is a statement declaring that no alcoholic drinks will be served at social or official functions for which a person signing is responsible. Readily the Prime Minister signed this Declaration. He also approved of our Samoan Society working with the government public relations officer to plan for a temperance week in 1964, involving the government, missions, and other organizations. This wonderful response from the Prime Minister gave a lift to the three-day workers' meetings in Apia, to the two large public rallies, and the

Secretary, had applied their public relations abilities on behalf of temperance.

A committee consisting of mission representatives, government personnel and other organizations, had planned a temperance week through the suggestions of our brethren. Chaired by Mr. Muir, the secretary of the Social Service Department, this committee had worked most energetically to make this week one to be remembered.

As invited guest speaker I met with the committee and found a live programme of events planned.

First on the list was a parade in the town of Avarua, the major centre on the Island of Rarotonga.

The big day arrived, and despite threatening weather six major decorated floats, plus decorated bicycles, were joined by hundreds of marching youth in uniform. These comprised Girl Guides, Boys' Brigade, Brownies, Missionary Volunteers, the Latter Day Saints Youth Group, and others. The Seventh-day Adventist Band and the Boys' Brigade Band kept the parade moving in step.

This truly was a great day for Rarotonga with floats telling people that bush beer kills, that alcohol brings unhappiness and that Temperance is the only answer.

At a park area near the centre of the town, approximately 4,000 people gathered to hear the address presented, and to view the film "Verdict at 1:32." This was the largest gathering in the Cook Islands for over 100 years. It was a pleasure to be introduced to the crowd by Makea Nui Teremoana Ariki, C.B.E., Queen of Rarotonga, who chaired the public meeting.

Other features of the week included talks at schools, and teachers' training colleges, two public rallies at other centres, contact with prominent leaders, radio interviews, and later, a similar programme on the Island of Aitutaki.

This strengthening of our Cook Islands Temperance Society brought attention to our publication in the Maori language "Kia Ara," and many more memberships were secured.

During my visit it was a pleasure to be associated with the ordination of Brother Gordon Lee, the president, the opening of a new church, and to attend the Cook Islands Mission Session.



The Adventist band at Rarotonga, Cook Islands.

C.B.E., whom I had met on a previous visit to Samoa, graciously received Pastor K. J. Gray, Pastor F. Pearce, and myself at his residence during my visit in the Central Pacific Union, last October.

He spoke of his appreciation for "Alert" magazine and told of his former days of heavy drinking, but he had realized drinking to be simply useless. Now that he is a non-drinker, I invited him to become the Honorary President of the Samoan Temperance Society. Without a word of persuasion he immediately said, "Yes, I will be pleased to accept such an invitation."

This response has greatly cheered the hearts of our brethren and sisters in Samoa who are eagerly working to build up their local temperance society.

Further, I introduced to the Prime Minister, the Declaration of Purpose of the National Committee for the Preven-

combined Sabbath and Sunday meetings for our people in Apia.

Pastor Gray, the Temperance secretary for the Central Pacific Union Mission, is energetically aiding these newly established national temperance societies. It was a pleasure to be associated with him in Fiji, the Cook Islands, and Samoa.

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COOK ISLANDS TEMPERANCE WEEK

ERNEST H. J. STEED,
Secretary, Australasian Division Temperance Department

In this land of flowers, where most of the people wear a wreath of frangipanni, gardenia, or greenery around the head as a daily decoration, we received an exciting welcome. Pastor Gordon Lee, the mission president, and Brother Stan Thompson, Cook Islands Temperance

Temperance in Central Pacific

PASTOR STEED INTERVIEWS TWICE VICTORIOUS MAN

"I am speaking from the hall where we are holding the Five-Day Smoking Plan in Suva, Fiji, and I shall introduce one of the participants.

"Your name, sir?"

"Andrew Singh."

"How did you hear of the Five-Day Plan?"

"While I was in town I met a friend who told me about it, though he did not know what society was offering it. But I decided to come and find out."

"You wanted to stop smoking, and when you came in that night, what did you think of our methods?"

"They were very wonderful, sir. It was the first time in my life that I heard anyone preaching something good to a man who had been addicted to tobacco so long, like myself. I had been looking for a solution but could not find one."

"Then you began to follow the plan, but you had another problem more difficult than giving up smoking?"

"Sometimes I could give up smoking, but I could not get over drinking. I was almost an alcoholic, in the true sense of the word. I tried some cures from overseas, but they were of no avail to me. I had no hope until I came here, listened to your lectures, and read the pamphlet distributed by you."

"That's very good. I recall the night you came in, and you certainly looked

like a man in need. We were happy to offer you all the help we could give. You will remember we emphasized the exercise of the will-power in the motto, 'I choose not to smoke.' And we advocated the same principle for your other problem, 'I choose not to drink.' Have you put this into practice?"

"Exactly, sir. I know drink is no good to me economically or for my health. And my children were not happy because I went home so late before I came here. I don't know what I would have done had I not met you people."

"We are glad to see you so happy, and I believe your success is due not only to exercising your will power, but also to your faith in God. Do you believe that?"

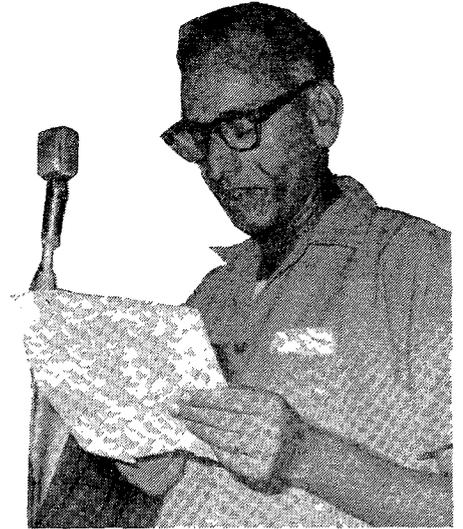
"Yes, I do believe in God."

"And you have found that depending upon Divine aid has been a blessing to you?"

"Yes, sir."

"We are delighted to see that you have come through the plan so successfully. We know you will continue to follow it, and by God's grace you will continue to be a non-drinker and a non-smoker."

"Yes, sir, I hope to continue to the end of my life, and I thank you for being so kind and sympathetic toward a man like myself, and to so many of my friends whom I meet here every day. I am also heavily indebted to your associates who organized the Five-Day Plan."



The Indian gentleman who had been victorious over smoking for five days and drinking for three days, reading a written testimony to the wonderful power of God.

SUVA'S FIVE-DAY PLAN

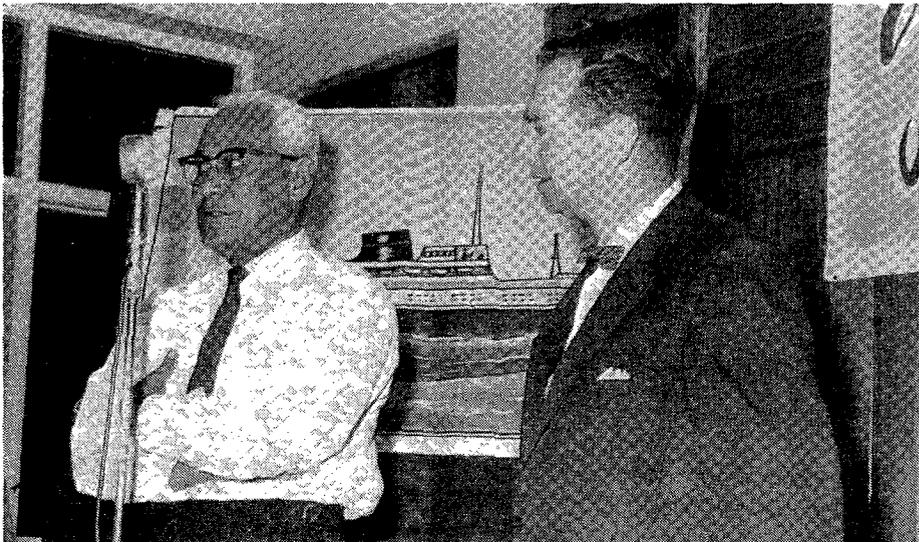
K. J. GRAY

MV, Education, and Temperance Secretary,
Central Pacific Union Mission

Recently, we operated what was, as far as we know, the first Five-Day Plan in the mission field of the Australasian Division, so in making our preparations we could not possibly anticipate every situation that might arise. However, the results were very rewarding.

More than a year ago, when news first came through of the operation of this plan in America, it was my desire to demonstrate it in our union as soon as practicable. Since the Cook Islands Mission, in their desire to establish their Regional Temperance Society on a firm foundation, had made a call for Pastor E. H. J. Steed to attend their session and promote Temperance, we felt it would be a good opportunity, while he was passing through Suva, to try the Five-Day Plan for the quitting of smoking. Consequently, many preparations were undertaken purely in faith, backed up by plenty of reading of anything and everything relative to the habit and the plan.

Several firms donated fruit juice to assist us with the group therapy, which emphasizes diet, good living, elimination of stimulating drinks and substitution of fruit and fruit juices with high vitamin content. The generosity of leading Suva establishments was much appreciated by everyone participating.



Pastor E. H. J. Steed interviewing one of the successful quitters, a Mr. Gray, who had smoked for forty years and used up to sixty cigarettes a day.

Nearly 2,000 advertising posters were printed and distributed to firms and stores for window display. Full use of radio and newspapers, with news stories, articles, and advertisements, gave the plan wide coverage. During the Hibiscus Week Festival, various church members and staff of the West Fiji Mission made repeated showings of "One in 20,000" to more than 5,000 people during the five nights, thus preparing the way for the clinic.

These occasions provided an excellent opportunity to have smokers fill out a form, giving their name, address, telephone number, and smoking history, with a line for a statement if they wished to relinquish the habit. About 130 names were given in, and from these we selected a smaller group, who were invited to participate in the Five-Day Plan.

Considerable activity and long hours of preparation involved mission staff and church members. Their work included the production of 300 personal control booklets, decoration of the meeting hall, mixing and dispensing drinks,

distribution of tickets, booklets, magazines, papers, and preparation of signs, posters, and such like. Helpers included young people from our three local churches. In reality, this was a community effort and all felt well rewarded by the attendance on the first night.

Almost every race of people living here in Fiji was represented by the more than forty who were present at 7.30 on Saturday evening, October 5.

For those of us who had not seen the Five-Day Plan functioning before, the waiting and preparation period was a time of anxiety, and many prayers ascended to God for His blessing. Perhaps the most nervous of all was Dr. Malachi Ravai, one of our local assistant medical officers, who, though not too confident of his ability to lecture in English on this fairly difficult material, did wonderfully well in bringing before the audience the medical and physical facts of the damage smoking causes to the lungs, heart, blood-vessels, and nerve cells. With blackboard drawings and practical demonstrations, the message went over well.

Several other factors played an important part, including the showing of our four health and temperance films, in colour, on the effects of smoking and alcohol drinking; and Brother Steed's talks, given so clearly and earnestly with flannel board illustrations, captured the hearts and intrigued the minds of all listeners.

At the end of this five-day period, thirty-two people had come through without smoking at all, and raised their

hands to accept and sign the decision card which was given to each. In the group were two agricultural scientists, a police inspector and a sergeant, a retired bus operator who had smoked for forty years and was now up to sixty cigarettes daily, and many others who had smoked heavily for long periods.

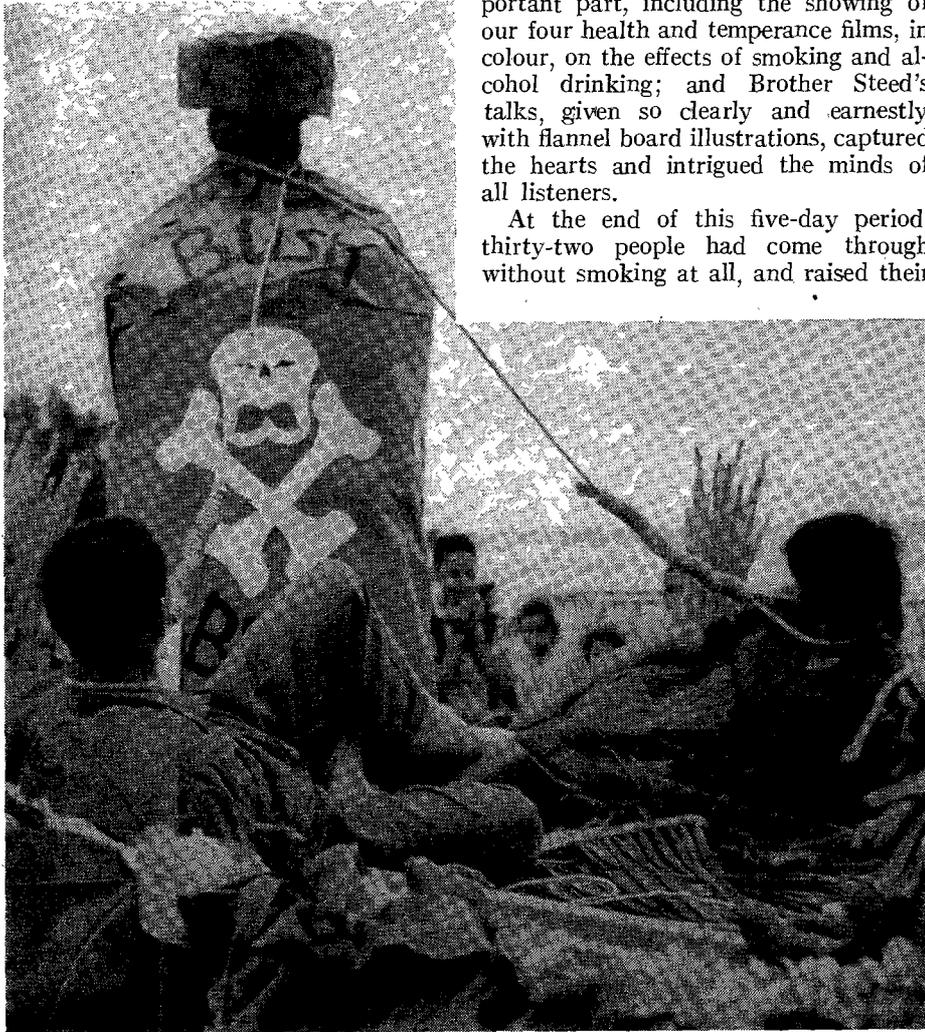
On our first night, a man came in who was obviously completely intoxicated and just able to walk. Since it was almost impossible to "get through" to him because of his condition, we sat him down to watch the film "One in 20,000." He slept for almost every inch of the film, and it seemed that he got nothing from the lectures, but afterwards we did make some suggestions to this man, and succeeded in helping him to say, "I choose not to smoke."

In a thick, inebriated voice, he indicated that he would repeat this sentence and that he felt he could beat tobacco by the methods we advised. He pleaded with us, however, to help him with his alcoholism. We assured him of our prayers. The second night he was not with us, but the third night he came in nearly sober, and told us he had not smoked for forty-eight hours. With a haunted look in his eyes, however, he confessed he was powerless to overcome drink. We suggested he adapt the smoking slogan for the drink. This, with a partner plan, the exercise of his will-power united with Divine aid, could see him through.

Imagine our delight on the fourth night to find our friend completely sober and free from the tobacco habit. He told us he had been to his usual club, mixing with his friends, who had repeatedly tried to persuade him to drink. He refused to touch alcohol in any form, but took a tomato juice saying, "I choose not to drink alcohol." This gentleman added that he had an appointment with church friends at the hall and would not disappoint them.

On the fifth night again, completely sober and free from both evil habits, this well-educated, cultured Indian gentleman, an accountant by occupation, gave a testimony to the power of God in the fourfold method of physical, mental, spiritual, and social planning that could do so much for him in so short a time. He said he had not previously found anyone to take such an interest in him, he was most grateful for the benefits received, and assured us that he intended to continue in this better way of living.

This is a thrilling work, in which one must actually participate to believe what is accomplished. Our hope that we would be used of God to free men and women from the chains of tobacco has been exceeded more than we could ask or think.



A portion of one of the floats in the Temperance Week parade, Cook Islands.

Preparing for the Day of the Lord

★ R. A. ANDERSON
(Concluded)

I notice again in Joel 3:13: "Put ye in the sickle, for the harvest is ripe." And Jesus, taking this verse right out of this book, spoke in one of His parables in Matthew 13, saying, "The harvest is the end of the world." If you come over to the Book of Revelation, 14:14-16, you will see how John borrowed the figure: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth: and the earth was reaped."

The earth will be reaped whether the people like it or not. You know, some people wonder whether the Lord will ever come back. He promised He would come. He came once, and He can certainly come again. He came as a humble teacher. When He comes again, all the world will be ablaze with the glory of God. And every angel in God's heaven will accompany Him. What an hour of hours that will be! And we are looking forward to it. That morn of morns, when the trump of the Archangel will awaken the dead, those who have been taken from us by the cruel hand of death will rise to meet the Lord in the air, and we shall be caught up with them to be for ever with the Lord!

Then Paul adds, "Wherefore comfort one another with these words." It is the coming of the Lord that has been the pole-star for the church through all the centuries. We look with longing eyes for the dawning of that day, when Jesus will return in power and great glory. And the very condition of the nations assures us that we have reached that hour.

At the close of World War II Japan was humbled, but what happened in Japan following that was even more remarkable. When the United States went in and occupied the country, Japan began to see the advantages of representative government. I happened to be there the very day when the women for the first time in 2,000 years of their history got a vote. It was interesting to see hundreds of women lined up to cast their vote. Women who were just dainty little playthings of men, dressed in their pretty kimonos, were now women with a responsibility. And three years after that, some of those same women had won seats in parliament—the Diet—dainty women now making speeches that were going to decide the destiny of their nation. What a lightning change that was!

When that was happening, China was just beginning to stir. Away back at the beginning of last century, somebody asked Napoleon, "What about China?" Napo-

leon, who was out to conquer the world, replied, "China is a sleeping giant. Let him sleep. If he awakens he could imperil the peace of the world."

China is not asleep now—it is very much awake. Not only does the West know it, but also the East, and Mr. Krushchev is far more worried about China than he is about America or any other country, as well he might be, because China has inexhaustible manpower and some of the most wonderful resources for war are right there in the mainland of China.

China is determined to dominate the world, but not the world she sees now, rather a world humbled, a world content to live on a Chinese pattern. And so, overnight, China has changed from an agricultural country into an industrial nation. It is her plan to make every farmer as dependent upon the State as the industrialist. These are the conditions that mark our age—the atomic age—when nations are changing as quickly as science.

Does this mean anything to us? Away back when I was a boy, I heard some of our ministers like Pastor A. G. Daniells preaching from these very texts. Oh, what messages those men could bring today! For it is so much clearer than it ever could have been a generation or two ago.

But you know it is so easy for us to be lulled into a false sense of security, and make our plans and go along as though this world would continue, not for ten years, or several decades, but for centuries. I believe that the coming of the Lord is near, even at the door. It is so near, dear friends, that it will take even the church by surprise. It will come as suddenly upon the world as the atomic bomb came that brought the world war to an end.

We'll turn over to the Book of Revelation just for a moment, and in the eleventh chapter and verse eighteen notice how clear John makes this: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

Man has discovered means whereby the very planet can be blown up, and some people wonder whether this will happen. No, the Lord has not left the destiny of earth in the hands of men. He paid too much for this little world of ours. God gave Himself to bring this little world back into the family of worlds, far too big a price to allow sinful men to blow it to pieces. This little planet, cleansed, beautified, rejuvenated, recreated, is to be the home of God's people throughout eternity. And this little world will become the most marvellous object lesson of God's power and love. Iniquity can never rise up again in this little world, the trophy of

God's grace and the evidence of His boundless, immeasurable love. The destiny of nations and of this world is not in the hands of men.

Two hundred years ago, John Wesley used to say he liked to read the newspapers to see how God was running the world. He had clear vision and could read between the lines and see how God was running our planet. How do you read the newspapers? God will have the last word when man has done his worst.

I notice here in the sixteenth chapter and verse fifteen, that spirits of devils are working miracles, and going forth to the kings of the earth, to gather the whole world together, not for peace, but for war. Spirits of devils spreading over the world, keep it in a fever of war, anxiously waiting for that tremendous hour when the devil himself will arise and take the world in his grasp.

He tried to do this once in the past, and all his angels with him were let loose against one single man, Jesus Christ. And Jesus, Son of God and Son of man, met all the accumulated power of evil, and met it alone! And by the grace of God He conquered. His last words on the cross, as men and demons combined to mock and ridicule Him, were, "It is finished!" Then He bowed His head as He said, "Father, into Thy hands I commend My spirit."

What was finished? The battle for the ownership of this world. Satan knew he had lost, and Christ knew He was the victor. Christ did not die in uncertainty. He died with the assurance that the battle had been won. His right arm had gotten Him the victory. Yes, as a conqueror He had planted His banner on the eternal heights. It was only a matter of hours before Heaven's highest angel swept down the vaulted skies and rolled away the stone. And Jesus, that dead man, came forth as Son of man and Son of God, and ascended to be at the Father's right hand. Since that time He has been waiting for the hour when He shall return in glory.

That is the text we opened with, for these are words spoken just before our Saviour returns. When the seventh angel blew his trumpet, voices were heard in heaven, shouting, "The sovereignty of the world has passed to our Lord and His Christ, and He shall reign for ever and ever!"

Ever since Satan usurped this world, after conquering our first parents and plunging them into sin, the sovereignty of this world has been coveted by him. You remember he suggested to Jesus on one occasion, when he caused to pass before the vision of Christ the glory of all the kingdoms of the world: "If You will only bow down and worship me, I will give You all this."

Christ could not have become the conqueror had He bowed to Satan. He went to the cross and there He died. He conquered the devil on the cross. Ever since then He has been ministering in the sanctuary above, and the message God has given us to carry to the ends of the earth centres in the ministry of Jesus and His imminent return as King of kings and Lord of lords. He is coming back to this

world to assume the sovereignty, to reign for ever and ever. For the Lord shall be the hope of His people.

The Lord—what did John write about Him? "In the beginning was the Word," the Eternal Word. The Word was God. "All things were made by Him, and without Him was not anything made that was made." The One who is coming back is the Creator of heaven and earth. Everything we see was made by Him. Oh, yes,

"His holy fingers owned the bough
Where grew the thorns that crowned
His brow.
The nails that pierced His hands were
mined
In secret places He designed.

"He made the forests whence there
sprung
The tree on which His body hung.
He died upon a cross of wood
Yet made the hill on which it stood.

"The sun which hid from Him its face,
By His decree was poised in space.
And that which darkened all His head
By Him above the earth was spread.

"The spear that spilled His precious
blood
Was tempered in the fires of God.
The grave in which His form was laid,
Was hewn in rocks His hands had
made."

The One who made the world, died for the world, and died for everyone on the

world, that He might bring us back to God. And in that tremendous hour, the Lord alone will be the help of His people. "Fear thou not," He says, "for I am with thee, be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness . . . saying unto thee, Fear not, I will help thee."

You know, in an hour of peril it is comforting to feel the grip of a big hand. When Pastor H. M. S. Richards' son Jan was just a little fellow, his father was going out one chilly night to post some letters. Jan went with him. It was a blowy night, and as they went along, the father felt the little hand clutching tighter and tighter. Then suddenly the little feet stopped, and Jan pulled his father down and said to him, "Daddy, we aren't scared, are we?" "No," his father assured him, "We are not scared."

To feel that big hand in an hour when all the world seemed black was wonderfully reassuring. In an hour like that to which we are coming, when all the world seems black—and men are forming decrees and patterns right now which will bring a climax to human history, which will bring oppression again—it is so comforting to know we can put our hand into the hand of God, and that we do not need to worry about the future.

May the One whose hands were wounded for us keep us prepared, so that when the moment of His return comes suddenly we shall be ready to meet Him with joy. God bless you all.

(Ezra 3:1-6.) As soon as possible preparations were made to commence the task of rebuilding the temple, for which they had been permitted by Cyrus to return. In 535 B.C. preliminary work had been completed and the foundations were laid amidst scenes of mixed rejoicing and weeping. (Ezra 3:12, 13.) However the task of re-establishing the worship of the true God was not to proceed unhindered, and trouble soon came in the shape of proffered aid from the nearby Samaritans. (Ezra 4:1, 2.) Sister White in "Prophets and Kings," chapter 46, strikingly describes the forces of opposition working against the zealous exiles, both in Palestine and at the King's court in Persia. Moreover the struggle was also waged in a remarkable way between Gabriel and the Satanic forces at a higher level. For some 7½ years progress was made, although the Samaritans, whose help Zerubbabel, fearing a recurrence of God's wrath should an alliance with an idolatrous nation be again concluded, had rejected, were a continual hindrance. (Ezra 4:4.) They were responsible for the atmosphere of discouragement which came to the builders causing the work to come practically to a standstill. Furthermore the Samaritans were successful in having a royal decree issued stopping further work on the temple. However the long rule of Darius I (522-486 B.C.) saw a continuation of the policies of religious toleration and national welfare inaugurated by Cyrus.

Work on the temple at Jerusalem was not resumed, however, and it was to meet this crisis that the Lord sent the prophets Haggai and Zechariah with messages of encouragement to guide the resumption of work. These prophets were successful in their work, for with fresh zeal the people returned to their task and the completed temple was dedicated in 515 B.C. (Ezra 6:15.)

The Book of Haggai consists of four brief messages centred round the thought of co-operating with God in the finishing of the work. In his first message (1:1-15), Haggai's main purpose is to rebuke the people for their failure to complete their important task and to rouse them to immediate action. The prophet correctly diagnoses the two symptoms responsible for the neglect of the Lord's work—fear and selfishness. Instead of going ahead with the rebuilding programme, Samaritan opposition had produced in the people a spirit of fear which questioned their action. They began to excuse their neglect by saying "The time is not come, the time that the Lord's house should be built" (1:2). But selfishness was the offspring of neglect, and Haggai urges the people to consider their course of action—to consider whether it was right for them to concentrate their energies on building their lavish homes while neglecting the Lord's house. Verses 5-9 reveal the condition of God's people, a condition marked by great activity but achieving little. The prophet endeavours to arouse the people from their lethargy

Haggai--Divine Assurance of Victory

★ ALWYN R. FRASER

Haggai is the first of a trio of what have come to be known as post-exilic or Restoration prophets. In company with Zechariah (and reinforced by Malachi almost a century later), Haggai addressed his message to the group of exiles—a remnant only of those taken into Babylonian captivity—who had returned to Palestine. The capture of the Babylonian capital in 539 B.C. by the Persian army led by Cyrus, the military commander of King Darius, brought to an end the oppressive rule of the proud Babylonians and inaugurated a new policy towards the religious beliefs of subject races. Compared with the unbending attitude of his predecessors, the rule of Cyrus who succeeded Darius several years after Babylon fell, was marked by considerable religious toleration both to the Jews and other minority groups. Such a policy change was not totally unexpected, for Jewish scholars, of whom Daniel (9:2) was one, had been giving earnest consideration to the prophecies of both Isaiah (chapters 11, 14, 21) and Jeremiah (50:2, 3, 10, 11) predicting the collapse of the Babylonian power and the liberation of

the Jewish captives (Isa. 44:28; 45:1-4, 13, and Jer. 25:11, 12; 29:10) by Cyrus. Daniel, by virtue of his high office which he retained in the Persian administration, was in a position to influence Cyrus regarding these predictions. ("Prophets and Kings," page 557.) When the king realized their full meaning, he issued a decree (Ezra 1:1-3) ending the captivity and permitting the Jews to return to their homeland to commence rebuilding their temple.

In 536 B.C. the Jews, numbering almost 50,000, left Babylon under the leadership of Zerubbabel, a grandson of King Jehoiachin and of the lineage of David (see genealogy in Matthew 1, and 1 Chronicles 3), whom Cyrus appointed as the political head. (Haggai 1:1.) However the monarchy was not restored and the reorganized state was still obliged to pay tribute to Persia. Zerubbabel was to be assisted in the work of restoration by Joshua, the spiritual head who was a descendant of Aaron.

One of the first acts of the returned exiles was to rebuild an altar of sacrifice and celebrate the feast of tabernacles.

by pointing out that while the current drought seemed due to natural causes, it was distinct evidence that God was endeavouring to reveal His displeasure at their neglect of Him. God's messenger delivered an effective sermon, and the first chapter closes (verse 12-15) on a note of active response to the appeal.

The first nine verses of chapter 2 present Haggai's second message designed to combat a spirit of discouragement. To the older generation who had been taken into exile, it was obvious from the progress made that this building would certainly not compare in any way with the magnificent structure built by Solomon. Such expressions of pessimism were dampening the ardour of the builders, and the Lord sent Haggai to counter this by revealing firstly, that God assured them of the Holy Spirit's presence to strengthen them (2: 5), and secondly, that this temple would be far more glorious than its magnificent predecessor, for it would be blessed with the literal presence of the coming Messiah (2: 7, 9), a prophecy which was fulfilled by the Prince of Peace.

The prophet's third message (2: 10-19), given several months later, during which time Zechariah had spoken his first words (Zech. 1:1-6), was designed to confirm the Lord's promises that material rewards would follow an unbending devotion to the finishing of His work. The people's complaint that immediate blessings were not forthcoming was neatly answered in the form of a dialogue involving a point of ceremonial law. Haggai pointed out the principle that contact with some thing that was ceremonially unclean would spread the pollution, drawing the obvious inference that this summed up their own position, for their disobedience and neglect of God's work had produced disastrous effects in their crops, etc. Furthermore the point was made that holiness cannot be communicated by mere contact. In other words, Haggai states that extensive neglect of God cannot be immediately atoned for, but that the Lord would in His own good time, reward faithful perseverance with bountiful material blessings. Their task was to remain true to Him, to finish the work, and God promised that He would show the sign of His favour by blessing them. (2: 19.)

Having strengthened the people, both by answering their question and by revealing the Lord's promised blessings, Haggai directs his fourth message (2: 20-23) to Zerubbabel himself who bore the responsibility of leadership. In a period of political weakness, when it was not at all certain that the little band of exiles would successfully re-establish their nation, God sent this message of ultimate triumph to the leader of His people. God had promised, in the prophet's third message, to bring material blessing on His people, and now He reassures Zerubbabel that his foundation work in restoring Israel would not be for naught. God extended to Israel the promise that continued faithfulness to the task before

them would not pass unnoticed, and that in His own good time God would overthrow the nations so that Israel would once more reach that position of dominance that originally had been God's plan. Though the outlook seemed unpromising at the time, God assured His servant that He was in the control of the nations and that His chosen people were His "signets"—the objects of His special concern. It is of interest to note here that a similar figure of the signet, but used in a rather tragic way, was applied to Zerubbabel's grandfather, King Jeconiah. (Jer. 22: 24.)

The messages of Haggai, though primarily directed to God's people at the close of the 6th century B.C. are ever fresh today, and contain lessons of both rebuke and encouragement for God's people. The theme of the book—cooperating with God in the finishing of the work—is no new message, for this constitutes the very heart of the gospel commission delivered by Christ to His followers. Yet the errors of the ancient nation find their modern counterpart, and the Lord's builders today are to be

ever on their guard against these. In the first place, we should guard against loss of faith when hardship comes, and the consequent production of what Sister White calls "ingenious excuses in self-justification." (S.D.A. Bible Commentary, Vol. 4, page 1175.) The devil today still has his Samaritan agents both inside and outside the church who would urge delay where the cry should be forward; who would rationalize instead of persevering. The error of "the time is not yet come" is an indication of a lack of faith in God's power to aid His people, and constitutes a Satanic trap. Neglecting God's work is certainly dishonouring God. "There will be religious failures," Sister White warns, "because men do not have faith. When they look at the things that are seen, impossibilities appear; but God can lead them step by step in the course He desires them to take. His work will advance only as His servants move forward by faith."

Secondly, both Micah and Haggai stress the cause of a wrong relationship to God—namely the dominance of false



A Saviour Is Born

COLLEEN F. ROE

*Once upon a glad new morn
Was unto us a Saviour born;
Sent to earth from God above,
Promise of His wondrous love.*

*The wise men journeyed from afar,
Led on by yonder brilliant Star—
Bearing costly gifts to greet
The Infant King, so mild, so sweet.*

*In a poor and humble shed,
With a manger for His bed,
Lay the princely Saviour-Child,
Tended by His mother mild.*

*The heavenly host their voices raise
In songs of peace and songs of praise;
Judean hills were filled with song
Of shining angels—happy throng!*

*Glad tidings of the heavenly King
The angel of the Lord did bring.
The Shepherds left their flocks to find
The promised Saviour of mankind.*

*In a sad and darkened earth,
Brought He hope by holy birth;
Love and light for every creature,
As foretold in Holy Scripture.*

*Born to bring us full salvation,
Comfort and peace to every nation.
Born to banish fears and sadness,
And to give us joy and gladness.*

*Born to lead and show the way,
And turn our darkness into day.
Born to give the weary rest,
And to heal the sore oppressed.*

*Born to teach us how to live,
How to love and how to give.
Born to set the captives free—
Let Him now be born in thee.*

*Come, ye earthly mortals, pause
In your strife and in your cause,
From your deadly strivings cease,
And behold the Prince of Peace!*

*Counsellor, the Mighty God;
Son of man and Son of God,
Let your hearts with praises swell—
Come, behold Emmanuel!*

values. In Israel's case this stemmed from the neglect of God's work, and the results were clearly shown in their degree of material prosperity. Israel's history in the time of Haggai revealed that God has a method of showing His displeasure when His professed people do not rightly relate themselves to their chosen task. Israel's experience patiently teaches the lesson of putting first things first, and if need be of altering our scale of preferences. The prophet clearly indicates for contemporary Christians the pitfalls of a wrong choice between material and spiritual things. If material considerations interfere with our worship of God, their cost is too high.

This leads to the third warning which points to the bankruptcy of the materialistic philosophy of life. Might not extensive preoccupation with worldly activities be just as worthless and empty in the long run today as the returned exiles found in their experience? Christ indicated to the Jews of His time (Matt. 6: 24-34) that great consideration for the temporal things constitute a wrong scale of values, a demonstration of little faith, and that their vision should be centred on seeking the things of God.

☆ ☆ ☆

A Beloved Teacher is Mourned

J. T. HOWSE

In the recent passing to rest of our brother and co-labourer, Walter R. Whisker, one who was earnest and dedicated has been lost to the cause of God. He gave thirty-seven years of unstinted and sacrificial service in the church's Department of Education.

Born in Hastings, N.Z., fifty-seven years ago, he and his mother, brother David, and sister Freda accepted the Advent faith while he was still a lad. After qualifying as a public school teacher at the age of nineteen, Walter went to the Australasian Missionary College for further training, and was soon appointed to the Ponsonby church school, Auckland.

Through the years that followed, he taught in other denominational schools in Auckland, Warburton, Wairoa, Avondale, Tasmania, Christchurch, and Dunedin, and was for a period on the faculty of the New Zealand Missionary College. To improve the scope and standing of his teaching, Brother Whisker took studies which gained him the B.A. and Diploma of Education.

Our brother was united in marriage with Miss Lenore Wade, sister of Pastor J. H. Wade, and to them were born a son and a daughter, Lawson and Fay.

Brother Whisker gave his strength and ability for the cause he loved, at times in the face of great difficulties and sickness. He was unassuming and meticulous. The esteem in which he was held by his pupils was shown by the numerous messages, cards, and flowers sent him during his illness.

At times we question the reason why such experiences are allowed to come, but accept implicitly the assurance given us by the messenger of the Lord, which says:

"God never leads His children otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of His purpose which they are fulfilling as co-workers with Him."

May the Lord grant to Sister Whisker and her family the assurance of a happy and eternal re-union on the resurrection morning. We believe their dear one will be among those teachers of whom it is said they "shall shine as the brightness of the firmament" (Dan. 12: 4, margin) in our heavenly Father's kingdom.

WEDDINGS



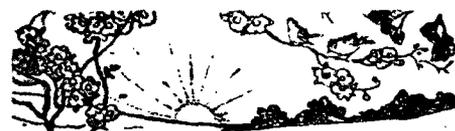
WEBB-WOOD. The Victoria Park church, W.A., provided the setting for a pretty wedding when in the evening of October 16, 1963, Colin James Webb and Doreen Hazel Wood met at the altar to pledge their troth each to the other. These young people were students of W.A.M.C., and the bride is a sanitarium trained nurse. In the Perth Rechabite Hall a goodly number of relatives and friends gathered for a season of happy social converse during which sentiments of goodwill found expression. We wish the happy young couple much of Heaven's blessing as they establish their home in the lovely wheat country of the sunny West. R. Reye.

STEELE-HALE. The Otahuhu (Auckland, N.Z.) church was packed with an especially delighted group on October 28, 1963, to witness the climax of a very happy courtship between Shirley Hale and Ian Steele. A joyous spirit pervaded the ceremony and the reception on this occasion. The firm spiritual purpose of these young people will, we believe, make for a true Christian home where Christ will be the acknowledged centre. For the reception, about 120 guests met in the R.S.A. Hall to shower their congratulations and expressions of goodwill upon this happy couple, and we wish them Godspeed. F. L. Stokes.

DOUGLASS-EDWARDS. Those gathered in the Wallsend (Newcastle, N.S.W.) church in the afternoon of October 27, 1963, witnessed a lovely wedding, when Warren, son of Mrs. Douglass of Glendale, and Phyllis Irene, daughter of Mr. and Mrs. Edwards of Dubbo, exchanged marriage vows before their Maker, relatives, and friends. The bride is a nurse at the Wallsend Hospital and the bridegroom an accountant. May the Lord richly bless and guide this highly esteemed couple in the establishment of their home. The reception was held at "Maralyn," Broadmeadow, where the good wishes of all present were lavished upon them. A. J. Campbell.

LEACH-EDWARDS. On October 13, 1963, Allan, a descendant of the well known Goldsmith family, and son of Brother and Sister A. Leach of Melbourne, met at the altar of the Brighton (Victoria) church, Lorraine, daughter of Brother and Sister Edwards of Brighton, and there pledged their lives to united service for God and humanity. These young people have been in the employ of the Sanitarium Health Food Company, and they love their Lord and Saviour. We know the new home set up in Drouin will be a blessing to believers of that district. Their many relatives and friends wished them well at a reception held in the hall of the Nunawading church. A. F. Parker.

CHARLESON-DORRINGTON. An ideal Christian courtship was sealed for Brenda Dorrington and Alan Charleson on October 30, 1963, when before a large congregation of admiring friends in the beautifully decorated Ballarat (Victoria) church they promised unswerving devotion to each other as long as they both shall live. Since the young couple had shown every indication that they regarded those vows sacredly, it was with the utmost confidence that we watched them set out together, knowing that their pure human affection had been drawn from daily communion with Him who is the source of true love. The happy couple will take over the "Willowvale" property. W. F. Taylor.



UNTIL THE DAY BREAK

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

SPINKS. Brother Ira Ellis Spinks, born seventy years ago in Bundarra, moved to Armidale, North New South Wales, about twenty-five years ago, and took his family to hear Pastor O. K. Anderson when he preached in this cathedral city in 1941. He accepted Bible truth with his wife and two of the children, and continued to live quietly in the district. Some years ago he became an invalid. Surrounded by his loved ones, our brother breathed his last on November 16, 1963. To his sorrowing wife, three sons, and a daughter, we extend our loving sympathy, and await with them the call of the Life-giver. E. C. Rosendahl.

CARROLL. After a long and trying illness patiently borne, Sister Laura Pearl Carroll passed away on November 4, 1963, aged seventy-one. Since accepting the Advent Message some eight years ago, our sister gave unstintingly of her time and energy to the Hurstville (Sydney) church, where she was known as a true Christian. In the church and at the Woronora crematorium the mourners were pointed to the glad reunion day by Pastor R. J. Burns and the writer. To the four sons, daughter, sisters, other relatives, and friends we express our sincere sympathy. Another faithful pilgrim awaits the call of the Saviour she loved. George C. Best.

MIRANDA. Born Maude Donahue in 1880, Sister Miranda, mother of twelve children, heard the Advent Message from Pastor P. B. Rudge nearly half a century ago. In earlier days she used to love to attend the camp-meetings in North New South Wales. Appreciated as a mother among her people, holding Sabbath school in her home for years, her faithful, consistent life in the Kempsey district was an inspiration to all who knew her. Eight of her children are left to mourn their loss. We laid our sister to rest on November 4, 1963, in the Frederickton cemetery. May God bring the comfort of His love into the hearts of those who sorrow. E. C. Rosendahl.

BONIFACE. William Charles Boniface passed away in Napier, N.Z., on October 22, 1963, at the age of eighty years. He had been a sufferer for a long time, but his faith and hope were an inspiration to all who knew him and those who cared for him in hospital. Our brother was a faithful member of the Hastings church for many years. He spent some time as a literature-evangelist and took a keen interest in the Ingathering. In these campaigns he collected hundreds of pounds for missions. We laid Brother Boniface to rest in the sure and certain hope of the resurrection when the sleeping saints will be raised to everlasting life. C. T. Potter.

SHANKS. Gathered around a very sacred place in Box Hill, Victoria, a little company of relatives and friends waited to say their earthly good-night to a dear mother and friend. Sister Lillian Shanks, who had suffered patiently for the last two years, quietly passed to her rest on October 23, 1963. She was baptized by Pastor C. R. Reeves and joined the North Fitzroy church. Her life revealed a sincere loyalty and devotion to the love of God, and her faith was immovable. Speaking words of comfort to the relatives, the blessed assurances and provisions of salvation were reaffirmed in their fullness, so as to become a challenge and an inspiration to those who remain. G. V. Palmateer.

JACOBY. On October 30, 1963, Sister Elsie Margaret Jacoby passed peacefully to her rest in Brisbane, Queensland, at the age of fifty-six. She had been a member of the Brisbane central congregation for ten years, and of her it could be said, "Her life was her creed in action." She bore her suffering patiently and cheerfully, conscious that "the mercy of the Lord endureth for ever." To Sister Jacoby's sorrowing loved ones we extend our sincere sympathy and point them to "the God of all comfort who comforts us in all our tribulations." With her relatives and friends, we believe "she sleeps in Jesus, soon to rise when the last trump shall rend the skies." Pastor G. Weslake was associated with the writer in the service. A. White.

PARTON. Sarah Janet Parton passed to rest on November 8, 1963, in her eighty-second year. The memory the Wollongong church members have of our dear sister is of a sincere and good Christian lady. Born in Hornsea, England, married in Valparaiso, South America, our sister migrated to Australia forty-two years ago, and accepted the Advent Message in 1952. We express our Christian sympathy to the two daughters and a son who mourn their loss.
D. I. Jenkins.

CARBERY. After a short illness, Brother John Anthony Carbery, aged fifty-four, passed to his rest on November 5, 1963. It was a joyful occasion for Pastor W. I. Marr to baptize Brother Carbery a few days before his death. Having made his peace with God and accepted Jesus as his Saviour, our brother looked with strong faith to the resurrection morning when he will see Jesus face to face. To his dear wife and daughters Patricia, Shirley, Heather, Jennifer, Beverley, Rosalie, and Coral, and many near relatives we brought comfort from the assurances of God's love.
G. B. Helsby.

NORMAN. Ethel Lavinia Norman, aged seventy-seven years, accepted present truth at Bowral, N.S.W., in 1922, under the ministry of Pastor Dudley Meyers. A faithful member of the Thornleigh church for twenty-five years, Sister Norman passed to her rest and was interred in the Independent cemetery, Rookwood. She was predeceased by her husband, a daughter, and a son, and is survived by one daughter, Mrs. D. Little of Dural, two granddaughters, Mrs. R. Cook and Mrs. (Dr.) G. McMahon. She lived a truly Christian life, spread a godly influence, and was loved by all who knew her.
E. R. Gane.

BARNES. Rachel Martha Barnes was born November 9, 1873, and passed quietly to her rest on November 7, 1963. Almost forty years ago she accepted Christ as her Saviour and was baptized by Pastor J. W. Kent. Throughout the years our sister remained loyal to the Saviour she loved. A real mother in Israel, she will also be remembered by many as "My junior Sabbath school teacher." Simplicity and honesty marked her life. After her husband's death in 1959, Sister Barnes' health deteriorated, and she looked forward to the day when she would meet the Lord. At the funeral service words of comfort and assurance were spoken. At this time we especially remember her son, Pastor Leonard Barnes, in Virginia, U.S.A.
C. O. Lowe.

THOROGOOD. At the ripe age of eighty-seven years, Mrs. Florence Annie Archer Thorogood went to rest at the Nunawading Homes on November 3, 1963. She accepted the teachings of the Adventist Church in 1955, largely through the influence of her son Alec, and was baptized by Pastor Graham Miller in the Brighton church. Her hope in the coming of Jesus brought great comfort and cheer to her; and though suffering from the infirmities of age, her earnest and kindly ways will ever be remembered. Our sister leaves a son and daughter in England, and her son Alec of the Frankston church, whose two daughters are well known and respected by our members in Victoria. Funeral services were shared by Pastor R. E. G. Blair and the writer. H. S. Streeter.

WALKER. With tragic suddenness, Mrs. Gladys Walker collapsed at the home of her sister, Mrs. Hansen, on November 5, 1963, at the age of seventy-three years. Her family, the Coytes, were among the early members of the old Williamstown church, Victoria. Our much respected sister became fully associated with the church through the ministry of Pastor K. S. Parmenter. Physical disability prevented her regular attendance at the house of worship, but her faith and trust in God and His truth for these last days ever remained strong. Her decease has brought sorrow to her sisters and other relatives, yet the future is bright with the promises of God. May He hasten the day of reunion. Our sister rests beside her husband in the Footscray cemetery. H. S. Streeter.

ATKINS. Mrs. Ada Louise Atkins, whose association with the Adventist Church in Victoria goes back to the early days at the North Fitzroy church, went peacefully and triumphantly to her rest on October 24, 1963, at the age of seventy-three years. She attended our first church school in Australia, and its influence ever remained with her. But it was years later that she entered into a fuller Christian experience under the instruction of Mrs. Madge Bottrill, and was baptized. In her last suffering God made Himself so known to her that one could say, "Let my last end be like hers." To mourn their loss, our sister leaves two daughters, Mrs. Dyete and Mrs. Cleland, a son Raymond, nine grandchildren, a sister, and a brother. Pastor R. Brandstater was associated with the writer in services at the funeral parlours and the Brighton lawn cemetery.
H. S. Streeter.

PEARCE. David John, beloved infant son of Pauline F. and David A. Pearce, passed away at Invercargill, South New Zealand, on November 7. To Sister Pearce (nee Swaine), a one-time church school teacher, and her husband, an esteemed literature-evangelist, we offered the consolation of that joyous occasion when "little children are borne by holy angels to their mothers' arms."
Arthur N. Patrick.

INGRAM. Our beloved Sister Elizabeth Emily Ingram fell asleep in Jesus on November 7, 1963, at the age of eighty years. A fervent believer in the third angel's message, she was an enthusiastic church worker. Her kindly disposition and friendly smile won all hearts. Sister Ingram's funeral was the largest the writer had conducted in the Wanganui (N.Z.) church. As a mark of respect, the Sisters in the hospital where she spent the last few weeks of life lined the entrance as the cortege passed on its way to the cemetery. We extend to the bereaved husband our tenderest sympathies and point him to the God of all comfort. How wonderful that Jesus is coming soon!
Rex G. Robinson.

PENNIMENT. Sister Estelle Hermia Penniment laid down the burdens of life on October 29, 1963, at the age of seventy-seven years. Learning of Bible truth for these last days through the purchase from a colporteur of the book "Our Day in the Light of Prophecy," our late sister gladly accepted it and remained loyal through many trials, until death. It was fitting that she should take up the colporteur work, in which she continued for some years. Now our sister rests, awaiting the call of the Master for whom she laboured and to whose coming she looked forward so ardently. At the funeral services in Adelaide, S.A., her daughters, Mrs. Campbell and Mrs. Cook, relatives and friends, were pointed forward to the glad resurrection day.
S. C. Butler.

WHISKER. After a few weeks of intense suffering, our Brother Walter Robert Whisker fell asleep in Auckland on October 19, 1963, and was laid to rest in the Waikumete cemetery to await the call of the Life-giver on the resurrection morning. Our brother was on the teaching staff of the Adventist central school in Auckland, and also served as an elder of the Brentwood Avenue church. He will be greatly missed by those who were intimately associated with him. He endeared himself to all by his quiet, unassuming manner and by his devotion to duty. Words of comfort and hope were spoken both at the church and the graveside by Pastors F. L. Stokes, W. W. Petrie, F. Breaden, and the writer. We extend to Sister Whisker, Lawson, Fay, and the relatives our sincerest sympathies, and point them to the blessed hope of our Lord's soon return.
J. T. Howse.

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APPLICATIONS INVITED from those interested in aviation to join helicopter company. A Christian commercial pilot is required, preferably with engineering and crop spraying certificates, also an engineer, tender truck driver and two young men as crop-spraying markers. Six months bush work, six months near a city. Much spare time for church activities. Strictly confidential. Write Box 45, Ringwood, Vic.

THE HOUR OF FAITH CHORALE, conducted by Kevin Moore, has just released a new 12-in. microgroove recording entitled "Alleluiah." The selection includes Handel's "Hallelujah Chorus"; Mozart's "Alleluiah"; "A Mighty Fortress"; "How Great Thou Art" featuring outstanding soloist Allan Way, and twelve other beautiful songs. The cost, \$2, plus postage. Also available is a very popular 7-in. extended play recording of the "Hour of Faith Quarter" featuring three hymns and three Negro spirituals. This sells at only 13/-. Please order from K. J. Moore, C/- 19 Eagle Terrace, Brisbane, Qld.

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and all cheques should include threepence bank charge.

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

First 25 words - - - - - 10/-
Each additional 6 words - - - - - 9d.

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

PEOPLE and EVENTS

- ✱ Dr. Gordon Campbell, son of Pastor and Mrs. A. J. Campbell of "Sunnyside," Cooranbong, N.S.W., has been posted by the New Guinea Government to Vanimo, fifteen miles from the West Irian border and from what used to be Hollandia (now Kotu Baru). The doctor won a Government scholarship while his parents were missionaries in New Guinea, and now, according to obligation, he returns to give medical service. There is a native population of 40,000 in the area of which Vanimo is the centre. Sister Campbell (nee Miss Anne McDougall) is a double-certificated nurse. When they reach Vanimo in January, they will be about 200 miles west of Dr. Campbell's twin brother and his family, Brother and Sister Alwyn Campbell, who are in charge of the mission school at Nagum River, in the Sepik Mission. The home at Vanimo, we know, will be an unofficial centre of Adventist influence where none exists at present.
- ✱ In mid-November, Pastor L. C. Coombe, Trans-Commonwealth Union Conference MV secretary, returned to Melbourne after a fourteen-day itinerary in South Australia. During the first week, in association with Pastor K. H. Mead, he visited all MV Executive Committees in Adelaide, and for the remainder of his stay conducted a youth evangelistic programme at Millicent, in the South-east. A highlight of this programme was the personal visitation by these brethren of over sixty young people and members in the locality.
- ✱ "After two years of public evangelism in Wangaratta (Victoria) by Pastor R. C. Naden, we are now planning other ways of upholding the gospel banner here," writes Brother Ray Trim. "We have had good success already, as indicated by reports. Although four families have moved from the district in the last few months, we are all of good courage and are planning on paying off our land this year, so we can start building a church in 1964. At present we are all feverishly working for a large street stall. We ask that the prayers of our members everywhere will support us as we plan to erect a house of worship here shortly."
- ✱ Brother L. G. Naughton, who is in charge of the Hatzfeldhaven Hansenside Colony in New Guinea, came to Sydney for furlough on November 22. His wife and three children, Kelvin, Karen, and Christine, preceded him by several weeks.
- ✱ A group of ten young people from the Moe church in Victoria have undertaken to visit the Boolarra Prison Farm on alternate Sabbaths. The prisoners are engaged in forestry work and forty of them attend the religious meeting held by our youth under the energetic leadership of Brother Ernst Sipp, who has rather recently joined the Adventist ranks. The service consists of singing favourite hymns, a musical item by the visitors, and the screening of a Fact and Faith film. On the last occasion, Pastor R. A. Vince, MV secretary for the division, accompanied the Moe group, showed pictures of New Guinea, and spoke of the power of God to change lives. After the meeting the young people talk to the prisoners and distribute copies of the "Signs." Brother Sipp also visits the wives of several prisoners, and on occasions helps to transport them to the farm.
- ✱ Under transfer from West Australia to Victoria, Pastor and Mrs. T. S. Brash expect to make the crossing in time for the Melbourne camp-meeting. They are looking forward to being closer to their children and meeting old friends in the Eastern states.

Situation Changed Overnight in Saigon

In a letter to Pastor L. C. Naden, Dr. Alan A. Jones of the mission hospital staff in Saigon, says:

"We would like you to know that your prayers and ours are being answered. The Lord has surely over-ruled in recent events. Lately our work seemed to be hedged up on all sides. The colporteurs could not operate, the press was slack, and there were definite threats to any operation of the mission school.

"Then, over a period of less than twenty-four hours, the whole outlook changed. Our mission school is now accredited—a goal to which we had striven unsuccessfully for years. We don't know all the implications of the political change, but the outlook is cheering indeed. We are thankful for wider opportunities right now."

☆ ☆ ☆

The Impending Storm

A storm will soon sweep the world. This storm even now darkens the horizon. As this storm strikes, the temperance work will shine out more brightly than ever before as the doors are closing.

"Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide," says the pen of inspiration.

"As the work of the Sabbath reform extends, this rejection of the divine law (the Sabbath) to avoid the claims of the fourth commandment will become well nigh universal. . . . This claim is especially urged in America, where the doctrine of the true Sabbath has been widely preached.

"Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as labouring to promote the highest interest of society; and those who refuse to unite with them are denounced as enemies of temperance and reform."—"Great Controversy," page 587.

Twisting, writhing, the tornado marking the termination of time has begun its journey. We have but moments to use. Let us use them well. We are working against the relentless ticking of the clock. Let us work with all our hearts for our God.

Now is the time to support the temperance work as never before. As the world clock runs down, our temperance message shines out more brightly. Whether embodied in the Five Day Plan to Stop Smoking or in a school boy who decides never to start the habit because he read "Alert," the temperance work will lead thousands, perhaps millions, in these crucial times to the Saviour of man. Your sacrificial support is needed today. The storm looms black on the horizon.—"Activities."