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Be Sure to Read:

"UP-TO-DATE HEALTH
COUNSEL FOR 1964"

S. A. KOTZ, Page 12.

FAITH and PROVIDENCE on a 2,200-Mile Drift

R. W. TAYLOR

President, Central Pacific Union Mission

FOOD HAD BEEN SHORT on the island of Manahiki in the north Cook group, and so, with at least two months of dry weather before the annual rains could be expected, the people decided that the able-bodied men should take their boats and sail to Rakahanga, a little more than twenty miles to the north.

Four boatloads of men set out, and were returning laden with the food which was to bring relief to the waiting families back on Manahiki. Three reached home safely, but the fourth boat, with seven men on board, and laden so heavily that there was only a few inches of freeboard, ran into trouble with head winds.

The little craft, only thirteen feet long, had a single mast and sail to carry it along; and after vainly trying to tack into the wind, the men, in desperation, decided to head for Puka Puka, an island away to the west. The wind whipped up big waves, and in order to keep afloat, the precious food had to be thrown overboard. Just enough for their immediate requirements was retained. With a compass on board, the men sailed confidently before the wind, which drove them along at a good pace. But days went by and the island did not show up over the horizon.

On the ninth day out, a severe storm blew up and carried away the mast and sail. With no means of propulsion, the little boat soon turned side on into the rising seas and capsized. All the men were thrown into the water, and when they managed to reach the boat again, their number had been reduced to five. They did not see the two missing men again.

After hours in the water, the survivors managed to right the craft again, and by expert seamanship, get it under way by using their shirts as sails and a brace from the boat as a mast.

Days went by, and the only water they had was what they could catch in their hands and pieces of cloth when rain fell. Eight days after they had jettisoned their food,

(Right) The three survivors in an emaciated condition shortly after their arrival at Erromanga. (Below) Wonderfully restored, the three men, Teehu Makimare, Tupou Papai, and Toka Tuhe, at Lautoka hospital, Fiji, on their return journey to the Cook Islands.



they picked up a floating coconut, and this lasted them for two days. About a month later, they found another coconut, which they eked out for two and a half days. Their only other food was a few flying fish that would fall into the boat during the hours of darkness.

Their thirst, with "water, water everywhere and not a drop to drink," brought on mental torture, and one by one they began to drink sea water. Soon the captain, Enoka Dean, father of nine children back on his home island, became violently ill. He grew gradually weaker until on September 29 he passed away. This was forty-four days after the boat was blown away from her home port.

Of the seven men who set out in the boat, three were baptized members of the Adventist Church, and a fourth,

whose wife was an Adventist, had been having Bible studies and was showing an interest in unfolding truth. These men continually prayed to God that the boat would not break up, and that they might be brought to land.

Until the boat capsized they had read from their Bibles, which they had with them, but these were lost with everything else on board when the boat turned over. Now they could rely only on verses they had committed to memory in Sabbath school and MV meetings, and what a comfort they were! Sometimes the little group sang hymns, and when asked their favourite, Teehu, spokesman for the group, answered, "Do, Lord, oh, do, Lord, oh, do remember me." No doubt these words took on new meaning as this chorus became the anguished cry of four lonely lost men on the vast Pacific Ocean.

As the days went by, the men realized that they had passed Puka Puka, and even Samoa, and thought they must now be approaching Fiji. And then, sixty-three days after they lost sight of land, they could hardly believe their eyes as an island came into view. The little boat which was now broken around the sides and appeared more like a raft than the small sailing ship that had left the Cook Islands, they steered onto the reef, although they were almost too exhausted to move.

Painfully they made their way ashore, three of them crawling because they were too weak to walk, but thankful to be on land again. They found themselves among coconuts, but were unable to open them. They gathered in a pathetic group to offer a heartfelt prayer of thankfulness to God for saving their lives during the two months on the ocean, and then they fell asleep.

Instead of being in Fiji, as they thought, they were 800 miles further west than that. Actually they were on the island of Erromanga in the New Hebrides and 2,200 miles from their starting point. A New Hebrides man out fishing found their broken boat and came looking for any possible survivors. There he found them, almost naked, skin peeling from their bodies through sunburn and exposure, emaciated and exhausted, as they lay sleeping.

As quickly as possible aid was brought from the village, and the men, with the exception of Teehu, were carried to shelter. Teehu was strong enough to walk, and this he declares was because he asked God to give him the strength to help the others survive. Soon after reaching land, Taia Tauaki, brother of our minister on Manahiki, greatly weakened by his ordeal, passed away. Under good care, the other men soon began to regain their strength. At the Paton Memorial Hospital in Vila the best of attention was lavished upon them, and gifts of money, food, and clothing flowed in from both European and native sympathizers.

Within a few weeks they were on their way home, having survived what was pos-

sibly one of the longest known drifts in the history of the Polynesian people.

"We knew you would be meeting at the mission session in Rarotonga," said the men, "and we had hoped to be present too for that special meeting; but seeing we could not be there, we were praying that God would bless those who were present."

"And we were praying for you, too," I assured them. In fact, Pastor G. Lee said to me several days before the meetings began that he felt the lost men were safe somewhere, even though they had been missing for two months. Then, as we gathered on old Aitutaki, and the relatives of the lost men joined with other brethren from various islands, what earnest prayers were offered, and finally, what rejoicing was heard as while still in session the news came through, "The lost men have been found! They turned up in the New Hebrides."

"We never lost faith in God," declared our good brother, and what a joy to be the child of Him who watches over the sparrow when it falls, and much more cares for His human children!

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Jeremiah of Sanasup

NEIL HUGHES

I was led through the neat mission village of Sanasup, on the southern coast of the island of Ambrym, New Hebrides. "Come and see one of our church members," invited Pastor Masengnalo. "He's old and cannot walk to service any more. I know he'd be happy to see you."

Following the direction taken by our pastor, we headed towards a small native structure of pandanus thatch, bamboo, and bush timbers—a hut little bigger than eight by ten feet, I estimated. However, it was not the hut which primarily occupied my attention, but the squat old man who blocked the doorway with his frame and gazed out at the gathering twilight with what seemed to be sightless eyes.

With small, skinny legs and rather bulky top-side proportions, his stance reminded me vaguely of the traditional Buddha of the East. A fine mat of grey hair crowned his wrinkled face and a set of gums chomped rhythmically on nothing. With difficulty the old man drew his two eyes to focus on us, and I rather felt we were little better than outlines to him.

Pastor Masengnalo introduced us with difficulty, for the old man was also partly deaf. The chomping continued, as if he hadn't heard a thing. And then, from under regions he drew two bulbous knees which he pounded with vigour and, in a rattle of local dialect, set forth as his "thorn in the flesh." The chomps continued for a while, and then the eyes, obedient to a stronger inner urge, fastened on me momentarily, and said they were glad to see us.

Dust covered Jeremiah's lower limbs, for the fine volcanic ash of the area had not had the benefit of a shower of rain

for a long, long while. He had done his best to alleviate the nuisance by placing a few coconut-leaf mats on the floor. Yet even our very breathing seemed to raise a dust in the place. Where was his family? His wife was long since dead and they had had no children. Who cared for Jeremiah's meagre needs? A distant relative or two and the local church members.

Immobile, almost alone, with barely an article in the world to call his own, Jeremiah sat looking peacefully out into the gathering dusk of Sabbath. One might have thought the hardness of his lot would have etched some lines of bitterness on his face. There were plenty of lines there, and doubtless some might have been constrained to serve this purpose, yet I could read naught but peace on his face.

What a sermon you are, Jeremiah!

And then I asked him about a story I had heard. Was it true? Jeremiah didn't answer the question directly. He just told me simply and plainly in slow and carefully-mouthed pidgin (which he skilfully sandwiched between his chomping jaws) what he had seen.

About eighteen months ago, our pastor had conducted the sacraments at Sanasup church and afterwards had gone to this small hut to share the blessing of that service with our shut-in Jeremiah. He had eaten the bread. He had taken the wine and bowed his head. At that moment there appeared a figure at the doorway—the doorway at which I now stood. Then, despite the shortcomings which all acknowledge pidgin to have, he became eloquent.

"Hat belong Him he white, he white altogether," And so the description continued. On the head was a dazzling crown. Gleaming white "calico" clothed Him from head to foot. There was no doubt in the mind of Jeremiah who was speaking. "Youfella stop faithful, by and by Me come taken you with Mefella. Him he no long time yet." And as Jeremiah opened his eyes, only the pastor remained and the daylight in the doorway. I asked in what language the person had spoken, in "language" or in pidgin? Jeremiah replied that it was "Talk belong white man"—presumably English. Yet whatever the language, the promise given was clearly that thought contained in John 14:1-3. Further inquiry later informed me that this had happened on two occasions when the sacraments had been given to Jeremiah in his little hut.

I intently watched his face as he recounted the experiences, and I thought I caught a faint glimpse of the glory he tried to express to me. I could understand without the aid of words why he had no comment to make on his lot in life.

On occasions, I am told the village gets into some sort of ferment over comparative trivia of every-day happenings in their circle. Discussions on the merits or demerits might tend to run long and somewhat loud. Basic issues tend to become clouded amidst the verbal activity.

Then the quietly authoritative voice of Jeremiah has been heard to come from his corner, "Youfella stop quiet. Time now him he no belong big talk. Close up him he time belong Jesus he come. Him he time belong get ready." Such a profound oration, I understand, has quickly restored the equilibrium of the village on the few occasions it was needed.

I thanked God that evening for the privilege of meeting Jeremiah. We need more of his kind—men whose eyes cannot be lowered from above by any circumstances or trick of Satan. Eyes almost sightless to this world but round and largely full of the "heavenly wisdom."

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Feasting Made Giving a Pleasure

R. O'HARA

Headmaster, Beulah Missionary College, Tonga

Into the stone ovens went a truckload of yams, several tons of kumala, and unmeasured amounts of manioka, flour, and sugar. On this night in November there was little sleep for the two hundred-odd cooks, for on the morrow the Beulah College old boys in Tonga were holding a feast.

To an extent we shared Gehazi's sky-watching the next day, for the weather was not promising. A drizzle fell steadily for a number of hours, and it seemed that the months' preparations would be washed out. However, God's blessing was evident in that the sky suddenly cleared and the warm sun revived the spirits of the caterers.

After an address by His Royal Highness, Prince Tupelihake, in which he pointed his hearers to the Christian warfare as opposed to conditions in the world at present, 1,500 hungry ex-students arranged themselves in order for the feast.

To be really appreciated, a Polynesian feast must be seen. Huge quantities of food are spread in "polas" under booth type shelters constructed of sticks and coconut palm leaves. The guests sit cross-legged on the ground facing the food, and after the blessing is asked they commence passing the yam and kumala. Utensils are considered a hindrance, as are plates and serviettes, thus simplifying the washing up. At the conclusion of a feast there should still remain more food than has been eaten. This is bundled up and taken home, thus providing several meals for the future.

Our particular feast turned out to be a protracted social occasion which occupied most of the afternoon. Speech followed speech, and donation followed donation, till a total of more than £500 had been given. You see, the purpose of this occasion was to raise funds for the purchase of a brass band for the Beulah Missionary College.

To the casual reader, £500 may seem an insignificant amount, but in terms of the economy of the country it represents three years' salary for an average Tongan workman. To raise this sum required

months of preparation and hard work, with considerable mortgaging of income and garden produce. This our brethren did without murmur or complaint, happy with the results they were confident their labours and faith would produce.

Indirectly, this feast also commemorates the thirty-seventh year of the Beulah Missionary College. From a very humble beginning, our educational work on Tonga has slowly progressed through the years, till now it is on the brink of great expansion. New classrooms and administrative buildings have enabled us to increase our enrolment, and it is expected that an additional three classrooms, a dining-room, and improved kitchen facilities will be made possible in the new year.

Applications numbering 1,500 have been received from children wishing to attend Beulah in 1964. At the most we can accept only 200. Oh, that we could accommodate them all.

Unfortunately, we have lost the services of our genial and beloved principal, Brother Errol Arthur. His contribution to the operating of the college has been greatly valued by our brethren, and he will be missed for years to come.

In conclusion, there may be some readers who possess disused band instruments and are prepared to invest such in the Lord's service. Please write to us at the Beulah Missionary College, P.O. Box 15, Nukualofa, Tonga. Above all, may we solicit your daily prayers that God's Spirit will be poured out in this corner of His vineyard and the proclamation of the gospel be speedily finished.

AROUND THE Conferences

Award for Bravery

Several months ago we published in the "Record," a report of bravery on the part of Dr. Raymond Swannell, an Adventist in Tasmania. The Hobart "Mercury" of December 9 announced that Dr. Swannell had been honoured with the Royal Humane Society's Silver Medal. The paper states:

"Dr. Raymond John Swannell, medical practitioner of Launceston, received the award for risking his life in going to the aid of members of the crew of S.S. 'Porthos,' at sea off Waterhouse Island on August 4. A message had been received that there was a fire aboard the ship, and that two of the crew were dead and two critically injured.

"The Society's citation recalls that a gale was blowing, and the doctor was very ill throughout the 45-mile trip to the 'Porthos.' They arrived at the ship at 5.15 p.m., and conditions were very bad when Dr. Swannell prepared to board the vessel.

"The tug was rolling too heavily at the first attempt to go alongside, and it had to pull away. A second attempt was made; and as the vessels rolled apart, Dr. Swannell would have fallen overboard had he not been grabbed by members of the crew.

"Almost Dark

"It was about 5:45 p.m. and almost dark when a third boarding was attempted. The wing of the tug's bridge was level with the ship's guard rail, and the doctor was able to leap across the gap. He grabbed the bulwarks and was pulled aboard by the crew of the 'Porthos.'

"The boarding operations would have been extremely hazardous even for an experienced seaman, the citation stated.

"Had Dr. Swannell fallen into the sea, the conditions were so bad that it would have been impossible to rescue him."

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Joyous Day of Dedication at Waihi

REG PARR

Prayer, effort, vision, planning, sacrifice and the goodwill of sister churches of North New Zealand made a dream come true for members of the Waihi company as on November 9, 1963, they dedicated and opened their beautiful church debt-free.

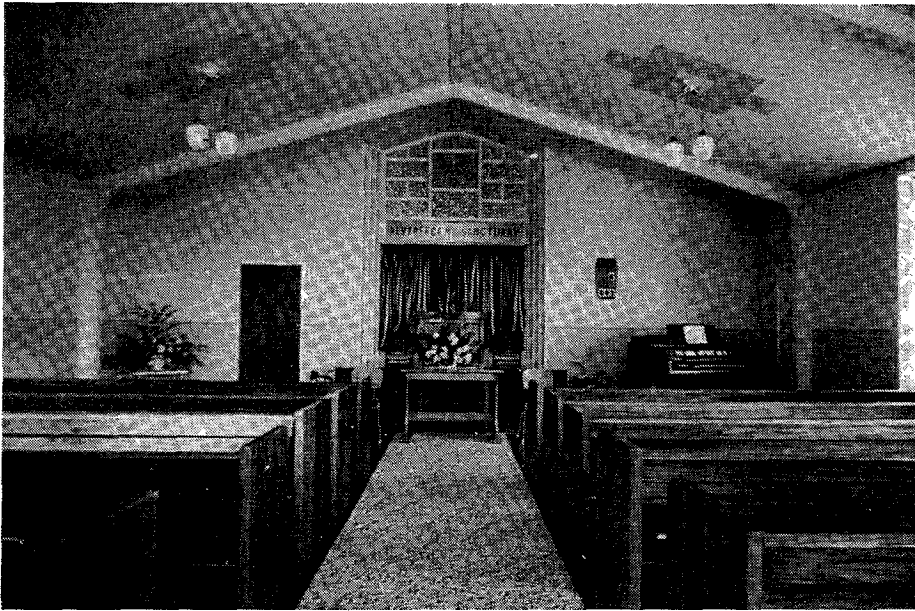
After a week of wind and torrential rain there was a Sabbath calm over the elements, and the congregation of 200 people who joined together in a bright and interesting Sabbath school with Pastor W. A. Coates.

At 11 a.m. the Deputy Mayor of Waihi, Mr. O. Morgan, took his place with the visiting ministry on the rostrum, and after a welcome by the local pastor, he officially opened the church, stating that it was an honour for him to do so.

Brother H. Walsh, local elder, presented a brief history of the church, in which he told us that over 4,000 hours of loving toil had been given by members young and old to make such a house of worship possible. Then all knelt in prayer with Pastor W. W. Petrie, our secretary-treasurer. This was followed by an inspiring solo, "Open the Gates of the Temple," rendered by Brother D. Stock.

As our conference president, Pastor F. L. Stokes, gave the dedicatory address our hearts were filled with gladness, and we pledged anew to dedicate not only a building of wood and stone, but also our hearts and lives to Him who made us. Sister E. Hands sang "Bless This House," and then the congregation joined with their pastor in reading responsively the act of dedication.

At noon, the sisters of the church served a delightful luncheon for the visiting ministry and Mr. and Mrs. Morgan. These civic guests were presented with a copy of "Desire of Ages," for which they expressed sincere gratitude. By now the sun was streaming down, and many families happily unpacked their picnic lunches in the parklike surrounds of the church.



A view of the interior of the Waihi church, dedicated on November 9, 1963.

Young People's meeting became an Out-patients' Clinic because of an epidemic of MV sickness, and much happiness was shared by patients, staff, and congregation! Everyone was given a capsule containing a promise—to be taken every day.

A combined tea was held at 5.30 and once again the Waihi ladies added luscious surprises to the already bounteous table. Pastor Coates closed Sabbath with singing and asking all those who wished to recite their favourite promises. What a precious time it was for all!

Sabbath over, the young people who had sat so still for so long, engaged in playing games, which was enjoyed by all. Then, to finish a lovely day, mission films were shown. Once again, as we viewed the world need and the task ahead, we remembered the words, "We dedicate this house"—this mortal, living house, to the finishing of the gospel commission.

Please pray for God's Spirit to direct in Waihi, for there is still much gold to be won here.

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You Wouldn't Believe It!

DOREEN J. PASCOE

It was the morning of October 13, 1963, an unbelievable day for the nine Pathfinder Clubs who travelled from as far as Sydney and Tamworth to participate in the eighth annual Pathfinder Fair held on the campus of Avondale College.

The showers of the night had cleared, but the weather forecast for the Hunter River District was "showers, decreasing in the afternoon." But this did not stop the Pathfinders—they have the spirit of the pioneers!

Car loads of Pathfinders began to arrive about 8 a.m., and it was not long before the auditorium was a hive of activity as the various clubs assembled the craft-work done throughout the past year.

Every fair shows an improvement on the previous fair, and the standard of the display booths is continually being raised.

Ten o'clock saw the clubs and many visitors down at the Point for the first event of the 1963 Pathfinder Fair, the swimming contests. (The only dry event of the Fair!) Brrr! It was so cold that the juniors just had to swim at full speed to keep warm.

From there, all clubs and visitors moved up to the campus, where the juniors demonstrated their skill in tent pitching and knot tying. However, the Pathfinders were not to have it all their own way, and it was not long before all were running for the shelter of rain coats and umbrellas. "It's just a passing shower," observed the MV secretary, and the contest went on.

During the lunch hour the rain cleared and hopes ran high for a fine afternoon. At 1 p.m., marching to the rhythmic beat of the Sanitarium Health Food Company's Brass Band, the Pathfinders took up their positions on the campus according to their clubs. The flag was broken at the masthead and the Queen was honoured. Our guest speaker, Pastor C. V. Christian, the Trans-Tasman Union Conference MV secretary, drove home the lesson that we get out of life only what we put into it.

No sooner had Pastor Christian started to speak than that shower began to pass again. With water dripping down the back of their necks and off the end of their noses, the Pathfinders stood firm throughout the entire ceremony. As the inspection party left the dais, Pastor Christian was heard to remark, "Well, they can't say it was a dry speech!"

The steady drizzle developed into a steady downpour, and it was decided to continue the contests in the auditorium, much to the relief of the scorers. They had been trying to keep official docu-

ments dry by shielding them with a beach umbrella (originally brought along for protection from the sun!). To this difficulty add soggy time slips and score sheets, and you will be astonished to know there emerged an accurate record of the day's proceedings. Scoring for the indoor contests (semaphore, captain ball, and chariot races) was a simple task, and then a halt was called to consider the weather.

The downpour had eased back to a drizzle, so the wood-chopping and fire-building contests were held in the slight shelter afforded by the trees around the edge of the campus. The spectators who had loyally stayed by all day were so interested in these events that they braved the showers to watch them.

In the junior fire-building competitions, the Pathfinders, in spite of the general dampness, finally succeeded in getting the water (and soap powder) to boil over the top of the tin. There remained only one more contest. It was getting late, and it WAS wet. Would we call it a day? COULD we? Points were tallied—the awarding of the shield for the whole day hinged on this final contest. If Wallsend took a place, then they had won the shield. If Hamilton won and Wallsend didn't get a place, then Hamilton would even the score. Scrap this last competition? Not likely! The senior fire-building MUST be held.

So the Pathfinders went to work in earnest. The excitement reached such a pitch that even that "passing shower" came over to see what was happening. There was much encouragement from the crowd. Up came the froth and up went the caps. Hamilton had won! Would Wallsend get a place? The cheering broke out again. Avondale was second! Would Wallsend make it? No wonder the fires flared up afresh—everyone was holding his breath. More cheering. Who was it this time? Castle Hill! And so the contests ended.

It was 5 p.m. when all Pathfinders and their parents and friends assembled in the auditorium for the presentation of pennants and the closing ceremony. Pastor Christian presented two clubs with "A" Grade pennants (80-100 points); three clubs with Honour pennants (100 and over points); Wallsend with the 1962 shield holder's pennant; and Hamilton with the highest aggregate for the 1963 Fair pennant.

Pastor Christian then performed a unique ceremony. He presented the Pathfinder shield for 1963 to both the Wallsend and Hamilton Clubs, each one earning, out of a possible 150 points, one hundred and twenty-eight and two-sevenths points! The benediction was pronounced and the Pathfinders dispersed.

Yes, you just wouldn't believe it! Never before in the history of our Pathfinders have two clubs tied for the shield. And never before has an Avondale Pathfinder Fair been so interesting that a "passing shower" has elected to stay all day!

W.A.M.C.'s Largest Graduating Class

L. M. DAVIS, Registrar

"Service" was the keynote of the graduation exercises at the West Australian Missionary College on November 29 and 30, 1963, bringing to a fitting climax the activities of the college year.

Once again it was necessary to hold these exercises in a tent erected on the college campus. A record number of people attended the various services, there being almost 700 people at the baccalaureate service and a similar number at the graduation.

The class, a record for this college, was made up of twenty-four students, fourteen graduating from the Senior Academic Course, eight from the Business Course, and two from the Domestic Science Course.

The Friday evening consecration service was taken by Pastor I. Kinnersley, who urged the graduates to find the place that God has for them in His work, and to fill that place even though the position may be a humble one. He also appealed to them to place self aside and to live holy, consecrated lives for God.

Pastor D. Mowday, Voice of Prophecy secretary for the West Australian Conference, was the speaker at the baccalaureate service on Sabbath morning, and based his address on Joshua 3:5. The speaker explained that as God did wonders in the days of Joshua, so He would continue to do so, and these graduates would have a prominent part in these wonders.

In order to be prepared for the time of crisis before us, we must take the advice of Jesus to "Keep My commandments." Pastor Mowday concluded with the thought that as these graduates face the apparent impossibility of the task which lies ahead, we can remember the promise of God that "as I was with Joshua, so shall I be with you."

On Sabbath afternoon, following a musical programme by the Perth Advent Silver Band, five candidates went through the cleansing waters to rise in newness of life.

The graduation service was held in the evening. Pastor H. W. Hammond commended the graduates on their choice of a motto, "Thine for Service." He spoke of the importance that God places on service for Him, and of the sincere satisfaction that is gained from doing one's duty. At all times we must give our best, irrespective of praise or reward.

The principal, Pastor R. Reye, then presented the diplomas. Of the business graduates, Carol Broad has received an appointment to the Victorian Conference office, and Grace Whitsed to the office of the West Australian Missionary College.

On Saturday evening of November 23, the combined choirs of the Perth and college churches, under the baton of Brother Arnold Reye, presented the cantata "Bethlehem." Over 700 people crowded the tent on the college campus to enjoy the music and receive a message in song. Our praises go to the soloists of the evening: Mrs. Ruth Jackson, Pastor H. W. Hammond, Mr. H. Wilson, and Mr. R. Turner.

FROM Far Horizons

Kanye Mission Hospital

DAWN BENHAM

I have now been here at Kanye Mission (Africa) for nearly three months, so let me take you for an inspection of the fine new hospital block just completed and opened, which has beds for ninety-six patients.

On the first floor we have both a surgical and a medical ward for women, plus about seven private rooms. On the second floor is the obstetrical department consisting of a ward, nursery, and delivery room, as well as more private rooms for Europeans, Indians, and Africans. So far we have not been able to occupy this building because we do not have the water laid on; but as soon as the new reservoir is completed we shall have plenty of water, as we now have our own private bore.

Now let us take a peep at the old hospital, which is not really so bad at all. We will first call at the out-patient department. It is about 9.30 a.m. and we find many patients waiting to see the doctor and get medicines and treatment. This section is under the capable direction of Mr. Hewia, a trained African nurse from our Malamulo Mission Hospital. He is also in charge of the laboratory and X-ray, and is assisted by two of the student nurses, who dispense medicines and give injections and necessary treatments.

Crossing the hallway, we find ourselves in the maternity ward, which is run by a very efficient, trained African girl. She is assisted by nurse aids. As one looks into the bassinets at the tiny babies, one wonders what the future holds for them.

Next we arrive at the children's ward, which is always crowded. Many children are so badly burnt that in spite of skin grafts, they will be disfigured for life. Gastro-enteritis is also very prevalent among the children.

Both the men's and women's wards are full, and once again we find African trained nurses in charge here.

Housed in a separate block at the back of the hospital are the tuberculosis patients, a ward each for men and women. This disease seems to be very prevalent around these parts.

The nurses have a very nice dormitory with a large lounge for social evenings, meetings, etc., while the trained staff have comfortable homes.

We have about thirty-two nurses in training and eight trained staff nurses. Two doctors and three sisters are at the head of the medical service here at Kanye. One sister spends her full time teaching the students.

Clinic Trips

The hospital staff go on clinic trips away from the institution, mainly into the Kalahari Desert, where we treat



W.A.M.C. graduates, 1963. (Front row): Margaret Hardy, Heather Windeyer, Beverley Cernik, Maureen Bickers, R. A. Spoor (faculty adviser), Beatrice Gray, Grace Whitsed, Carol Broad, Margaret Smoker. (Middle row): Joy Carlsen, Leita Zanotti, Lois Eaton, Elaine Trounson, K. Price, Raema Hancock, Frances Watson, Carol Larwood, H. Carlsen. (Back row): B. Siemienowicz, L. Kent, E. Beach, I. Littlewood, R. Plewright, L. Risbey, G. Aveling.

Africa's pygmy bushmen. One of the doctors, accompanied by three or four nurses and other helpers, makes this trip every three months. So far I have not been able to go with them to this place, but I am certainly looking forward to doing so when the weather is cooler.

I have been with Dr. Birkenstock and Sister Ogeran on one of their monthly visits to Maliuli, where five different clinics are operated in the village schools. It is interesting to meet the different people and see how they live and grow their crops, etc.

At Masupa we have a very nice dispensary run by one of our trained nurses. One of the doctors calls at this place every Monday, as it is quite a large village. Because this village has no water supply, one sees the women going to the river, where they dig a hole to get water. In most villages, some of the women walk one or two miles with a bucket of water on their heads and a baby on their backs. The way they carry loads on their heads really fascinates me.

The walls of their homes are made with mud and cow dung and thatched with grass. One wonders how these homes stand up to the rain when it comes. But one does not have to worry much about this, as we get very little rain in these parts. So mud walls are baked like cement in the hot sun.

Here at Kanye we have an attractive church with a membership of 250. We also have a robed choir. Many missionary activities are carried on by the members. Some of the nurses go out into the villages and conduct branch Sabbath schools, while others belong to singing bands who visit the patients or groups who share their faith with the prisoners in the local gaol.

So you see the church folk here are endeavouring to hasten the coming of Jesus, when there will be no more pain, sickness, poverty, or death. Dear friends in Australasia, won't you please remember us here at Kanye when you kneel at the throne of grace?

One of the problems of world-wide extent today is that of the so-called peer group activity. Boddies and widdies, rockies and surfies and the like are the result of unsupervised and free association of youth in groups. As David Riesman says in his book "The Lonely Crowd," "When one little pig goes to market, then all the little pigs go to market." Analyses have been made of just how and why this peer group association supplies the basic needs of young people, and three main points stand out.

First, in the association with youth of their own age, the teen-agers find their personal identity. In school, at home, or at work they are under, and associate with, their superiors—parents, teachers, and work supervisors. The group finds them among their own fellows and equals. Secondly, their particular group becomes an authority, or gives them a norm. What the group does, they feel it incumbent on them to do.

This results in an acceptance by the group, and gives them the third necessity, and perhaps the most important, a sense of security. For this reason their own personal desires are secondary to the authority of the group. When these three things are lacking from the life of a child, he will seek them; hence we find group activities more prevalent, and correspondingly more dangerous among children and youth with poor home backgrounds.

When we consider the Sabbath and its implications, we cannot help but realize that our loving Creator must have had the teen-agers in mind, for nothing else can supply the requirements of youth in the same way. On the Sabbath, as on no other day, can children, youth, and parents become equals, learning together of God. The sense of security and "belonging" comes from being wanted, and recognized as an integral part of the family, and the command, "The seventh day is the Sabbath," is the authority.

Parents can do no better, in accordance with the instruction from the Lord, and in the interests of their youth, than to maintain family group activities generally, and specifically on the Sabbath, as long as they have their children with them. Unfortunately, the mistake is often made, and invariably leads to disaster, that the group is maintained physically only. It is useless to insist that fourteen-year-old Jimmy go for a walk with Mum and Dad, if Dad has his head in the clouds meditating on great themes, and Mum minces along stiletto-heeled and tight-skirted, allowing Jimmy to kick stones discontentedly and to seethe with rebellion. As parents we must identify ourselves with our young people, and become one of them. We need to tell them that we want them with us, and what is more important, to act accordingly.

It is sometimes said that a small Adventist community such as Avondale is a difficult place in which to train a family. If this is true, then it is also true of every other place, for there is nowhere on this

Your Teen-agers and Sabbath Afternoon

The substance of a talk given by MRS. W. J. DRISCOLL at a meeting of the Avondale (N.S.W.) Home Commission.

Teen-agers are a problem, so we're told. And there is abundant evidence supporting the allegation, both in the homes of those who profess no religious affiliation and of many good church-goers. Juvenile delinquency is fast becoming one of the most serious social evils of the day.

As long as our adolescents are at work or at school the difficulties are minimized. It is the leisure time, when there is no organized activity, that brings with it those evils associated with idleness.

For the Seventh-day Adventist family, one of these problem times can be Sabbath afternoon. Young children generally will respond to the positive lead of parents, and it is not difficult to carry out instruction given by the Lord's messenger regarding family activities on Sabbath afternoons. Faithfully heeded, her admonition to walk with the children in the fields and woods, and to talk with them concerning nature, directing their young minds from this to the lessons of God, brings both happiness and unity to the family.

But what is to happen when our young people reach the ages of thirteen, fourteen, and fifteen, and want to follow their own pursuits? To what extent should we encourage or restrict their independence?

Most parents desire to do what is best for the happiness of their children. Convince a mother that a certain course of action is for her child's welfare, and she will pursue it in spite of the child's feelings. This is well illustrated in the case of medical treatment, immunization, etc.

Somehow, through psychology, or rather, psychology erroneously under-

stood and applied, there is a prevailing belief, particularly with regard to matters of religion, that children must choose independently their own course of action in order to prevent a life-long attitude of antagonism. It is not uncommon to hear, "If we make our children go to church they will hate it later on," or some statement in similar vein. But would the same mothers allow their children to go dirty just because they squeal when their ears are washed? By the same analogy they should be permitted to go unwashed in order to love cleanliness later on. We laugh at the very idea of it. The child who is taught to be clean, and taught they all must be, is going to be the clean adult; and the reverse is generally true. The application can be made to our spiritual life. It is the child who is taught the way of the Lord, and is held to that way during youth who will be most likely to follow it throughout his adult life.

A careful reading of Spirit of Prophecy passages on Sabbath-keeping shows that Sister White couples together in her instruction, "children and youth." Now the youth who will voluntarily remain with the family in all activities, and show no spirit of independence, are fortunately few and far between. Teen time is independence time, and as this is both natural and desirable, there is no reason to think that it was any different in the days of Sister White. Are we then to insist on keeping the teen-agers with the family, particularly on Sabbath afternoons, against their own wishes, and when they "want to be with their friends"?

earth where the enemy of souls is not active among those attempting to teach children the fear and admonition of the Lord. Those families whose homes are in a country setting are to be numbered among the most fortunate, for it is here that there are ample opportunities for the study of nature. Australia is unique in its flora and fauna, and in most districts a lifetime of study would not be sufficient to exhaust the possibilities.

It is to nature study that Sister White directs parents for Sabbath afternoon activities. Nature is God's other book. It was arrayed before Adam and Eve in glorious perfection in order that in it they might discern the character of God. Although now marred by sin, through the light and love of Jesus Christ we can still learn from nature lessons of eternal worth. In this study, parents and children become one, and a union thus formed will be life-long.

There are many other Sabbath activities which can be pursued with profit by the family group. Indoor activities in unfavourable weather may include singing groups, Bible games, and discussions. Missionary visiting helps to take the attention from self, and thus paves the way for young people to become thoughtful for others. Many an elderly person is happy and blessed by the visit of a family to talk, to pray and sing with them. Those whose families have grown and gone from home deeply appreciate the company of the youth and children.

A prison official, visiting one of our campgrounds on the Sabbath day, was invited to speak to the audience on the Saturday night. He made a statement to the effect that what had impressed him most was the family group association during the Sabbath afternoon. As he had moved around and been introduced to this one and that, he was amazed that there, with parents and younger children, were the teen-agers, obviously happy and enjoying family associations. He remarked that he knew of no other church which could boast a feature such as this, and that if this kind of activity and association could be fostered and maintained on a national scale, it would largely be the answer to the problems of juvenile delinquency.

When we as Seventh-day Adventist parents understand and appreciate the Sabbath as the wonderful gift of a loving God to the family, then it will become the blessing it should be, and our teen-agers, instead of being a problem, will indeed be a delight and joy to us and a spectacle to the world.

☆ ☆ ☆

Sin Is Also Against the Sovereign

KENNETH H. WOOD

Associate Editor, *Review and Herald*

During much of 1963 the Profumo-Ward-Keeler case in Britain has captured newspaper headlines. We were in London when the trial of Dr. Stephen Ward began. At that time, in July, the "Times"

published a boxed summary of the charges against Dr. Ward. Of the nine charges—all extremely sordid—five ended with the expression, "against the peace of our sovereign lady the Queen, her crown and dignity."

Note that Dr. Ward was accused not merely of breaking a law, but of conduct "against the peace" of "the Queen, her crown and dignity." He was accused not merely of crimes affecting Christine Keeler, Marilyn Rice-Davies, and Misses R, X, W, and M, but of crimes "against the peace of our sovereign lady the Queen, her crown and dignity."

This concept of crime—that it involves the person of the reigning sovereign—will, no doubt, come as a new thought to our readers who have always considered crime as an act committed only against an impersonal law. Ever since childhood they have been warned not to "break the law," or have been exhorted to "obey the law," until they have come to think that law is the ultimate authority affected by



A Prayer for Our Youth

CLIFFORD B. HOWE

*Heavenly Father, guide our youth, I pray,
Through these dark and trying days;
Lest, perchance, they stray or lose the way*

*In this world's confusing maze.
Breathe upon them holy inspiration,
Light, and sanctified insight;*

*May they have that true evaluation
Of the things that make up life.
Guide them in the choice of their com-
panion*

*For that future home to be,
Heaven on earth, a joyous, happy bastion,
Lasting as eternity.*

*Stay the careless spirit of abandon
That would lead unto a fall.
Pilot them until earth's run is done,
To the final port of call.*

*Save them from that cruel and costly
blunder*

*That would darken all their years,
Where the lonely shadowy tear asunder
Love and life with bitter tears.*

*Place about them Thy protecting aura,
Like great arms of burnished gold;
Till they're safely through this threat'ning
era,*

Safe at last within Thy fold.

—*Review and Herald.*

their conduct. This concept is inaccurate and inadequate. When crime is committed, people as well as laws are involved. When the prodigal son rebelled against the loving authority of his father, he broke not merely the law of the home. He broke his father's heart.

David and Uriah

Thus it is with sin. "All wrong done to others reaches back from the injured one to God." ("Testimonies," Vol. 5, page 639.) When David arranged for the death of Uriah, he sinned not only against his brave and loyal soldier, nor against the law that says "Thou shalt not kill." He also sinned against God. That he understood this is apparent from his confession to the prophet Nathan, "I have sinned against the Lord" (2 Sam. 12: 13). His prayer for forgiveness, in Psalm 51, is even more forceful and pointed: "Have mercy upon me, O God. . . I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight." Verses 1, 3, 4.

When Abimelech, king of Gerar, took Abraham's wife, Sarah, unaware that she was not the patriarch's sister, God said to him in a dream: "I . . . withheld thee from sinning against Me: therefore suffered I thee not to touch her. Now therefore restore the man his wife." (Gen. 20: 6, 7.) In taking Sarah, Abimelech was sinning (although innocently) against both Abraham and Sarah, as well as against the law "Thou shalt not covet thy neighbour's wife"; but he was doing more—he was sinning against God.

What was it that kept Joseph from yielding to the seductive entreaties of Potiphar's wife? Was it merely the force of the commandment, "Thou shalt not commit adultery"? Was it fear of punishment at the hand of his master? Doubtless both of these deterrents influenced him. But greater than either of these was the fact that he understood clearly that sin is a personal thing between man and God. This is apparent in his protest to Potiphar's wife: "How then can I do this great wickedness, and sin against God?" (Gen. 39: 9.)

Christianity is, in essence, a personal relationship between the soul and Christ. Obedience is obedience to Christ, not merely to the Ten-commandment Law. Disobedience is disobedience against Christ, His will and Word. The aim of the true Christian will be to please Christ, not primarily to measure up to a code of conduct, however perfect that code may be. Each act of life, each thought, each word will be evaluated on the basis of how it affects Christ.

Thus, if a Christian sins, he repents immediately, for he loves his Lord and is grieved that he has disappointed Him. He knows that sin is not merely transgression of law, it is the cruel, evil thing that nailed the Son of God to the cross. He is determined not to break even the least of God's laws, for to do so is to crucify afresh the loving Saviour!—"Review and Herald."

'Truly God Is in This Place'

Twenty-two churches of the North New Zealand Conference were represented by visitors present at the opening services of the new Hawera church. Ninety-nine cars were parked outside. Some had travelled more than 300 miles to be there. It was a great day for Hawera.

At the two services in which the church and welfare centre were officially opened, the Mayor, the Member of Parliament for South Taranaki, and leading citizens not of our faith made their verbal contributions. Present also as duty permitted over the three days, were twelve ministers of the conference, and all had some part

in the programme. All but three members of the executive committee were present.

The "Daily News," leading Taranaki newspaper, came out with a full page of advertisements and script in honour of the occasion, the first time in its history that such coverage was given for any

church function. The advertisers were proud to be associated with what the paper headlined "An architectural triumph for voluntary labour."

The buildings are certainly that, and something of which the denomination may well be proud. With consideration of the sacrifice in time and money by our small local membership, as one speaker expressed it, the whole church can be "humbly proud."

Pastor L. A. Gilmore has been the leader in this two-year enterprise, and along with it he has created a climate of public goodwill never before enjoyed or surpassed. The townsfolk as well as the membership feel that with his acceptance of a call to Christchurch, no man will be so sorely missed. The dedication of the church and centre is the climax of a most strenuous and successful ministry. With it all, souls have been added to Christ, and as a preliminary to the Sabbath hour of divine worship, one was ordained deacon by the minister.

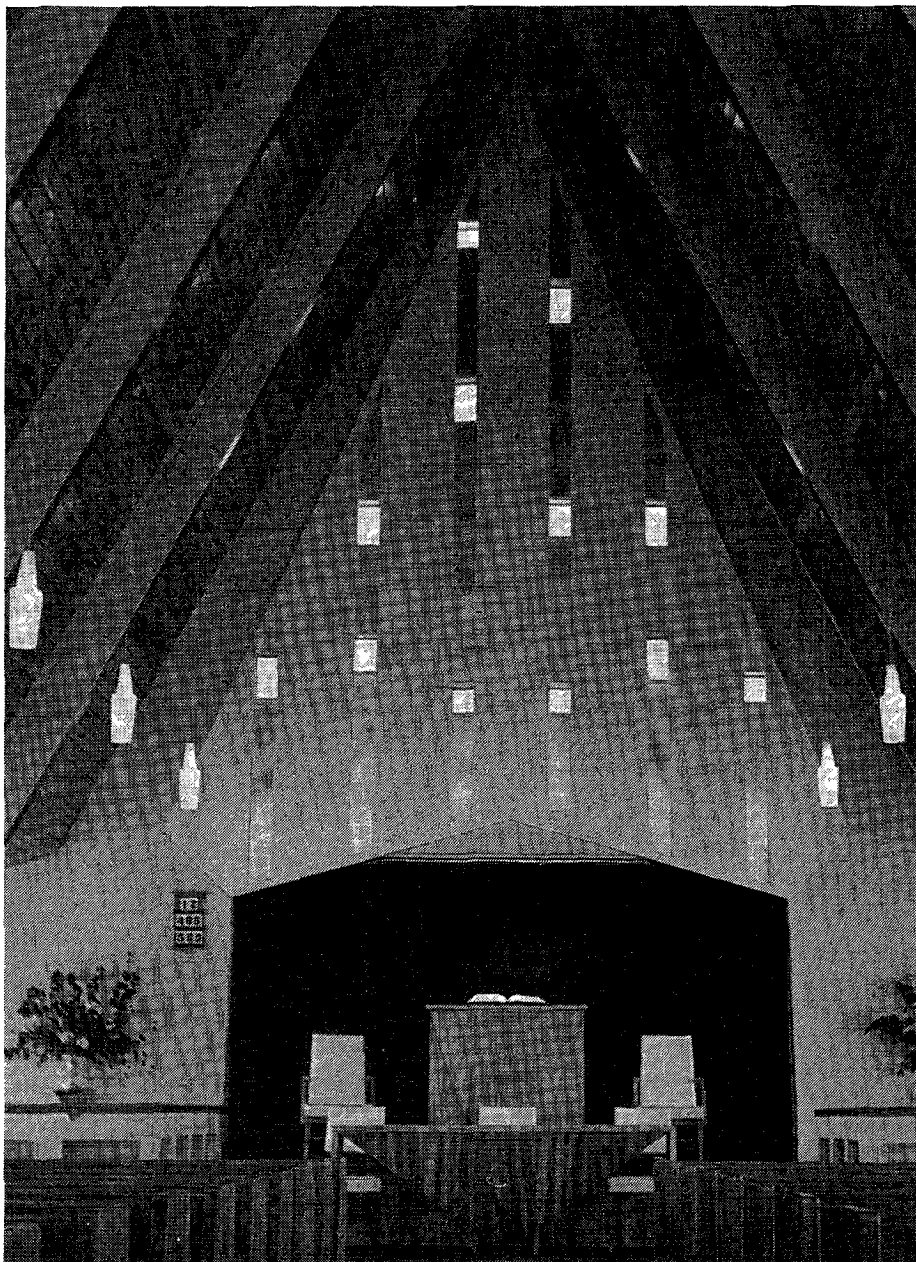
The group of buildings, all in one block on one of the most conspicuous sites in Hawera, consist of a church, a welfare centre, a large hall, Sabbath school and service rooms. The church seats 200 in the pews, and with additional chairs accommodated more than 250 for the Sabbath services.

"Truly God is in this place," was one of the many remarks overheard from visitors who came in from the town and surrounding district. "You are on the map in Hawera," said the Member of Parliament. Addressing the men and women who have toiled day and night to bring a beautiful piece of building to completion, Pastor F. L. Stokes, president of the conference, declared, "In the name of the Lord, I congratulate the Hawera members on this splendid achievement."

Official Opening

By 7 p.m. on Thursday, November 14, the church was filled by an expectant congregation, and at 7.45, following an organ prelude, there was heard a knocking on the front door. It was Pastor Stokes leading the official party consisting of the minister, Pastor Gilmore, his elders, the Mayor of Hawera, Mr. Finer, the architects, the builder, Brother Gordon Phillips, and the vocal soloist, Pastor William Cook.

The door was opened by the head deacon, who requested Pastor Stokes to unveil a memorial plaque and to enter to open the church and to pray for the



Interior of the new Hawera church.



**A Report of the Opening
of the New Hawera Church
by R. PAVITT BROWN**

peace of God to be in it and upon all who worship therein.

The service took three hours, during which time every member of the official group had a part. No three hours ever went more quickly or with such enjoyment. Pastor Cook sang "Bless This House," and Brother Ross Mayhew, "Open the Gate of the Temple," the congregation sang, and we are sure the angels in heaven sang. We wish we could record their number in this report, but that must await the glorious day of which this Thursday night was a little foretaste. At 11 p.m. a large group of members and friends were still outside the house of God, and midnight passed before many closed this day of holy joy.

Welfare Centre Opened Friday, November 15, at 1.30 p.m.

Pastor W. A. Coates, North New Zealand secretary for Welfare and Civil Defence, was the first speaker. He outlined the intention and place of our welfare programme in community life. Brother Coates then introduced Mr. Sheath, the local Member of Parliament, who had taken time out from electioneering to be present. This gentleman expressed himself as enthusiastically in favour of our programme and likened it to the provident who take out insurance but hope they will never have to draw on it.

Mrs. E. R. Crosby, district secretary for Corso, spoke of the mustard seed of faith that grows into a mighty tree with branches, not for perching in, but for the shelter and benefit of mankind. As an appreciation for the centre which is now a Corso depot, she presented Mrs. L. A. Gilmore with a bundle of donated clothing with which Sister Gilmore would be the first to enter the building. In thanking Mrs. Crosby, Sister Gilmore related incidents where local folk not of our faith, had been helped when struck by disaster. Sister Faithfull, president of the Taranaki Federation, explained briefly the reasons for Federation.

In his address, Pastor Stokes congratulated the congregation on making provision for every side of church life, and for their faith in tackling the whole scheme in one great bite. With pleasant asides he led his hearers to the record of the healing of the lakeside lunatic. In this dramatic scene Jesus put the value of one poor outcast human soul far above the value of a whole prosperous pig farming economy.

"It can happen here," observed Mr. Finer, mayor of Hawera. In a world of natural and man-made catastrophes, what a wonderful thing it is to find a sympathetic people equipped to serve the distressed, he said. A Christian gentleman, Mr. Finer went on to say that God had made man first in His own image, and when men fell from grace He was prepared to make the greatest of all sacrifices to redeem His creation. Any normal man would help an animal in distress. How much more should he help a fellow man made in God's own image! On behalf of his council and the citizens

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The full page of the Hawera "Daily News" devoted to advertisements referring to the Adventist church. Note at top left the exterior of the church.

he congratulated the church on its contribution to the town.

In symbol of peace and goodwill, a flock of pigeons was released and watched until it found direction and homed away to its roost. Following this, the mayor cut the ribbon and inspection was made of the well-equipped store and workroom, office and kitchen of the Welfare Centre, now open for service one afternoon a week, and always on call.

Sabbath Services

The first vesper service in the church was conducted by the writer, who took as his text Prov. 13:12. When the tree of life is to us an emblem of Christ, the realization of hope and desire, then in-

deed our compensation and our reward is sweet. This devotional talk touched off an earnest twenty-minute service of praise and testimony. Those whose consecrated hands had built the church were now joined in testimony by those who spoke of reconsecration of spirit and life. Surely in this the new church was doubly hallowed.

The highlight of the Sabbath school hour was Pastor A. F. J. Kranz's exposition of the Book of Micah. What a wealth of blessed thought is to be found by Christians in the books of the Old Testament! The children and youth also revelled in their study of the Holy Scriptures, and in the junior room a beautiful mural by Brother R. Trethaway, covering



An ornamental tree donated to the Hawera church by the Hawera Horticultural Society planted by Mr. Chamberlain, president of the society, (with shovel), Mr. Frier (Mayor of Hawera, centre), and Pastor Gilmore (holding tree).

one end of the room, taught of eternal life and the city of God.

Pastor F. L. Stokes was the speaker at the hour of Divine worship. The hour and a half of preliminaries in which Pastor Gilmore ordained a deacon and dedicated two babies went past as a few moments, so mightily was the Spirit of harmony and goodwill present.

"And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90: 17. The speaker drew attention to the Pauline teaching that the church is the body of Christ in which the members are builded together as a habitation of God through His Spirit; that the church is to show forth His glory in revelation, in miracle, in grace, and in truth.

Baptismal Service

Besides the great number of fellow believers who gathered from churches nearby, the 2.30 p.m. service was witnessed by a number of relatives and friends to whom immersion was hitherto unknown. No more dignified or attractive setting could have been provided for first impressions. Red velvet curtains parted to reveal the minister and candidate in the water. A plate glass front provides viewers with a sight of the actual immersion and the rising to walk in newness of life. As a backdrop, Brother Trethewey painted a scene of a high waterfall in a bushland scene. Nothing could more clearly teach the burial of the sinful past and the resurrection to a new life in Christ.

High Note Concert

In the evening the hall was filled with a capacity audience to be treated to instrumental and vocal music of high quality. The clear notes of Pastor Lyn Uttley's trumpet provided the master of

ceremonies with his cue with which to describe the programme "High Note." And so it was. And so may we under God's blessing maintain our recreational standards.

Welfare Federation

The first Federation meeting in the new centre was held on Sunday in a morning and afternoon session. Pastor A. G. Jacobson and the writer were guest speakers, highlighting missionary and prison ministry in the spiritual motivation and setting of the Welfare organization. Expressions of warm appreciation for the services of Sisters Faithfull and Gilmore, who now move on to new fields, was recorded.

Pastor W. A. Coates provided valuable instruction, and a charming youthful member modelled, to the delight of all, the new green uniform now in process of manufacture.

Soloists who contributed to the success and spirit of the week-end and not mentioned before in this report were Sister Ailsa Davidson (nee Stockwell), a daughter of Hawera, Sister L. A. Gilmore, and Pastor Uttley. Space forbids mention of the weary yet joyful members who behind the scenes kept the programme going smoothly and hospitably entertained the great influx of visitors. The day and a half before the opening ceremony they worked a thirty-six-hour shift.

God bless Hawera.

A friend is one to whom we may pour out the contents of our hearts, wheat and chaff together, knowing that the kindest of hands will sift it, keep what is worth keeping, and with a breath of kindness blow the rest away.—From the Arabic.

This Gospel Shall Be Preached

Referring to the fact that members of the Seventh-day Adventist Church sometimes wonder how we can ever carry the messages of the three angels to all the world in this generation, particularly when we consider that the population of the globe is increasing at a tremendous rate, with eighty-five births a minute, Pastor H. White assures us there is no doubt in his mind that it will be done. In part, his confidence is built upon statements taken from the report presented by the general manager of the Review and Herald Publishing Association and the statistical report of the General Conference presented at the Autumn Council:

Said the general manager:

"Time and space allotted to this report will not permit even brief mention of the many phenomenal changes brought about in the last four years in the fields of science, communications, transportation, politics, religion, education, labour, and commerce.

"In communications alone, in which we are deeply involved here in the publishing house, we are told that 'already in existence, or under development, are electronic devices that can read your handwriting, change your spoken words into written words, or translate Russian and Chinese into English. The equivalent of the human memory can be stored on a piece of glass six inches square. And scientists can bounce radio waves off the sun for a round trip of 185 millions miles.

"These are no mere oddities of science or laboratory exercises. The new era of communications has begun.

"Before long, a network of satellites will encircle the globe to give man, for the first time, the means of transmitting every variety of telecommunications signal to any point of the earth's surface. People on opposite sides of the globe may be able to communicate in print, sound, or pictures with automatic two-way language translation."

If man has achieved such marvels, and will achieve even greater marvels in the future, what cannot God do to acquaint the entire population of earth with His loving plans for them, in a flash of time?

The General Conference statistician made this comparison:

"A hundred years ago our work was so small, so limited in its scope, that any detailed comparisons between the present and our beginnings in 1863 would lack meaning and validity. Rather than compare 1962 with 1863 I have selected a year somewhat close to the present. . . . By 1910 the Seventh-day Adventist denomination had fully come to maturity. The basic and far-reaching organizational changes of the previous decade had been implemented, and the way was open, under the new plan of wide representation on the General Conference level through local and union conferences and missions, for the tremendous leap forward that was to come with the advancing years to the twentieth century.

"Let us look at the average church member of 1910, as compared with one of our members in 1962. In 1910 he was one of a little group of 104,500, scattered around the world. In that day, 63 per cent of our membership was in North America, 37 per cent overseas. And for every Seventh-day Adventist in the world in 1910, there were 13,600 who had never accepted—or who had never heard—the message of a soon-coming Saviour.

"Now look at 1962: our average member of today stands with confidence in the midst of a church membership numbering 1,362,775—more than thirteen times the membership just a little over fifty years ago. And the whole emphasis has changed: only 26 per cent of our members in 1962 resided in North America (compared with 63 per cent in 1910), and three

out of every four Seventh-day Adventists live in lands outside the home division. Today there is one Adventist to every 2,200 people in the world; in other words, the 'Adventist density' in the world population has increased more than six times in the last fifty years."

Then the statistician makes this heartening observation:

"We frequently hear statements made suggesting that the growth of the Seventh-day Adventist Church is not even keeping pace with the growth of population. This is not true; the above figures indicate that our net church membership—and I am not referring now to baptisms, but to net increase—has, over the past fifty years, grown more than six times as fast as the world population."

Say Something Good



MAE CARBERRY PATTON

"My dear, you are beautiful!" exclaimed a kind Christian man to his wife as he sat watching her patiently doing the family mending. She gave him a quick glance to be sure he was sincere, then flashed a smile of appreciation.

The day had been trying, but these sincere words from her faithful companion thrilled her with happiness. He was always so kind, thoughtful, and loving. He never missed an opportunity to tell her of his love and appreciation. She knew she had never been considered physically beautiful. She also knew he appreciated her for what she tried earnestly to be, a sincere servant of God and an "help meet" for him.

Theirs was a home God could bless, and an example of the fact that "hearts that are filled with love of Christ can never get very far apart. Religion is love, and a Christian home is one where love reigns and finds expression in words and acts of thoughtful kindness and gentle courtesy." ("The Adventist Home," page 94.) If only there were more of this kindness and courtesy how different would this old world be!

What do the children see and hear in our homes? Do they get the impression that little Lucy had when she told her teacher, "My mother and daddy don't love each other. When Daddy comes in he asks about something he sees wrong in the house and Mother shouts at him. Soon they are both shouting at each other. Really it's awful!" Of course, Lucy was admonished not to repeat to others what happened at home. She had dear Christian parents, but how much happier they and their children would have been had they used loving words always.

So much that is good can be said, and done. No human being is altogether lacking in good qualities, even though some are less appealing than others. Most people have far more good qualities than bad, but we are so prone to stress the bad and forget the good. An all-too-true illus-

tration is given on page 490 of Volume 5 of the "Testimonies." Here are described the loving words, praise, and commendation spoken of the loved one who has died. Do read it, but I want to quote a few of the thoughts:

"Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, what a pleasant picture would have been left in the memory! . . . Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another."

There is a difference between sincere praise and flattery, the latter of which we must have no part in. Praise properly given is merely encouragement, which everybody needs. Flattery exalts the hearer. It is usually insincere and deceitful and is to be strongly condemned.

We strengthen others "by encouraging words. We are too indifferent in regard to one another. Too often we forget that our fellow labourers are in need of strength and cheer. Take care to assure them of your interest and sympathy. Help them by your prayers, and let them know that you do it."—"The Ministry of Healing," pages 492, 493.

Every member of the household will benefit by sincere words of appreciation. The husband and father who toils day after day that his family may be happy and well cared for is too often just taken for granted. No man of this type is asking for praise, but loving words expressing

Lung cancer will kill approximately 2,000 Australians this year, and it is increasing at the rate of 8 per cent per year. All major medical associations in Victoria have accepted the evidence of some thirty scientific studies, made in ten different countries, that cigarette smoking is the major cause of this disease.

—"Action."

our appreciation mean much to him. Children who are taught to plan for ways of bringing their father joy and comfort will be a blessing to him and to all others with whom they make contact. Here Mother's influence means much.

If the children are to appreciate Mother as they should, who but Father can inspire them? If he is tender and loving, and encourages the children to be the same, no mother could ask for more. And, too, his love and courtesy will be reflected beyond the home.

In the church school where I was teaching I once had two brothers who certainly were not scholars, and who were a trial to teach even simple fundamentals of learning, yet they were a delight to have in the school. Their kindness, thoughtfulness, and respect were a blessing to me. These qualities are not too common in lively boys. I often wondered why I should be so favoured.

Eventually I was invited to their home for Sabbath dinner. There I learned the secret. Every thought, word, or act of their father expressed his devotion to the sweet, gentle mother. As I thought back over the kindness and courtesy of the boys toward their teacher I could see the reflection of their father's courtesy. These boys passed from my acquaintance years ago, but I have often wished all boys had that same influence at home and reflected it as well.

"The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents that children are led to obey the fifth commandment and to heed the injunction, 'Children, obey your parents in the Lord: for this is right.'"—"The Adventist Home," pages 198, 199.

Children also need encouragement. Their inexperience makes them more sensitive than those who are older. If a child feels unloved or unwanted he is most miserable. Home is the place where he expects to find peace and comfort. "By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations."—Id., page 185.

"Praise the children when they do well, for judicious commendation is as great a help to them as it is to those older in years and understanding."—"Child Guidance," page 260.

Do we remember to say something good to the faithful workers in our church? Does the dependable elderly brother who so carefully cleans the church floors every week ever hear a word of commendation? The pastor often needs encouragement. At least let him know you are praying for him and have confidence in him. The Dorcas Welfare workers deserve sincere words of appreciation. The Sabbath school teacher, who tries so hard with your children, would feel well repaid by a few kind words. Many parents hasten to com-

plain when they are displeased, but how few make any comment when all is well, even when they know much effort is being put forth.

Every church school teacher knows how little is said in appreciation of his or her earnest endeavours to guide the lambs of the flock along the straight and narrow way, yet how much is said if someone believes an error has been made! On the other hand, both Sabbath school and church school teachers should remember that while it may at times be necessary to let parents know of the misdeeds of certain children, those same parents need

to know that you see some good in their children. If they had no good qualities they surely wouldn't be in either Sabbath school or church school. If we must complain, let's mix some sweet with the bitter.

"Express gratitude for the blessings you have; show appreciation for the attentions you receive. Keep the heart full of the precious promises of God, that you may bring forth from this treasure, words that will be a comfort and strength to others. This will surround you with an atmosphere that will be helpful and uplifting."—"The Ministry of Healing," page 257.—"Review and Herald."

up in his bed, screamed, and fell back dead."

Relationship Between Body and Mind

There is a strange but very powerful relationship between our mind and our body. If we can accept that knowledge we can immediately recognize a field of action, a field of medical missionary endeavour for every Seventh-day Adventist. We don't have to be doctors or nurses to serve as medical missionaries. To bring peace of mind through Jesus is the first step for many people in bringing healing to the body. And that ministry will not bring us into conflict or trouble with the medical associations. In this area we do not compete with the medical fraternity. We complement their therapy.

In this wonderful book "Ministry of Healing" there is a challenging chapter entitled "Healing of the Soul." This one chapter alone will give many Seventh-day Adventist ministers and laymen practical suggestions on how to minister to sick people. Another fascinating chapter in this book is entitled "Mind Cure." Here principles are set forth which are scientific and applicable to our day and which anyone can put into practice for himself, his family, or among the neighbours. All would be blessed by this knowledge.

We continue the story of the man healed by Jesus, as reported in Mark chapter two, and the comments in "Ministry of Healing" (page 73): "Many of those who came to Christ for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Him entered into these souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies. Among these was the paralytic of Capernaum. . . . His disease was the result of a sinful life, and his sufferings were embittered by remorse."

Just last week I read a corroborative statement in a book which said that a guilt complex is one of the most potent factors in bringing about disease. This is why Jesus began His healing ministry on this man with the words, "Son, thy sins be forgiven thee." And what happened to him, I believe can happen in our day. The comment states that when Jesus said this, "The burden of guilt rolls from the sick man's soul. . . . Hope takes the place of despair, and joy of oppressive gloom. The man's physical pain is gone, and his whole being is transformed. Making no further request, he lay in peaceful silence, too happy for words." (Page 76.) Jesus had not yet healed him physically, but his physical pain was gone.

I will illustrate with a personal experience what it means to have happiness of mind and what this can do for pain. My brother died suddenly in December, 1962, of a heart attack. He had been having anginal heart pains for some time preceding his death. And I began to think: "His angina began about the age in his life that I am in right now. He died within four years. Father, grandfather,

Up-to-date Health Counsel for 1964

A sermon preached at Avondale College by
DR. S. A. KOTZ, Medical Secretary,
Australasian Division.

The sick man's muscles had become flabby and then contracted because of paralysis. His sunken eyes showed a dullness which typified the hopelessness into which he had fallen. No doctor had been able to help him, until one day word spread to the city that a new specialist had arrived, and here the paralysed man might get healing.

As hope revived in his heart, he persuaded four friends to carry him on a stretcher to see the Specialist. This touching story is told in Mark the second chapter. When the friends could not enter the clinic through the front door, they opened a hole in the roof and lowered the patient down to the Great Healer. "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." Verse 5.

Now, you might think the men would be very discouraged by this type of healing, and that Jesus' statement was an anti-climax to their expectations. The man came to be cured of a long-standing illness, yet what he received was "Thy sins be forgiven thee."

Pre-requisite to Healing

Jesus afterwards healed this man of his palsy, but first He did something more important. I share with you the inspired comment from "Ministry of Healing," page 77: "Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, 'Thy sins are forgiven.'"

Did you notice that "before" he could be healed of his physical maladies he had to have relief of his mind? The comment continues: "The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul." Do you believe that? That the mind has such an influence on the body? Science supports that concept

today. In some of the largest hospitals the world around, chaplains have been added as permanent members of the medical team. Doctors have found that there are certain illnesses which do not seem to respond to all the physical and chemical magic that we can give them. And so chaplains have been brought into health institutions that do not even pretend to be religious.

The Spirit of Prophecy comment continues: "The peace which He alone can impart, would restore vigour to the mind, and health to the body." A wonderful concept! If we could bring peace to people's hearts many would be restored to health.

What benefit is the peace of Christ? I can illustrate that by telling you what lack of peace can do. A young man about twenty-five years of age, was brought to the Kendu (Africa) hospital one day. He appeared to be a fine physical specimen in the prime of life. But the relatives who brought him in declared he was doomed to die because he had been bewitched. This interested me very much, because I had heard of such cases. I gave the young man a most thorough examination. He proved to be perfectly fit physically and his history did not reveal any serious illness. His laboratory test reports came back perfect. I reported to the relatives, "I have hope that this boy will be all right." However, they still appeared anxious and the patient himself said, "I'm going to die."

They agreed to hospital admission, and we decided to observe the young man very closely. At two o'clock in the morning four days later, I was suddenly awakened by two student nurses who had run to my house calling, "Come quickly—the man is dying!" I put on my dressing gown and in less than five minutes was at the hospital. But when I got to the man's bed he was dead. I asked, "What happened? When I saw him earlier this evening he seemed perfectly all right." They answered, "Everyone in the ward was sleeping, when suddenly this man sat

and uncle all died of heart disease. Mother's father and brother both died of heart disease. This is a bad family history."

And do you know, I began to develop pains in the heart! If I walked fast, these pains were worse. I knew that was the way angina acts. I became anxious about myself and the future of my family, especially as at this time we received a call to come to Australia. I didn't want the brethren to get a cripple. So I went to a heart specialist and said, "I want you to give me a thorough examination. I think I have what my brother had, but I want you to make sure." So he gave me a thorough check-over, he studied my case history, he took my electro-cardiograph at rest, during exercise, and following exercise, and he took an X-ray. When he had finished his exhaustive tests he said, "Well, thank God, your heart is all right."

And do you know the pains disappeared! I have not had any pain since my mind was put at ease.

Spirit of Prophecy Counsel Remains Factual

It is of interest and assurance to us to know that this counsel, on the powerful relationship of the mind to the body, came to us long ago. The philosophy and practice of medicine has swung a pendulum. In the days of the Israelites the priest was also the doctor. It was so also in the Egyptian economy. Religion was associated with medicine and healing. Even today in many primitive societies that state exists.

During the Renaissance, and into the nineteenth century, scientific men like the higher critics wanted to throw out religion. They said in effect, "We are going to treat the body on physical lines." So they dismissed the ministers, the chaplains, and the priests in the "scientific" treatment of the sick.

It was at such a time that Mrs. E. G. White lived. To think of a mind-body relationship was regarded by many as strange, medieval, and unscientific. But now the pendulum has swung the other way. We have brought back the ministers and the priests and have coined a new word, "psychosomatic" medicine.

To me it is a great comfort to know that the Spirit of Prophecy counsel given to us at that time remains factual. Using this, we have not made statements and then been compelled later to retract them. Our health information has been in the forefront for a long time. We need to take greater advantage of this counsel. Now, as Christians, Seventh-day Adventists and members of the remnant church, we have good reason for health emphasis in our gospel message.

Good Religion Includes Good Health

During the last two years, I worked in the United States Public Health Service. My associates were not Adventists, many of them did not even profess to be Christians, and they asked me, "Why is the Seventh-day Adventist Church, a religious body, so interested in establishing

hospitals around the world? Why are you interested in diet? What has that to do with religion? Why are you, a doctor, going to the South Pacific for the church? What is the relationship? Is diet and health a part of your religion?"

I have a standard answer to such questions. Though I don't always have a Bible with me, I quote Mark 12:30. Here a man came to Jesus and inquired, "What should I do to be right with God?" Note Jesus' answer: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first commandment."

There are many people sick. I tell these inquirers that when sick they cannot serve God with all their strength. If not mentally alert we cannot serve God with all the mind. Good religion includes good health, because to have an alert mind we must have an alert body. Paul says in Rom. 12:1: "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul says it is a reasonable request that we be healthy. It is reasonable because our health affects our thinking and our spirituality.

In Malachi 1:8, 13, 14, God chides the children of Israel, saying, "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? . . . and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? . . . for I am a great King, saith the Lord of hosts."

God's directions were that the children of Israel should bring Him an unblemished offering, not an animal that was blind, paralysed, or useless for any other purpose. He asked that perfect specimens be offered for sacrifice. And Paul says we should be perfect specimens, living sacrifices. That is our reasonable service.

In 1 Cor. 6:19, 20, we are instructed that our bodies are temples, living rooms for God to dwell in. We must accept the fact that the mind is the only channel through which God can communicate

with us. If our minds are dull, sleepy, cloudy or confused, God cannot commune with us intimately as He would like to do.

Let me illustrate. At Lakeview, Nyasa-land, we have a mission station with around 200 students. One day I went with my nurses to examine them. We found that they all had an infestation with some kind of parasite. Some had hook worms, others round worms, amœbia, malaria, or bilharzia, and some had all five! I asked, "How can these young people do concentrated study when they are sick like this?"

It seemed a good opportunity to make a test. Three months later I wrote to the principal asking him to get me some information. We asked, "You know what the scholastic examination averages were when we visited your station. At the end of six months from the time of clearing out all the worms, I would like to know their scholastic standing and whether their learning ability has been affected."

The principal wrote back an enthusiastic letter, saying, "We don't have to wait six months! At the end of three months their comprehension and study ability have improved at least fifty per cent."

The relation of physical fitness to mental, and thus spiritual, alertness, is very intimate and direct.

Good Health Overcomes and Attracts

For this compelling reason, as we approach the end of time, God has seen fit to give to the remnant church a knowledge of health reform that we may become fit, a people ready to overcome the temptations that will engulf the world. In "Counsels on Health" is this declaration: "The principles of health reform are as closely allied with the third angel's message as the arm is to the body." (Page 562.) Health reform is a part of the third angel's message, to prepare a people for the Lord's coming. It is His means to lessen the suffering in our world and purify His people.

If we look at health reform in that light it takes on an entirely new meaning. It is not a series of do's and don'ts and restrictions. It is a gift, of course, to prepare us for the coming of Jesus. It is more than physical fitness for this life. It is to prepare us to live for ever.

We are to make this message attractive to people. Why are we advised to have fewer sweets in our diet (not cut them out entirely, but reduce them)? We know this will result in fewer cavities in our teeth. But is that all? We should not only have fewer cavities. It is appropriate for Christians to have a beautiful set of teeth. And why beautiful teeth? So we can be beautiful people. Church members who are happy, good looking, alert and buoyant in health will more correctly represent our beliefs to those around them who may be suffering with various complaints.

I don't believe there is any holiness attached to flabby muscles, pale, pimply faces or protruding abdomens. As am-

To a Nurse

PEARL C. B. ELLISON

*One day I saw an angel,
With pity she did woo,
A heart so sad and lonely,
And that angel looked like you.*

*You flew across that shining ward,
You took a daughter's place;
I seemed to see your glistening wings
A-mirrored round your face.*

*And when I think of hearts so sad,
With lives all bruised and blue,
I pray that God will fill the world
With angels just like you!*

bassadors to the world, we are to represent our King by our glowing appearance and bearing as well as in our actions and words. And in order to present God's final message we must present it comprehensively and in a well-balanced form—health of body, health of mind, and health of soul. It is that same triple emphasis which makes the five-day plan so effective when many others have failed to help smokers.

Do Seventh-day Adventist have a message on health that we can follow ourselves with profit and that we can teach to others with confidence? In medical practice changes are continually taking place. I have numerous medical texts for which I paid a lot of money, but when they are ten years old, much of their content is out of date. I recall when I was an intern in West Chester, Pennsylvania, that tannic acid was the treatment for extensive body burns. It was sprayed on or applied as a jelly. It coagulated the burn surface, kept out the air, eased the pain, and promoted healing. Everybody who was anybody in medicine was using tannic acid to treat burns. Sometimes burn patients came in from the country, treated with old-fashioned ointments, and we medical interns would remark, "Doesn't that country doctor know any better? He is covering the burns with Vaseline when he should have used tannic acid!" So we had to clean off all the Vaseline in order to put the tannic acid on. The popularity of this treatment lasted two and a half years, and then we found that tannic acid used on large burns caused toxic damage to the liver. Then the word went round the medical world, "Don't use tannic acid!" Now we're right back to Vaseline again, the best treatment for burns along with pressure bandages and antibiotics.

(To be concluded)

WEDDINGS



HILL-CAMPBELL. Relatives and friends gathered at the lovely Shepparton (Vic.) church in the morning of November 24, 1963, to witness the sacred ceremony when John Hill of Kyogle (N.S.W.) and Isabel Campbell of Shepparton exchanged marriage vows in the presence of their Maker. The happy occasion was further emphasized by the abundant delicacies provided by the ladies of the church at the reception. We wish this consecrated couple Heaven's richest blessings as they live in Shepparton. H. G. Josephs.

O'SHANNESY-LOWNDS. The beautifully decorated Nunawading church, Melbourne, provided an attractive setting for the marriage on Sunday afternoon, November 10, 1963, of Pamela Joy Lownds and Brian Thomas O'Shannessy. A large group of relatives and friends gathered to witness the ceremony and tender their congratulations and good wishes to the well known and highly esteemed young people. The bride is the youngest daughter of Mrs. V. Lownds of Burwood (Melbourne), and the bridegroom a son of Mr. and Mrs. P. L. O'Shannessy of West Coburg. The reception in the church hall was a happy occasion. As these young people establish another Christian home in Melbourne we pray that the Lord will bless, prosper, and keep them. P. A. Donaldson.

TARRANT-HARDY. A bright day and the happy throng added to the joy of John Tarrant and Pauline Hardy as they met in the Macks-ville (N.S.W.) church to exchange marriage vows on Sunday, November 10, 1963. John has recently accepted Christ and Adventism and is engaged in banana growing. Pauline, after a short period at the Australasian Missionary College, has been assisting her parents, Brother and Sister C. Hardy, of K7 fame. We wish this young couple the blessing and guidance of God as they set up in this district yet another home with its beacon light of the blessed hope. A. E. Watts.

SALMOND-GILLIS. The new church at Mt. Colah, N.S.W., resplendent with flowers on the afternoon of December 1, 1963, was the scene of a very beautiful wedding, when Rosalie Gillis of Mt. Colah and Neville Salmond of Tasmania were united in holy matrimony. This being the first wedding in the church, the members presented the happy couple with a Bible. On this interesting occasion the church was overcrowded with relatives and friends. Later, at the reception, a very sumptuous wedding breakfast was provided. We are confident that this union will be a blessing to all concerned and bring added joy to the church. W. Gillis.

HOPE-BOOKER. November 10, 1963, was a happy day at Wahroonga for the young couple who on that date established a Christian home in the district. Pledging their lives to each other and to God were Reuben Eric Hope and Annette Booker, and the ceremony was witnessed by relatives and friends gathered in the church. These young people have been blessed with godly parents. The bridegroom is from South New South Wales and the bride from Stratford, N.Z. As the guests rejoiced with them, we believe Heaven bestowed a benediction upon their marriage, and that their united lives will be a blessing in this community. Ernest H. J. Steed.

CHUNG-HIEW. On December 8, 1963, at the Stanmore church, Sydney, many friends gathered to witness the marriage of David Chung to Amy Hiew. Both are graduates of the Australasian Missionary College and under appointment to missionary service in Thailand. David will be Publishing Department secretary and Amy a teacher. Following the marriage ceremony, the bridal couple and guests adjourned to the church hall to partake of a delicious breakfast prepared by the church ladies. The following day David and Amy boarded the "Galileo" en route for Singapore and thence to North Borneo to visit their parents. Their many friends wish them God's blessing as they serve God and their fellow men. E. W. Hon.

LAUDER-SANDON. Happy relatives and friends crowded the Lakemba church, Sydney, on December 9, 1963, for the wedding of John Edwin, son of our esteemed Pastor and Mrs. W. D. Lauder, Greenacre, to Leigh Merilyn, elder daughter of Mr. and Mrs. T. E. Sandon of Revesby. This climax to an ideal Christian courtship made the ceremony and the reception that followed a time of joyous fellowship. The bride had given valued service in the Greater Sydney Conference office. The bridegroom, a civil engineer, has been a leader in youth activities in the conference. One hundred and twenty guests gathered for the reception and showered good wishes upon the happy couple. May the Lord richly bless and guide them. George C. Best.



UNTIL THE DAY BREAK

LOWE. Sister Henrietta Lowe passed to her rest on November 23, 1963, at the age of seventy-seven, after a long and painful illness. Our late sister was born at Wanna, S.A., and accepted the Advent Message with her husband (who predeceased her many years ago), some forty-eight years ago, through the ministry of the late Pastor J. Steed. Sister Lowe leaves to mourn their loss, one son, Edgar of Sydney, and two daughters, Roma (Mrs. C. Strange) of New Zealand, and Yvonne (Mrs. R. Black) of Coor-anbong. We laid the loved one to rest in the Avondale (N.S.W.) cemetery, there to await the call of the Life-giver. Pastor R. H. Abbott assisted the writer in speaking words of comfort to those mourning a wonderful mother. W. N. Lock.

HISLOP. As the result of a tragic road accident on the night of December 16, 1963, Mrs. Anne Vivienne Hislop was called to rest. Sister Hislop was a member of our Hutt Valley church, North New Zealand, and leaves a son and a daughter. Our sister was committed to the care of God in the chapel at the Karori cemetery. A. K. Gersbach.

MENZ. In the passing of Sister Verena Amy Menz of Wagga, N.S.W., at the age of fifty-five years, we were again made conscious that we are still in the land of the enemy, and that life is fleeting and fragile. Our sister is survived by her husband, two sons and four daughters. Kevan, the younger son, is the elder of our Ungarie church. We laid Sister Menz to rest in Wagga on November 18, 1963. The writer was assisted by Pastor W. Cross in bringing to the bereaved the blessed hope of a glad reunion when the day shall dawn and the shadows flee away. E. A. Reye.

SIMPSON. There was a large gathering of native Australians at the chapel of the mission settlement at Cowra (N.S.W.) on December 10, 1963, to pay their last respects at the funeral of Joseph Hereward Simpson. Brother Simpson had been a member of the remnant church for many years. He knew much of the Bible by heart, and rejoiced in the hope of a soon-returning Lord. Having lived more than the allotted span of seventy years, he was content to lay down his burden until the dawning of God's eternal day. We laid our brother to rest in the Cowra cemetery, realizing afresh that death is a conquered foe. Edwin I. Totenhofer.

FLETCHER. At Rockhampton, Qld., on December 16, 1963, Brother William Fletcher passed to his rest after eight weeks of illness, at the age of eighty-one. He was won to the Advent Message by Pastor L. J. Cherry, and leaves his wife, four sons, and two daughters, Olive and Florence (Mrs. E. Back) to mourn. Members of this closely-knit family kept constant vigil at their loving father's bedside. He was brother-in-law to our well known and loved Pastor H. S. Streeter of Victoria. At the funeral services, relatives and friends were comforted by the great fact that Jesus has taken the sting out of death with the promise of the resurrection. Noel H. J. Smith.

GRAHAM. On December 12, 1963, Olive Linda Graham, aged sixty-five years, passed away peacefully in her sleep and was laid to rest in the Karrakatta cemetery, Perth; W.A. Our late sister remained steadfast to the advent hope for twenty-five years, until the time of her unexpected passing. Among those who mourn, yet not without hope, are her two daughters, Dorothy (Sister Noel Mills) and Pat (Sister Grover), both of Western Australia. To these and other relatives and friends of the Mt. Lawley church, of which Sister Graham was an active member, words of solace and encouragement were spoken, based upon the abiding promises of Scripture. V. J. Heise.

BEHRENS. A long life of fidelity to God and the faith once delivered to the saints came to a close on October 13, 1963, when Sister Isabel Behrens passed to rest in Brisbane. She was the widow of the late Brother Ken Behrens of Doncaster, Victoria, mother of Rae, Dave, and Frank, and sister of Brother J. L. Simpson of Wahroonga (so well known for his long years of service in our sanitariums) and of the late Brother George Simpson of New Zealand. Dedicating her life to the Lord in her youth, Sister Behrens was for many years associated with the sanitarium cafes in Melbourne and Christchurch (N.Z.), and was engaged in missionary service with the Lyndon family in Tahiti. Her life was fragrant with the spirit of Christ and her loved ones believe that she rests only till the sounding of "the last trump." At the funeral service, Pastor R. M. Kranz brought comfort to the mourners.

GIBBONS. Mrs. Florence Jessie Gibbons of Bexley, N.S.W., passed peacefully to her rest on December 6, 1963, at the advanced age of eighty-one years. Our late Sister Gibbons will be greatly missed by the members of the Arncliffe church, where she was a loyal and active member for almost fifty years. In addition to her effective work for our church, she and her husband were very active in community projects such as the Red Cross and the St. George district hospital, and the large number of friends in attendance at the funeral service was a striking testimony to the esteem in which they are held. Warm sympathy is extended to the sorrowing husband, to Eric, Mavis, Harrie, and other relatives, who were greatly comforted by the immortal promises of God and in the assurance that this gracious mother rests in the Lord, awaiting His resurrection call. Pastor G. Best was associated with the writer at the funeral services. Ralph Tudor.

RAMSAY. On November 23, 1963, Irene Isabel Ramsay suddenly passed to rest, near the eve of her baptism. Born on December 25, 1901, at Candelo, Sister Ramsay leaves her husband, sons and daughters, and loved ones, who mourn her passing. Sincere Christian sympathy is extended from the churches at Bulli and Wollongong, N.S.W. D. I. Jenkins.

BARNARD. Sister Gertrude Barnard joined the Mont Albert church (Melbourne) in 1934, after being baptized by Pastor E. G. Whittaker. During the following years she was active in church activities until failing health made that impossible. She passed away at the grand old age of eighty-eight years and was laid to rest on October 31, 1963, in the Box Hill cemetery, there to await the call of the Life-giver. The funeral services were conducted by Pastor E. G. Whittaker and the writer. May the influence of our sister's consistent life continue to be an inspiration to her husband, her two grandchildren, and her wide circle of friends.

A. W. Martin.

MANN. Amy Mann, loving mother of Henry, Val, Claude, and Edna (Mrs. Kent), passed away suddenly at her home, 143 Ludgate Hill Road, Aldgate, S.A., on December 5, 1963, and was laid to rest in the local cemetery beside her husband, who predeceased her several years ago. Thus another link with the early history of the Seventh-day Adventist Church in South Australia is broken. Reared in the Mount Gambier district and later moving to Adelaide, our sister served the Lord in the Adventist Church for more than sixty years, and died in the blessed hope, aged seventy-eight years. She now awaits the call of the Life-giver on the resurrection morning. Funeral services were conducted by the writer. R. Bullas.

BENNESS. On November 16, 1963, Sister Catherine Benness (after over forty years of patient endurance in an invalid chair) passed quietly to her rest at the advanced age of eighty-six years. Her closing days were spent in the loving care of her only son Don and his wife Dulcie. It was our sister's earnest wish that she would live to see her Lord and Saviour come, but He willed otherwise. In the funeral parlour and at the graveside, words of comfort were read to the bereaved as we laid the loved one to rest amid the profusion of red roses in the Northern Suburbs cemetery. To her two daughters, Elly and Cath, Don, and near relatives is the assurance of meeting in that "glad morning when the King shall claim His own." E. R. Whitehead.

RICHTER. Little did anyone realize that so soon after the opening of the beautiful new sanctuary in Hawera (N.Z.), a solemn and sad burial service would be held. On December 6, 1963, Rosemary Ruth, wife of Brother Cyril Richter, and mother of Roslyn and Gary, was laid to rest at just thirty years of age. This young woman, who was enjoying life to the full six months ago, now awaits the resurrection call of her blessed Lord. Ruth had been a church school teacher in North Queensland before coming to North New Zealand with her teaching husband in 1961, and leaves behind a wide circle of friends. She had expressed her readiness for the crisis. Words of comfort were read to her lonely husband and sorrowing family, Brother and Sister Ripplingale, sisters Joyce, Greta, Shirley, Doris, Muriel, and brother George. Pastor F. L. Stokes, the conference president, and the local minister, Brother F. Baker, assisted the writer at the funeral services. Laurence Gilmore.

JEFFES. Norman Fisher Jeffes was born at Enmore, Sydney, and entered into rest in Wynberg, Cape, South Africa, December 3, 1963, at the age of sixty-seven years. He accepted present truth, together with his mother, at the age of eleven. Later, he attended Avondale College. His marriage to Miss Ivy L. Sonter in 1918 was a happy one which lasted for forty-five years. Two sons and two daughters who were born to this union survive with their mother to mourn his passing. Six grandchildren share the sorrow of their parents. Throughout his life, Brother Jeffes held positions of trust in the local churches wherever he worshipped. He served as a church elder both in Australia and South Africa over a period of more than forty years. He was a member of the Helderberg College Board for twenty-five years, and a member of the Cape Conference Executive Committee for almost the same time. Our brother's interests and activities extended outside the church, and he played a leading part in various bodies interested in welfare and community uplift. Funeral services were held in the Claremont church and in the Plumstead cemetery. A soldier of the cross has been called to his rest. Soon he will receive the reward of everlasting life from Him who will say "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." G. S. Stevenson.

JONES. Albert Forrest Jones passed to his rest on November 14, 1963, having run with patience the race that was set before him, bearing his cross with Christian grace and quietness. Born in Chatham, England, in 1897, Brother Jones accepted the Advent Message in 1954, under the ministry of Pastor T. Brash. He is survived by his wife, whom the Lord used to bring him to the Saviour. We laid our brother to rest in the Fremantle cemetery, W.A., and in our sorrow were comforted by the blessed hope we have in Christ. Austen G. Fletcher.

ISAACS. After a protracted illness bravely borne, our late beloved brother William Isaacs, went to his rest at the age of seventy-four years, December 18, 1963. For thirty-six years he was an ardent member of the Adventist Church. His musical talent was highly appreciated and as a bandmaster and music instructor he will be well remembered by many in Sydney. For many years he was an esteemed officer in the Kellyville church. His faithful companion is comforted by the "blessed hope," and his six children will cherish the memory of a good father. Pastors H. B. Jones and R. F. Wright were associated with the writer in the funeral services. R. H. Powrie.

FOR SALE. Set of 20th Century Bible Course tapes (speed 3½) with filmstrips. Excellent order, hardly used. Apply Miss G. Veld, 34 Ireland St., Ringwood, Melbourne.

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ALL VISITORS, when on vacation in the beautiful near-north coast of Queensland, receive a cordial welcome from the members of the Yandina church. About 75 miles north of Brisbane and three miles from Nambour.

WANTED. Second-hand copies of "Prophecy and Kings," "Early Writings," "Fundamentals of Christian Education," "Testimonies to Ministers," other Spirit of Prophecy books or articles. S. Pye, Sydney Sanitarium, Wahroonga, N.S.W.

S.D.A. UPHOLSTERY WORK SHOP. I make and repair furniture for home and office. Diamond buttoning specialists, loose covers and curtains, French polishing and decorating, painting. Write B. Milic, Home Comfort, Box 124 P.O., Footscray, Melbourne.

THE SERVICES of an Adventist young lady with some experience in shorthand are required by the Civic Typewriter Centre, A.N.Z. Bank building, Hornsby (Sydney). Phone or write 47 3931 for an appointment.

CELEBRATIONS for the 70th anniversary of the Brighton (Vic.) church will be held on March 7 and 8, 1964. A cordial invitation to attend these services is extended to friends and former members of the Brighton and Sandringham churches. Please address inquiries and any information about the early history of the church to Miss Cornell, 72 Orlando Street, Hampton, S7, Victoria.

FOR SALE. 4709-acre wheat and sheep property; 3,000 acres cleared. Undulating; 19 miles fencing, good water supplies, 80-ft. x 45-ft. steel frame shed. 12-inch average rainfall. Co-operative Bulk Handling grain terminal silos adjoining property. School bus passes, 3 miles from East Narembeen church. \$6 per acre bare. A. J. Laird, Box 116, P.O., Narembeen, Western Australia. Phone Mt. Walker South 5.

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 Quartet" featuring three hymns and three Negro spirituals. This sells at only 13/-. Please order from K. J. Moore, C/- 19 Eagle Terrace, Brisbane, Qld.

WANTED TO PURCHASE. Cornet or trumpet, second-hand. Mrs. R. A. Harrison, Box 84, Honiara, Solomon Islands.

FOR SALE. Nikon camera 1.4 lens, brand new. Also National 10 transistor radio and Remington rotomatic de luxe shaver ac/dc. Ring 84 2192 Sydney, for particulars.

WANTED. Set of S.D.A. Commentary. C. K. Brooks, Care D. C. Stewart, Cobah Road, Arcadia, N.S.W.

HEARING AID BATTERIES, cords and accessories are available at reduced prices for church members. Order your next requirements by writing to Sydney Hearing Centre, P.O. Box 3, Bankstown, N.S.W.

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Applications are invited from Seventh-day Adventist young men interested in taking a laboratory technician's course at the Sydney Sanitarium and Hospital. Educational requirements, N.S.W. Intermediate (Course A) or Leaving Certificate or equivalent from other states, including English, a Mathematics subject, and a Science subject. Applications will also be considered from any who may already be engaged on this course. Write immediately, stating age and enclosing references, to A. H. Forbes, manager, Sydney Sanitarium and Hospital, Wahroonga.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

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

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

PEOPLE and EVENTS

- ✱ Brother Barry Peach, who has served acceptably in the office of the Sydney Sanitarium and Hospital for a number of years, has been transferred to the sister institution in Warburton as accountant.
- ✱ On furlough from the Eastern Highlands Mission, New Guinea, where he is president, Pastor L. N. Lock landed in Sydney with Sister Lock on December 19. They will spend their time visiting their children, Darryl, in the Art Department of the Signs Publishing Company; Linette in her fourth year of nursing training at the Sydney Sanitarium and Hospital; Glynn, a teacher at the Port Macquarie church school; relatives at Cooranbong and Queensland, and will also make a trip to Tasmania.
- ✱ We congratulate Dr. Allen Large, M.B., B.S., M.R.A.C.P., D.P.M., of Melbourne, who has recently added further degrees to his previous achievements when he successfully obtained the degree of Doctor of Psychological Medicine, and an appointment to the Royal Melbourne Hospital as psychologist. Dr. and Mrs. Large, with their two children, belong to the East Prahran church, and the members there wish the doctor much of God's blessing as he enters upon his exacting and specialized service.
- ✱ Principal of the Bautama Training School, Papua, Brother D. C. Oemcke arrived in Sydney towards the end of December with his wife and family, en route to New Zealand on permanent return from the mission field. Brother Oemcke plans to study for higher qualifications. He and Sister Oemcke have been valued members of the New Guinea teaching staff for some years, bearing the heavy load of responsibility that always devolves on a local mission or school leader. They were very gratified when the eighteen students in the sixth grade passed the Government examinations last year.
- ✱ Ever since she was sixteen, when she gained her A.Mus.A., Mrs. Jaros Krejci (nee Margaret Miller) has wanted to get a higher degree. The opportunity came while her husband was studying for the ministry at Avondale (he graduated last November), and she recently passed the examination for the Licentiate Diploma (piano) at Sydney Conservatorium. Her teacher, Mrs. N. P. Clapham, L.R.S.M. (London), L.T.C.L., shares the joy of achievement with Sister Krejci. Her ability at the piano will be a distinct advantage as she assists her husband in his ministry.
- ✱ Correspondence from the Southern Asia Division intimates that at the time of the Division Annual Council there, Brother W. Johnsson, a teacher at the Spicer College, was consecrated to the gospel ministry. This young man belongs to South Australia and graduated from Avondale College several years ago. We are happy to know of the confidence reposed in him by the brethren who are in a position to evaluate his service for the Lord, and pray that a rich endowment of the Holy Spirit will be given him and Sister Johnsson, formerly Noelene Taylor, daughter of Pastor and Mrs. F. L. Taylor.
- ✱ During their eight years in Wahroonga, Brother and Sister N. Tagg greatly endeared themselves to other members of the community, and therefore it was with some sadness that we severed our neighbourhood associations with them and their girls, Lorraine and Lesley, when on December 19, they sailed for Brother Tagg's homeland, North New Zealand, to reside in Masterton. Brother Tagg kept all the homes and other buildings belonging to the division bright with paint and also kept our spirits up during his sojourn here.

Australasian Missionary College Changes Its Name

E. G. McDOWELL, Principal

At the annual meeting of the Australasian Division Executive Committee held November 25-27, 1963, action was taken changing the name of the Australasian Missionary College to "Avondale College." This was done on the recommendation of the College Board of Management.

In 1897 the institution we familiarly call "Avondale" opened as the "Avondale School for Christian Workers." It is believed that the name "Avondale" was given to it by Mrs. E. G. White. In her writings she always referred to it as "Avondale." In 1911 the name was changed to the "Australasian Missionary College," and this title has been retained ever since.

In recent years most of our overseas institutions, with the name of "Missionary," changed their names so as to eliminate this term. The reasons varied, but two reasons were present in all cases. First, in many of the countries which have recently acquired their independence from European powers, the name "missionary" is regarded with distaste. Not only is it unwise to call institutions by such a name in these lands, but it is difficult obtaining entry visas for those who graduate from "missionary" colleges. It is more difficult for nationals from such countries to obtain a permit to study overseas in a "missionary" college.

Secondly, most of our senior colleges train a wide variety of workers besides ministers—teachers, accountants, secretaries, nurses, laboratory assistants, and technicians of various types. Few train missionaries purely and simply. Hence the name has been a misnomer as a training institution.

As far as our college is concerned, the above two reasons apply, but other reasons also influence the change. The college is generally referred to as Avondale. It was the original name. It is simple and pleasant sounding. "Australasian" is a cumbersome word and the former title was so long that it was invariably abbreviated to "A.M.C."

Some have felt that the change of name may bring about a change of spiritual tone at the college, that it may lose its missionary zeal. This view overlooks the fact that the name or title of an institution contributes little if anything to its spirit. This is vitally dependent on its faculty and students and to other powerful factors.

Among these are the objectives of the institution and the extent to which the board and the faculty foster their fulfilment. Another powerful factor is the presence at our back door of a flourishing and vital mission field which is staffed largely by Avondale graduates. As long as the requirements of this mission field are constantly kept before Avondale students, its missionary spirit will continue to dominate its activities.