



*Typical native of the New Guinea highlands in his heathen dress.*

## TOGOBA

# Snapshots

R. F. WOOD, Mt. Hagen, New Guinea

### "TRAGEDY"

**A** CAR has plunged into the river!" shouted the excited native. "Its occupants are injured."

At this startling announcement there was an exodus from the church pews, as many inquisitive and sensation-hungry natives padded their way down the hill in high expectation and excitement. Things like this didn't happen every day in their monotonous life. What a story they could tell to their wide-eyed friends, what admiration they would bask in!

Within short moments the "casualties" were assisted into the church. A compound fracture of the forearm—quite a nasty sight. I looked at my little son—his face had gathered paleness. Then a fearful burn case with seared flesh, closely followed by a half-drowned, unconscious soul; and finally a severely lacerated arm with the characteristic breach of an artery in full display.

Master Guide candidates, who had received instruction in first aid under Brother L. Waddington, speedily took the situation in hand. The arterial hæmorrhage was arrested, the water-logged revived by artificial respiration, the burn dressed, the fracture immobilized, and pins presented to the four successful Guides by JMV world leader, Pastor L. A. Skinner. Companions, Friends, and Busy Bees were also invested at this meeting.

When the meeting had almost concluded a number of sheepish and much abashed members returned to their seats, realizing that one should not believe everything one hears.

### FAITHFUL UNTO DEATH

It had been one of those cold, raw days, and although it had not affected me unduly, it was apparent my companion was not comfortable as we worked together in the laboratory. We were carefully examining specimen smears prepared from scraping the tissues of some of our 400 leper patients. It is tedious work, but interesting.

"Light the primus, Afoyani—that will warm you up," I suggested. Soon our little room was warm with the welcome heat that rose from the flame.

Next day my helper was not with me, and on inquiring I learnt that he was sick, a not-too-uncommon occurrence for Afoyani. He had been a silent sufferer of an advancing and fatal disease for some years, and was well aware of the inevitable. He could have comfortably retired from his employment to sit quietly in his village home until the end came. Such an end was far from the ideal for Afoyani. Had not the Master called him to

this work? He had not received the order to retreat. He had a mission to fulfil.

"I believe he hasn't too long to live; he fainted twice last night," Sister informed me. At this I hurried to his home, to find his condition grave indeed. By night-fall he was dead.

How brief is life! One day talking, planning, and sharing ambitions with our friends and life companions, our work-mates, and then, as if life were a shadow, a vapour, we fade away.

To us here, however, a memory still lives on of a consecrated, determined fellow labourer and brother. Here was a man who but fifteen short years before was naked but for a few strings and leaves. In him was seen a spiritual maturity by comparison surpassing some of us who are possessors of superior privileges. The gospel had brought light, and

here was a product, a man of whom it might once have been said he "was a dweller among the tombs," but who through the power of God reached the state of being "clothed and in his right mind." If Afoyani was the only brand plucked from the burning our poor investment in missions would have been reward enough.

There are thousands still in their leaves and strings, dwellers among the tombs, who with the opportunity may be transformed to brethren, who hear the Word and keep it. Our means, our individual service and prayers, have a vital role to play in this ministry of gathering the lost. Remember, the hour is so late, our opportunities to aid the lost are as brief as they are overwhelming. Give today! Tomorrow may be too late for you to invest your life, your means, and your prayers.

## Karimui Patrol

J. SHERRIFF  
Secretary-treasurer, Coral Sea Union Mission

Government patrols are regularly made in the Territory of Papua and New Guinea, constantly feeling their way into the remaining "uncontrolled" areas of the interior.

When a location for a new patrol post is decided upon, aircraft chartered from the local airways, usually Cessna or Otter, drop supplies to the patrol. When an airstrip is constructed, aircraft continue to bring supplies to the new location.

One of the most remote and the most recently opened of the Administration's patrol posts is Karimui in the Eastern Highlands. The Administration's Public Relations Press Advice No. 89, issued from the office in Porth Moresby on June 16, 1960, stated:

"A successful airdrop to a new patrol post at Karimui in the Eastern Highlands was made yesterday with ninety-five per

cent of the airdrop supplies being recovered.

"The Karimui Patrol Post is several days' walk from Lufa, which is approximately thirty air miles south of Goroka and on the slopes of Mt. Michael. An airstrip suitable for C-class planes is being built at Karimui and it is expected that a Cessna will be able to land within three weeks. . . . The strip will serve 6,000 primitive people. It is situated 3,000 feet above sea level in an open valley which appears to have excellent agricultural prospects."

Of course, this press report did not mention the full story. Prior to the airdrop at Karimui in June, 1960, probing patrols had visited the area a number of times. It was decided to establish a post there because the locality presented something of a puzzle to the Administration. It is

at the same altitude and among the same environs as the pretty town of Wau. It is fertile country where cocoa, coffee, and other crops would grow readily. Yet there is a very small population.

The Government patrol examined the natives carefully, but could not find signs of the scars and wounds of tribal warfare that reduces population in some parts of the territory. So the patrol was established to investigate. It is thought that Karimui may be a very bad malarial area and the low population could be due to this disease.

Brother L. H. Barnard and I were the only passengers in a Cessna which flew from Goroka to Karimui last March. Below us we could see the rolling hills covered in kunal grass which gave way to more rugged terrain, deep gorges, and winding valleys covered with dense vegetation, and tall pine trees studding mountainous peaks.

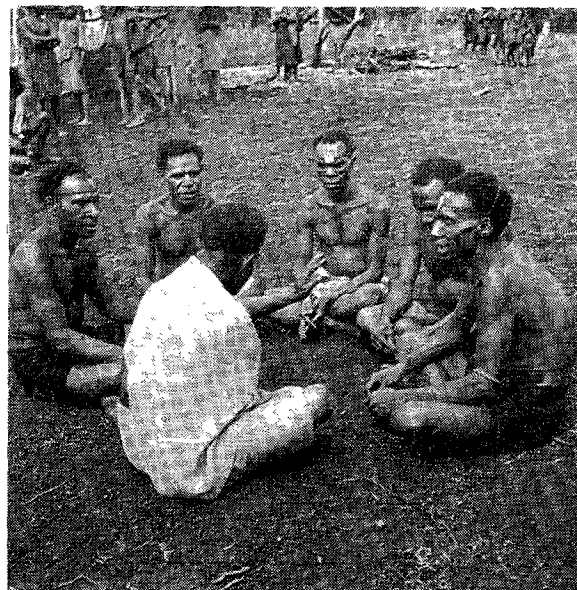
During the flight, Brother Barnard pointed out to me many places where we have mission outposts. These run from south of Mt. Michael through to Karimui. As yet the people have not stepped out to join the "class ready." They insist on retaining our teachers in their villages though they won't make the break with their present life. We are hopeful that they will respond to the message soon.

Mt. Karimui, 7,000 feet, lies right on the border between Papua and New Guinea. We landed at Karimui twenty-eight minutes after our departure from Goroka. The cargo was soon unloaded and we walked up the airstrip to meet the Government patrol officer, Mr. R. B. Aitken, who has been most helpful and co-operative in the establishing of our medical clinic near the airstrip. There is also a hospital ward and workers' quarters, each surrounded by shrubs and flowers, making the mission station quite attractive.

Thirty acres of ground has been allocated to us and already crops of kau kau, taro, pumpkins, and papaws have been planted, with good results.



Fallen tree acts as bridge.



Five Iulus interviewing teacher.

Our mission is operating the only medical service in this district, with the Government's approval, assistance, and co-operation. We are planning to erect an additional native-style clinic this year at a cost of £500.

Our native medical personnel treat cases from the whole area, many being lepers. The incidence of this disease here is more than six per cent.

Karimui is thought to be the last semi-controlled area in the Goroka sub-district. The administrative area is roughly 500 miles in extent and the actual number listed up to date is 3,845.

Following a heavy fall of rain we left at 1.30 p.m. with our team of carriers and commenced the three-hour walk to Naiyo village. We walked along the track skirting the airstrip; and the huge logs and tree stumps littering the ground gave evidence of the colossal task the natives had in clearing the ground without the aid of bulldozers and other modern construction machinery Europeans have.

After slipping and sliding along a very muddy track for an hour and a half we came to a little homestead where a young couple live who are connected with the Summer Institute of Linguistics. They had been there three months and expected to remain another two years. Possibly the work of translating the Bible into the local language will take fifteen years, and I couldn't help but admire the spirit displayed by these good folk, living in very primitive quarters compared with our own district directors' homes.

At this place Brother Barnard inspected some patients who were suspected lepers, and advised the Trefrys on their treatment. Tablets are given orally.

We travelled on to the village of Walio and then proceeded to Naiyo, one and a half hours further on. The rain was pouring down and the many logs we had to walk along made the track a slippery one. The trees fall down and the natives leave them there, building their gardens around them.

After crossing the Sena River by log we had a steep climb up the other side of the gorge. Another fifteen minutes and we came suddenly into a clearing in the jungle where our native boys were erecting in a perfectly straight line three native type buildings—a hospital ward, clinic, and native quarters. Without European supervision and relying only on their own ability and a sketch given them by Brother Barnard, they are making an excellent job of the buildings. They had performed quite a feat in progressing so far in the time. A doctor boy is stationed here.

A few minutes' walk further on we came to Naiyo, which was commenced in October, 1960. This is an evangelistic post. Our message and work are so far influencing the people here that five luluais, representing as many large clans living nearby, are eager to follow the mission and are planning to bring their "line" [villages] to Naiyo. They say a new day has dawned for them. Among these are the people from the most degraded village visited by Brethren Barnard and

Were in 1959. A day's walk over the Papuan border, a lualual and his village also wish to move to Naiyo.

With the aid of the "Better Life" picture roll, Hamura, the teacher, is endeavouring to impart the gospel to these primitive people. In the open where logs had been laid in a line for the natives to sit on, and a little rostrum erected, Brother Barnard spoke through an interpreter, who is incidentally a leper being treated by the mission.

It was a real thrill to me to look into the faces of these people as they drank in the story of Jesus. Most of them had come from villages practising cannibalism.

From here we returned to Karimui.

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### *Huge Mail for Samoan School*

The response to my request for reading material suitable for the school at Siufaga has been most generous. The clerk at the local post office has been talking for weeks about the huge mail that comes in for me each time a boat arrives. We now have a substantial stock of books and magazines for our pupils to read.

As it is absolutely impossible to answer the donations personally, the staff and pupils of Siufaga express here their gratitude to all who so kindly contributed to their education and pleasure by sending reading material. We want each one to accept our sincere thanks as directed to you individually, and may the Lord bless you for your helpfulness.

This year we have been busy with work around the school and replanting after the cyclone. Thank God, we were only slightly affected, though on either side of us houses were blown down and buildings unroofed. The London Missionary Society school up the road lost four of their buildings. The extent of damage to our schools was a small section of thatch blown from the primer fale. The bananas were badly knocked about, but this could be for the best, as they were old and needed replanting. It's an ill wind that doesn't do some good.

The staff of our school have assisted me each Saturday night in running an evangelistic effort. From the first night it was very successful. We had up to 240 present the first night and more the second night. Then there was a falling away. In an earnest effort to retrieve the situation we put forth extra exertion to encourage folk to come along, and got on our knees more often and longer. That night the results were in accord with our petitions. We had the largest crowd of the series, and for over three hours the people listened to the exposition of Scripture and asked questions. It was late last night when we finally had prayer and they went home.

There is a real awakening here at the moment, and our programme has triggered interests in several other sectors. Requests have come from four districts for us to hold meetings for them also. School duties make it impossible to respond to these, but Pastor Afaese, the district director, is answering the calls by

holding four evangelistic meetings a week in the areas calling. At one village the people sat waiting for nearly three hours in order to get a front seat.

The school is playing a vital part in this religious awakening, I believe, for each day the first hour is like a mission effort. The time is spent singing choruses, praying, reading the Sacred Word, and giving a message the students can carry to the villages around the island.

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### *Accident off Pitcairn*

Writing to her home folk, Sister D. Davies tells of an unfortunate happening:

"We had a very nasty accident on Pitcairn yesterday (19th April). A ship called at 2.30 a.m. Two of our boats went out to meet the ship and were waiting. The liner came in much too fast and mowed a boat under. All the men and the fruit, curios, all the mail and everything else were capsized into the sea. Fortunately no one was injured though one man was very nearly drowned. The wash flung them clear of the liner, otherwise there could have been a tragedy. Our second boat quickly picked up the men in the water and tried to resuscitate the one man who was drowning. He came to, but was suffering very severe shock, so they came straight back to land.

"The captain of the liner did not know there had been an accident, and was about to continue his voyage when he saw the one island boat returning to shore, and the men flashed a morse signal asking him to stand by till everything was O.K. It must have been two hours by the time the patient was landed and brought up the hill to the nearest house. Then they rang for me (the nurse) to come. He was all right after an hour or so.

"Hours later the mail was picked up, floating still but mostly ruined. We had sent parcels to our mothers for Mother's Day. Some folk lost pounds' worth of goods. We were at least glad that the mail was not at the bottom of the sea, because some letters were important and could not be replaced. Some of these have dried out sufficiently to send on.

"The men finally got the boat righted and towed it home. Everybody was staggered to see it was hardly damaged. This speaks well for the workmanship in these boats."

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### *Constant Dependence*

"Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation, many, like Peter, fall into the very depths of sin. We are admonished, 'Let him that thinketh he standeth, take heed lest he fall.' Our only safety is in constant distrust of self, and dependence on Christ."—"Christ's Object Lessons," page 155.



## Around the CONFERENCES

### *Evangelist Lectures at University*

RUSSELL STANDISH

Publicity Officer, S.U.S.A. Students' Society

Because of our desire to present our message to the students and staff of the Sydney University, the members of the Sydney University Seventh-day Adventist Students' Society asked Pastor J. F. Coltheart to present his lecture entitled "The Dead Sea Scrolls" at the University. The meeting was held at lunch time on May 5, in the Wallace Theatre of the University.

Such a meeting requires careful planning in order to make it known to the 14,000 students and 4,000 staff who attend this institution of learning. The president of our society sent a letter to those secular societies within the university whose members would be interested in this topic, and to all religious societies, inviting the members to attend.

Posters advertising the meeting were placed about the university grounds. An advertisement was inserted in the university newspaper, "Honi Soit," and an article of 250 words was written for the "Union Recorder." On the morning of the meeting 4,000 leaflets were distributed. However, our most important preparation was in the prayers of society members for God's blessing on our efforts. A season of prayer was held at our weekly meeting.

The members of our society were thrilled with the response. Over 500 people attended the illustrated lecture, and were welcomed by the society president, Colin Standish, who also introduced Pastor Coltheart. While the majority present were students, quite a number of staff members were there also. Included in the audience were ten Catholic Brothers, who joined in the hearty ovation at the conclusion of the address, which bore testimony to the audience's appreciation. No doubt this is one of the few opportunities which these young men would have of hearing a message from an Adventist minister. It is quite possible that many young people will be contacted through our university efforts who would otherwise be ignorant of our beliefs. In our advertising we clearly stated that our society was sponsoring the lecture, and this was repeated in the president's welcome.

Following the lecture a question session was held for ten minutes when Pastor Coltheart very ably answered the queries put to him. All these indicated a sincere desire to fully understand the subject.

Tentative plans are afoot for another meeting next term when Dr. E. E. White will discuss "The Case for Creation." We

trust that members of our church will pray for our work in this university.

[Note.—In our issue of May 22, the name of Miss B. Mitchell (Medicine II) was omitted from the list of officers. She is secretary-treasurer, and Miss D. Short is her associate. We apologize for the omission. Ed.]

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### *Delegates to International Council of Nurses*

A. H. FORBES

Manager, Sydney Sanitarium and Hospital

In the accompanying photo you have the privilege of meeting some important medical personnel of our denominational institutions. We shall introduce them from the left.

Miss Marjorie Greive is Director of Nurses in the Youngberg Sanitarium and Hospital, Singapore.

Miss Bessie Irvine holds the position of Director of Nursing Services in the Tokyo Sanitarium and Hospital. She holds the world record for the longest period of missionary service of any Adventist nurse.

Miss Beryl Marx is connected with the White Memorial Hospital, Los Angeles, California.

Miss Patricia Swarbrick and Miss Agnes Barclay both graduated from the Sydney

Sanitarium and Hospital in 1945 and now hold responsible positions in New Zealand hospitals.

Miss Lois Burnett was for many years in the Nurses Education Department of the General Conference and is now Consultant, Nursing Service and School of Nursing at the Manila Sanitarium and Hospital.

The Matron of the Sydney Sanitarium and Hospital and Treasurer (Honorary) of the Matrons' Institute of New South Wales, and A.C.T., Mrs. Rita Rowe, is well known in the eastern states of Australia.

From the Saigon Adventist Hospital in Vietnam, came Miss Mary Nygaard, who is the Director of Nursing Service there.

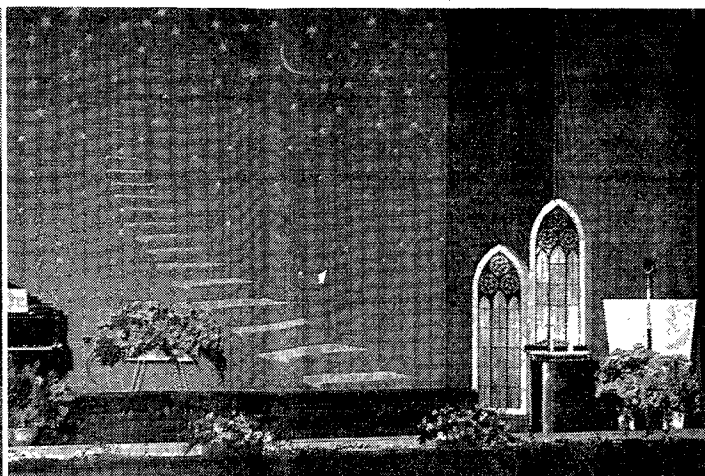
And last but not least you see Matron Edna Mitchell of the Warburton Sanitarium and Hospital, who has given a number of years of service in this institution.

It will be of interest to readers to learn that three of this group, Miss Marjorie Greive, Miss Edna Mitchell, and Mrs. Rita Rowe, were all in the same class during their training at the Sydney Sanitarium and Hospital, and now occupy positions of leadership in their profession.

The twelfth Quadrennial Congress of the International Council of Nurses was held at the Exhibition Building in Melbourne in April, 1961, and was attended by 2,300 delegates from forty-four countries. This was the first occasion that such a gathering has convened in Australia. The next congress is to be held in Germany.

According to reports, the congress was extremely well organized. One of the main facts which emerged from the conference was the increasing responsibility of nurses throughout the world and the necessity for broader training to equip students for professional duties.





Brother and Sister R. D. Edwards with the Toowoomba Mission Choir. Right: The tastefully decorated stage for the Toowoomba Mission.

## Designed to Arrest Attention

REX D. EDWARDS

Song Leader, Toowoomba Mission, Queensland

"Let every worker in the Master's vineyard study, plan, and devise methods to reach people where they are. We must do something out of the common course of things. We must arrest attention. We must be in deadly earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of."—"Evangelism," page 123.

These words penned by inspiration sixty-eight years ago presented a challenge to Pastor E. Totenhofer and me as we faced the difficult task of conducting a "follow-up campaign" within three months of Pastor G. Burnside's Toowoomba City Mission. So we employed various methods to attract the attention of the populace.

**Bible Contest.** This was a display of the oldest, smallest, and largest Bibles discovered in the city. Residents of Toowoomba and district were invited to bring their Bibles to the City Hall Programme. The first announcement of the quest accompanied the handbill, while the newspapers gave excellent coverage for the duration of the search, thus indirectly promoting our programme.

Prizes in the three sections were presented during the fifth Sunday evening service. The oldest copy of the Scriptures, dated 1635, was brought out from England in 1914. The owner was presented with Arthur Maxwell's "Your Bible and You." The owner of the smallest Book (one inch long, printed in 1896, contained the complete Bible text and a magnifying glass for reading the almost microscopic type), and the owner of the largest one (weighing sixteen pounds—fifteen by ten by six inches) were each presented with a copy of Pastor G. Vandeman's "Planet in Rebellion."

**The Robed Choir** was formed exclusively of forty church members. This is the first resident robed choir in the city, and is under the direction of my wife, who is also the choir pianist.

**Stage of the City Hall.** A combination of background organ music (recorded), floral decorations, and light filtering through the imitation stained glass windows create an atmosphere conducive to worship. The windows, designed and made by myself, are lit up, while the house lights are lowered and the choir moves onto the platform under the cover of semi-darkness. As the choir sings the theme song, "Up in the Gloryland," the stage is gradually flooded with different coloured lights. The Hammond solo-vox supplements our musical programme.

**Advertising.** Strategically placed in a vacant window in the main street of the city is a window display. The title of the programme is changed weekly, and features of the service are announced to passers-by—a free advertisement. During the lunch hour a utility bearing an announcement of the meeting is driven up and down the main streets of the city and at other hours parked in strategic positions. There were also advertisements and reports of Sunday night addresses in the newspapers.

Twelve thousand handbills were distributed, 1,000 personal invitations were mailed to relatives and friends of church members, 300 window cards were placed in city shops, twelve large banners taped to the side of buses fluttered their silent witness through suburban streets, fifty car signs blinked their message in fluorescent colours, theatre slides advertising successive programmes were viewed by the public from the screens of the five city theatres (this advertising was free), two radio spot advertisements were broadcast daily, and church members made telephone calls announcing the first programme to a number of people.

Inasmuch as Pastor Burnside's opening subject was in the field of archæology, and inasmuch as space travel is one of the principal topics of conversation, our opening subject, "Race to Outer Space," seemed to be the most appropriate. Preparations had been complete and thorough, and our two opening sessions were attended by 600 people. The double Sun-

day sessions were continued for five successive weeks.

We pray that the Lord will prosper our efforts in this conservative city, and we beseech you to remember us in your family devotions.

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## Evangelism Around Sydney

R. K. BROWN  
Public Relations Secretary, Greater Sydney Conference

### Pastor Coltheart a Wanted Man

Yesterday the programme manager for a major commercial television station phoned me requesting a repeat appearance of Pastor J. F. Coltheart on one of their leading afternoon programmes. This was the third call in three weeks from this particular station. In making the latest request the programme manager said, "We have had a tremendous public response to his earlier appearances. We would like to have him next week and every week thereafter while he is in Sydney." To date, Pastor Coltheart has made nine appearances on TV.

### Cronulla Mission Breaks New Ground

Pastor W. J. Hawken opened an evangelistic mission in the Cronulla Masonic Hall on Sunday, April 9. Almost 300 people attended the two sessions to hear the subject "World Dissolution." Four local newspapers carried stories.

### Thornleigh

More than 900 people packed the Astra Theatre, Thornleigh, in two sessions on April 9, to hear Brother Ken Wright present the subject "Do Dead Men Tell Tales?" an all-picture programme illustrating how archæology proves the Bible true. Earlier in the evening Councillor M. Ruddock, president of the Hornsby Shire Council, gave the evangelist an official welcome to the Shire and expressed the wish that his programme would be successful.

Pastor H. W. Nolan, the minister of the Thornleigh church and a valued member of the Wright evangelistic team, introduced Councillor Ruddock. Brother

Wright presented the Shire president with a book and his wife with a bouquet of flowers.

### Manly Church Presents Show Exhibit

A report just to hand from the Manly church, whose members ran a show exhibit at Brookvale, says that 2,471 people saw the full screening of the film "Cry of New Guinea," and a further 3,000 saw parts of it. This makes over 5,000 who saw something of Seventh-day Adventist Mission operations. Offerings given for missions amounted to more than £50.

Pastor L. N. Hawkes was one of the principal speakers, and he had brought along his display of curios from Pitcairn. Comments he heard included these: "Best show on the ground," and "The redeeming feature of the show." Pastor Hawkes believes they had the largest attendance of any exhibit on the grounds.

Brother Ray Trim, who suggested the exhibit, reports more than 2,000 of the special give-away tract "How Will He Face It?" distributed, also hundreds of Appeal for Missions magazines, and dozens of people enrolled in the Voice of Prophecy correspondence courses.

A letter from Brother D. Fowler of Waitara church tells of a new idea: "Just a word about 'The Waitara Evangelistic Hour.' These meetings held each Tuesday night are proving popular and are satisfying a long-felt need. Many have said, 'We didn't seem to get anything out of prayer meeting, but these programmes are really good.' Opening night saw just over fifty present, and since then the average attendance has been forty-five, just treble the number who used to attend prayer meeting. Last Tuesday night eight non-members attended, three of whom were previously receiving studies. One young man formerly attended church as a youth but drifted into the world. Through these new meetings, he was influenced to be present at Sabbath school and church again."

### Thanks a Million to the Adventists

A mother of seven children living in the Bradfield housing settlement wrote this letter of thanks for gifts brought by a Dorcas-Welfare Society: "This Christmas was the best Christmas we have had at Bradfield, thanks a million to the kind work of the Health and Welfare Service sponsored by the Seventh-day Adventists. We thank them for making our Christmas a joyous one. Thanking God for everything."

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### Prejudice Overruled

W. W. FLETCHER  
Manager, Victorian Book and Bible House

The literature-evangelist has many experiences, some pleasant, some unpleasant. The results of some he knows and shares; some he will never know. But whatever takes place he goes on placing God's books in the homes of the people. Some who buy them will be sheaves in the great harvest soon to be gathered.

Recently a Victorian literature-evangelist had a happy experience—he sold three sets of "The Bible Story" in one day. Satan endeavoured to counteract his work, but God has influential men whom He is able to use when the occasion demands.

Our literature-evangelist received an invitation to a school function which he readily accepted. Upon arriving he saw his three customers and immediately felt that something was wrong. His suspicions proved correct, for at the close of the function he was approached by three wrathful people. One was more wrathful than the others because he had paid the full cash price for his book. At first all had been thrilled with their purchase—what had caused dissatisfaction?

All had taken the books to their minister, to show him how beautiful they were. After admiring them, however, he happened to notice this statement: "All who keep the seventh day holy find a blessing in it that others never know." This statement almost changed the whole story. It angered the minister and brought confusion and prejudice to the customers.

The one who had paid the full price for his book went to his solicitor asking him to write a letter demanding his money back. The solicitor is an active lay preacher and respected by his clients, and as it happened, he had bought a set of

"The Bible Story." He pointed out the virtues of "The Bible Story" to his irate client and finally took him to his local minister and asked that gentleman for his opinion of the statement that caused all the objection.

The minister said, "There's nothing wrong with that. If I keep my Sabbath I'll get a blessing just as much as the Adventists will in keeping their Sabbath." Then the solicitor inquired of his client, "Do you have a Bible?" "Yes." "Do you read it?" "No." "Well, you had better keep that set of books," he advised, "because you'll never know the value of them." The advice was accepted.

So we see again that God operates in various ways to give men the opportunity of becoming acquainted with Him. Angels go before His representatives preparing hearts to receive the message they bring through their books. But more representatives are needed. Will you who are searching for avenues of service respond to the call of the hour?

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### Golden Wedding

Their golden wedding anniversary was happily celebrated by Brother and Sister W. A. Phemister, with their family and friends in the Railway Institute Hall, Harden, N.S.W., early this year.

It was indeed a happy occasion, and they were the recipients of many lovely gifts and numerous telegrams. They were especially honoured in receiving a congratulatory telegram from the Prime Minister, Mr. R. G. Menzies and his wife. In his speech, Brother Phemister said he had always endeavoured to build a happy home, and he felt he was rewarded by the affection of his wife and family.

Brother Phemister was born at Murchison, Victoria, and his wife, nee Miss S. Potter, was born at Tenterfield, N.S.W. They were married at Ballina, on the North Coast, N.S.W.

Before accepting the Adventist faith, Brother Phemister was engaged as the manager of a butter factory, having worked himself to that position through years of faithful labour. Brother and Sister Phemister accepted present truth under the labours of Pastor E. Parsons some thirty years ago, when Pastor Parsons was in charge of the work in the Harden-Young district.

They have four sons and three daughters, and ten grandchildren. One daughter, Sister Alma Phemister, is widely known, having trained at the Sydney Sanitarium and Hospital. For many years she has carried heavy responsibilities in the Warburton Sanitarium and Hospital, having been acting matron for extended periods. Another daughter, Mrs. Jean Speck, also trained at the Sydney Sanitarium.

Brother and Sister Phemister have been faithful, sincere members of the Harden church throughout the years. Now that they have reached this milestone in their lives we wish them much of God's blessing and many more happy years together.

### One Hundred Colporteurs

STANLEY COMBRIDGE

"From the light given me I know that where there is one canvasser in the field, there should be one hundred."—"Testimonies," Vol. 6, page 315.

*One hundred colporteurs, but oh, how few  
To tell to these great isles of life to be;  
More yet must come, and more the work to do,  
Ere from the grasp of Satan man set free  
Will rise for truth, for right, for liberty.*

*One hundred colporteurs, and is that all  
Out of the thousands who are saved to serve?*

*Are there no more to answer to the call?  
No more with courage, energy and nerve  
Who will at last the urgent need observe?*

*One hundred colporteurs, what a task  
To enter every home with God's good news!*

*Is it too much for you that He should ask  
Your talents and your time for you to use,  
That you, His light to all may now diffuse?*

*One hundred colporteurs? No! many more  
Will come from office, kitchen, shop, and plough,*

*From every trade, as never known before;  
And neath the yoke of Christ to serve will bow.*

*Yes, friend! Are you not one to come  
just now?*

*One hundred colporteurs where now stands one,  
To enter yet the long-neglected field,  
To labour earnestly till all is done;*

*That every corner may some harvest yield  
Of the true wheat that lieth now concealed.*

## Abbott-Duffy Mission, Lismore

FRANK BREADEN

Led by Pastor R. H. Abbott, with music direction by Pastor A. N. Duffy, the Abbott-Duffy Mission opened encouragingly in Lismore, largest provincial city of North New South Wales, on Sunday, March 19, with a total double-session attendance of approximately 900.

Two sessions, at 3 p.m. and 7 p.m., were held on the second Sunday also, following which the programme settled down to two presentations each week; on Sunday nights in the Vanity Theatre, and on Wednesday nights in the Rowing Club Hall.

Now entering its seventh week, the mission is being strongly supported by our own members and the public.

Interest on the part of non-members is sustained and most heartening. Sunday night attendances average 300, of whom approximately one third are non-Adventists. Last Sunday night's programme (April 30), which was the initial presentation of the Sabbath, drew the largest single session audience of the series so far.

Pastor Abbott is preaching vigorously and Pastor Duffy's choir, composed entirely of local district members, is a delight and inspiration. All staff members are carrying a busy programme of visitation and Bible studies. Decisions are being made and new faces are already appearing at our Sabbath services. Whilst opposition has reared its head and rumbled an ominous challenge, our trust is in the Lord. Please pray that God will give a rich harvest of new believers in this "Queen City of the North."

We reprint a few paragraphs from a report published in the "Northern Star" concerning the Lismore mission:

"An attractive feature of the Abbott-Duffy evangelistic meetings conducted in the Vanity Theatre is the 80-voice mission choir, composed entirely of local singers and directed by Pastor Arthur Duffy of Newcastle.

"Comprising twenty-four basses, thirty sopranos, nineteen altos, fourteen tenors, the choir is accompanied by the Hammond organ, played by Mrs. Abbott.

"Choir robes are of saffron with ruby stoles.

"Mrs. Joyce Humphries of Lismore, and Messrs. Carl Darko and Garry Thompson of Mullumbimby are featured soloists.

"A talented baritone soloist and also a graduate in theology, Pastor Duffy has served as music director and choir conductor in large evangelistic campaigns in Melbourne and Newcastle, as well as in Canberra, Goulburn, and other major rural centres in southern New South Wales.

"'How Great Thou Art' has been chosen as the theme song for the mission. 'Even if Dr. Billy Graham had done no more for Australia than to popularize this great song of faith and adoration,' said Pastor Abbott, 'he would have performed a mighty ministry.'"

☆ ☆ ☆

## A School to Develop Thinkers

ORMOND K. ANDERSON

Public Relations Director, South Australian Conference

April 30 was a beautiful day. And what a lovely setting in the Abermale Street Trinity Gardens, Adelaide, when more than 300 people, colourfully attired, assembled at the site of the new church school and sat listening to the musical selections rendered by the Adelaide Advent Silver Band under the direction of Bandmaster E. C. Harris. At the stroke of 3 p.m., the drummers rolled their prelude to the National Anthem, which brought the audience to their feet in honour of our beloved sovereign, Queen Elizabeth II.

Pastor Raymond Bullas offered prayer, and the full ceremonies of the occasion were under way.

"One picture is worth ten thousand words"—says the old Chinese proverb. Take a look at the accompanying picture of our new church school, a building of cream brick approximately eighteen by forty-five feet and providing adequate space for teachers' office, cloak rooms, and class auditorium, all in pastel shades.

Standing on an allotment of garden and lawn, with sufficient space for a play-

ground and suitable shelters and concrete assembly area, the whole scene is very attractive.

Pastor C. D. Judd, the conference president, outlined the efforts of the congregations responsible, with the aid of the Union of the Trans-Commonwealth and the Australasian Division matching their means in the erection of this splendid unit in the field of Christian education.

The division treasurer, Pastor E. J. Johanson, presented an informative sketch on the birth and progress of educational work in the Seventh-day Adventist Church since 1853. He added that he had been blessed in the fact that he was privileged to attend our first church school in Australia, situated at North Fitzroy, Melbourne.

Surveying the growth in educational units within the organization, we are faced with the fact that there is quite a deal of leeway to make up in this division if we are to keep pace with the general advance of the church in this line.

The Hon. Mr. D. A. Dunstan, LL.B., told that he was reared in Fiji, and there observed that the Adventist Church undertook a work for the people not assumed by any other mission body. Taking a look at the kind of service our church provides for the people of Australia, the speaker mentioned the fact that when his own dear mother was suffering her last sad illness, as a patient at the Sydney Sanitarium and Hospital, she received at the hands of the doctors and nurses such capable, sympathetic, and understanding medical ministry that words of praise could not be found to sufficiently express his gratitude.

Mr. Dunstan pointed out that the Soviet Republics spend eight per cent of the total national income on education; the U.S.A. appropriates three per cent of its gross national income for the same purpose; while Australia spends but one point eight per cent, which leaves much to be desired.

The Honourable gentleman expressed the opinion that we are fortunate in having a teacher of the calibre of Mrs. I. W. White. He already knew her teaching efficiency as a member of the State edu-



The eighty-voice choir conducted by Pastor Arthur Duffy singing in the Abbott-Duffy Mission, Lismore.

cation staff. We certainly concur, for Sister White has proved her love for the Lord and her pupils at all times.

Our guest congratulated all concerned in the building of our new school, and wished the church well in the development of its educational work, thanking all for the privilege that was his of being present on this memorable occasion to declare the school officially open.

Brother W. J. Gilson, union Educational secretary, informed the audience that church schools were the oldest institutions in the field of education. He pictured the schools of the prophets, and went on to emphasize that church schools stand for three sound principles in preparing our children for life:

1. To serve as barriers in times of wide national corruption.
2. To provide physical, mental, and spiritual fitness to serve the community.
3. To furnish the nation with leaders of spiritual strength qualified to act in the fear of God as safe counsellors.

The speaker here quoted the words of the Rev. Alan Walker of Sydney to support the above statement. Mr. Walker said: "The most tragic failure of this age is the failure of education."

The world's education today is secular. One hundred years ago it was provided by the church schools. Secular education supplies a godless society with goodly trimmings which are efficient and yet deficient. Continuing, Brother Gilson observed: "There seems little in the modern systems of education to produce men who are not swayed by the climate of public opinion."

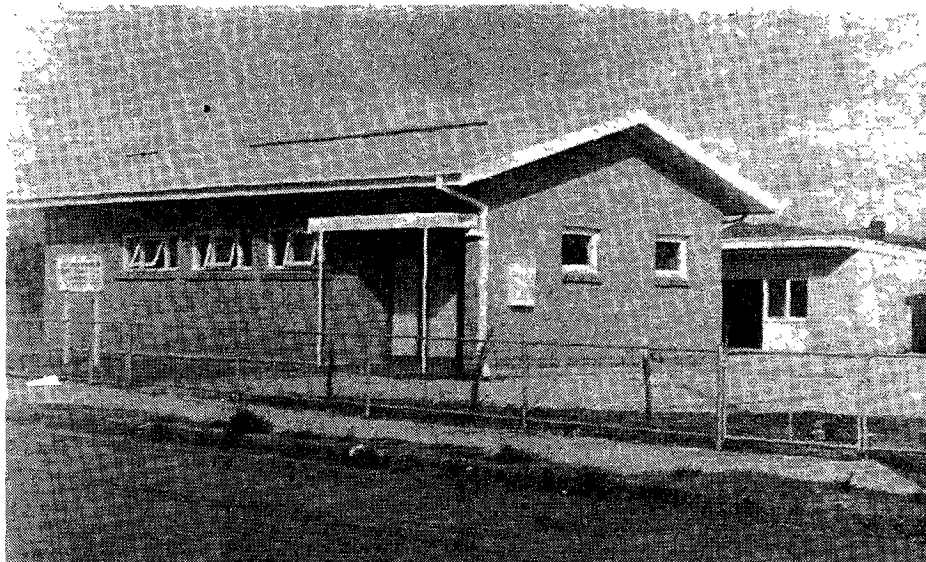
Christian education is not a part subject. It is a particular method of education applied to all subjects, so declared the Bishop of Christchurch, New Zealand. How true! Thus in our church schools we teach the children and youth not to allow themselves to become hollow caverns resounding the reverberations of other men's futile thunderings; but to develop into "thinkers and not mere reflectors of other men's thoughts."

Brother Gilson also thanked the assemblage for making possible his being able to share in the joy of dedicating another divine institution for the express purpose of educating students to fulfil their role in this world and in the earth made new.

In full, resonant voice, Mrs. V. Raethel concluded the programme by singing words of her own arrangement to the familiar melody, "Bless This House":

"Bless these children young and fair,  
Keep them in Thy holy care;  
May they follow Thy guiding light  
And always serve their God aright.  
May the people here within,  
Turn from every form of sin;  
Help us all, that we may be  
Fit, O Lord, to dwell with Thee.  
Bless us all that one day we  
May live, O Lord, with Thee."

While we follow the divine blue-print of education we need not doubt or speculate on the future of the church. IT WILL GLORIOUSLY FULFIL its GOD-GIVEN MISSION.



The new primary school, Trinity Gardens, Adelaide.

## Will Babies Be Born in the New Earth?

G. BURNSIDE

Secretary, Ministerial Association, Australasian Division

The prophet Isaiah says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Isa. 11: 6-8.

These verses have perplexed some "Record" readers and they wonder how they can be harmonized with God's statement in Matthew 22:30: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." They have wondered if Jesus referred only to the thousand years when the redeemed will live and reign with Him in the third heaven; and if, when they are brought to the new earth, marriage and the resulting birth of babies will again be introduced.

I believe many of the problems regarding Old Testament prophecies, Isaiah included, would become clearer if we remember that the New Testament gives a more detailed revelation of truth and also a plainer outline of coming events than the Old Testament. This is stated in Eph. 3: 3-5: "How that by revelation He made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit."

You will notice that the Apostle Paul states that the truth is much more lucid in the New Testament than in the Old. This is especially revealed in the Book of Revelation, where we have a clear out-

line of coming events such as the close of probation, both the time and the order of the plagues, the advent of our Lord, the millennium, a little season when Satan is loosed, and the time when the fire cleanses the earth from sin's defilement. This fire not only wipes out sin and sinners, including the devil, but also ushers in the renewed earth, when all things will be made new. Now the Old Testament does not give such a distinct picture of events.

Therefore the Old Testament prophecies must be fitted into the New Testament outline. Never try to fit New Testament prophecies into the Old Testament lineup. Some have tried to do this and as a result we have confusion and heresies, such as a temporary millennium, the return of the literal Jew, British Israelism, and many others, for they are legion. Truly, in the New Testament God has given us a crystal-clear delineation of the main coming events. If we follow that there will be no confusion.

Now in regard to the question under consideration, note Christ's words in Luke 20:35: They "which shall be accounted worthy to obtain that world, [the world to come] and the resurrection from the dead, neither marry nor are given in marriage." And again Jesus states: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Mark 12: 25.

"The Desire of Ages" has this interesting comment: "The Sadducees reasoned that if the body is to be composed of the same particles of matter in its immortal as in its mortal state, then when raised from the dead it must have flesh and blood, and must resume in the eternal



world the life interrupted on earth. In that case they concluded that earthly relationships would be resumed, husband and wife would be reunited, marriages consummated, and all things go on the same as before death, the frailties and passions of this life being perpetuated in the life beyond. In answer to their questions Jesus lifted the veil from the future life. 'In the resurrection,' He said, 'they neither marry nor are given in marriage, but are as the angels of God in heaven.' He showed that the Sadducees were wrong in their belief."—Page 605.

Many years ago some of our teachers began to teach that there would be marriages and births in the new earth, but the Lord rebuked them through the Spirit of prophecy. Note carefully the two following statements from the messenger of the Lord:

"There are men today who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should for ever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family."—"Medical Ministry," pages 99, 100.

"Every conceivable fanciful and deceptive doctrine will be presented by men who think they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give anyone such views? No; those things which are revealed are for us and our children; but upon subjects not revealed, and having naught to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned."—"The Southern Watchman," April 5, 1904, page 217.

Now for a few words in regard to Isaiah. He wrote in times of turmoil. The northern kingdom went into Assyrian captivity, and because of their carelessness and transgression it seemed that Judah was to suffer a similar fate. The prospects were dark, and Isaiah was endeavouring to encourage the children of Israel by emphasizing the final triumph of truth and righteousness over deception and sin. It was not his plan to give full details of last-day events; but to hearten his countrymen with the assurance of the ultimate victory of right. To this thought he returns again and again.

Remember, Isaiah is dealing with the problems and troubles of his time, and yet he writes with a long-range view to cheer God's remnant people with a vision of truth's final victory. In that glorious day, as revealed in Isaiah 11: 6-9, there will be a marked change in the animal kingdom as well as in the redeemed humans. Cruelty, bloodshed, and flesh-eating will be no more. As to whether vari-

ous passages apply solely to the new earth or conditions in heaven during the thousand years, I would say that the majority of the promises concerning the gloryland to come apply equally to the thousand years in heaven and to conditions on the new earth.

The Garden of Eden that was on earth, was taken to heaven and is now in the midst of the New Jerusalem. Both the tree of life and the river of life are there. The redeemed will live in this wonderful city during the millennium; but as we all know, it will later become part of the new

earth. Thus Isaiah 11: 6-8 describes in the language of Isaiah's day the future life of the saved as it will begin in the third heaven and continue in the new earth.

May God grant that we shall all be among those "which shall be accounted worthy to obtain that world, and the resurrection from the dead," who "neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

## To Avoid Disease

HILDA MARSHMAN

"Among those who are preparing for the coming of the Lord meat eating will eventually be done away; flesh will cease to form a part of their diet." However, "something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired."—"Counsels on Diet and Foods," pages 380, 381.

There will be found a wide variety of recipes for adequate meat substitutes in my latest book, "New Ways With Food." These will prove particularly useful in making the change from a meat diet.

### Wonder Food

Reminiscent of pre-war days—the savoury aroma of China's best soy beans bought at sixpence per pound, simmering on the end of the spacious coal stove. Remember that fine flavour and sustaining qualities, also the tasty soup made from their rich broth? They pressure-cooked in from 3-15 minutes, according to age.

In those days we ate our soy beans in various enjoyable ways: hot, plain-cooked ones topped with a spoonful of choice

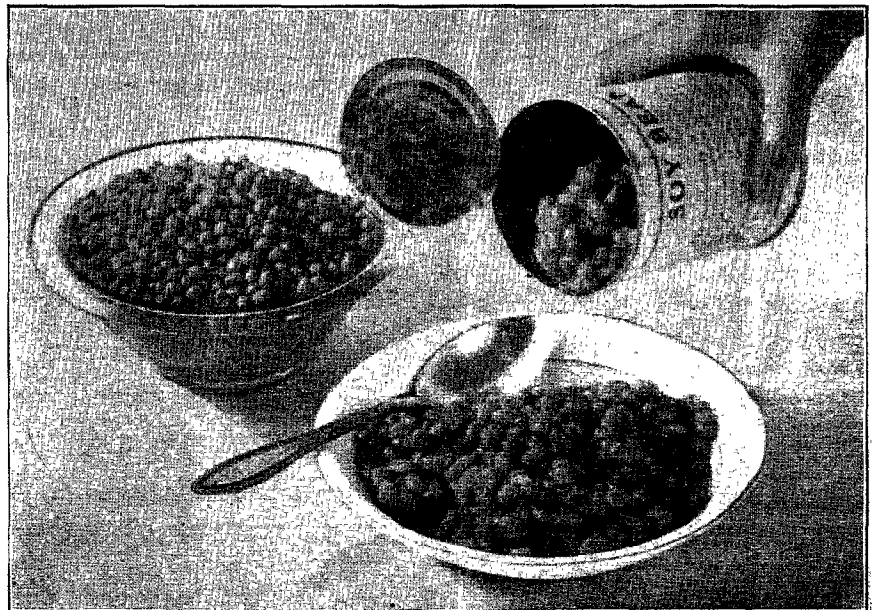
honey; or in summertime, cold ones served with sweetened fresh pineapple or with honey and sliced bananas. To the beans we added a glass of milk, more fruit, and crisp wholemeal gems fresh from the oven for breakfast. No meat-eater ever had a better start for the day. Then there were the rissoles and other savoury dinner dishes made from the minced cooked soy beans. Appetites never flagged and bodies never wearied of these packed-with-nutrition, enjoyable legumes.

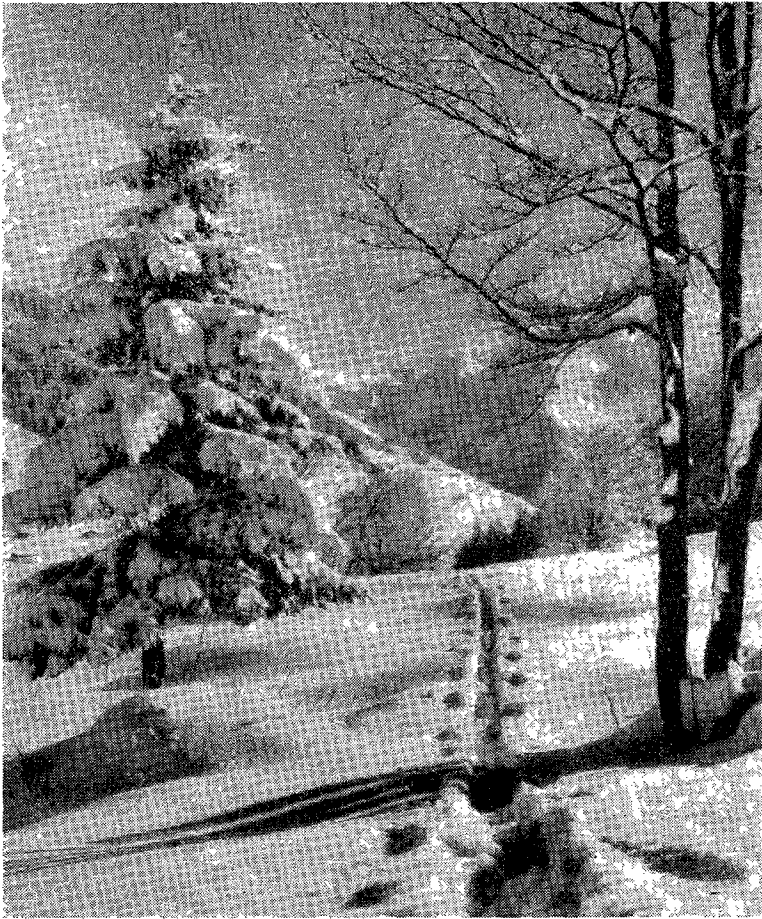
### Home Grown

We recall the names of some choice varieties of soy bean. Funk, the big oval-shaped, pure yellow bean with no black speck on its side; also Potch 169, which we successfully grew in our home garden all through the war years while none were available in the shops. We used to grind some of them in a small mill to make full-fat soy flour. What bread it made! It retained its freshness for a week.

### Pressure Cooker

Now we descend to earth in 1961, and today we buy Australian-grown soy beans





from the shops—horrid, recalcitrant little commercial varieties palmed off as culinary beans which yield their hardness only after twelve hours to four days soaking followed by one hour in the pressure cooker. A shorter soaking period and longer cooking produces a dark, uninviting colour and usually spoils the flavour. To ascertain the required length of soaking period, it is best to soak the first lot twelve hours and pressure cook one hour. If not cooked, soak longer next time. First, cover in plenty of boiling water; when cold, place in refrigerator so they will not ferment. After soaking, do not neglect to bring to the boil in fresh water, then drain and rinse to remove the strong flavour. Put into cooker with two teaspoons of salt and three cups of cold water to half pound of beans. Pressure-cook one hour. And note, they must be soft when pressed between the finger and thumb.

#### Time Saver

Listen, housekeepers! These most valuable of all kitchen supplies will solve your every problem in finding a more than adequate substitute for flesh foods, also any worries you may have in finding time to prepare meatless dishes. Nothing requires less labour than a pot of soy beans. Rich in top quality protein, the raw beans contain (weight for weight) twice as much protein as sirloin steak. Both soy beans and soy flour are an excellent source of lecithin, which nourishes the nerves; also of calcium; the B com-

### All Beautiful the March of Days

FRANCES WHITMARSH WILE

(Used in Review by Permission of Beacon Press)  
All beautiful the march of days,

As seasons come and go;  
The hand that shaped the rose hath wrought  
The crystal of the snow;  
Hath sent the hoary frost of heaven,  
The flowing waters sealed,  
And laid a silent loveliness  
On hill, and wood, and field.

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

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

plex and other vitamins. Two ounces of dry soy beans measure approximately half-a-cupful when cooked, and will replace four ounces of beef steak in the diet with good results in nutrition. In the introduction of soy beans into the

Australian industry, the Lord has surely opened the way more fully for His people in this country to dispense with flesh foods. Learn to cook soy beans properly and your family will relish them as a staple article of diet.

By the way, both soy beans and soy flour are practically starch-free, being only 0.5 per cent starch, and therefore a boon to diabetics. They are not fattening.

#### Soy Flour

Don't be deceived by inferior grades of soy flour sold in the shops for a number of years since World War II. If the soy flour bakes with a dull, lifeless surface, know that the beans have been baked before grinding. This soy flour is useless for baking. If it also has an objectionable flavour due to both sound and mouldy beans having been passed through the mill, it is fit only for consignment to the garbage bin. Boycott it!

Soy flour lends itself to our denominational practice of cooking without the use of chemical raising agents, and now that good quality soy flour has reappeared in the shops I am digging up some recipes from the now dim past when we so much enjoyed this valuable product as a pleasant change from the beans. And provided all soy flour is used in the recipes, the protein content of the servings is not reduced as when part soy and part wheat flour are used.

#### Oven Management

Soy flour burns easily in the oven, but an ungreased paper bag placed over the top if browning too soon, is a real friend in the kitchen. Oven temperatures vary, with different types and makes of stoves, but whole soy muffins must cook in twenty-five minutes to be light and scone-like in texture. Lower heat for a longer time will produce a close, stodgy texture. Persevere until you find the correct heat and position for your particular stove.

#### Measuring Tools

No easy-care methods will do here. Only exactness in weighing and measuring will bring gratifying results. Determine to master the art of both making and baking whole soy muffins nicely, that by the conscientious preparation of food for the family board you will show forth your religion as of what sort it is.

(Recipes will follow next week)

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### Support for Waldensian Church

West German Protestants in Dusseldorf have founded an organization for the support of the Waldensian Church, the largest non-Catholic body in Italy and oldest Protestant group in the world. The organization calls itself Circle of Friends of the Waldensian Church. Its programme provides not only for material relief measures but also for the establishment of personal contacts and individual aid. The Waldensian Church numbers about 50,000. Its members spread in small groups all over Italy.

# What Is Christian Perfection?

## PART I

R. F. COTTRELL

Every dedicated Seventh-day Adventist aspires with all his heart to complete victory over the world, the flesh, and the devil, and ardently longs to be ready to meet his Lord in joy and peace. Furthermore, he is convinced that Jesus is coming soon and that his own character must, ere then, be without spot or blemish. But an honest appraisal of his own life leads to the disturbing realization that he is still far from the goal of absolute perfection, despite his firm faith and his own best efforts to emulate the pattern set before him. He still makes mistakes now and then, certainly not because he chooses to do so or because he doesn't care, but seemingly in spite of himself. In spirit he is willing, ever so willing, but the flesh—alas and alack—is weak beyond words! Not for a moment would he deliberately consent to sin, nor does he, indeed, have any relish for it; but by hook or crook the devil trips him up here and there despite his worthiest intentions and his most zealous efforts.

Sooner or later many a sincere Christian becomes troubled by this universal disparity between aspiration and attainment. Does the fact that temptation still elicits some measure of response, in thought even if not in deed, mean that he has not been truly converted? that he has not experienced the new birth? that he is ineligible for Heaven's seal of approval? that he is not entitled to wear the glorious robe of Christ's righteousness? that he may even be refused admission to the eternal kingdom? Something mysterious is wrong with his Christian experience that gives him concern and that leads eventually, in extreme cases, to downright worry and morbid brooding. He feels he is simply not enjoying the sound, vibrant spiritual health that he should be enjoying.

To further complicate this spiritual malady, from time to time a peddler of spiritual nostrums comes around with a glowing account of the wonders that result from taking his patented prescription for Christian perfection. This magic elixir is, as a matter of fact, a cleverly disguised mixture of the narcotic of righteousness by one's own works and the common-garden-variety human pride. It soothes the symptoms but leaves the basic cause of the malady untouched. Nevertheless, the sin-sick Christian eagerly purchases it and swallows it in generous doses. He imagines a marvellous improvement when actually he is far worse off than before, and takes it in ever-increasing amounts in order to perpetuate the narcotic effect.

### The Pathway of God's Appointment

The great dilemma of Christian experience is the utter disparity between aspiration and attainment. When, in addition, the fraudulent remedy of works-righteousness is swallowed in the hope of ac-

quiring spiritual health, the latter state of a person is infinitely worse than the first, and chiefly so because he does not realize the fact. As a wayfarer on the heavenward journey he is led to squander precious time and effort in the futile attempt to reach what is actually the shimmering mirage of righteousness by his own works. He tries to climb heavenward by the frail ladder of human effort.

Where lies that glorious pathway of God's appointment? What does the Great Physician of men's souls prescribe? What is the ideal relationship that should exist between a sincere, born-again, dedicated soldier of the cross and the Captain of his salvation? Fortunately, Inspiration has provided us with clear answers to these questions. It solves for us the dilemma of Christian experience. It protects us against false notions about righteousness by faith. Nothing less than a book would suffice to explore the subject fully, but here it is our purpose to consider a single aspect of the problem—

## A Cry in the Night

A. A. ESTEB

*I heard it, or it may have been a dream,  
(It's passing strange how real a dream can  
seem)—*

*I heard a call, a voice cried out last night,  
"Give us your faith, your hope, your light."  
I said, "Who art thou? Why disturb my  
sleep?"*

*He cried, "My name is Legion and our  
needs are deep.*

*I represent the millions everywhere  
Who walk in darkness and in deep despair.  
We are the lost of earth, yet no one cares.  
Our hearts are bare, though some are mil-  
lionaires.*

*We've tried men's panaceas in their turn,  
But none give lasting peace, so now we  
yearn*

*To know if you have light from God; we  
plead,  
Give us the answer to our deepest need."*

*I rose there in the darkness from my bed,  
And fell upon my knees in holy dread.  
I prayed, "O God, what can I say or do?"  
He said, "Go tell the vision shown to you."  
And so this day I pass on this appeal  
To every Christian heart who still can feel—  
And hear—this modern Macedonian call  
That comes from out earth's darkness like a  
pall.*

*The church must now "Arise" and truly  
"Shine;"*

*For this is Heaven's purpose and design.  
While angels hold the winds of war and  
strife*

*Let's quickly give the world God's words of  
life.*

*Let's hear the call that comes each day and  
night:*

*"Give us your faith, your hope, your light."  
—"Go."*

one, we believe, that will help to place the subject in its true perspective and thereby afford courage and inspiration to all who set out to follow in the character footsteps of the Master.

Now, distorted theories of Christian perfection usually proceed on the false assumption that God requires us to reach a state of absolute immunity to temptation here and now, and to continue in this immaculate state of absolute sinlessness throughout the remainder of probationary time. If we do not attain to a state of perfection as flawless as that of Christ's earthly life, we are, presumably, without hope. According to this false theory, we become acceptable to God by virtue of our own sinless perfection. The trouble with this theory is that it confuses the PROCESS of perfection with its ultimate goal, a goal that is, in fact, attained only when the course of life has been run. This is the fundamental error of the absolute-perfection-here-and-now theory.

### A Continuing Miracle of Divine Grace

By an instantaneous miracle of divine grace God accounts us perfect the moment we submit without reservation to the transforming process, and by a continuing miracle of grace credits us with perfection at each step in the process—so long as we remain in submission to Him as the Master Architect of character. To be sure, this is a relative perfection based on faith, but in God's sight it is no less acceptable than the absolute perfection that is its ultimate goal and that comes about by virtue of another instantaneous miracle of grace when time blends into eternity. That initial dispensation of divine grace with which the perfective process begins, we call justification. The process itself, we call sanctification. Its goal is glorification. It is our purpose, next week, to turn to the Scriptures for inspired light on the perfection of Christian character, and the week following, to the writings of Ellen G. White for a further clarification of this perfective process.—Review and Herald, April 6, 1961.

(To be continued)

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## Mahatma Gandhi's Philosophy

As quoted in "Wisdom" Magazine, June, 1960

"Speak the truth and remain non-violent at any cost. When a person claims to be non-violent, he is expected not to be angry with one who has injured him. He will not wish him harm; he will wish him well; he will not swear at him; he will not cause him any physical hurt. He will put up with all the injury to which he is subjected by the wrong-doer. Thus non-violence is complete absence of ill-will against all that lives.

"Civilization is the encouragement of differences. Civilization thus becomes a synonym of democracy. Force, violence, pressure, or compulsion with a view to conformity is therefore both uncivilized and undemocratic.

"God is no dictator. He leaves us the freedom to master ourselves."

## A Mixture of Grains More Nutritious

NUTRITIONIST D. VAN GUNDY JONES

Have you ever wondered what the different foods mentioned in the Bible were like? Studying them reveals fascinating discoveries. All through the Scriptures we find reference made to various foods which were brought into existence for man's sustenance on the third day of creation week. Among them, cereals play an important part.

Corn is mentioned many times in the Bible, but is used in the Authorized Version as a generic term for various types of cereal grains, which would include wheat, barley, rye, millet, spelt, fitches, and pulse. Corn, or maize, as we know it, is a native of America, and seems to have been unknown in ancient times.

Oats are not mentioned, but undoubtedly wheat was the most important cereal crop both in volume and value, and may have been the grain referred to in the story of Joseph and his brothers. Barley was also an important crop, ranking next to wheat in volume, but having a lower market value. It was used more for animal feed. However, barley meal and barley cakes were popular items among the poorer classes.

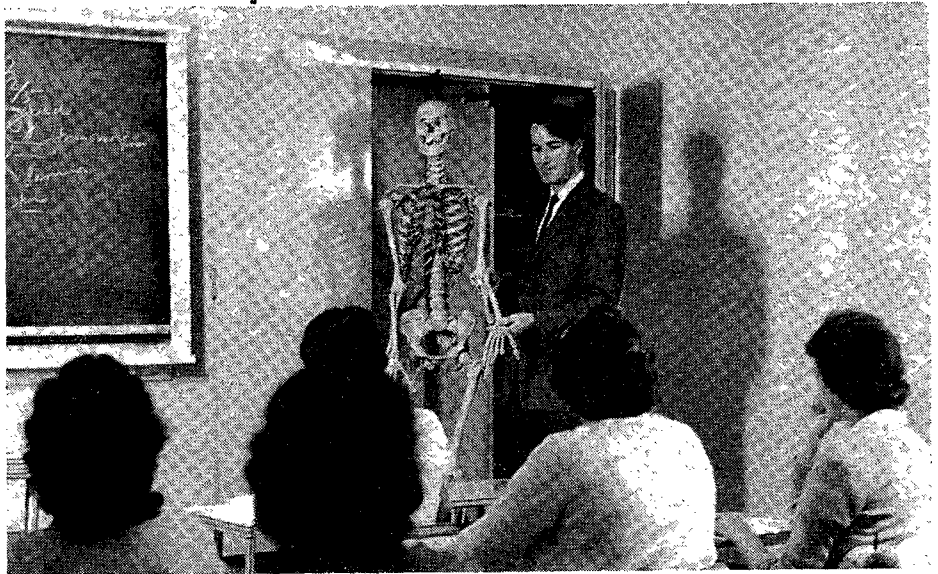
Spelt is a variety of hard wheat, also known as German wheat, that has been grown extensively in Central Europe.

There seems to be some difference of opinion as to just what is meant by "fitches." The margin in some Bible translations give rye (rye) and/or spelt as an alternative. The Bible dictionary defines fitches as "the seed of black cummin, used as a seasoning." In this sense it would not be used as a cereal.

The formula for bread given in Eze. 4:9 has always interested me. Here is the recipe the Lord gave the prophet: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millet and fitches and put them in one vessel and make thee bread." This combination of cereals and legumes produced a particularly wholesome type of bread that was used during famine and siege. It must have been decidedly sustaining, for Ezekiel was told to use twenty shekels (about half a pound) a day as his only food for 390 days. It is interesting to note that the food the Lord gave Ezekiel was a combination of cereals and legumes to supply his nutritional requirements.

Ellen G. White gave similar instruction in "Counsels on Diet and Foods," page 321, when she wrote: "All wheat flour is not best for a continuous diet. A mixture of wheat, oatmeal, and rye would be more nutritious than the wheat with the nutritive properties separated from it." Although this counsel was written by Mrs. White in 1898, modern nutrition researchers now give us proof that two cereals are better than one in supplementing each other. This is particularly true from the protein standpoint.

Cereals still occupy an important place in the economy of most nations, with wheat being the most widely cultivated.



Dr. L. Tuckwell teaches a class in anatomy.

## The Sydney Sanitarium and Hospital

### TRAINING SCHOOL FOR NURSES

The Nurses' Training Course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionary workers to gain a thorough knowledge of the principles of healthful living, and how more efficiently to treat and care for the sick. Seventh-day Adventist young men and women over the age of seventeen years as at December 28, 1961, who may be desirous of joining the course are now invited to submit their applications. Forms are available on request from the manager of the Sanitarium and from the Principals of our Missionary Colleges at Cooranbong, N.S.W., Carmel, W.A., and Longburn, N.Z.

The New South Wales Nurses' Registration Board is prepared to accept the New South Wales Intermediate or Leaving Certificates or your State equivalent to commence training; otherwise it will be necessary for the applicant to pass the Nurses' Entrance Examination, in which case kindly write immediately to the manager of the Sydney Sanitarium and Hospital.

All applicants who do not at present hold an acceptable certificate will be required to sit a test examination set by the Australasian Division Education Department on August 1, 1961. This will be conducted by the college principals, and in the case of isolated folk, by some approved supervisor.

Applications should be forwarded not later than August 18, 1961, addressed to:

The Secretary,  
Board of Management,  
Sydney Sanitarium and Hospital,  
Fox Valley Road,  
WAHROONGA, N.S.W.

The Board will convene in September to select the new class, and successful applicants are required to enrol at the Sanitarium not later than December 28, 1961.

As failure to complete the course after having once started creates embarrassment for both the trainee and the institution, young people are cautioned against applying unless they have a determination to finish and take the final examinations.

A. H. FORBES,  
Manager.

It is being harvested somewhere on earth every month of the year. The 1959 wheat crop was 237,000,000 tons.

In America the per capita consumption of cereal grains is: wheat, 121 pounds; corn 25.8 pounds; rice, 5.3 pounds; oats, 3.4 pounds; rye, 1.4 pounds; and barley, 1.3 pounds.

Preference for a cereal depends upon the form and flavour of the food made from it, its amount of nourishment and contribution to health, its cost, general availability, and the food habits of a people.

Wheat flour and milled rice are the leaders the world over. Only limited

and local substitution of the other grains occurs, but impressive amounts of them are eaten nevertheless.

Rice is the cereal most widely used in the Orient. The Indians of North and South America have used corn for centuries and still enjoy its use. In Northern Europe, rye is used by millions of people, but barley and oats are still popular. Millet and sorghum are widely used by nationals in India, China, and Africa.

General groups of foods made from cereals include the following:

1. Bakery goods made from flour or meal, such as bread, pastries, cake, and biscuits.

2. Milled grain products are made by removing the bran and usually the germ. This would include white rice, farina, white flour, corn meal, pearly barley, semolina for making macaroni products, and prepared breakfast cereals.

3. Whole grain products include rolled oats, brown rice, shredded and puffed grain, whole grain breakfast food, and home-ground meal made from any whole cereal.

When selecting a cereal food, use a whole-grain product because it contains the maximum in vitamins and minerals and has more protein of a higher quality than a refined cereal food.

Hard wheat is the most popular cereal for bread making, and produces the best loaf because of its gluten content. Other cereals have little or no gluten, hence they will not make good light bread. However, they may be used with hard wheat or gluten flour to make an acceptable loaf.

Wheat flour is used in the wide variety found in the macaroni family. Specialty food shops sell many of these items made from whole wheat or a combination of wheat and soy flour. Some macaroni now found in general markets contains as much as twenty per cent protein and is lower in starch than many products of this type.

In planning your menu, use only one starchy or high carbohydrate food at a meal. If you are using rice in walnut and rice casserole or a rice pudding, then do not serve potatoes or a macaroni dish on the same menu.—“Today's Food,” Spring, 1961.

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## “One of God's Best Women”

A. G. STEWART

The passing quietly to rest at the Sydney Sanitarium and Hospital on May 4, 1961, of Sister Eva Allum, led to the preparation of the following meditations expressed while having the honour of assisting in the funeral service in the Wahroonga church next day.

Taking a backward glance over the pages of our denominational history in Australasia, we find that seventy years ago, December, 1891, the second party of pioneer representatives arrived from America to spend several years in this part of the world. Among them were Sister Ellen G. White and her son, Brother W. C. White.

After a careful survey of the church's progress here, Sister White predicted: “The missionary work in Australia and New Zealand is yet in its infancy. The same work must be accomplished in Australia, New Zealand, Africa, India, China, and the islands of the sea, as has been accomplished in the home field.”

At that time plans were being formulated to commence a training school in rented buildings in St. Kilda Road, Melbourne, as a temporary arrangement.

Several years later, when addressing a meeting at the Avondale School for Christian Workers, which commenced in 1895, the messenger of the Lord declared:

“From this centre we are to send forth missionaries. Here they are to be educated and trained and sent to the islands of the sea and other countries.

“There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message.”

When I enrolled as a student at Avondale in 1903, I found these divinely inspired predictions being very seriously contemplated by some of my fellows, especially with respect to the vast, unchristianized land of China.

The late Pastor F. A. Allum was then a young man about twenty-two years of age, and had come from the fruit-growing district of Arcadia, near Sydney. There, a few years before, he had enthusiastically embraced the threefold message of Revelation 14, and was determined to have a part in fulfilling the great commission by dedicating his life to evangelism among the 400 million people of China.

I learned with profound interest and delight that Brother Allum had set his affections upon a young lady student of the name of Miss Eva Osborne, who that year was completing the business course. She was also employed as proof reader at the Avondale Press.

As Eva passed the Boys' Hall each day, going to and from her work, I soon recognized the esteem in which she was held by her fellow students. Always neatly attired, and with ladylike dignity and radiant countenance, she continued her daily round of sincere devotion and prepared for her anticipated life-work.

Her aptitude for missionary service was already demonstrated by her willing and efficient participation in several lines of church activity within the school. She engaged also in missionary projects for the people living beyond the school bounds.

Completing his course a year or two later, Arthur Allum set out to sell books to raise money for the fares of himself and his prospective bride to China. This he accomplished in a few brief months of hard work.

At that time there were but two Adventist families working in China, Drs. Miller and Sellman; and they rejoiced when they learned of Arthur's and Eva's intention of giving their lives in service to that vast field. This resulted in a regular call coming to them from the General Conference to proceed to China when they were married.

This news was hailed with joy by their fellow students, who recognized their complete consecration and dedication to this honourable task.

It was at the close of the year 1906 that this young couple were united in marriage at Avondale and a little later they commenced their sixteen years of service in the East. Their enthusiasm in acquiring

the language and learning the ways of the people, even to the adoption of the Chinese dress, soon won the affection of many of these Oriental people.

Lacking modern means of transport, many long, weary days they spent traveling by barge, being poled up the rivers, and later riding on bullock waggons hauled over rough roads with wheel ruts almost axle deep, as they proceeded inland as pioneers of the Adventist cause.

Australian Adventists learned with satisfaction of the Allums' quick acquisition of the difficult Chinese language, with its hundreds of different characters.

One can easily imagine the many duties devolving on the missionary's wife under those circumstances. Here the practical training that Eva had gained at Avondale was put to good use in keeping the mission books and instructing the women and girls in practical work and habits of cleanliness.

During the first period of seven years' service, the first three of their six children were born, demanding special care against contagion of the many diseases rampant in that country where the laws of sanitation received so little attention.

After sixteen years of very successful service, and with the increasing problem of the education of their children, now numbering five, as well as for health reasons, the Allums reluctantly returned permanently to Australia in 1922. This break, however, did not entirely separate them from the mission field, for they constantly upheld the necessity for more workers and means for China.

After several years spent in our union and local conferences, Pastor and Sister Allum took up a rural occupation in the Wauchope district of North New South Wales, where their sons received a practical experience on the land prior to attending the Australasian Missionary College.

All three daughters passed through the school of nursing at the Sydney Sanitarium and Hospital, and all are fervent adherents of the teachings of the remnant church. This reflects a great deal of credit on both parents.

Pastor Allum predeceased his wife by fourteen years. This loss was softened by the affectionate devotion of all their children, and buoyed up Sister Allum's spirits, helping her also to bear the physical affliction which she suffered the last two or three years of her life.

The pen-picture painted by the wise man of Scripture may well be applied to Sister Eva Allum: “Who can find a virtuous woman? . . . Her children arise up, and call her blessed.”

With the exception of Myrtle (Mrs. W. G. Ferris), whose husband is president of the Gilbert and Ellice Islands Mission, all the children were present when their mother was laid to rest, to await the happy reunion when the saints are gathered home. Probably no better epitaph could be written to commemorate this noble life than that found on the headstone of one of her much loved classmates who was also a returned missionary's wife, which reads: “One of God's best women.”

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“The same compassion that reached out to rescue Peter is extended to every soul who has fallen under temptation.”—“Christ's Object Lessons,” page 156.



## UNTIL THE DAY BREAK

"Asleep in Jesus! Perfect rest."

**WARREN.** Ada May Warren, at the age of seventy-seven years, passed away at Cosgrove Park, Launceston, Tasmania, on May 2, 1961. Left to mourn is her only son Ted (Brother E. J. Warren) of Burnie. To him and his family words of comfort were spoken both in the funeral chapel and also at the graveside. E. B. Price.

**VOGT.** With tropic suddenness Miss Aimee Isabel Vogt of Nunawading, Victoria, passed from us on May 8, 1961, at the age of eighty years. With two godly sisters she was engaged in prayer for the blessing of God on His cause when she collapsed without regaining consciousness. From the time she became a member of the church many years ago she had been an ardent worker for her Master. She was frank and fearless, and those of us who were members of the Coburg church always appreciated her wise counsel. When our Homes for the Aged were established she occupied one of the units, not to pass her time in ease but in service. But now she rests with her parents in the Melbourne General cemetery, where the writer, assisted by Pastor R. E. G. Blair, conducted the services. H. S. Streeter.

**HARKER.** Laura Harker was born in England eighty-five years ago, and as a child, with other members of her family, she journeyed to New Zealand. In Hastings she accepted present truth sixty-seven years ago. After attending the A. M. College in 1901 she trained as a nurse at the Sydney Sanitarium, and graduated in 1905 under the direction of Doctors D. and L. Kress. Much of Sister Harker's life was devoted to nursing in New Zealand and Australia. With her sisters Leila and Florence, both earnest workers in the cause and now deceased, she was always faithful to her Lord. She leaves to mourn her death Pastor H. C. Harker and Brother N. Harker, many relatives and friends. Our late sister was laid to rest in the Cooranbong cemetery on May 4, 1961. Here, with many other saints of God, she awaits His coming. W. G. Turner.

**DYSON.** Mrs. Eileen Louise Dyson passed away on April 18, 1961, at North Clayton, Victoria, at the age of seventy-three years. Her life had been spent under the influence of the Adventist faith, for her mother and grandmother were among the early Adventist believers in Victoria. Our sister loved her Saviour and never lost an opportunity to speak a good word for Him. When she, with her husband and family of six sons and six daughters lived in Croydon, they conducted a Sabbath school in their home and were the means under God's blessing of winning several families for the truth they loved. About twenty years ago Brother and Sister Dyson came to live in Elsterwick. Now our sister rests from her labours and her works do follow her. Her husband, children, and grandchildren rise up and call her blessed and are following in her footsteps. We laid her to rest in the Springvale Lawn cemetery where she awaits the call of the Life-giver. H. S. Streeter.

**MARTIN.** One of God's devoted children in the person of Sister Ethel May Martin passed to her rest on April 19, 1961, at Mortdale (Sydney). It is well over forty years since Sister Martin first linked up with the Marrickville church, and for the last thirty-five years she was a diligent deaconess of the Arncliffe church. A real mother in Israel, she leaves her husband, three sons, and three daughters to mourn their loss. Faithful in life, our sister remains so in death. The writer was assisted by Brother O. V. Hellestrand as we laid to rest in the Woniara cemetery one who was beloved by all who knew her. R. J. Burns.

**HURST.** Miss Olive Charlotte Hurst of Sandgate, Brisbane, passed quietly to her rest on April 28, 1961. Our beloved sister exceeded life's allotted span by ten years, and her sweet life was filled with confidence in her Lord and helpfulness to mankind. A faithful member of the Zillmere church, Sister Hurst gave her deft fingers to much Dorcas work. Her resting place is marked by the great Life-giver at the Bald Hills cemetery. Sister Hurst was tenderly cared for by her niece, Miss M. Abery, and her friend, Sister Hawkins of Sandgate. She also leaves a nephew, Mr. W. Abery, and Mr. John Hurst and family of Stafford. Pastor G. Weslake ably assisted the writer. N. H. J. Smith.

**FEHLBERG.** Karen Fehlberg passed tragically to rest on April 14, 1961, having reached only her third birthday. The Wahroonga community were stunned when they received word of Karen's accident. The little one was playing with other children, and evidently touched a bare electric wire and was fatally electrocuted. Many friends gathered for a short service in the Wahroonga church and later at Avondale, where little Karen will rest till she hears the voice of the Life-giver. Our tender sympathy is extended to Brother and Sister Lawrence Fehlberg and all who feel the dreadful loss of this sweet little girl. We rest in the hope that Jesus will keep this little bud to blossom into a flower of perfection in His eternal home. K. S. Parmenter.

**ALLUM.** Sister Evaline Allum was born in Yorkshire, England, and passed away in Wahroonga, N.S.W., on May 4, 1961, at the age of almost seventy-eight years. Sister Allum was known to a large circle of friends as a true mother in Israel. For the last several years of her life she was a bed-ridden invalid; but her sweet, patient smile was an inspiration to her loved ones and to all who visited her. She is survived by her six children, all of whom are faithful members of the church, namely: Wallace, Lawrence, Elwyn, Mrs. Wilma Footes, Mrs. Myrtle Ferris, and Mrs. Dorothy Cook; also by two brothers and two sisters. They sorrow not as those who have no hope. Messages of comfort were given in the Wahroonga church and at the graveside in the Northern Suburbs (Sydney) cemetery by Pastor C. S. Palmer assisted by Pastor A. G. Stewart and the writer. E. J. Johanson.

### RETURN THANKS

Mr. Keith Foster and family thank sincerely all relatives and friends for floral tributes, cards, and messages of comfort sent at the time of the sad bereavement of their loving mother. Especially to the kind friends of the Nunawading church they say "Thank you." It is well-nigh impossible to answer all personally, so please accept this as their message of deep gratitude.

**CHOICE HONEY NOW AVAILABLE,** any quantity, from A. Speers' apiary, Kenthurst, Sydney. For particulars phone Kenthurst 327.

**STRONG ADVENTIST YOUNG LADY** (18) seeks position with Adventists on farm or dairy. Capable, willing worker. H.G., 29 Arthur Street, Baulkham Hills, N.S.W.

**FOR SALE.** Warburton. Large building block, 1¼ acres. Close to S.D.A. school and institutions. Frontage main road, creek at back. Water and electricity. M. Mitchell, Old Warburton Road, Warburton.

**WANTED TO PURCHASE.** Set of Bible Commentaries by Jamieson, Fausset and Brown, unabridged edition of 6 volumes; also a copy of "Topical Bible Studies." G. Burnside, 148 Fox Valley Road, Wahroonga, N.S.W.

**MANAGER.** Expanding S.D.A. Real Estate firm requires manager for branch office. High remuneration paid to right man. Age 22-40. Apply in writing to: The Managing Director, Bernoth Realty Pty. Ltd., 151 Bigge St., Liverpool, N.S.W.

**HOLIDAY CARAVANS FOR HIRE** from modern hire fleet; three-quarter berths, all conveniences. Will deliver and pick up if necessary at no extra charge, or will transport to holiday site by arrangement. R. Payne, Strathfield, Sydney. YB 1826.

**WANTED.** S.D.A. Real Estate firm requires typist 18-35. Efficiency in typing and shorthand and knowledge of book-keeping to trial balance is essential. Applications are invited from anywhere in Australasia, and fare to Sydney will be paid. Apply in writing to: The Managing Director, Bernoth Realty Pty. Ltd., 151 Bigge St., Liverpool, N.S.W.

**HOME SITES — LIVERPOOL** to CAMPBELLTOWN. Secure for yourself and family the advantages of country surroundings in suburban area. Large range of home sites to choose from, serviced by city water and electricity and close to transport. Excellent value from £575 per lot. Terms from £20 deposit. Bernoth Realty, 151 Bigge St., Liverpool. UB 7497, UB 8659.

**SPONSOR REQUIRED.** A church member in England, with his wife and two-year-old child, urgently requests a sponsor to expedite their emigration to Sydney or other part of New South Wales. Brother Griffith is a storekeeper-packer in the industrial clothing line, but has done some truck driving. He hopes to purchase a home, but will be grateful for temporary accommodation. If you can be of assistance to this family, recommended by Pastor Russell Kranz, please write to Mr. R. Griffith, 46 Clarence Rd., Wimbledon, London, SW 19.

**ADVERTISERS PLEASE NOTE!** All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and cheques should include exchange where necessary.

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

First 25 words ..... 3s. 6d.  
Each additional 6 words ..... 9d.

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

# SABBATH SCHOOL LESSON HELP

HARRY W. LOWE

General Conference Field Secretary

For Sabbath, June 24, 1961

(Please preserve for reference)



## THE NEW WORLD ORDER

We can write across every epoch in human history: "The old order changeth, yielding place to new," to borrow a phrase from Tennyson. No society has ever produced a world order that provided both perfection and permanence. No system of society can satisfy the inner longings of mankind if it does not offer enduring happiness. This fact lends point to our memory verse: "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

### 1. The Vision Glorious

Isaiah 45: 18. "God Himself that formed the earth . . . created it not in vain, He formed it to be inhabited." The Revised Standard Version reads: "He did not create it a chaos, He formed it to be inhabited!" God's purpose for a habitable world involved happiness and security. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:18; cf. 60: 18; 65:21, 22. These promises would have been fulfilled through Israel, but will now come to pass in the new earth. See "The Great Controversy," pages 675-677.

1 Thess. 4: 16, 17; 1 Cor. 15: 51, 52; Rev. 20: 5, 9; 2 Peter 3: 9-12. The events here mentioned are briefly: (1) "The Lord Himself shall descend"; (2) He will come suddenly "from heaven with a cry of command, . . . and with the sound of the trumpet of God," R.S.V.; (3) "the dead in Christ shall rise first"; (4) the living on earth "shall be caught up together with them in the clouds"; (5) we shall then "ever be with the Lord"; (6) the bestowal of immediate immortality and incorruption to believers; (7) the first resurrection here mentioned opens the millennium, at the end of which the second resurrection provides the evil hordes that attack the Holy City. Of these stupendous events we can only say: "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 14.

### 2. The New Order

Isa. 65: 17-19. "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." A scenic view of the kingdom in terms of a transformed Promised Land is found in Isa. 35: 1, 2. In the new earth complete expurgation by fire has removed every vestige of sin and desolation, and the creative power of God will restore "the

occupations and pleasures that brought happiness to Adam and Eve in the beginning." ("Prophets and Kings," page 730.) All trace of the travails and weariness involved in worldly effort will be gone, "and Mine elect shall long enjoy the work of their hands." Isa. 65:22.

Isa. 65: 24. "Before they call, I will answer." God's people, though inured to suffering, loneliness, and fear, have so often cried for help: "How long, O Lord?" (Rev. 6: 10.) Now God's presence will be ever near, and His people's contentment will be assured. (Rev. 22: 4-6; Isa. 32: 18.) For further reading: "The Great Controversy," page 675.

Rev. 21:1-4. "The tabernacle of God is with men." This is similar to Eze. 37: 27. "Here is the promise of fellowship with God, with all its precious consequences." (William Barclay, "Revelation," Vol. 3, page 125.) Connected with the tabernacle was the Shekinah, or glory of the Lord. The new Jerusalem is described as "having the glory of God," and there is no need of the sun. (Rev. 21: 11; 22: 5.)

Isa. 66: 22, 23. The language of Rev. 21: 1-4, 22, 23; 22: 5 suggests worship. This was also the language of the prophets. From month to month "and from one sabbath to another, shall all flesh come to worship before Me," Isaiah reported. Worship on a universal, splendid scale such as this, is something beyond human imagination.

### 3. The Completed Plan

Rev. 17: 14. "They that are with Him are called, and chosen, and faithful." "Those who go out to meet the Bridegroom are those who will catch the first light of His second appearing. . . . Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts." ("Christ's Object Lessons," pages 420, 421.) Hence the calling, the choosing, and the faithfulness have been demonstrated on earth as the prelude to life with the Lord.



Rom. 8: 14, 17. "As many as are led by the Spirit of God, they are the sons of God." Jesus taught that those who practised His gospel of love would become "children of the highest" (Luke 6: 35), or "Sons of the Most High" (R.S.V.). "If children, then heirs; heirs of God, and joint-heirs with Christ" reminds us of Rom. 4: 13, 14, where Abraham is called "the heir of the world." See also Gal. 3: 29. By adoption into Christ Jesus we are heirs to the glorious inheritance accruing from His death and resurrection. The words of Rom. 8: 17 are a masterful combination of the two ideas of mutual suffering and of eventual glorification.

Gal. 2: 20. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." "Now" compares the old life with the new life in Christ on this earth. On the phrase translated "yet not I," or, "it is no longer I" (R.S.V.), Lightfoot says: "The order is significant; 'when I speak of living, I do not mean myself, my natural being. I have no longer a separate existence. I am merged in Christ.'" On this basis Paul says: "I can do all things through Christ which strengtheneth me." Phil. 4: 13. On this basis also "many a one who otherwise would be but a cipher in the world, perhaps only a helpless burden," can be taught reliance upon God and realize the satisfactions of victorious living.—"Education," page 256.

1 John 3: 1-3. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John longed for companionship. "In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master." ("Education," page 87.) What we believe makes us what we are, and that, in turn, determines what we shall be.

"What manner of" (including "how great," "how free," "how precious"—in fact, all the particulars which are afterwards brought out respecting this love; see ver. 16 ch. 4, 9, 16).—Alford, "The New Testament for English Readers," page 1719.

Rev. 22: 4. "They shall see His face; and His name shall be in their foreheads." Even the greatest on earth did not enjoy the privilege of seeing God face to face. To Moses God said, "Thou canst not see My face." Ex. 33: 20, 23. Yet the promise is that the pure in heart shall see Him. (Matt. 5: 8; cf. Rev. 22: 14, 15.) God's mark of perfect consecration will be theirs as they enter upon a life where all is worship because all are in God's presence. There all life is in the truest sense worship.

It will never in the new world be possible to say of human life: "For now we see through a glass, darkly." (1 Cor. 13: 12.) This is the intimate nearness conceived of, and longed for, by John: "To him that overcometh will I grant to sit with Me in My throne." (Rev. 3: 21.)—"Review and Herald," March 9, 1961.

## BREVITIES

A lecturer in psychology at the Sydney University, Brother Colin Standish has just gained his M.A. degree with honours in this subject. We are delighted to hear of his success.

Miss Margaret Pascoe has lately transferred from the head office of the Sanitarium Health Food Company in Wahroonga to the Adelaide Factory and Wholesale branch for office work.

Since announcing that Miss Marion Snelling was going to Colombo, we have been advised that owing to political difficulties on that island she has resumed her service at the Poona headquarters in India.

In the tenth week of the Coltheart Mission in Sydney the team is studying in ninety homes and is aiming for 200. Six people are attending church. On Sunday night, May 21, 2,000 people were present at the meeting in the Town Hall.

A mission recently opened in Stratford, North New Zealand, by Pastor L. A. Gilmore, is already developing a gratifying interest. Homes have opened for Bible instruction, one with fourteen children, another with eight. Pastor Gilmore will appreciate our prayerful interest in this battle for souls.

In his "News and Notes," for May, Brother O. H. Twist, secretary for the Queensland Conference, reports: "The week-end of April 22 marked the occasion of a visit to Brisbane by Pastor W. M. R. Scragg, now retired but still very active in church work. Accompanied by Mrs. Scragg, he was on his way to New Guinea to visit his son, Dr. Roy Scragg, who is employed in the Public Health Service of the Territory of New Guinea."

On May 10 a bulletin was issued by Pastor W. A. Stewart, Home Missionary Secretary for the Trans-Commonwealth Union, announcing that the union had reached its aim for the Appeal for Missions, with £3 to spare, a total of £52,603. South Australia, with a goal of £7,850, has in hand £9,605. Victoria's aim was £19,600 and has reported £21,166. South New South Wales has passed its goal of £7,950 to reach the figure £8,179. Of course, this is not final—there will be more funds to come.

"There's no necessity for me to say I'm glad to be home again," said our division president, Pastor F. G. Clifford, on his arrival in Sydney on May 15, in company with Pastor O. D. F. McCutcheon, president of the Central Pacific Union Mission. Returning from the Gilbert and Ellice Islands, these brethren had been strike-bound aboard a small ship off Nauru Island for twenty-four days and were not even permitted to go ashore! However, he was glad he made the visit for the joy of meeting the believers in these lonely islands. A report will appear in the "Record" next week.

## M.B.E. for English Member

L. G. WHITE, L.R.C.P., M.R.C.S.

The New Year's Honours List revealed that Miss Ada Marson, Ward Sister of the Langthorne Hospital, was to receive the M.B.E., and at Buckingham Palace on Thursday, February 23, this honour was conferred upon her.

"Since early childhood," says the "Leyton Express and Independent," "Miss Marson has been a member of the Walthamstow Seventh-day Adventist church. For the past ten years she has been the leader of the Dorcas Society of the church and has been instrumental in clothing and supplying other needs for hundreds of poor families in the area.

"A close friend, Dr. L. G. White, commented: 'Miss Marson is really a universal aunt. She is always amiable and pleasant and never says a cross word. She is the type who is always out to help.'"

The Matron of Langthorne Hospital, Miss L. Gillin, said of Miss Marson: "We are all very happy to hear of Sister Marson's honour. She is one of those rare women who do a tremendous amount of work quietly and efficiently."

The Walthamstow Seventh-day Adventist church joins in congratulating Miss Marson and believes she thoroughly deserves the honour for all the voluntary work she does. Actually in 1960 over 2,300 articles of clothing passed through her hands to bless others.—"British Advent Messenger," March 17, 1961.

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## S.D.A. Cancer Grant

### Continued

LAURENCE A. SENSEMAN, M.D., D.N.B.  
Listen Magazine

The College of Medical Evangelists has announced the approval of continuation of a grant from the National Cancer Institute for the year 1961. The grant, amounting to nearly \$20,000, is for continuation of the study entitled "Lung Cancer and Laryngeal Cancer in Seventh-day Adventists," under the direction of Frank R. Lemon, M.D., Associate Professor of Preventive Medicine and Public Health.

The study is part of a large survey being conducted in collaboration with the American Cancer Society and the Sloan-Kettering Institute to determine the frequency and distribution of occurrences of chronic diseases among Seventh-day Adventists. Of particular interest to researchers are statistics regarding the incidence of heart disease and cancer in the test group, which are composed of large segments of the church membership in California and seven states of the Atlantic Union Conference.

"Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—  
"Education," page 264.

## AUSTRALASIAN RECORD

and Advent World Survey

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DAY ADVENTISTS

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## Apia Youth Share Their Faith

WATSON AFAESE

A colourful procession and a splendid performance by Seventh-day Adventist youth marked the opening of a Share Your Faith programme in Apia, Samoa. This was the very first occasion for such meetings to be conducted in this group.

We publicized this effort to the very corners of this small island of Upolu, through handbills, posters, and youth-to-youth personal invitations. Everyone heard about our programme because items were broadcast over the radio and were published in the local newspapers.

With the help of Brother Sauni Kuresa, Apia church elder and assistant MV secretary for Samoa, together with the advice of our Mission MV secretary, Pastor Tavita Niu, the Apia church MV leader, Brother Filiki Tomanogi, ably led the youth of the Apia church into realizing the urgency and thrill of saving fellow youth.

As we go to press we do request a special prayer on behalf of the youth of Apia, so that the seed that has been sown shall spring forth into fruitfulness for eternity.