Wisiki-Simok-Buai

R. W. RICHTER, Temperance Secretary, Coral Sea Union Mission

This is the title of the leaflet in Pidgin English printed on the Jones Missionary College press. The leaflet describes the detrimental effects of strong drink, tobacco and betel-nut.

Many hundreds of these leaflets were distributed at the doors of the temperance theatherette which was in operation, in a pavilion, at the Lae show recently. Although only a small area of the pavilion was allocated to us, a total of 2,572 people came to view the films. A commentary to the films “One in 20,000” and “Verdict at 1.32,” came over the loudspeakers in Pidgin English. Children and youth formed the majority of the viewers. We know that the pictures made an impression on the young minds for after the show a teacher in a government school asked the pupils to write a story, telling of the most interesting attraction at the show. A number of the pupils described the pictures on alcohol and tobacco.

At times there were some free sound effects. Opposite our theatherette was a display set up by the Lae Technical College. Several times when our picture was showing the operation where a doctor was removing a lung, the boys in the Technical College display were using their hack-saws, hammers and chisels!

Our theatherette proved very popular and hundreds were turned away because of lack of space. The organizers, Pastor Joseph Mave, of the Papua-New Guinea Temperance Society, and Pastor J. H. Newman, president of the Morobe Mission, have applied for space at the next Lae show.
A mini-bus costing $3,200 was given to the Wollongong church, New South Wales, by a donor who wishes to remain anonymous. The bus will be used for the various departments of the church, and will fill a great need in youth activities. While the spiritual, physical and mental needs of church folk are adequately met, sometimes the social life in the church is neglected.

Soon after taking delivery of the bus, Pastor C. T. Potter, the resident minister, took the Pathfinders to Mount Keira look-out, giving them the honour of the first trip in the bus.

Recently a picnic was held at Lake Conjola on the south coast, where the youth enjoyed a day's relaxation among the wonders of nature. These are the first of many such outings.

As the bus is to be used for social activities, missionary and Welfare work, the magnanimous donor will find a reward in helping our youth find true recreation while being drawn closer to God.

ISOBEL CHARLTON.

Apexians Inspect Sanitarium

BARRIE R. MILLER
Public Relations Officer, Warburton Sanitarium and Hospital

Warburton is a great convention centre. During a period of twelve months many interstate and overseas visitors come into the town for meetings, and during the course of their stay, many come into contact with the Warburton Sanitarium.

It is obvious that the Public Relations office of the sanitarium should try to reach as many of these folk as possible and, when an Apex Convention was planned (the Public Relations officer is also an Apexian), it was natural for a suggestion to be made that a visit to the sanitarium should be planned on the Sunday morning of the convention by as many of the 250 Apexians and their wives as possible.

Matron Mitchell, Pastor J. B. Keith, our chaplain, and others on the staff were assigned to guide the visitors through the physical medicine departments, the Barclay Bell Wing and other points of interest. Each visitor was given a copy of either "Health," "Alert" or the "Signs of the Times" with a photograph and brochure on the work of the sanitarium.

It might be regarded just as Public Relations, but—what about a seed sown in the right season?

The Bible says, "The woman being deceived," partook of the forbidden fruit, but "Adam was not deceived." 1 Tim. 2:14. The choice for Adam was between God and obedience on the one hand, and disobedience on the other; which love was the stronger, or who really was first in his affection? I am sure that the fruit was distasteful to Adam and that he gulped it quickly.

Likewise to every couple comes the same test, for the marriage relationship is still the devil's best avenue for temptation. An alcoholic, when asked where he obtained his first drink, answered, "I guess it was from my wife's hand at our wedding reception." An unmarried mother tells of her seduction by an erstwhile fiancé. Indeed in many ways the strongest temptations usually come via "our nearest and dearest."

Recently a wife and mother discovered that the seventh day was God's Sabbath and that her love to God would be shown by commandment keeping. (John 14: 15.) Her husband and church strongly opposed, but what an admirable response she gave: "Dear, I love you and I love my church; but my love to my Redeemer is supreme; I must obey Him first."

There are three parties to every marriage—husband, wife and God—or the Bible records, "Whom God hath joined together," and no marriage partner should attempt to usurp the place of God. Like Eve, some would use their close intimacy to force their loved one to decide between God and right or partner and wrong. The personal relationship between the individual and his Maker stands supreme. God declares, "Thou shalt have no other gods before Me" (Ex. 20: 3), not even a husband-god or wife-god.

First in Affections

God desires to be first in our affections; He wants us to "love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. 6: 5. The husband-wife relationship should be the closest human tie, but still subservient to the individual-God relationship. Unfortunately, like Adam, when put to the test, most allow their hearts to rule their heads and ignore the eternal issues which are at stake. No wonder Jesus warns, "A man's foes shall be they of his own household." Matt. 10: 36.

Yet in contrast God saw that it was not good for man to live alone, and marriage can become earth's greatest blessing. This happens when both partners place God supreme in their personal affections. So often, when a believing partner demonstrates the greatest argument for Christianity, that is, a "loving and lovable" character in the marriage relationship, this influence exerts a tremendous power to lift the unbelieving partner to the path of complete surrender and love-

(Concluded on page 3)
Blacktown Pathfinders
Go Camping

CELENE J. SHARPE

WOULD OCTOBER 4 never come? This was in the minds of the Blacktown (New South Wales) Pathfinders, for they had been promised a camp at Patonga, near Woy Woy.

Somehow things worked out in a way that was a real blessing and encouragement to all, for the previous Sabbath, the Thirteenth Sabbath, had been one with an emphasis on children and youth. Sixty-eight primary Sabbath school children showed the senior Sabbath school just what they had been learning through the quarter. Divine service was a special Pathfinder service, and Pastor C. D. Judd’s address was enjoyed by all. The poem “The Hole in the Fence,” really went home. We should all ask ourselves “What are we doing about ‘the hole in the fence’ which lets so many of our youth slip out into the world?”

This thought was with the nineteen adults who accompanied the thirty-seven Pathfinders and their directors, bringing along fifteen little brothers and sisters, as we assembled at Patonga on Friday afternoon.

“We’re Hungry”

There was feverish activity getting the camp set up and things sorted out, and it was not long before the cry, “We’re hungry,” went up! This really was a problem, for Brother Doug Wood had not arrived with the trailer of food.

What were we to do? Bread we had plenty of, having ordered it in advance from the local bakery; one mother had butter, another fillings, another milk powder and Ovaltine, and soon our arms were filled with sandwiches, fruit and a hot drink.

Did I say finished? Oh, no, for here was the important straggler, “The Man with the Food,” and a car load of ten very hungry boys. Those who have taken Pathfinders camping will know what we mean when we say they did not have just two hollow legs, they must have grown others, just as hollow, on the way down.

Heaven-sent Rain?

It rained on Friday night, and Sabbath was cold and bleak, but maybe it was sent to dampen the spirits of the Pathfinders, and take their minds off that alluring magnet, the sea, for somehow all enjoy water in its natural habitat, but some find it difficult to enjoy the same thing in the bath tub!

The largest tent was used for Sabbath school, where seventy-seven gathered, ranging from Cradle Roll toddlers to grey-haired counsellors. Brother Rick Rae, our director, studied the lesson with us, taking bits from Junior, Earline and Youth Lessons, so all were catered for.

Brother Sharpe spoke to us in the divine service, using as his text, “Let this mind be in you, which was also in Christ Jesus,” encouraging all to use to their fullest capacity all they have learned, in leading others to find the path of salvation.

At last Sunday morning! The sun shining, the weather just right for that deferred dip, and away they went. What a job to keep track of them all, but somehow the job was done!

Near Tragedy

Near tragedy among us during the morning. For some reason we will never really know, Brother Jim Watt, the assistant JMV leader, got into difficulties in the water, and was in real trouble. The quick action of Brother West in getting him out, and the skilled services of Mr. Goudie, father of two of our Pathfinders and an honorary ambulance driver, saved his life. He was given oxygen as soon as the ambulance arrived, and Mr. Goudie went with him to Gosford Hospital, where he spent the night. Praise the Lord, we were able to bring him home the next day.

What a lesson for us all! “Now is the accepted time.” No putting off till a later date decisions we must make, for who knows how or when our lives may end?

Although the preceding event cast its gloom for a while, spirits quickly were restored, and the day passed swiftly. More swims, a ride in Mr. Smith’s eighteen-foot motor boat, football on the sand, and games after tea brought the day to an end.

Next morning, 6 a.m! What was that dreadful noise? Only someone starting up a model plane! Oh, yes, we had to make an early start, for the first car load for home left at 9 a.m.

As we broke camp and packed, we felt God had indeed been near us. Bushfires had been burning round about us in the hills, a shark had been caught off the beach during Sabbath, and yet our Pathfinders were safe and sound, for from the start we had sought God’s protection.

A Visit with the Dalai Lama

A. M. PETERSON, Public Relations and Temperance Secretary, Pakistan Union

His Royal Highness, the Dalai Lama of Tibet, recently graciously accorded a family of Australian missionaries in Southern Asia an interesting and rewarding private interview. During the interview, a seven-minute tape of the interview was made for use on radio in Australia and elsewhere.

The Dalai Lama, now heading up his government-in-exile at the majestically mountainous and snow capped Himalayan town of Dharamsala also accepted a copy of the new volume, “Good News for You.” He expressed his sincere gratitude at the presentation of this book.

While visiting in the reception rooms for the actual interview, my wife and I looked through the library of the Dalai Lama. We were interested to discover that there were four Seventh-day Adventist books on the shelves. One of these volumes was of particular interest, for it was a large copy of the colourfully illustrated “Your Bible and You,” personally autographed by the author, Pastor A. S. Maxwell. The other books on display were, “Patriarchs and Prophets,” “God Speaks to Modern Man” and “The Desire of Ages.” When the time of interview came, we together with our children, Melvyn (8) and Janelle (5), were ushered to the audience chamber by the royal interpreter, who speaks splendid English.

The Dalai Lama, speaking in Tibetan though he has a good knowledge of English, expressed his appreciation to the people of Australia and New Zealand for the assistance that they have given in financial aid for Tibetan refugees, of whom there are some 80,000 in India, Nepal and Bhutan. His Royal Highness also personally autographed a copy of his own book, “My Land and My People,” which is now a treasured volume in the Peterson’s library. Then he stepped into the brilliant Himalayan sunshine for a photograph with the two children.

The visit to the Dalai Lama, approval for which was granted by the N.W. India Union, proved to be yet another fulfilment of the Bible verse found in Revelation 10:11. There we read that the works and beliefs of the great Advent movement must be placed before many peoples, nations, tongues and kings; and surely this was fulfilled again in this visit to the acknowledged monarch of a fascinating country.
IT WAS the late Father Devine, as we recall, who coined the phrase which forms the headline above. He bestowed, so he said, an inner peace that had to be experienced to be appreciated. As he has now been gathered to his fathers (he who was once, in his own estimation, a god on earth) he will not mind, we presume, if we borrow his famous catch-phrase.

For this seems to be the only possible title for this editorial, as it is being written on November 11, the fiftieth anniversary of the armistice which ended the war-to-end-war. For fifty years, according to those who dreamed up the slogan, we have been living in blissful peace and the wonder of it is something to which we are still only just now becoming accustomed.

Of course, in that fifty years of peace there have been one or two minor skirmishes which have caused a few ripples on the pond of peace in which the various ships of state sail. There was that bit of trouble from 1939 to 1945 which laid a few million dead aside, and in which "whole navies," as foreseen by one who spoke with more than mere intuition, went to the bottom of the sea.

Then there was that piece of horseplay in Korea which laid waste large tracts of that country and which is still far from resolved.

There have also been a few minor incidents which a settling-down period would naturally experience; the affair in Vietnam comes to mind as an example. But this, doubtless, will pass and we shall get on with the business of One World, with brother loving brother and all that.

We could mention that there have also been one or two minor convulsions in such far-off places as the Congo, Biafra, Cuba and Czechoslovakia, the cold war in Germany (in the 1950's—is it over yet?) and so on, but we won't weary you.

And so on this Remembrance Day—we have just observed our two minutes' silence—it is natural for us to be contemplative and to ponder the great imponderables of peace. And we can't feel too elated at the thoughts that come, all unbidden, into our minds. These are no new ideas that have clamoured for our attention, but perhaps they may be worth writing down, for to see them in cold print may have some worth-while result.

"The trouble with man's best efforts at peace-making is that they leave out the Prince of Peace. This is just like mankind—they muddle along with the cart before the horse and expect to make progress. Now wouldn't you think that, if the nations genuinely wanted to usher in the Age of Peace, they would include in their councils the One who is the embodiment of peace? But He is left out of their calculations; He is excluded from their deliberations, and the patchwork result of their never-ending talkathons is mute but eloquent testimony to the ineffectiveness of their strivings.

"The lack of peace in the last fifty years must surely give the Adventist who has been preaching the soon return of the Saviour, some sad satisfaction. It is not the elation that comes when one is right in one's prognostications that is supreme here; it is rather the sobering satisfaction of the knowledge of the exactness of God's Word that is the dominant thought; we have preached that when they cried "peace and safety," sudden destruction would come upon them, and we have seen that happen over and over. We emphasize that our satisfaction does not emanate from being right, but rather from the fact that the Word of God knows what it is talking about, and that we may have the stronger confidence in it as the future hurries at us with unbelievable speed and with terrifying possibilities.

"As with the past, so with the future, only more so, it seems to us. Seeing we have been confronted with one holocaust after another in the past fifty years, we would be foolish to believe that any time now we shall enter a millennial bliss like the like of which the world has never seen. Yet men are striving for that and some earnest and godly souls believe that we will see it in our day.

They actually believe that sooner or later—preferably sooner—the world will find its Man of Destiny and that the wonder of peace will be a permanent sensation. We as a people have never held that view, and we certainly do not hold it now; of all people we have been in the forefront of those who have proclaimed the very opposite of what has been the popular delusion down the ages. Your statesmen who, in their earnest sincerity, have propounded the view that after we have solved this or that difficulty we shall enter a better time, have never reached us with their soulful sophistries, well-meaning though they were meant to be. We have always held the view that, as the end drew near, we would expect "wars and rumours of wars" in all quarters of the world, and that "evil men shall wax worse and worse."

We have no suffering fixation in this regard; we do not anticipate these calamities with delight; we are not war-mongers who glow with enthusiasm when we hear the sabres rattling. We are simply students of God's Word. And what that Book says, we believe.

"But one thing ought to be said, one thing that troubles us. Yet we should not be surprised at it; we have been warned about this in Holy Writ and in that lesser light which has been given to us to help us appreciate the great light. We have the Master's word that "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." He went on to say that there would be eating and drinking and marrying and giving in marriage in the same sensual and ungodly way, right up to the very end. Of course, we are not criticizing Christian marriage or the physical acts of eating and drinking; our readers will know that we mean the abuse of these things, which was a characteristic of Noah's day. We are fearful lest the good life that is ours today shall blind men and women in the church to the realities of the times in which we live; we are concerned that peace (such as it is) and prosperity shall cause them to shut their eyes to the realities that are so evident in the imminent future; we are concerned that many shall lose their sense of urgency; we are fearful that the prospect of living in a perpetual aura of peace on this war-blasted planet may somehow bedazzle good people and honest Christians to the point that they, like the foolish virgins of the parable, shall be content with conditions as they are and cease to yearn for the true consummation of all things, the coming of Jesus Christ.

Peace can do that to you; and so can prosperity. Comparatively, we are living in a time of peace; prosperity is at its zenith. These, then, are dangerous times.

Robert H. Parr
EDITOR'S NOTE: When we called at Manila a few months ago we heard the name of Dr. Winston Kent mentioned in tones of awe. The great work he did at the Manila Sanitarium was greatly appreciated. When, climbing on the band-wagon, we let it be known that we knew Dr. Kent, we were upgraded immediately to V.I.P. class and basked for an hour or two in reflected glory. Dr. Kent has now written a memoir of his stay in the Philippines which will appear in this paper in three parts.

AN AUSTRALIAN IN THE PHILIPPINES

DR. WINSTON KENT

PRIOR to a recent trip to the Philippines, my knowledge of these islands was fair average, having been in the area during the war. It was common knowledge that MacArthur escaped from here at Corregidor, outside Manila Bay, vowing to return. Then while our Eighth Division was caught in Malaya, the Japanese staged a death march of about one hundred miles for the captured U.S. and Filipino forces, on the adjacent Bataan peninsula. As among the Australians in Thailand, the death roll was grim.

Finally MacArthur landed at Leyte, and retook the islands, while we of the Ninth Division A.I.P., made landings on Borneo, followed by the Seventh Division in which one of my brothers served. We were just to the south of the Philippines, i.e., a little nearer the equator, and did not mind the heat then, as we were more than twenty years younger.

Now, on my return trip, I quickly found out that there was a lot I did not know. For instance, I discovered that the population of these islands is three times that of Australia; that there are about 110,000 baptized Adventist members; and that the Philippines have more Adventist schools, college graduates, doctors and nurses than in any other place outside of Australia; that there are about 110,000 baptized Adventist members; and that the Philippines have more Adventist schools, college graduates, doctors and nurses than in any other place outside the U.S. I also discovered this time that the heat was a bit fierce, especially when one was playing a few sets of tennis. In no time flat, another devotee was added to the regular noon-to-3 p.m. siesta break.

It was in 1895 that an Australian, the late R. A. Caldwell, came to the islands as a colporteur—as the literature evangelists were then designated—and so started the work. It seems that he came here with the book "Home Guide," found the educated classes spoke only Spanish, and went away to return with the Spanish version. It appears he took only seventy orders all told, but from these humble beginnings, the church started. One of the Filipino pastors were telling me that when in Australia a few years back, he visited Brother Caldwell, and was greeted by the old man in Tagalog (pronounced Tar-GAR-log), the northern and would-be national dialect—quite a feat after sixty years.

Roy Wallace Remembered

Then there was the late Roy Wallace who, with his wife Marie of the Stewart clan, who is still happily with us in Victoria, came to help start the publishing work just before the first world war. We complain if the air conditioner in the bedroom, office or operating theatre goes "on the blink," and expect a refrigerator, with hot and cold shower, etc., in our quarters as a matter of course. In those days there were no such things. We stayed in the guest house on the spacious mission compound, made beautiful with lawns and coloured shrubs and trees, and with high walls and guards on the gate to keep out squatters and undesirables. I had a room at first, but when Mrs. Kent and Jamie joined me, we moved into the vacant suite, dubbed the "Pasay City Hilton."

Just outside in the rest of Pasay City (a Manila suburb), the sewerage and garbage disposal, or rather lack of them both, together with the crowded, ramshackle slum housing, reminded me of contemporary accounts of sixteenth and seventeenth century Europe. Our pioneers in these places lived right in the midst of these outside conditions, with no amenity. When I visited the new air-conditioned supermarket, a couple of miles from the compound, I thanked God for the sterling example of the early pioneers, and honoured them for their service. Early well known names here were J. L. McElhany and I. V. Finster.

And so the work has grown, despite opposition from the state church. Magellan, the Spanish explorer, first came to these islands in 1521. He stayed a while, engaging in the local wars, as a result of which he was killed on the island of Cebu. The Spaniards returned later that century, and the colonization dates from then. Mohammedanism coming up from the south was checked, with the result that the northern two-thirds became Roman Catholic. That left the Muslims in the south, while the primitive original species are found in the mountains, having been displaced by the later Malay invaders. From these, with a dash of Spanish and a generous sprinkling of Chinese, the modern Filipino is derived. These primitives are animists, i.e., spirit or devil worshippers. The United States took over the islands, following the 1898 war with Spain, and the territory, which is now the Philippines, which the United States, which it started, could build up. Now it is the second largest Protestant body. At the end of World War II, the United States granted the islands independence, but maintains military bases there while a large body of experts maintain political, cultural and economic ties with the States.

Curious Mixture

The Filipinos are a curious mixture. There are upwards of 150 universities in the islands. The oldest is Santo Tomas, which dates from 1617. The nationals proudly told me that it beats Yale and Harvard, the senior universities in the United States, by quite a few years. Yet the economic problems are great, and it is very difficult for ordinary people to make a living. A drugstore is a combination of our pharmacy and a milk bar, a jazzy version of a United States version of both. Drugstore clerks are usually medical graduates; so are drug company representatives, and many taxi drivers. Few very can make a living in the professions. Store clerks (salesmen) are college graduates, and most white collar workers have a precious, hard-earned diploma or degree. Government employees often have to wait for their wages, as the treasury is regularly unable to meet all the demands. This encourages graft and corruption, with thieving and snide practices carried on almost as an art.

Unfortunately, too, violence is all too common. I had not handled so many bullet wounds and stab wounds since my army days. There was even a metal dart with a hideous barb to be extracted from a chest wall. My introduction to this place was a whole family wiped out when the house boy, nursing some grievance, real or imagined, opened up the household with his gun. Many men are armed, and a quarrel can lead to a gun fight or a stabbing. Shootings or stab wounds for the thrill of bravado even occur, pack killings for their wages, as the treasury is regularly unable to meet all the demands. This encourages graft and corruption, with thieving and snide practices carried on almost as an art.

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Lovable People

Yet they are a lovable, warm-hearted people, talk in a sing-song voice like the Welsh, are extroverts and artistic like the Italians, highly excitable and volatile like the race, with their love of music and as low a threshold for pain. They blame their thieving, cheating and corruption on the Spanish and Japanese. One had to be quick and smart in those days to survive. Now it is rationalized as a way of life.

Rounds in the hospital leave never a dull moment. That part of the family whose shift it is are camped in the room, by the bed. They are even on the bed, and may have siesta on the foot of the bed, or stretched out on a couple of chairs nearby, or on the floor. The operation wounds are exposed for all to see, family and any interested bystanders. Should the dressing hurt, the family, with
A New Attack on Norfolk Island

LYING LAZILY in the sun, 1,055 miles north-east of Sydney is the green gem of the Pacific, Norfolk Island. Less than five miles by three miles in size, it carries a population of 950 souls. Out of the 651 adult electors, 250 are island-born. The remainder are from New Zealand or Australia. Practically all of the many stores are owned by New Zealand business men.

The duty-free and tax-free goods, which are available in abundance, are a winch-like attraction to the tourist traffic and the main source of income to the island. Norfolk is five and half hours from Sydney by plane or five days by sea.

The ninety miles of roadways are sealed for eight miles and are traversed by one thousand vehicles—cars, scooters and trucks. There are two policemen who issue licenses for stays of fifteen years and over, and assist with customs.

Ships do not tie up at Norfolk, but lie off shore, their cargoes being brought in by lighters towed by launches.

There are no sales taxes, income taxes or death duties—a land where “liberty and freedom dwells” in the hearts of a most hospitable people. However, there is mute evidence that, prior to 1856, Norfolk had been an island of oppression, the stark prison walls bearing witness to years of banishment suffered by 1,900 convicts.

Pastors Come and Go

The freedom of the everlasting gospel transcends the political and commercial liberty, and over forty precious souls plus about forty children and youth literally rejoice in the great second advent movement. At present Pastor and Sister George Weslake have the spiritual care of the flock on Norfolk, but they are about to retire, and then Pastor and Sister George Southwell will continue the leadership of the church there. Our church building and school rooms are old, but well kept and neat.

Since Norfolk Island church is in the sisterhood of the Greater Sydney Conference, I was directed to proceed out there in the interests of the Publishing Department, and since the Book and Bible House “Big Week” is coming up, I undertook to take a supply of sample books for our Adventist membership. By personal visitation to every home, taking samples of the small paperback “Back to the Bible” series at thirty cents each and the Panda series at $1.50, over $300 worth of books were purchased for home and church libraries.

The island believers invest wisely in their children’s development and their homes are blest with scores of our books covering a wide variety of interests. Television is non-existent on the island and home is truly “home, sweet home.”

Ready Reception

In addition to visiting every Adventist family, my wife and I also visited many folk with our subscription books and found a ready reception among “Islanders,” and an average reception from “migrant” residents. The hospitality of God’s people was heavenly. They are lovers of sacred music and kept Mrs. Smith busy with musical and taping sessions.

It was a rich blessing to us to be able to offer some rest to our senior pastor by lifting a little of his load in various ways and by assisting earnest missionary-minded lay folk with Bible studies at night. There are many opportunities opening up on Norfolk, and fruit will be gathered from door-to-door labour in the homes of the people through power-packed, Christ-centred Bible studies.

A NEW VENTURE
IN SYDNEY

N. H. J. SMITH

While it was my privilege to introduce Book and Bible House “trade” sales to Adventist homes on Norfolk Island, Pastor E. R. Gane pioneered the field here in Sydney as our first Book and Bible House colporteur.

After five weeks of operation, introducing Adventist commentaries and other larger books on the payment-by-mail Budget Plan, and doing pastoral work, Pastor Gane has requests for over $600 worth of denominational literature.

Our people are delighted with the new possibilities of building up an attractive home reference library on a basis which their individual economy can cope with. The Book and Bible House Budget Plan was introduced to the Australasian Division by Pastor Carson Adams, and worked out by the division Publishing Committee with the Signs Publishing Company, the Home Health Education Central Credit Office providing the facilities for your personal credit trust fund.

October 5-13 was the first Australasian Book and Bible House Big Week in which thousands of Adventist families discovered anew that “the best companions are the best books” (Chesterfield) and that “books are a guide in youth, and an entertainment for age” (Collyer).

A Good Reputation

WALTER RAYMOND BEACH

Young people often have the idea that good people are dull, while rascals are exciting. Perhaps this accounts for the fact that so many waste time climbing Fool’s Hill before they abruptly realize that basic joys in life are derived from basic satisfactions which are demanding, limiting, and which require a certain self-discipline.

When a teenage girl accused her mother of obsolete thinking because she would not consent to the daughter’s joining a club whose main reason for existence was to keep late hours in playing pointless card games, avoiding intellectual growth, and generally promoting a sophisticated type of decadence, the mother one evening quietly placed these lines on the daughter’s dressing-table mirror:

“I often think I’d like to be
The talk of all the town—
Except the ones who live it up.
Must also live it down.”

I don’t suppose this simple quatrain ever won the Nobel Prize for literature; it would help avert many a ruined life, however, were it believed and taken to heart by youth everywhere.

This is not to say there is no place in God’s kingdom for people who have gone astray. There is. We are all the recipients of continual divine forgiveness and acceptance—though we may still stand on the bottom rungs of the ladder of sanctification. Rest assured, God will forgive.

But when you come to mature terms with yourself and with what you want from life, if you are serious about serving God, you will consider it a tragic waste of time to clutter your life with anything but the worthiest motives. You will suddenly become jealous of every moment spent in frivolity. With your realization of life’s very short duration—just a few years between two eternities—you will want to eliminate anything that might be a blot on your character. You will want to avoid anything which later you would indeed have to “live down.”

And it won’t be a sacrifice, either, but rather a lasting investment, for the promise is:

“Be thou faithful unto death, and I will give thee a crown of life.” Revelation 2:10.
This is an exciting story—

**A NEW EVANGELISTIC KEY**

L. N. HAWKES, Departmental Secretary, Bismarck-Solomons Union Mission

THE HATRED AND BITTERNESS were gone, though not, of course, the evil-smelling pipes or the betel-nut. Pipes rattled against tobacco tins as the audience clapped, and red gashes cracked across jet-black faces as they broke into smiles of pride. White of eyes and red of mouths seemed to be all that the kerosene pressure lamp was capable of illuminating on this dark night on this dark island.

But clearly seen beneath the hissing lamp stood the graduating class of this the latest evangelistic Vacation Bible School to be conducted in the Bismarck-Solomons Union Mission. This V.B.S. was on the island of Bougainville. One or two of the children claimed to be Adventists, but the majority followed, nominally at least, other organizations.

Their parents were thrilled with the programme the children presented. An eleven-year-old Methodist lad spoke up telling why young people must gain control of themselves and not let Giant Temper get the better of them. A Catholic lad spoke of the evils of drink and promised to fight Giant Alcohol. A ten-year-old Catholic girl told why she will never smoke. Chuckles rippled through the parents as some demonstrated how they would fight the "giants." Each child told of some "giant" he planned to defeat.

"Over Bougainville"

Poems and songs followed until the lamp was taken out to be hidden in the copra shed. Then each child held high his or her lighted candle as they sang:

"This little light of mine,
I'm going to let it shine.
Let it shine over Bougainville,
I'm going to let it shine.

Let it shine, let it shine, let it shine."

Following the programme a village leader approached us as he wanted to have a talk. Before calling for an evangelist he said, with deep feeling, "We have had the—— Mission for many, many years, but we have never learned as much as these children have learned in the last few days." He had been there. He had heard the children answering questions about Bible characters; and he had listened as they told of nature's curiosities. He had seen the coloured work books with their pop-up pictures. He had seen the mechanical Jack-in-the-box, which each child had made. He had seen their arts and crafts.

He and his people were deeply impressed. And each child went home to frame proudly the first "certificate" he had ever won.

Was it worth it? A thousand times YES. As one of the national evangelists said to me after, "This corner of the island now has a light. We now have work on all four corners of the island."

New Area Opens

It is true, a whole new area is open to God's work. There never was an easier way to enter difficult areas. In each instance where we have conducted a V.B.S. a completely new area has been opened, and our evangelists are urgently invited to come and give more meetings. Denominational barriers are completely overthrown. The people want our men. They have seen the love of God at work. They have watched their own children blossom with the confidence of accomplishment. Never have they observed such quick and happy results.

They know that Adventists have something they themselves do not have, something they now want.

Within this union mission the V.B.S. is not used by regular church members. Rather, it is retained for the exclusive use of the evangelists. It is their key for the opening of new districts. And under the blessing of God it has proved to be admirably suited for just that work. (And to think that it has also proved to be the cheapest form of public evangelism yet devised!)

We would appreciate your interests as our young venture out with this new key to open the gates of darkness and let in the sunshine of God's redeeming love.

—John Davis.

Contentment comes not so much from great wealth as from few wants.
Finance not available so...

This "modern" plantation building on Winalin Property, which is two miles by road from Sonoma, serves currently as Sonoma College church, classrooms, store, library and entertainment room. Many of those pictured in the front of the building are non-Adventists who have just come out of Sabbath school. Between twenty and thirty unbaptized friends attend our services each Sabbath. In fact each week we have two divine services, one in Pidgin English for our visiting friends and one in English for students and staff.

VITAL TO ANY college organized church at Sonoma "materials" house of worship, using kunai grass from local plantation building a modern European- "When a church is raised up, the following her inspired counsel ("Evangelism," page 379.) A picture-stories show some of our college volunteers willingly dig out stumps of plantation trees in an effort to clear the site for this new church. All work on the church thus far has been on a voluntary basis in one's spare time (if one gets such a luxury in mission life). Oops! He's torn his shirt!

Eight volunteers from Jones Missionary College new church at Sonoma. During late December from Australia and New Zealand
WAY WE CHURCH

S. CURRIE

Our new mission is its church. Our newly formed church has decided to build a "bush church" from our property and by the cooperation of all members. Finance is not available for building. Ellen White says, "The church is a building. Members are to arise and build." Funds have been raised and we are now proceeding with the building. The accompanying pictures show church activities.

Those non-Adventists who have been attached to Sonoma College church by personal visitation, Friday night evangelistic meetings, etc., have been organized into a baptismal class by Pastor R. Tindall (in the background). We expect about eight baptisms this year.

Sanoma College church also carries an active Sabbath afternoon missionary programme. Here the College Radio Quartet sings to visitors and patients as they go from ward to ward at the local hospital.
In West Australia

Another Earthquake?

WENDY A. MILLER

YES—not in Meckering, but in Gosnells, just twelve miles from Perth, West Australia. It cannot be measured on the Richter scale, for our earthquake is a spiritual one—we are witnessing what happens when God uses consecrated young people in His programme of turning our world right side up.

Early in the year the young people of the Gosnells and Queen's Park churches combined to plan a Voice of Youth mission under the enthusiastic leadership of our minister, Brother Don Lewis.

The new Gosnells Civic Centre is one of the most modern and up-to-date halls in the Perth suburbs, and just what we needed for our mission, but it was too expensive at $45 per night. However, we had reckoned without God. For reasons known only to Him, we have been given this beautiful auditorium for $2 per night. (That's right! Two dollars!)

Various fund-raising efforts by the young people, and the generosity of God's people in both churches, raised our budget to nearly $700, so we were able to order 6,000 letterpacks, comprising an eye-catching leaflet, invitation card and covering letter.

Five hundred special invitations were to go to Voice of Prophecy, "Signs of the Times" and colporteur contacts, as well as friends and relatives of church members. Posters were designed by one of our young men; twelve twenty-foot banners, and twelve banners to be fixed on trailers were sewn at extremely short notice by our faithful Dorcas Society members, then designed and painted by two senior members. Through another of our senior members we were able to get the timber needed for these, worth $40, for nothing.

Answers to Prayer

With direct answers to prayer, a week before opening night, we were able to place the banners where their silent message would do the most good. The young people from both churches faithfully letter-boxed each letter-pack, recognizing that one pack not delivered could mean a soul lost. The posters were placed in shop windows on Monday. The trailer banners were moved from place to place throughout the district on Friday and Sabbath, and Sunday was spent preparing the hall.

How thrilled we were, as in response to our advertising and the promptings of the Holy Spirit 450 people crowded eagerly into the hall, and we realized that 95 per cent of them were non-Adventists. Unfortunately, we had to turn about thirty away for lack of room. The programme was unforgettable, with the film "LSD—Insight or Insanity?" and Brother Lewis's talk, "Don't Blame the Children," and with musical items. Many individual prayers had ascended during the programme, and when everyone but the team had gone we realized that the Holy Spirit had spoken to many hearts that night, for 200 people had requested summaries, and booked seats for the following week's programme.

They Came Back

The next Sunday the attendance was 300, approximately 100 of whom were non-Adventists. During the week after this programme, the young people called a special meeting, and after discussion and a season of prayer, decided to ask Brother Lewis to continue with the speaking throughout the series. We would continue to assist him in every way possible, but we felt that we were not properly trained for the great responsibility of speaking to such numbers.

Each Monday evening the team has met for special prayer, and the twelve to eighteen young people present have discussed the behind-the-scenes organizing to be done, including the duties of the usherettes, flowers, parking, seating, stage set-up, lights, backdrop and the 101 other details needing attention.

For the first two weeks, the summaries were stapled, folded, addressed and posted on Monday evenings. After the third programme, we stapled and folded them, then delivered them personally, with each of us visiting at first an average of ten...
people. Now, half-way through the series, we are visiting three to five people each, and as Brother Lewis studies with forty-five people in their homes, we know that with the Lord’s continued blessing, many of these will be baptized.

Being members of this team is proving a thrilling experience which we cannot adequately express in words. Each week as we reconsecrate ourselves to God's service we pray that He will continue to use us, and that these spiritual earthquakes will multiply throughout the world as more young people take up the challenge found in our MV Aim: “The Advent message to all the world in this generation.”

THE FUTURE

Did you ever sit and wonder
What the future holds for you,
Wishing you could draw the curtain
And see if skies are blue?
Here’s a little secret
I will whisper in your ear;
You can make it what you want to
If you'll only do and dare.
Do not spend your time in wishing
Or in moments of regret;
Your past you cannot alter,
But tomorrow beckons yet.
Put into action those intentions
That you’ve long been planning to,
And you’ll find that your future,
After all, is up to you.

Elizabeth J. Shields.

The trailer banner used in the West Australian youth mission at Gosnells. The same film was used to good effect in the Victorian youth mission.

Victoria

An Informal Approach at The Basin

ALISON BEAMENT

WHEN I WAS QUITE YOUNG, missionary work seemed to be out of my reach, and thoughts of participation in the planning and running of a youth mission were completely non-existent. Yet now I am rejoicing in the blessings that may be obtained from just such an effort.

Towards the end of last year the idea of holding a youth mission was put to us by our pastor. I guess God knew the right moment for the suggestion to be made for, believe it or not, we were quite enthusiastic right from the start.

Enthusiastic, maybe, but where to start?

A basic planning group—Pastor Jim Johanson, Pastor Ross Miller, Terry Wegner of the Southern Youth Fellowship, and three or four young people of the church—was established and met freely to discuss the form the venture was to take.

“The Fourth Wheel”

The mission was planned to cover five weeks. Instead of aiming at conversion in this short time, we aimed at presenting religion as a necessary part of a balanced personality—the fourth wheel. The main approach was through the consideration of drugs.

Young people try to escape from reality by taking drugs, but actually they must face up to life with a balanced personality including the “fourth wheel.”

The speakers were Pastor Jim Johanson, who gave most of the talks, and Terry Wegner, a very competent speaker who spoke at the remaining meeting. Both adopted an informal approach and attitude which brought a very good response from our audience. We found that they joined in, and disagreed (or agreed) with the speakers.

SUCCESS!

Each meeting began with a small segment of folk singing, an expense collection was taken, the short fifteen-to-twenty minute talk followed, and finally the film was screened. The films were very comprehensive, and dealt with drugs, smoking and liquor. The programmes were compact, sharp and informative and each meeting lasted approximately an hour.

Proving the truth of the Bible and how it can fit into one’s life did not seem to “click” with our predominantly “tough guy” audience—they seemed more interested in the films that were screened. But God was there and eighteen young people finally accepted an offer of the Gift Bible plan.

And now, with God’s help, we have the responsibility of helping each of these young people to discover the hidden truths in the pages of God’s divine Word.
LETTERS to the EDITOR

"The Little Corner"

Sir:
I was particularly interested in a letter titled, "The Little Corner," by Roger E. Miller, "Record." 2/9/68.

As a child I had been accustomed to hearing children's stories at the inception of services. Then one Sabbath morning we had a visiting pastor to preach to us. He stood at the appropriate time for our story and presented with a special story for children—schools, clubs, hospitals, etc.—written—careful to his sermon we would not hear one story, but three or four stories.

To our delight he kept his promise and many of us, that day, had listened to our first service.

Perhaps if children could be encouraged to listen to services by this manner, many who now revert to "fiddling and scribbling" might refrain.

Yours sincerely,
G. Stace,
Port Macquarie.

Light Shining

Sir:
Your correspondent "Light Without a Bushel," 28/10/68, is in need of further "light" on the topic of church identity and 5-Day Plans.

A careful reading of the report dated 2/9/68 of the Tamworth 5-Day Plan would have left nobody with the impression that the identity of the church was suppressed. The sub-title which appeared on advertising, "A Community Health Service Sponsored by the Seventh-day Adventists," could not have been more explicit. It is recognized that with the kind of "build-up" programme organized by Pastor Edwards—schools, clubs, hospitals, etc.—anonymity would be impossible. However, commonsense dictates that, in harmony with the Biblical dictum "I will show thee my faith by my works," the emphasis ought to be placed on the service rendered more than on the identity of the sponsors. This is in harmony with General Conference Policy on 5-Day Plans. We must be careful in differentiating between "flag flying" and "suppressing identity."

Let none be guilty of elevating personal prejudices into principles or of formulating universal principles from isolated "provincial experiences," but let all follow Christ's advice: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5:16. In this way we will achieve the kind of "breakthrough" that will bring lasting results.

Yours sincerely,

Wilfred Pascoe.

[While we appreciate the sentiments expressed above, we feel that our previous correspondent, Bryce Jones, had reason to make the point that he did. In the article referred to the author did use these words: "In retrospect, may we suggest that the church's name not be associated with the advertising build-up for your 5-Day Plan. It has been our experience that prejudice is so deeply ingrained that many deprive themselves of this community health service for fear of involvement in our religion." We do not take sides in this debate, but in fairness we must emphasize that Mr. Jones certainly had another aspect to present in view of the two sentences we have quoted above.—Editor.]

OUR BEST FOR THE MASTER

We've reached another goal, and so we pause a bit for well-earned rest. But if we want the church to grow, We'll cease not till we've done our best!

Financial goals are only part Of this great work we have to do. If we seek souls with all our heart, And do our best—this proves us true.

What is the goal the Master gives To those who bear His sacred name? Does He not test each man that lives By how he lives and what his aim?

He measures with exactitude Each possibility, forsooth, For growth of soul or doing good In helping to proclaim the truth.

I'm sure that God is pleased to see The work that everyone has done. And yet the thought keeps haunting me— A world to warn ere set of sun!

O brethen, let us carry light To every home—this is our task.

Not what we've done but what we might That is the question Christ will ask.

Adlai Albert Esteb.
An article for parental pondering . . .

LEN'A PARSONS

WHAT A PITY that we were not privileged to meet him personally, for though a great deal is not told about him, such a nice person he seems to have been.

Our first glimpse shows him seated in the church, an ordained minister, noting one of his parishioners at private prayer. So earnest were her devotions, though that oblivious to all else, Mrs. Elkanah's lips were trembling, and her face was distorted as she silently breathed her piteous pleas for a little baby—a boy baby.

Could the cleric be blamed for suspecting her sobriety, and tut-tutting as he approached her? Distasteful as his duty might be, the interruption to his sleep. But on the repeat occasion, might he not have been pardoned for a little testiness? "Oh, do get back to bed and let me sleep, boy!"

No, just the gentle, "No, son, I didn't call you."

How humble he was when, overlooking the Lord spoke directly to the young lad. Neither was there a suspicion of jealousy as Samuel's prestige with the people and position as a prophet of God were established and preferred above his own. Indeed, we could sum up this priest as being a humble and lovable person, very fond of his protege, and deriving not a little satisfaction at the outcome of his training of Samuel.

"A Good Man, But . . ."

A commentator says, "Eli was on the whole a good man, but unhappy in the moral and religious training of his family. He erred on the side of parental indulgence."

No doubt he instructed them as he did Samuel, but when they failed to respond, he had not the force of character to "command his family" as the Lord had directed the head of the household. In the training necessary for his destiny. Later, he would appreciate that any personal indulgence denied him would be no greater than that experienced by his good Israelitish parents. Deprived of their company, it was only natural for him to look to his kindly guardian for security and companionship.

Master and Apprentice

Picture the pair—the tall, dignified, robed figure moving about the routine of his office, his small but eager apprentice at his heels, May we not in fancy see him guiding the little hands as they learnt the art of playing upon cymbals and other instruments of church music, or instructing him in the lighting and care of the church lamps. "Do it thus, and thus, my son: see? So!" Surely there must have grown a strong bond of affection between the two.

What a success he made of his training of the lad! How much of this success was due to the constant, earnest prayers of the distant mother in answer to whose petitions the baby had been given!

We have no reason to think that Samuel was other than a normal child, but trained from babyhood in the right ways. Results prove the wisdom of advice given in these days by the Spirit of Prophecy.

What if he had not been trained? Would he still have been biddable? How many children are naturally always good?

We admire the old man's patience. There was no suggestion of irritation at the interruption to his sleep. But on the occasion, might he not have been pardoned for a little testiness? "Oh, do get back to bed and let me sleep, boy!"

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No doubt he instructed them as he did Samuel, but when they failed to respond, he had not the force of character to "command his family" as the Lord had directed the head of the household. In babyhood, were the first signs of naughtiness smiled at, and labelled "cute"? Did he react to later deliberate misdeeds by a wink at his wife and a muttered, "One can't help laughing?"

When small Phinehas hurled a precious scroll to the floor and ran outside, did Eli recall him and press home a suitable lesson, or did he sadly and patiently pick up the scroll, and after inspecting it for possible damage, with a sigh restore it to its place? Was it much easier to mop up the spilt oil left when young Hophni carelessly overfilled the lamps, than to risk insubordination and defiance, should he exert his parental authority?

Again, when under his very nose the pair indulged in rough horseplay and squabbling in the sacred precincts of the temple, were they resignedly reprimanded. "Oh, boys, do be careful; you know you shouldn't do that in here; why don't you go outside, if you must romp?" Did he insist on obedience? Is it surprising that they had scant respect for their indulgent parent?

One cannot imagine that their mother was of the same calibre as Hannah, or would not her spiritual guidance and prayers have had some restraining influence?

We feel deeply for Eli in his passing. Ninety-eight years old now, and almost blind—did someone lead him, or, in his anxiety for the outcome of the war against the Philistines and for the safety of the ark of the covenant, did he grope his way to that seat by the wayside?

Listening, he strained to hear, his heart trembling for the ark of God. Then came the news of defeat—of the death of his two sons, and the capture of the ark of God. At that last catastrophe of intelligence, the gentle old priest collapsed, and falling backwards off his seat, broke his neck. May not his heart have broken first?

How sad! He was such an amiable, worthy person! Yes, what a pity we could not have met him personally. But, wait a moment, maybe he lives in our generation; indeed you may know him and his female counterpart.

AN AUSTRALIAN IN THE PHILIPPINES

(Concluded from page 3)

the official status of unpaid aids and watchers, hold the patient, soothe and restrain. They ask for and get an up-to-date progress report, and the prognosis. The whole surgical team is there. The chief of surgical staff, or head surgeon, his assistant, the residents (we call them registrars) and the interns (young residents), are all grouped around. It makes an imposing array. It may impress the family, but it does not awe the nursing staff, who do not go on the round, not even the head nurse. The young nurses go their chattering ways, a complete law unto themselves under the nursing supervisor who is quick to resist any attempt at medical domination or interference.

(Continued next week.)

TO THE FRONT LINE

The following left the home shores as new appointees to the mission fields during the month of October.

Mr. and Mrs. F. Lang and two children on October 4, 1968, to Southampton.

Mr. S. P. Peate on October 17, 1968, to Rabaul.
The ex-sanitorium workers' reunion in the lounge room of Sherwin Lodge saw this large group come together to reminisce, and then reminisce again.

SANITARIUM WORKERS' REUNION
(in West Australia)
F. S. Behrens

SUNDAY, OCTOBER 13, was the day when thirty-eight ex-Sydney Sanitarium and Hospital employees gathered in the attractive lounge at Sherwin Lodge, West Australia, for their annual get-together. The roll-call revealed that twenty-two nurses were present who had graduated from as far back as 1917 (Miss N. King), and as recently as 1961 (Miss P. Chambers and Mrs. N. Rogan, nee Lewis). The number was increased by other workers, among whom we were honoured to have Dr. Freeman, whose connection with the sanitarium predated all the rest. As a student, she was there in 1903.

Papaw Seeds in Postholes

Time was all too short for the exchange of news, reminiscences, and hopes for the future; but overflowing tables of good things over which our hostess, Sister Bailey, presided, were a not unwelcome interruption. After-dinner stories naturally had a missionary bias, considering nine of those present had seen mission service. The tales were a pot-pourri of mission gardening and papaw seeds in post holes! The under-water crossing of a river by a mission bull; and of a New Zealand gentleman who had planned to give Pastor Ferris a sanitarium.

Then reluctant delayed-release mechanism upset some photographers trying to get into their own pictures, and with much laughter the group broke up—till next year.

We will reveal all to our readers.—Ed.

*Will somebody PLEASE tell us what papaw seeds are doing in post holes? If we ever find out, we will reveal all to our readers.—Ed.*

HANCOCK—WATSON. On July 9, 1968, in the Silver Spring, Maryland (U.S.A.), Seventh-day Adventist church, George Dwayne Hancock, son of Pastor and Mrs. John H. Hancock of Washington, D.C., and Patricia Ngaere Watson, daughter of Pastor and Mrs. Donald H. Watson of Dundas, New South Wales, were united in marriage. The bride's sister, Ruth Watson, flew to the United States from Australia to be the maid of honour. The reception followed in the beautiful new Washington Seventh-day Adventist church. The newly united couple now live at College Place, Washington, D.C., pursuing his education at Walla Walla College. John H. Hancock.

HAWK—RAGGETT. On September 9, 1968, at the Hastings, North New Zealand, church, friends and relatives from Hastings and Gisborne witnessed as two young people of the church, Barrie and Jan, pledged to each other their promises to walk the road of life together. The occasion was an extremely happy one for all. The presence of Ernie Pascoe of Gisborne, who years ago promised a young lad "I'll play at your wedding" and did; the M.C. of the wedding breakfast, Pat Duffield, the local Hastings, D.C., and the happy couple, will long bring pleasant memories to all who shared the day.

We all wished the couple the Lord's richest blessing in their shared life. Reg Parr.

HEATH—WATKINS. The Freemantle church hall, West Australia, was tastefully decorated on Sunday, October 13, 1968, for the happy occasion of the marriage of Kenneth Norman Heath and Lorraine May Watkins. These young people have been a good witness for the message and we have confidence that their united lives will bring greater blessing as they establish a Christian home to the glory of God.

C. S. Adams.

MASON—RICE. It was a warm summer's afternoon on September 15, 1968, when Marian, only daughter of Mr. and Mrs. Jack Rice, came to the altar of the Gympie, Queensland, church to exchange marriage vows with Edwin, younger son of Mr. and Mrs. Norman Mason. The church was beautifully decorated for the simple yet solemn service. We wish Eddy and Marian God's richest blessing as they take up life's journey. May they walk hand in hand to the very gates of heaven is our prayer.

E. B. Bartlett.

SAMUEL—HOWELL. In the beautiful little church of Richmond Hill, Toronto, Canada, on the afternoon of August 22, 1968, Rhae Howell, formerly of Sydney, Australia, became the bride of Daniel Samuel of South India, who had just graduated from Columbia Union College, Washington, D.C., the week before. The ceremony was performed by Pastor John Corban, chaplain of Branson Hospital, who was known to the couple while a missionary in India. The bride was attended by Mima Burgher and Leila Smyth, both of Australia, who have been nurses on the staff at the Branson Hospital. Following the reception led by Dr. Allan Juriansz, formerly of Sydney, Australia, the couple left for a honeymoon in northern Ontario. They are making their home near Branson Hospital, where Rhae is employed as a secretary, and Daniel plans to continue his education. The best of God's blessings is wished for Rhae and Daniel as, already much a part of the community, they live and serve God here in Canada, the land of their adoption. John G. Corban.

TRUMAN—SHRADER. Lynette Shrader was indeed a beautiful bride as she returned to the little church of Richmond Hill, Toronto, Canada, on the afternoon of September 9, 1968, as the bride of Daniel Samuel of South India, who had just graduated from Columbia Union College, Washington, D.C., the week before. The ceremony was performed by Pastor John Corban, chaplain of Branson Hospital, who was known to the couple while a missionary in India. The bride was attended by Mima Burgher and Leila Smyth, both of Australia, who have been nurses on the staff at the Branson Hospital. Following the reception led by Dr. Allan Juriansz, formerly of Sydney, Australia, the couple left for a honeymoon in northern Ontario. They are making their home near Branson Hospital, where Rhae is employed as a secretary, and Daniel plans to continue his education. The best of God's blessings is wished for Rhae and Daniel as, already much a part of the community, they live and serve God here in Canada, the land of their adoption. John G. Corban.

B. H. McMahon.
AND ADVENT WORLD SURVEY

WAPLINGTON—MENZIES. In the late afternoon of Tuesday, November 12, 1968, David Menzie, youngest son of Mr. and Mrs. Ronald Menzie of Bunbury, joined hands and hearts in holy wed-lia. The many valuable gifts presented and the expressions of good wishes to the happy couple will be handed to the bride and groom to await the call of the Life-giver. Brother Graham Byrne assisted in the services.

K. E. Martin.

SANDER. Carl Johann Sander passed to his rest in the Yeppoon, Queensland, hospital at the age of seventy years, on November 3, 1968. Two days later relatives and friends gathered in the Rockhampton church to find comfort in the message of the resurrection hope and the assurance of ultimate victory over the grave. Sister Ann Monkhouse, 7010. Dacrons (florals), $1.20 per yard. Pure linen: $1.50 per yard. Terylene: $1 per yard. Pure linen: $1.50 per yard. Terylene: $1 per yard.

H. G. HALLIDAY, Secretary-treasurer.

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Official Organ of the AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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

First 25 words: $2

Each additional 5 words: 10 cents

Remittance and recommendations from local pastor or conference officer must accompany copy.
FLASH POINT...

* Miss Joyce Eatwell has transferred from Esda Sales and Service to the division office, where she will serve as cashier, thus replacing Miss Nerolie Speck who has resigned because of her forthcoming marriage.

* Nurse Florence Burgher, who has been serving at the Warburton Sanitarium and Hospital, has responded to a call from the Sopas Hospital in the Coral Sea Union Mission. This will be the second period of mission service for Miss Burgher, who formerly served for a period in New Guinea.

* Pastor M. G. Townend, division Radio-TV secretary, has brought back to the division office a good report of the Bible Speaks radio programme decision meetings held in Cairns during the last week of October and the first week of November. After the first two public meetings, arrangements had to be made for the use of a larger hall to accommodate the large number of Adventists and their friends who attended the meetings. At the conclusion of the first ten meetings, forty-four families had not missed a single meeting and many others had only missed one or two meetings. Pastor Rex Robinson continues the public meetings and reports a full hall each night. He is confident that a goodly harvest will result.

* Mr. Ray Clover, who is at present a teacher on the staff of the North New Zealand Conference, has accepted a call to serve as principal of the Abemama Central School in the Gilbert Islands.

* Miss Colleen Buxton of the South Australian Conference has responded to a call to the Kabiufa Adventist College, New Guinea, for teaching work.

* Pastor E. E. Roenfeldt is making a brief visit to Australia over the next couple of months. He arrived in Brisbane on November 22, and plans have been made for him to visit the Eraring camp meeting as well as the South New South Wales, Victorian and Tasmanian camp meetings, and to spend some time in South and Western Australia.

* Mr. R. Gilchrist of the staff of the Avondale College has accepted a call to connect with the staff of the Kabiufa Adventist College in the Coral Sea Union Mission for teaching work.

* Pastor R. C. Piper of the Greater Sydney Conference has responded to a call to the Advent Radio-Television Productions as principal of the Bible School and editor of "Channels of Faith."

* Miss L. Anderson, who has been teaching at Tooowoomba in the South Queensland Conference, has accepted a call to the staff of the Jones Missionary College for teaching work.

* Doctor Lyle Munro, a Sydney Adventist doctor in private practice, has responded to a call to the Far Eastern Division’s Sanitarium in Hong Kong, and will be serving for a period of three months in a relieving capacity.

* Miss J. Cannell, who is returning from the mission field after completing her period of service in teaching work at the Jones Missionary College, has been called to teaching work in the Trans-Tasman Union Conference.

* Miss Veronica Szeszeran, who has been teaching in Suva, Fiji, will be connecting with the Trans-Tasman Union Conference for teaching work.

* The Australasian Division committee has agreed to Miss Inge-Lise Hansen remaining behind at Avondale College while the rest of the family return to Denmark. Inge-Lise will be granted permanent return at the end of her college course.

* Miss Shirley Rippingale, who is returning from the Coral Sea Union Mission after completing her term of service at the Kabiufa Adventist College, has been called to the Trans-Tasman Union Conference for teaching work.

* Mr. R. D. Dixon, who is at present on leave of absence from the Bismarck-Solomons Union Mission and completing post graduate study in Christchurch, has accepted a call to the Avondale College in the Teacher Training department for 1969.

* The General Conference has suggested that some time early in the new year an offering be lifted for the unfortunate victims of the Biafra tragedy. Financial aid is being channelled direct to Biafra from the General Conference and this offering will give the world field opportunity to contribute.

* Mr. C. R. Thompson from the South New Zealand Conference has accepted a call to the Coral Sea Union Mission as principal of the Madana Central School at Marshall Lagoon, Papua.

* Mr. L. R. Thrift, at present headmaster of the Avondale High School, will be transferring to the Hawthorn Central School as headmaster for 1969.

* Mr. H. Eager, who has been on the staff of the Hawthorn Central School, Victoria, will be the new headmaster of the Avondale High School, beginning 1969.

* Miss J. Billings, a graduate of Avondale College, 1967, who has been engaged in secretarial work in Albury, has responded to a call to serve at the division office in the Treasury department.

* "Finally brethren . . .": Wisdom is having a lot to say—and not always saying it.