

Australasian

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NEW WORLDS to CONQUER

in the *New Year*

*"No more worlds to conquer"—and great Alexander wept.
How blind he had become because his moral senses slept!
His narrow world of selfishness is all that he had seen;
The vast world of the spirit was, to him, unknown, unseen.*

*Those rich realms of the spirit hold new worlds to conquer still.
What exploits now await the men of vision and of will,
What great discoveries will be made, what victories will be gained,
What treasures of contentment and of peace will be attained!*

*If we beat back the barriers of ignorance and doubt,
And triumph o'er the enemies of peace within, without;
If we push back the wilderness of want and human need,
Then we can take our places with the pioneers, indeed.*

*Come, let's fell the savage forest of fear and hate and strife,
And open up new highways to a better way of life.
Let's level mountains of our pride that shut men from our view,
And bridge the yawning chasms of misunderstanding, too.*

*There ARE new worlds to conquer—let us cross each new frontier.
May God help us accept the challenge of this great new year.*



ADLAI A. ESTEB

Pith of the Secretary's Report

Presented by L. C. Naden at the Annual Council of the Australasian Division held at Wairoonga, November 20-22, 1961.

To His remnant church God sends this reassuring message: "In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him."—"Prophets and Kings," pages 164, 165.

Two years ago we set our Jubilee plans afoot to marshal all our resources toward the goal of winning 5,000 precious souls for Christ, but not till 1961 did we have the complete picture and know the exact results. How happy we were then to learn that baptisms had reached 5,832.

The growth in baptisms throughout the years has been thrilling to observe: Comparing the first three years of the last two quadrenniums we find an increase of 4,107. That we can record close on 14,000 souls won in three years is another remarkable fulfilment of God's promises.

	Members Added, 1960	Membership June, 1961
Bismarck-Solomons	812	8,808
Central Pacific	788	6,095
Coral Sea	2,175	10,489
Trans-Commonwealth	853	11,972
Trans-Tasman	1,204	18,495
Total Missions	3,775	25,392
Total Home Field	2,057	30,467
GRAND TOTAL	5,832	55,859

Sabbath School.—At the beginning of 1960 the membership stood at 81,641. At the close of the year it had grown to 89,055. At June 30, 1961, the membership was 93,461, bringing us tantalizingly close to our immediate objective of 100,000 members. The tremendous growth in the Coral Sea Union is worthy of notice, from 24,598 in January, 1960, to 32,609 in mid-1961. During 1960 and up to June, 1961, 5,267 Sabbath school members were baptized.

Evangelistic activities for 1960 include thirty-five Vacation Bible Schools with 3,022 enrolled. Branch Sabbath Schools, Sabbath School Visitors' Days, and the Pastors' Bible Class have added considerably to the evangelistic impact of our Sabbath schools.

We are able to report that the percentage of Sabbath school members for the division, when compared with the church membership, stands at 168 per cent. This is the second highest in the world field, and augurs well for the future of the church. These members gave a total of £148,578 toward the mission programme of the church in 1960, £23,500 more than in 1959.

The Thirteenth Sabbath Offering overflow for the third quarter of 1960 came to the Australasian Division, and we re-

ceived £30,567 towards the construction of the hospital at Sopas in the Western Highlands of New Guinea.

The Sabbath school is the church at study, but it is far more than this. It is the church saving the souls of our own people and the unconverted. It is the church giving of its means to spread the gospel even further, so that soon the commission entrusted to us will be fulfilled.

Evangelism.—Some time ago the division committee gave consideration to a more equitable distribution of our leading evangelists, and the result has been a wonderful increase in souls won. Fruitage has come from Cairns to Dunedin and from Perth to Auckland.

Plans are being laid to effectively continue front-line evangelism. Another encouraging feature of this programme is the development of the younger men in the field into convincing preachers of the message we love. Many more must be enlisted, inspired, trained, and fired with zeal.

Lay Evangelists.—In an increasing number of churches, projectors, films, and tape recorders are being worked overtime. Bible readings and gospel meetings for 1960 totalled 265,831, an average of approximately 728 for each day of the year. To match this total it would require forty-eight full-time ministers giving three studies a day, five days a week for a year. Missionary visits numbered a record 671,530, while literature distributed exceeded the two-and-one-third million mark. Laymen helped to win 126 souls in the first half of 1961.

Welfare Figures.—The Good Samaritan programme of the church during 1960 brought blessing to a record number of 697,624 persons helped, equivalent to approximately one out of every seventeen of Australia's population. Help was given in the form of 164,678 articles of clothing, 255,317 food baskets, and 528,459 hours of Christian help work.

Health Activities.—Health clinics are doing exploits. Health education in the form of lectures, cooking demonstrations, etc., is on the increase.

Civil Defence.—Adventists have been well represented by key personnel at almost every Civil Defence Indoctrination course conducted by the Commonwealth Government in the past eighteen months.

Appeal for Missions.—The 1960 Appeal campaign saw a flow of £152,943 into the church treasury, an increase of £12,635 over 1959.

"Signs" Campaign.—This was the best yet, the church members responding generously.

Radio-TV.—An angel flying in the midst of heaven fittingly describes our Radio and Television Departments. During 1960 a total of seventy-three programmes weekly, or 3,796 altogether, went over the ether waves. At our eight Bible Schools

192,043 lessons were corrected. From an average of about 11,700 active students it was possible to award 4,875 graduation diplomas, an increase of more than 1,000 over the previous year's figure. It is no wonder that we are able to report 598 baptisms from the students and listeners around the division, with a further 556 during the first six months of 1961.

Highlight of the period under review has been the establishment of Bible Schools in Lae, Rabaul, and Honiara. In the mission fields generally there are many new opportunities not only for our Bible Schools but also for the radio programmes, as the native peoples become more and more radio conscious and commercial and government stations become interested in our programmes. We are happy to report that in the new year our V.O.P. programme will be heard over Radio Tonga.

In 1960 a total of £20,061 was sent in by listeners and viewers of our programmes. In addition, church members supported us to the extent of £8,116. These amounts, plus the Rally Day offering of £4,521, and a large bequest of £3,187, gave a record figure of £35,885.

We still march in the van of religious radio broadcasting and telecasting. While there is yet time we must make full use of these facilities, for in no other way can we reach so many people so effectively, with so little effort.

Publishing.—In connection with our book sales the year 1960 will go down in history as the year the tide turned. Of 1959 it was reported "Book sales fell." At that point, Pastor E. R. Gane, to whom we now pay tribute, though disappointed, stated that he believed there were prospects of an upsurge. The end of 1960 proved him correct, for deliveries to the value of £268,840 had been made. Pastor Gane then asked the question, "Where shall we look to find the secret of success?" In answer he asked additional questions and supplied the obvious answers.

"Could we have succeeded without 'Bible Story'? We think not. Could we have succeeded without Pay-By-Mail? We think not. Could we have succeeded without the loyalty of our literature-evangelists? Never! Could we have succeeded without the vision and helpful counsel of our division leaders who, sensing the need of providing new sinews of war, made possible the financing of the Payment-By-Mail plan? We could not." In the first half of 1961, 23,826 books were delivered at a value of £160,540.

Temperance.—Enlightenment of the public on the tragic results of intemperance has been accomplished effectively through films, public rallies, the press, radio, television, and posters. We are pleased to report excellent success in all of the programmes presented. Most conferences report exceptionally good publicity and friendly and co-operative support from officials. Here is a typical response from one conference—South Australia: Pastor K. Mead, Temperance secretary, organized the outreach for Port

Pirie, Kadina, Wallaroo, and Berri districts. This included twenty-four interviews with leading civic personnel, two civic receptions, seven film screenings, one address to the Apex Club, and six other meetings; eighteen reports in the press with pictures, ten radio news items (two Australia-wide), and five radio interviews.

In the Pacific Islands temperance has received a strong impetus. Five regional Temperance Societies were organized in the Central Pacific Union during 1961. Four Union College Temperance Chapters were formed. Six thousand "Winners," our junior temperance educational leaflet, have been sent out each quarter. "Alert" monthly postings stand at approximately 14,000, with about half this number going to sponsored personnel. The public outreach plan is to be continued in 1962, with emphasis upon "action units" in the churches.

During the year since last division council, conference and union Public Relations directors reported 16,482 column inches of Adventist news printed, made up of 1,537 news stories and 409 pictures. Radio news on national and commercial stations has been noted 156 times. There have been seventy-five interviews with Adventist personnel on radio, taking in all the capital cities. Exhibits at agricultural shows have made a marked impact for the church, with tens of thousands of people viewing our films, taking our literature, and contributing to our funds many hundreds of pounds in donations.

Other public features were: speakers at Service clubs, erection of highway signs identifying Adventist churches and institutions, collections for charities, assistance with other projects, and Dial-a-Prayer.

Religious Liberty.—What a privilege it is to live in lands where religious liberty prevails, and under governments and institutions where the conscience of the individual is respected and safeguarded!

Problems of Sabbath-keeping in all three armed services by new Seventh-day Adventists have been handled this year, involving interviews, telephone conversations, or letters with various officials. They have extended as far as the R.A.A.F. in Malaya and have included the army in Victoria and New South Wales and the R.A.N. in Sydney. In each case satisfactory solutions have been arranged.

The Trade Union problem is still a major concern to the Department, and negotiations have been made, especially with the new government in New Zealand, to remove some of the existing hardships under the old legislation. Relations with unions in most instances, however, are amicable. As soon as the New Zealand situation is clarified, a strong drive will be made in all states of Australia to present before our people the counsel given in the Spirit of Prophecy against membership in such organizations. We have nothing to fear for the future as we follow the counsel of the messenger of God, even though it may appear at times to lead into difficult situations.

The present controversy concerning government aid to church schools is being watched carefully; and it is encouraging at least to know that some other church bodies see in this move a danger to the proper authority of church and state. The historic position of the Seventh-day Adventist Church on this thorny issue has long ago been defined and will be steadfastly maintained.

Signs Publishing Company.—Over the past year and a half a great change has taken place within the Signs Publishing Company. Since it was founded in 1886 this House had used almost exclusively the letter-press method of printing; but now they have a fully equipped offset department, which is functioning in a very efficient and satisfactory manner. Now they are able to provide a much better service to the whole field. The fifty-six-foot extension to the bindery department is almost completed. When it is available for use it will greatly facilitate the important work of binding books, stitching magazines and leaflets, and generally completing the jobs coming from the press department.

New machines for the manufacture of printing plates, for the casing of books, and for the gathering-stitching-trimming of magazines have added considerably to the smooth running of our plant and the production of better work. However, it is the devotion of consecrated staff, through whom the Holy Spirit can work, that puts life and saving power into the products of the press, and we thank God for His evident care, direction, and blessing on the Signs staff and the work they do for Him.

"The Signs of the Times" in its new form seems to have really caught the attention of the people, and the circulation is mounting rapidly up beyond the 45,000 mark. Many are the letters of appreciation for the "Signs" received from members and non-members alike.

Sydney Sanitarium and Hospital.—The aim of this institution is two-fold. First, to heal the sick and bring the gospel message before all classes of people; and secondly, to train our young men and women to engage in medical missionary work, both in the homeland and overseas. During the two previous years the patronage averaged 155 patients daily, but because of increased bed capacity brought about through the erection of the new service block, the daily average has increased to 169. The greatest number of patients in the hospital on any one day was 184. During the last year eighteen of our graduates have accepted overseas missionary appointments: three to South Africa, thirteen to New Guinea, and two to the Southern Asia Division. This is the largest number so to do in any one year.

Warburton Sanitarium and Hospital.—A new building here is proceeding satisfactorily, and when finished will be of great value in attracting increased patronage. The recent return of Dr. G. H. A. McLaren from the mission field to the

Warburton Sanitarium and Hospital has been a welcome addition to the staff, and there is much optimism regarding the future.

MV Department.—We have 36,521 of our youth enrolled in the 1,008 MV Societies of the division. This is an increase of 1,390 members and ninety-six societies since January, 1960. We rejoice to report 1,912 baptisms in the same period. Evangelistic activities included one-third of a million Bible readings, half a million missionary contacts, and one and a half million pieces of missionary literature distributed. MV offerings for overseas missionary projects also have increased over £600 to £3,493.

Two hundred and thirty-seven Master Guides have been invested as against 140 during the previous eighteen months. Also, 205 Pathfinder Counsellor course certificates and 223 MV Leadercraft course certificates were issued.

Pathfinder clubs now total 135 with 4,000 members, of which at least thirty-five clubs and 1,600 members are found in the islands. Pathfinder Fairs and Camporees, furthermore, are becoming annually established features in most conferences, indicating a growing recognition of the importance of centring all phases of youth activity—physical and spiritual—in the sheltering environment of the church.

The MV Department is lending all its energies in the direction of winning our youth for Christ and in encouraging them to train for His service.

Educational.—At the close of 1960 there was a grand total of almost 15,000 pupils training in 492 Adventist schools and colleges around the division, taught by 722 teachers. Out of this group the impressive number of 1,084 pupils were baptized in 1960, 246 of these being from the two home unions, a sufficient reminder that our teachers are not unmindful of the spiritual nature of their work.

Efforts have been made to improve the quality of teaching in our schools, and during the year three teachers' conventions were held, one each in South Australia, New Zealand, and Tonga.

Health Food.—The physical and financial blessings accruing from the Health Food Department are too numerous to mention. The name "Sanitarium Health Food Company" stands for quality. We are justifiably proud of our products and of the men and women who produce and distribute them in our twelve factories, eight wholesale branches, thirty-three shops, and five cafes. And we are particularly pleased to note that 4,600,000 customers were served in our retail establishments during the past twelve months. Who can gauge the results of that witness this side of the kingdom? Let us keep in mind also that the Health Food hand on the "right arm of the message" has dropped into the treasury a fair percentage of this year's budget.

The facts outlined in this report today indicate that God's church is tremendously busy in its final glorious witness to a perishing world.



Around the CONFERENCES

Youth and Age in Burial and Resurrection

WALTER HILL

Headmaster, Prospect Central School

The Lord Himself assures us that there is rejoicing in heaven, among the angels, over one sinner that repents. This we believe is true, and it is also true that there was great rejoicing on earth on Sabbath afternoon, September 30, 1961, for that was the occasion when twenty dear souls gave witness to their repentance and acceptance of Christ Jesus as Lord and Saviour, following Him through the waters of baptism in the Prospect church, Adelaide.

This ceremony was impressive in that those of tender years and those of advanced years took this step of identification together. For three months Pastor J. H. Wade had been holding an instruction class for the senior students at the Prospect central school, and it was most inspiring to see the interest of these young people manifested with such punctuality and respect. Deep heart impressions were registered each week, and we are sure that Solomon gave good counsel when he urged youth to "Remember now thy Creator in the days of thy youth."

We are satisfied also that the best place for our children to be is in our own church schools, where they can have the advantage of a Christian education; and be blessed by the example of godly men and women who have dedicated their talents to God and His blue-print for an educational system.

The formation of this baptismal class was really the outgrowth of the MV Week of Prayer at the school, for in the final meeting our conference president, Pastor C. D. Judd, made a call to those who would like to join an instruction class; and so each Thursday at lunch-time Pastor Wade would call the roll, and right throughout there was an excellent attendance, indicating the interest and earnestness of the pupils and also the enthusiasm and intelligent approach of the instructor. Real decisions were made, and it was a great joy for the teachers and parents to see these young soldiers of the cross go down with Christ into the waters of baptism and rise up again empowered by the Holy Spirit to embark upon the high adventures of Christian living.

Seventeen of the twenty candidates had attended, or are still in attendance at the church school. That is why we are fully convinced that church schools and the pattern of Christian education laid down

in the Spirit of Prophecy certainly pay the most satisfying dividends.

Three men were also in this baptism who recently experienced the deep and lasting joys of discovering great truth and accepting a great Saviour. One of these brethren was in his eightieth year, and as he came into the baptistry he said, "I wish I had taken this step forty years ago."

Pastor K. H. Mead, our conference MV secretary, preached a short, Spirit-filled sermon, and as Pastor Wade performed the sacred rite for these twenty dear souls we all felt that Heaven's door was open and rich blessings were streaming earthward.

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Faith Finds Firm Footing

ELVA CHERRY

Many of our friends "down south" have written enquiring concerning the progress of the mission in Cairns (North Queensland). As our last report to the "Record" was published in July, telling of the large crowd at our opening meeting, we feel it is time to continue the story.

We have much for which to praise the Lord during this mission, as from the outset we were informed that we would not be allowed to speak of any other church or show any Protestant films such as "Martin Luther" during our campaign in the Palace Theatre. Other films were quite in order.

As there were no other halls available, we were forced to remain in the Palace Theatre for fourteen weeks, and we had excellent crowds throughout. Then it was decided to move into two smaller halls, and again the situation was rather embarrassing as these halls were labelled "Northern Brewery" and "Royal Order of Buffaloes." They were not ideal, but the best available, and so we had to accept them. The afternoon meetings were held in the Brewery hall and the evening meetings in the Buffaloes' hall. At least we could preach there the great truths of the Bible without any restrictions, and we were very pleased to find that a large section of our audience followed us and continued to attend.

The mission team has been very busy, and many were the interests to follow up. The Trial by Jury was well received, and several of the jury are now in the baptismal class. The Sunday night following the trial my husband spoke on baptism. This was the twenty-first Sunday of the series and about 300 people were present.

After the service a call was made for those who wished to be baptized to come forward, and we were thrilled to see sixty-eight respond. During the following week many more told the mission team on their visits that they would like to join the class, and now a large class is in progress.

Because Cairns is only a small city and a great tourist attraction, plus the fact that the work is mostly seasonal, many of the folk are finding difficulty in arranging their employment with Sabbath free. As nothing else is offering, some of the people are really worried about just what they should do. If they have to relinquish their work they may have to move away, and this they are reluctant to do, so you can see they have a real problem, and some need to develop that little extra faith to go forward. I wonder, dear reader, if you will put these people on your prayer list, as the vital stage of the mission draws to a close, praying that God will give the people of Cairns the faith that will not fail.

While the devil is working with all his power to discourage the people here, God is also operating on hearts. One family became convinced that the Sabbath was right but wondered just how they could keep it, as the mother had to work because of circumstances. She approached the manager and asked for the Sabbath off, but he was not interested. Later, this lady applied for another position, stating that she would require Saturday free. Her friends laughed as they told her, "You will never get the position with Saturday off." Others had applied for the position who were willing to work on Saturday.

After several days had gone by the family came to the conclusion that the position had been filled, and tried to forget their disappointment. One night after a meeting on "Proving the Lord," this family went home and decided that come what may they would obey the Lord. Next morning at breakfast the mother told the family of their decision to follow Jesus. Hardly were the words out of her mouth when the phone rang and a voice said, "Your application for the position has been accepted, and you need not work on Saturdays." As she told my husband the story she added, "God can still work miracles today." The family are in the baptismal class.

It is planned that after two weeks' break from the middle of December the mission will continue for a few weeks in the new year. Two or three baptisms are planned for that time.

Already the church has added forty-two seats, and last Sabbath these were filled. Next week it is planned to have another fifty seats. We thank the Lord for the increase in worshippers.

When the mission finally terminates we will give you another report on what God has wrought in the city of Cairns, right on top of Australia. Until then, will you consistently pray that He will bring many more precious souls out of darkness into the Kingdom of His dear Son?

Physical Aspects of "Adulthood" In the Far North

W. A. TOWNEND

Home Missionary Secretary, Trans-Tasman Union Conference

When Pastor A. R. Mitchell read in a recent "Record" that, though the youngest conference in our Union his North Queensland "is by no means juvenile" and that "in its present adulthood it is going to be a very fruitful soul-producing field," he "fell to pondering some of the many physical aspects which, along with the spiritual, serve to indicate the adulthood."

What our Far North President put down on paper and sent to me in response to my recent report is so revealing that I have felt "Record" readers everywhere should share in the good news. Here are the "physical facts" of the conference as Pastor Mitchell sees them under the caption "Growing Pains":

MONA MONA

A delightful new church in every way, with seating capacity for 200 or more, dedicated after the close of our 1960 camp-meeting.

KURANDA

A one-hundred-per-cent-Aboriginal-officered-church, has a church site graded and ready for a building programme at an early date.

CAIRNS

Resulting largely from what promises to be the most fruitful city mission ever conducted in North Queensland, this church has already embarked upon a programme of expansion. When finished, this should result in accommodation being provided for 90 to 100 additional members. Contingent upon this physical growth, a new church school is now a must.

TULLY

Has a representative and pleasing little edifice nearing completion. A tentative opening date, Sunday, December 10, is already pinpointed.

TOWNSVILLE

At a recent business meeting, a special committee was appointed. The terms of reference authorize them to make a thorough investigation of the possibilities of the renovation, the enlargement, or even the sale of the present building with a view to providing adequate accommodation for a growing, and it is expected, a much enlarged congregation resulting from the Cherry City Mission in 1962.

CHARTERS TOWERS

About the turn of the year 1960-61, this church provided much better facilities for the Primary Division of their Sabbath school.

AYR

Only yesterday there came to my desk a sketch plan of a most pleasing new church for this prosperous Burdekin River town. The detailed plan, together with specifications for this modern structure, is now on the architect's drawing board. Early 1962 should see a welcome change

to the landscape where now stands perhaps the oldest church in the conference.

HOME HILL - BOWEN - PROSERPINE

The first and last of these three churches bracketed, have already provided spacious accommodation for their social and Sabbath school needs, while the centre one—Bowen—is embarking almost immediately upon a similar project.

MACKAY

Cooling pastel shades, together with new and comfortable highly polished oak pews, have transformed the appearance and enhanced the comfort of an ever-growing congregation. Estimates have also been called for a new two-storey school building. Mackay, like David of old, is going on and growing great. (2 Sam. 5:10.)

WALKERSTON

One of two largely coloured churches—with a Solomon Islands background—located in the Mackay area, has certainly grown in more recent months. The latest addition is a very pleasing room, providing for the needs of their disarming, curly-haired primaries.

FARLEIGH

A blood sister in verity to the Walkerston congregation. These good folk have in mind to launch out upon a new church building project. The site has been very generously provided by the local Sugar Milling Company. The members feel the time has now come to build and occupy.

Pastor Mitchell points out that "more than two-thirds of our churches and companies have had, now have, or should very soon have tangible evidences of growing pains so far as accommodation is concerned."

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Missionary Initiative at Nambour

J. F. WATERS

"The church is to increase in activity and enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders." We should be improving every opportunity to bring to others the knowledge of the saving grace of Jesus. Often this cannot be done by direct preaching because old prejudices bar the way to new understanding. It is then that the many avenues of labour calculated to soften these prejudices are opened to the church.

With these thoughts in mind, the Nambour church (Qld.) moved forward during 1961 to new heights in Christian service. We are fortunate indeed in having an energetic and capable missionary leader, Brother John Wilson, a young man filled with a great sense of responsibility for the salvation of souls. Under his guidance several new approaches have been made to the public in this district, and the results have been encouraging.

Two laymen's missions were organized which we believe influenced the lives of several people now preparing for baptism,

although these folk were receiving Bible studies prior to attending the mission.

On Christmas Eve, 1960, a group visited the hospital and distributed to patients and staff gifts of fruit and a small book of spiritual value. Then, returning at night, they presented a musical programme aimed at pointing the inmates and staff back to the Christ whom the festivities at this time of the year are supposed to honour.

Two cooking demonstrations have been staged, the latter during the season observed by some denominations as Lent. Healthful foods and methods of preparation were demonstrated, and the ladies invited to sample the finished products. So enthusiastic were they that the proprietors of a small store, who had been invited to present a display of Sanitarium Health Food products, reported that within two hours of the first demonstration their entire stock of gluten was sold and their sales of S.H.F. products have multiplied. The store has been provided with a supply of vegetarian recipes to satisfy the continuing demand for these goods.

Another new venture was the presentation of a Business Men's Luncheon in which vegetarian foods were served. The manner in which this effort was accepted by the town's business and professional men was most heartening. One fact worthy of mention is that the Country Women's Association, owners of the hall in which the luncheon was served, offered the hall at only a nominal rental, in recognition of the work being done in the community by the Adventists.

National Health Week has just concluded, and with the thought in mind that Adventists can teach the world much when it comes to health subjects, a two-night programme was staged in the large Civic Hall. This effort was organized by the Nambour Missionary Committee with assistance from the local Health Inspector and the Queensland Health Education Council. On the night of October 17, Pastor F. W. Gifford, as Master of Ceremonies, introduced the theme of the programme for the evening, "The Tobacco Habit and Its Relationship to Health."

The film "Time Pulls the Trigger," being released then for the first time in Queensland, emphasized that there are over thirty harmful substances in tobacco smoke, one of which is a known cancer-causing agent. The film title is derived from a statement by one of America's lung cancer specialists, Dr. Alton Ochsner, "Tobacco is a loaded pistol and TIME PULLS THE TRIGGER."

The well-known film "One in 20,000," was also screened, and it was pointed out that with rising tobacco smoking the death rate from lung cancer in the United States has risen from 20,000 to 30,000 per year.

Two nights later, Pastor M. M. Stewart introduced the guest speakers, Dr. C. Evans, Deputy Director of the Chermiside Chest Hospital, Brisbane, discussing the incidence of tuberculosis in the commun-

ity today, disclosed that, although the number of deaths from this disease has fallen sharply since the war, the rate of new infections has actually increased. The importance of X-ray examinations cannot be too greatly emphasized.

A prominent local dentist, Mr. E. Williams, spoke on the subject of Oral Hygiene and the importance of a reversion to more natural foods coupled with adequate dental care to combat rising dental decay.

Both men were supported in their remarks by appropriate motion films.

We look back with some satisfaction on a year of unprecedented activity in this district. Not content to rest on past accomplishments, however, we look forward to a year of increased community service and achievement in warning an indifferent world of a soon-coming Saviour. We plan to enlarge our borders.

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First Pathfinder Fair in West Australia

H. W. HAMMOND
MV Secretary

With ideal weather such as the West can provide, the metropolitan Pathfinder Clubs in Perth assembled at the Welshpool campground on Sunday morning, October 29, for West Australia's first Pathfinder Fair. The ground was in perfect condition and the clubs were keen to get started with the various activities of the day, which included many of the features now in regular appearance at these fairs.

There was a fine display of craft work, which is being carried on by the different clubs, well over 100 different articles being there for inspection. The crafts ranged from insect and shell collections to model boats, aircraft, and wood-work, glass painting and various types of plastic craft.

The progressive totals throughout the day were continuously chalked up on a blackboard for all to follow; and as contest after contest was completed, the interest seemed to rise still higher. As the margin of difference narrowed between clubs, speculation was continuous, and indulged in by visitors as well as club members, as to which club would eventually take the pennant for the day.

Such comments as: "Brother, this is good!" "This is the best that has happened yet!" "Can't we have two or three of these a year?" were overheard from parents and onlookers, who seemed just as excited as the junior youth participating in such events as billy boiling race, knot tying race, fire building, first aid, etc.

At the end of the day, to the accompaniment of rousing cheers, the Bickley Pathfinder Club, by a narrow margin took the honours. One thing is certain, that the efficiency of the clubs will be even higher next year when the 1962 pennant is contested.

Whom the Church Delights to Honour

Those who attended Pastor A. G. Stewart's eightieth birthday celebrations were very glad that Sister Stewart had been persuaded to relinquish her plans for a small home party. At least 250 friends were present on this delightful occasion to do him honour, and many who were prevented by distance or other reasons from coming in person, wrote messages of love and appreciation for the inspiration of Pastor Stewart's dedicated life.

The Wahroonga Social Hall presented a most inviting appearance. At the rear of the platform hung an enchanting island scene painted for the occasion by Brother N. Duffy—tall, waving coconut trees lining a glistening white beach, and a mission ship anchored in a bright blue lagoon. In front were large bowls of November lilies and other beautiful flowers.

The company surrounding the long tables laden with delicacies consisted of friends dating from Avondale days in 1902 to the most recent ones, and scintillated with pioneers and former missionaries. There were division leaders and others who had come to Wahroonga for the Annual Council, representing union and local organizations as well as institutions. All through his years of bearing responsibility, Pastor Stewart has maintained his capacity for making friends, and found time to keep in gracious touch with them.

As he entered the hall with Mrs. Stewart, his two brothers and sister, they were greeted with hearty hand-clapping from the assembly, and Pastor L. C. Naden, M.C. for the evening, spoke words of warm welcome.

When all appetites had been deliciously appeased, the Stewart foursome was invited to stand and state their ages. They were Pastor G. G. Stewart (86), Brother Robert Stewart (82), Pastor A. G. Stewart (80) and Sister R. Wallace, of Warburton (76). Their combined years of service to the denomination total 122. Standing straight and tall and silver-crowned, they presented a picture of spiritual grandeur which brought a throb of pride to all hearts.

Before the brief musical programme, there was time for personal congratulations to the chief guest and greetings to others. Among these we found Pastor W. R. Beach, secretary of the General Conference, Pastor and Mrs. R. E. G. Blair, Sister J. J. Potter, and Sister Alicia Marriott, all of Melbourne; Sister E. B. Rudge and members of her family; Brother and Sister M. Thorpe, from Brisbane; Brother H. Sharpe, from New Zealand; Brother and Sister D. Singh, of Fiji; Pastor W. N. Lock, just returned from his New Guinea visit; and Sister Gardiner (Miss Ethel Carter to early Avondale students).

The musical items were appropriately chosen and of suitable tempo, expressing the heartfelt wishes of those present. Two beautiful poems composed by Miss Eva E. Edwards, of Cooranbong, and Sister R. L. Aveling, of Wagga, were recited. And a charming island quartette, consisting of Serina and Norma Singh and Talei Whippy, of Fiji, and Cliff Fua of Tonga, sang the pretty song "Isa Lei."

When the music died away, a large volume, entitled "80 Years of Memories,"



Pastor W. R. Beach, secretary of the General Conference, looks with interest at Pastor Stewart's gift book, "80 Years of Memories."

was brought to the platform. From this Pastor Naden and Pastor J. W. Kent read their recorded messages. Pastor Naden concluded with the tribute in verse, "To a Veteran Soldier of Christ," appearing on this page; and Pastor Kent pictured one facet of Pastor Stewart's ministry in these beautiful words: "No one spiritually limps or loiters along the way of life without catching the kind attention of our old friend. He is socially and physically warmed and fed, and helpfully invited to rekindle his taper at the altar fires of devotion. What this simple yet outstanding type of ministry really means to men could never be fully measured."

Pastor Stewart's reply twinkled with humour as he reminisced of his fifty-five years of service for God. Questioned on his varied career, he indicated that he had been evangelist, missionary, training school principal, local conference president, vice-president of the Australasian Union Conference (now the Division), editor, author, historian, and senior church elder at Wairoona for twenty years. Very truly Pastor H. M. S. Richards applied to him this quotation written of another great personality: "Age cannot wither her, nor custom stale her infinite variety."

The evening officially concluded with the company singing "There is a blessed hope more glorious and more bright," but many lingered to chat, reluctant to leave the atmosphere of happy fellowship at this special gathering.

Looking through the book of memories, filled with loving messages from friends far and wide, we noticed the names of many church leaders and their wives, and others from abroad, such as Pastors H. M. S. Richards, E. L. Minchin, E. E. Roenfelt, H. M. Blunden, J. R. James, N. C. Wilson, the Drs. Warren and Frances Harding. And in our own Australasian territory: Pastor and Mrs. C. H. Watson, Pastor and Mrs. W. G. Turner, the Drs. T. A. Sherwin and M. M. Freeman, Brother J. B. Donald of Auckland, Pastor H. S. Streeter of Melbourne, Pastor Rangoso of the Solomons, and native ministers in Fiji and the New Hebrides.

One letter came from Pastor Stewart's "grandson," Andrew G. Stewart, junior, who is in training at the Fulton Missionary College. His mother was Naomi, a New Hebridean girl reared by the Stewarts. Naomi married a Fijian teacher, and so young Andrew represents the two races for whom his "grandfather" gave so many years of his ministry. He has expressed the desire to continue the missionary service begun by A. G. Stewart.

A letter from Atchin, Pastor Stewart's first appointment in the New Hebrides, disclosed the fact that immediately on learning of his approaching anniversary, the people declared a holiday. After specially praying for their beloved missionary in their morning devotions, they spent the day in sports, concluding with a feast.

Pastor A. P. Dyason sent salaams from the Indians and lolomas from the Fijians at Fulton Missionary College.

Brother J. Burgess-Watt, of Wairoona, dipped his pen in colour to write this



The Stewart family: Brother R. C. Stewart (82), Mrs. R. M. Wallace (76), Pastor A. G. Stewart (80), Pastor G. G. Stewart (86).

paragraph: "So often life is spoken of as a voyage. If it be long we should have put in at many ports, discharged some precious cargo of word and deed; replenished our holds with beauteous thoughts and hallowed memories. This has been your good fortune. And so for you the autumn of life will be fair with golden sheaves and rich with all manner of tinted foliage in a season of mellow fruitage and a happy harvest home."

Pastor Stewart has won for himself an enviable place in denominational affection, gratitude, and honour. Adapting the words of Dr. J. R. Mott, we see in him "an embodiment of a whole cycle of Australasian Adventist history." Though his physical sight is dim, his spiritual sight enables him to find daily joy in his immediate surroundings and also to revel in the scenes of "the land that is very far off"; and he faces the future with immense courage.

To a Veteran Soldier of Christ

William Macquarie Cowper, Dean of
Sydney, 1895

We greet thee, Veteran Warrior, today!

We greet thee with a grateful, glad
acclaim—

Who for Christ's truth, and not for
wealth or fame,
Hast battled on, where'er thy duty lay,

Wise in the council, steadfast in the fray,
Striving to guard from blemish and from
blame

The Church's honour, and the Christian
name—

Accept our welcome on thine onward way.
O faithful minister of God's "good news,"

O courteous gentleman and loyal friend,
Not one amongst us is there would refuse

A meed to thee of heartfelt love and
praise;

All, all will join, the cordial prayer to
raise,

"God give thee grace and peace unto the
end."

Pleasing Results from Rydalmere V.B.S.

MRS. J. GRIFFIN

Fifty-five children enrolled the first day of the Rydalmere church's vacation Bible school in Sydney, and each day the attendance rose until it was 170. Children of all denominations, whose ages ranged from four to fifteen, enjoyed the usual programme.

We are fortunate at Rydalmere in having five school teachers among our members, of whom four helped with the V.B.S., as well as a number of the ladies. Brother Streatfield, who came down from Goulburn for the school holidays, was the song leader, accompanying the children on his piano accordion.

On the Wednesday night 208 parents attended the concert prepared for them, much to our delight. During the programme, Pastor A. L. Pascoe announced that a Pathfinder Club would be starting in the hall. This was later formed with a membership of thirty, five of whom were Adventists. Owing to the expense of the hall we plan to move to the Parramatta church hall and meet with the Pathfinders there.

About twelve of the children and two parents are taking the Voice of Prophecy course. The parents expressed gratitude that such interest was taken in their children at the V.B.S. and pleaded for a repeat programme next holidays. We have three sisters coming to the church from the Bible school whose father was formerly an Adventist. We pray that he and his family will be reclaimed for Christ; also that the seed sown will yield a rich harvest.

Good publicity was given in the local newspapers, and we believe our enterprise has promoted happy relations in the Rydalmere district.



A baptism at Karalundi is the crowning joy of service there.

Karalundi--Crystal Brook

SPECIAL CORRESPONDENT

The second Seventh-day Adventist camp for the coloured people in West Australia was held at Karalundi from September 14-18, 1961. Travelling over 500 miles north from Perth, we arrived at this interesting mission situated about thirty-five miles from Meekatharra, which provides the nearest shopping centre and post office. We had conjured up mental pictures of this place, the people, and the work there, but the reality surpassed it all for pleasant surprises.

The mission station is well laid out with modern school buildings, dormitories for boys and girls, a large kitchen, a store-room, and homes for the superintendent and staff. A large tent had been erected for the meetings and a number of small tents for the use of the campers. Incidentally, in these little tents no fires were allowed; but every night small fires could be seen glowing outside. This would be in accordance with their native instinct.

The name "Karalundi" means "Crystal Brook," and while no brook is to be seen, yet there is an abundance of water. There are two shallow wells each twelve to fourteen feet deep, and from these are pumped two five-inch streams of water. This is used to irrigate the land, to water their little orchard, to fill the swimming pool, and for household use. Every house is supplied in kitchen and bathroom with a continuous supply, and the swimming pool is emptied once a week and refilled with fresh water. The mission also generates its own electricity, which is a great boon. So we found "mod. cons." in the desert.

At the camp-meeting over 220 coloured folks were in attendance, but these were not all resident in Karalundi. From the Wiluna Mission about 116 miles away, where Pastor A. D. Vaughan is superintendent, there were 120. From Mullewa Mission, at the Geraldton end, which is

under the direction of Brother H. Dodd, there were eight. The remainder would be from Meekatharra and Karalundi, and would include the eighty school children. Seating in the big tent was arranged so that boys and girls sat either side of the centre aisle, while the parents, relatives, and friends sat behind them. At the rear of the tent, visitors, visiting delegates, and staff members took their seats.

We had wondered how the various speakers would present their message and what topics they would choose. So we attended the opening meeting with keen interest. This was at 7 p.m. on Thursday,



A fourteen-year-old girl digs for edible roots. She is holding a section of root from a kurrajong tree.

September 14. It commenced with singing, or as we would say "Song Service." And did they sing! We soon discovered it was the school students who supplied the volume. They had learned to sing at the mission.

The mission superintendent, Pastor V. J. Heise, presented the first "talk" of the camp, basing it upon the Gospel commission, "Go ye into all the world and preach the gospel to every creature." He showed how God sent His Son to tell us, and how Jesus sent His followers to "go and tell everybody"; and they that heard went also. And then he said, "That is why WE have come here to tell YOU." "Everybody has to know." They understood, for he had found a way.

Worship next morning was taken by Pastor D. A. Ferris, the former superintendent of the Karalundi Mission. His talk was singularly apt, as it was built round the word "Come." As a result of the going of the Lord's messengers, there was to be a coming on the part of the hearers. They must come to Jesus or there will be no blessing for them. They must come to the meetings and hear all the "talks." He, too, had found a way. The people were hearing the simple message from God's Book by God's messengers, that God loved them and wanted them in Heaven, and that Jesus was coming for them soon.

Pastor T. Brash spoke Friday evening on "Lo, I am with you always," reminding the listeners of the Lord's own promise to remain with His people to the very end of the world, when He would come for them and take them home to be with Him for ever. When we open the Book of Acts, what do we see? Normal men and women like ourselves, who loved the Lord Jesus and had heard His last words of command, "Go ye," and His last promise, "I am with you always, even unto the end." We see them going everywhere, to tell everyone the glad tidings. But we see more than that. We see the angels of God going with them, and Christ by His Spirit keeping His parting promise to be with them always. It is just the same today. The Lord is still "working with them" and "adding to the church such as should be saved." The workers still go out and the believers still come in. We are told that the "angels of God will choose our words for us if we will let them."

It was evident that much thought and prayer went into the preparation of these and other good talks; and we believe the angels did guide and choose the words for the speakers, and that these words found a lodgment in the hearts of many hearers.

Pastor F. T. Maberly, the conference president, took the 11 a.m. preaching service, his theme being "Doing the Right Thing." Again it was noticeable how these talks, by their easy, natural sequence, provided a build-up for the coloured people. All who wish to be ready to meet the Lord when He comes must indeed do the right thing. They must be righteous; and what is righteousness but doing the right thing?

The pictures shown by Pastor W. R. Ferguson in the evening brought an interesting day to a happy close. They were much appreciated and his message was "A Big Call, a Big Talk."

Morning worship on Sunday was conducted by Pastor T. W. Hammond, who was visiting the Western Australian branch of his family at this time, and had been invited to attend the camp as a delegate. His talk dealt with "Lessons Learned in the Desert," as illustrated by the experiences of Bible characters.

At morning Bible talk, Pastor W. Hammond showed "How to Join the Church," stressing what the individual must have to be ready for baptism. He used the various parts of a model aeroplane to illustrate his points. If just one part is missing the plane cannot take to the air. If we want to be ready for baptism, and to join the church and be caught up to meet the Lord in the air, we must have what the parts of this plane represent. The right wing represented **faith**. We are saved by faith. The left wing stood for **works**. We must have corresponding works. The body of the plane stands for the character, which is the only thing we can take with us to the next world. The tail guides the plane. That is **conscience**, and the **tail** that holds the plant steady is **love**—God's love for us and our love for Him.

The headmaster of the Karalundi school, Brother R. Sodeman, presided at the Temperance Health meeting in the afternoon, when the subject was "How to Live Healthfully." There was a very practical touch to this meeting in which everyone seemed to be interested. Realizing the need to begin at the beginning in educating these people to care properly for their children, Brother Sodeman had arranged for the preceptress, Miss E. Laurie, a qualified nursing sister, to demonstrate on the platform how to bath a baby, and how to prepare its food hygienically. She bathed, dressed, and fed a little brown baby, who enjoyed it all except being removed from the water. Cameras went into action during this performance, and much interest was

evinced, not only by the coloured people and the mission staff, but also by several officials of the Aboriginal Welfare Department, who were visiting the camp for the day.

Games for the school children were organized for the remainder of the afternoon, and then at 7 p.m. the "Singing" period led by Pastor W. Hammond with his accordion, advised everyone it was time to come to the tent for the evening meeting. The singing this evening was just a musical treat. Pastor Hammond had taught the children a number of tuneful and truth-filled choruses, and had found they sang best in the dark. So on this occasion lights were put out and the children excelled themselves as they rendered their full repertoire. This chorus singing was one of the enjoyable features of the camp. Everybody, white and coloured, joined in, so infectious was it.

Monday was the last day of camp, and Pastor Ferris conducted morning worship. It is evident that both he and his wife are held in very affectionate regard by the pupils. Pastor Brash took the final Bible talk. He had introduced himself to the folk as "Ulalla," the happy man, and lived up to it throughout the camp, much to the delight of the young people.

Another of the pleasing personalities of Karalundi is the matron, Sister P. Aggett, who has the onerous task of feeding the eighty growing boys and girls. She is cheerful and happy and enjoys her work very much.

In the afternoon there was a trip to the "Breakaway" as it is called. Two lorries and several cars made the journey across some miles of level country, till they were faced with tall cliffs. When one has climbed this cliff face, he finds himself on a new level as far as the eye can see. It looks as though the land he has just travelled over has dropped 50-100 feet; hence the term "Breakaway." This peculiar formation is a feature of the land contours in that part of Western Australia. It persists for hundreds of miles.

On returning from this trip there was a nature hike which afforded an opportunity to observe the aboriginal girls dig-

ging for a kind of flat oval tuber resembling a potato, which is considered a delicacy by these people. It is evident that they have a fund of knowledge of their own land, and know where to look for these hidden finds. In a barren, desolate place, with very little vegetation, a girl will select a spot and make a hole with a sharp spike. She will then proceed to dig with her bare hands, going down eighteen inches or more, and then produce a long piece of edible root.

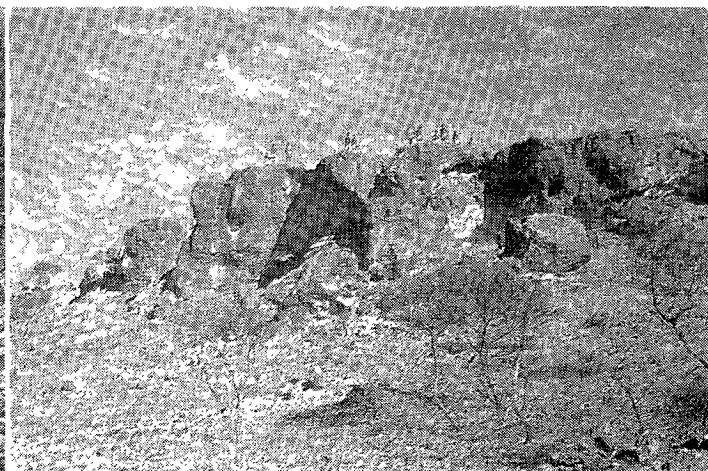
The school at Karalundi is doing good work. Samples of the work of the scholars would do credit to any school. One lass of about fourteen was seen collecting stones at the "Breakaway." When asked why, she replied, "For my science class tomorrow." There is some native talent in art to be found there also. More than one of the boys of fourteen can take a lead pencil and draw a landscape depicting the "Breakaway," with gum trees, kangaroos, and emus.

Impressions and Observations

1. The mission family. It was impossible to live on the mission without realizing that the staff comprises a group of men and women devoted to their task. They are a great team, and seem to be welded together into one loving and lovable family, working together harmoniously for the aborigines under the fraternal leadership of the superintendent.

2. The isolation. This strikes one forcibly. There is no shop nor post office for thirty-five or more miles. During a meeting at camp the Flying Doctor plane flew overhead.

3. The toll of the road. Visits to Karalundi mostly have to be made by car, and for many miles the road is not good. It has its hazards. Of the cars that conveyed delegates from Perth and Geraldton to the camp, not one escaped trouble. Between them there were eight blow-outs, four kangaroo hits, and a collision with an emu. To collide with a kangaroo on the run means substantial damage to the vehicle and death to the 'roo. Many animals met their doom in this manner.



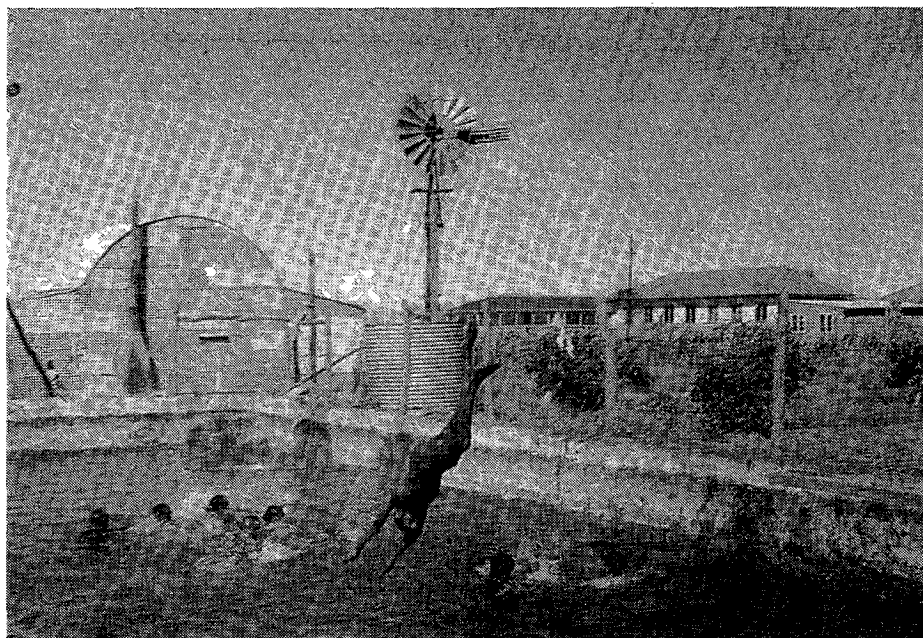
Left: After rains, the whole countryside breaks into bloom. Here are seen spreading acres of white everlastings. Right: In the Breakaway country, rugged rocks rise from the plains in stark austerity.

The road from Mt. Magnet to Meekatharra runs through what was once a flourishing gold-mining district. On that road there are seven or eight ghost towns, empty of inhabitants; and one of these alone housed 10,000 miners. In some places there is much machinery standing just where it was in use, now idle, rusty, and of no use to anyone. When the gold was worked out, everybody left. At a town named Cue there stands an old gaol open to anyone who cares to enter. The cells stand all round the empty courtyard, which is littered from end to end with the old gaol records, giving details of the prisoners of those days and the sentences received.

4. Wild flowers. One outstanding feature of West Australia in the spring is its wild flowers. They are deservedly renowned, for they grow in glorious profusion for hundreds of miles, and extend back from the road as far as eye can see on either side of the highway. The white everlastings give the impression of a snow storm save that the bushes are green. There are beautiful pinks and blues and yellows—acres of them—and the desert is a breath-taking sight. Kangaroos and emus abound in this area.

5. What has been accomplished? Since the mission commenced, there have been thirty baptisms. At the camp this year three persons were baptized, a young married couple and an older man, and thirty indicated their desire for this rite. During 1961 two of the young people have been attending our West Australian Missionary College, and are looking forward to the time when they will return to work for their own people.

6. What will be accomplished? Under the blessing of God much will doubtless



The swimming pool provides hours of refreshment and happy recreation.

be accomplished. With eighty scholars growing up in our school, under this group of consecrated teachers we, too, look forward to the time when many of them will work for their own people. "There is a sound of a going in the tops of the mulberry trees." It was a privilege to see this work being done at Karalundi. We ask all "Record" readers to remember it in their devotions, and we believe there will be many from these native people who will be found among "the nations of them that are saved."

These people are badly in need of the saving and cleansing power of the gospel. Though they profess a form of Christianity, there are no outward signs of it, except for the crosses about their necks. Betelnut, pipe and cigarette smoking claim these poor people as slaves. What a work could be done for them if we had the men and the means!

A few minutes is spent looking at a copra factory where coconuts are processed. This is a smoke-drying process, and a number of native men and women are employed in cutting, stacking, and husking the nuts. Slow fires burn under the halved nuts and the coconut meat is gradually dried over a period of three days. A few more minutes and we are approaching Bogia, where there is a government hospital and district station.

Suddenly Pastor Lester Lock, Sabbath School Secretary of the Coral Sea Union Mission, calls out, "Look! They are making sak-sak there."

"Would you like to stop and have a look?" asks Brother Naughton.

Would we? Of course. Sak-sak is the native name for the sago palm. As we approach there are several men working away at the fallen palm. Each of them has a home-made shredding tool with which they chop and shred the entire centre of the palm. Nearby is a washing plant where the starch is washed from the sago. Shredded pith is put in large native bags and water is forced through it so that the sago starch is washed through. Soon a fine sediment is formed at the bottom of the banana-leaf troughs into which the water is squeezed from the bags. This is the sago. From this one palm, after much hard work they will obtain about 200-300 lbs. of wet sago. This will keep up to a year and is used in their cooking. It is a fine pasty dough when finished and not at all like the machine-prepared sago that we know.

Jeep Ride to Hatzfeld

W. R. L. SCRAGG
Sabbath School Secretary

If you would like to become acquainted with the coastal areas of the northern side of New Guinea you should take a ride in a Landrover along the coastal road that runs from Awar to Daigul, where our Hatzfeldhaven Hansenside Colony is located. This was recently my privilege. Immediately after the Madang Mission Session at Sisimagum, Brother Laurence Naughton, director of the leper hospital at Hatzfeld, picked up Pastor Lester Lock and myself in a Landrover borrowed from a plantation owner. With him was Sister Ruth Steele, also from the colony.

Now let us be on our way. With a group of native men to carry our few belongings, there is no difficulty in walking the half mile to where our vehicle is waiting. On the way we stop and talk to the luluai or government leader of the village. He is a fine man and is finding his way into the Seventh-day Adventist Church. He attended all meetings of the session and daily took his ap-

pointed place of honour at the front of the church. Proudly he shows us the huge ceremonial drums that are his rank of office. These are stored under his home. Often they are carved to represent some great event in the village history. One of them has a representation of a cassowary on it; a reminder of the time when a great hunt was most successful. We also pause to admire the handcraft of the native fish-traps and the big clay cooking pots from inland New Guinea. Nearby is an intricate system of bamboo river gates used to let fish in from the sea when the tide is rising, and to trap them when it is falling.

Into the four-wheel drive vehicle, and we are on our three and a half hour trip to Hatzfeld. We travel for mile after mile through tall coconuts, some privately owned, some owned by the Roman Catholic mission. Many native houses and villages are passed. Each has its share of pigs and children running together under the houses and in the dirt.

At Bogia Hospital Brother and Sister Ken Dunn give us a warm welcome. These loyal Adventists work for the government at the hospital and find many opportunities of witnessing for their faith. We look quickly over the native-style wards with their dirt floors and wooden bunks and realize again the tremendous task that faces both government and mission if these people are to be lifted to anything like a civilized standard. There is a tremendous need for physical help and this is often the door to spiritual advancement. Here many of the natives were preparing 'kundus' or sing-sing drums for their annual dance. They are but a few short years away from paganism and relish opportunities to return to their old ways if the gospel has not wrought its change in their lives.

We stop for lunch at the little village of Bimut where one of our native teachers has built a delightful church and school-room. All is so neat and clean and orderly that it is a pleasure to be there. This, Pastor Lock tells us, is typical of many such small Adventist communities witnessing to the power of the Third Angel's Message throughout the mission field.

Soon we arrived at Hatzfeldhaven, and what a delightful place this is! Somewhat off the beaten track, it is not often visited.

Let us look at Hatzfeld, as it is commonly known. It is located on a broad peninsula rolling gently down to the sea. Nearly 1,000 acres have been set aside by the government for the hospital. Facilities include a private airstrip and neat attractive homes for the staff: Brother and Sister Naughton, Nursing Sisters J. Gersbach, R. Steele, and B. McCallum, and, at the moment of our visit Brother Bruce Lang, though because of his wife's ill-health, he may have to leave the mission field shortly.

Broad, spacious parklands and curving drives lined with coconuts meet our eye on every hand, and in the distance the blue tropic seas fringe the station property. Brother Alan Page-Dhu, the first director of Hatzfeld, has left his mark on the property in the splendid lay-out of the grounds, and this work has been admirably carried on by Brother Laurie Naughton.

Now let us visit the hospital. Sister June Gersbach is on duty and she takes us down the rows of neat wards. Steel, army-type buildings with concrete floors make this hospital for natives quite attractive. The hospital is divided into two parts. Half is devoted to the care of tuberculosis patients and the other half to those afflicted with leprosy. Though we see many cases that strike pity into our heart, we are struck with the cheerful manner of the people and their ready response to the treatment given. Under the care of trained native orderlies, modern drugs are administered regularly for both of these dread diseases. As we arrive, four of these native men are giving a series of injections to the TB patients.

We ask, "Do you have many cures here?"

"Oh, yes," Sister Gersbach assures us, "Many of these TB cases will be pronounced well and sent home. There is a heavy incidence of TB amongst natives. They seem more prone to it than Europeans."

"How do you get your patients?"

"Every so often the government does a TB survey of the district and sends in the cases that are proved to have the disease."

"Do they respond well to treatment?"

"On the whole, yes. One of the problems is that when a mother or father comes to hospital, the whole family is likely to arrive and take up residence. We often let them stay a few days until they see that we are really helping the sick ones."

"What about cures of leprosy?" we ask as we walk down the rows of wards devoted to the leper cases.

"We never call anyone cured. We speak of those that do not show active signs of leprosy as "arrested" cases. Often cases that are diagnosed early enough we are able to send home to their villages after a comparatively short time. Years ago leprosy meant a long stay and little hope of recovery, but today with modern drugs and techniques we can successfully arrest the majority of cases."

"Do you have many who are deformed with the disease?"

"Yes, these are the really sad cases. Often the toes, fingers nose, ears and other parts of the body will be absorbed. Then there are leprous ulcers. These are the most stubborn of all to help. Often an ulcer will go on year after year, and show only slight improvement."

A young girl walks by with a patch of lighter hue on her shoulder. "Is she a leper?" we ask.

"Yes; unfortunately leprosy afflicts many children. But these days, if we can treat them early enough, we have every oppor-

tunity of completely arresting the disease and they can then live a normal life. Leprosy has lost much of its old dread, but we still must keep after it or it would soon go on the rampage again."

"How many patients do you have?"

"About 270 at the moment. It varies a deal, but we are kept very busy."

Wonder with me as we go to meet Brother Naughton for a tour of the estate, at the tireless devotion of these young women who willingly spend years in patient missionary service.

From Brother Naughton we learn that through the treatment of their diseases we are able to help many of these people spiritually. One of the buildings on the property is used for a church and Sabbath school, and each Sabbath a large number of the patients attend worship. As well as this the "clean" folk of the staff are working hard to build themselves a new modern church. Large areas have been placed under cultivation by the members, and the produce from them will be sold to find money for the building. Around Hatzfeld there has been built up, over the years, a strong Adventist community.

Many of these gather with us for the Sabbath school workshop that is the main purpose of the visit. Many of the ideas that we present will be taken back to the local villages and used in their Sabbath schools. Among the children there is need for spiritual help, and the Sabbath school is one of the best ways of providing this. On the station many of the native children are preparing for a special thirteenth Sabbath programme. Sister Gersbach has made crowns for them, new calico lap-laps, and an imitation harp. All dressed up they look cute and lovable as they sing "In my Father's house, I will wear a crown; there'll be joy, joy, joy."

Sabbath school, Faith for Today, and Voice of Prophecy films finish the day as the natives gather under the stars to



A group at Hatzfeld: Sister L. G. Naughton, Nurse Ruth Steele, Brother L. G. Naughton, Pastor L. N. Lock and the three Naughton children. Note the dwarf coconut palm, an unusual specimen.

watch. A calico screen strung between two posts enables the clean staff to watch from one side and the sick patients from the other. This has been a day to remember. As we sit in Brother Naughton's home and listen to stories of mission endeavour, and how the gospel has changed hearts and lives, we are conscious again that the life of the missionary is hard but very rewarding. Ask any of the staff at Hatzfeld and they will tell you that they would not change their experience in the mission field for anything. Lonely, isolated, sometimes sick, they labour unselfishly with primitive, unpredictable and ignorant people. But it is worthwhile when you see the results in souls saved and broken hearts and bodies mended.

I hope you enjoyed our jeep ride from Sisimagum to Hatzfeld, but remember, this is only one of hundreds of trips you could take in the mission field, full of interest and of proof positive that the power of the Third Angel's Message does change hearts and lives.

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Fulton Choir Raising Cultural Standards

A. P. DYASON

Principal, Fulton Missionary College

Almost half the senior students of Fulton Missionary College boarded buses for Suva on Sunday, October 15, to sing in the cantata "Belshazzar's Feast." This was rendered in the best theatre. The choir of eighty voices was composed of all the national groups at Fulton, though half were Fijians.

After last year's splendid performance of "Esther," Suva people expected great things from the choir, and they were not in any way disappointed.

Suva's leading entertainment manager was loud in his praise, remarking that those who missed the performance missed a treat. Two senior government officials who were present also said the choir's performance would help raise cultural standards in the colony.

The "Fiji Times" printed the following concerning the rendition of the cantata:

"Fulton Choir in Impressive Suva Performance"

"In its performance of the sacred cantata 'Belshazzar's Feast,' by Dr. George F. Root, the Fulton Missionary Choir gave a fine example of choral singing at the Phoenix Theatre on Sunday night.

"When the choir filed onto the stage one could see that a wide range of South Pacific Islands people were represented. There were Fijian men and girls, but for the greater part the singers were Polynesians. This was reflected in their singing.

"Pastor A. P. Dyason, who conducted the choir, had obviously selected 'Belshazzar's Feast' as a work which was within the range of the voices at his disposal.

"With most of the Polynesian people, including the Maoris, the range of the voice is not wide. They rely on the soft-

ness and sweetness of their singing and the variation of pitch.

"Future Possibility"

"Perhaps in future concerts the Fulton choir should not search for a cantata within the range of the voices, but should present a programme of religious music with a large proportion of Negro spirituals, which would admirably suit the sweetness and ethereal quality of their voices.

"Even with the natural restriction of range, Pastor Dyason was able to achieve impressive variation of volume, particularly so in the recitative by the King and

Chorus, 'My Spirit Is Troubled' and 'Great Baal,' 'Jehovah We Worship Thee,' and in the final chorus of Jews, 'Magnify, Glorify.'

"The Queen (Kalolaine 'Ofa) sang very tunefully, and a possessor of a good contralto voice was Mireille, as a Jewish maiden.

"Daniel (Robert Edwards) sang confidently throughout, and in the air 'Thou Hast Taught Me,' produced a surprisingly good top note which was well sustained.

"Tumeli Tugota read the story of the cantata very clearly.

"Mrs. Elva Litster was the pianist and Mr. Ray K. Wilkinson the violinist."

NEEDED—

Healthier Emotional Climate

FOR THE DISCUSSION OF HEALTHFUL LIVING

F. D. NICHOL

Editor, *Review and Herald*

Turn now to our methods of healing. Some of our doctors may well ponder whether they are too attentive to the detail men from the pharmaceutical houses. Personally, I don't like being offered a pill to help me to sleep. I still like a long walk and a tepid bath. But if some of our doctors are using too many drugs and too many hypodermics, it is also true that some others are using long, sharp needles to inject into us large doses of what they think is needful health reform counsel on drugs. And what an allergic reaction that produces!

In this whole area of therapy we need more study, study that will help us all to understand better what is proper medication in the light of the vast changes that have taken place in drug therapy in the twentieth century. Some good work has been done; much more needs to be done.

Second Reason for Changed Mood

The second reason why we need a new emotional climate is that we cannot afford to let any kind of discussion in our ranks blur the unique status of Ellen G. White, that is accorded her in our official Statement of Belief. I am disclosing no secret when I say that some Adventists, while willingly taking Mrs. White's counsel on endless other matters, feel free to reject what she says on at least some features of healthful living.

I have heard some say that they will go along with Mrs. White so long as she agrees with the Bible. Of course, what they really mean is that they will agree with Mrs. White so long as she agrees with their interpretation of the Bible. But if their interpretation is really better than hers, then she does not possess what should be one of the most distinguishing marks of a prophet, the inspired ability to interpret rightly what inspired men of earlier times have said.

I do not challenge anyone's right to question or deny. God forbid that I should ever want to. But I am troubled

over the confusion that sometimes comes into our ranks because of such questioning. If it is proper to challenge Mrs. White's authority and her scriptural accuracy in this one area, then in the name of reason, why may we not disregard what she has said on numerous other matters? But we unitedly take as authoritative what she says on the different aspects of our church programme, and we used "The Great Controversy" as a missionary book of the year.

The closing chapters of this book, with their detailed forecasts of final events, could never claim our sober reading if we did not believe their author was inspired. Indeed, if we did not so believe, our colporteurs would be perpetrating a conscious fraud in urging the public to buy the book as vital to their salvation. When an uninspired writer goes into great detail about the future, he produces fiction, for the Bible provides him exceedingly brief details. Only inspiration could make "The Great Controversy" uniquely significant reading. Now, Mrs. White declared that all of her messages for the church, specifically including her health messages, came from the same source, 'divine visions.

Some would discount her messages on health with the plausible remark that none of us feels called on to heed her counsel on some other matters, why, then, on healthful living? They illustrate their point by citing some statement by her regarding a special situation involving a particular time and place in the days long past. But that kind of reasoning, if applied to Scripture, would play havoc with it. Paul said that a woman should not speak in the church, and that she should keep her head covered. Besides, said he, we should "greet all the brethren with a holy kiss" (1 Thess. 5:26). For reasons we all feel are adequate, we do not consider these injunctions applicable, but we do not therefore discount any of Paul's great counsels for the church.

Stand at Foot of Sinai

On the other side there are certain over-zealous believers in Mrs. White who wrongly use her writings, in that they mix her inspired words with their uninspired judgments. For example, they call attention to her statements that physical laws have a divine, binding authority even as moral laws have. Then they proceed to label certain others in the church as rank sinners because they disregard some physical laws. My plea is that we respond to such perfervid judgments, not by lowering Mrs. White, or physical laws, but by lowering the perfervid souls to their rightful level. All of us poor mortals belong at the base of Mount Sinai. Only God and His holy prophets should do the judging from the mountaintop.

With my mind on the whole circle of our believers, I appeal to those at one extreme: Do not concentrate so fervently on those words of Mrs. White that denounce infractions of our health doctrine, but rather on those that enjoin us to be kindly affectioned one to another, to be charitable, to be forgiving. To those at the other extreme, I appeal: Humbly realizing that you **could** be mistaken, ponder again the solemn fact of Mrs. White's inspiration, as our Statement of Belief confesses. Next, open Volume 9 of the "Testimonies" at page 153 and read in the full context the chapter "Faithfulness in Health Reform." Then ask God to help you to see how its counsel should apply to **your** life.

This chapter presents the first of three addresses on our health message that Mrs. White gave at the 1909 General Conference session. The infirmities of four-score years warned her that this was probably the last General Conference she would ever attend—and it was. But in that sunset hour, standing before the whole leadership of the Advent Movement, she unburdened her heart on the subject of health reform in language stronger, I believe, than she had ever used before. I think that fact in itself should give us pause. Nor did she leave anyone in doubt as to why she thus spoke. Her first words were these: "I am instructed to bear a message to all our people on the subject of health reform." The brethren well knew the import of those words—she was affirming that God had "instructed" her to speak.

I do not know why, in this address, she focussed so strongly on diet. Nor do I know why she spoke so earnestly against meat eating. But that is not amazing—I am not a prophet. Rather I am someone who greatly needs prophetic guidance.

Scientific Proofs—and Prophets

There are those who say they will gladly give up flesh food if it can be proved scientifically that Mrs. White is correct on this matter. But of what value is a prophet if we refuse to believe him until it is impossible longer to disbelieve him? Incidentally, scientists see no valid ground for our distinction between clean and unclean meats. It would therefore be just as consistent for us to say that we will give up pork if it can be scientifically

proved that Moses is correct on this matter. But we believe Moses despite the scientists. And we are right in so doing, for we believe that Moses had inspired insights that the scientists do not have.

I do not press the analogy. But speaking personally, I am able to reach only one conclusion when I build my reasoning on the premise that Mrs. White possessed the prophetic gift. I should obey her counsel. If others reason differently they are not answerable to me. I will love them as brethren, even though I am unable to agree with their reasoning. Need I be more charitable than that?

I would not be so concerned on this point, though it is central to the health-reform controversy, were it not for the relationship it bears to Mrs. White's status. Let us never forget that a dike needs to be breached effectively at only one point to be worthless as a dike. And what a protective dike Mrs. White's writings have been to the Advent Movement!

I shall never forget my meeting with Dr. Clive McCay of Cornell University, eminent authority in the field of nutrition. Mrs. Nichol and I stayed overnight at his home. We talked late. He marvelled at our teachings on health, which were so far ahead of the times when first set forth. Nor could he fathom how Mrs. White, with little formal education, could have anticipated so much on good nutrition. He was emphatic that she could not simply have borrowed the ideas from others, because, he explained, how would she have known to choose the good ideas and repudiate the bad? You will recall that Dr. McCay wrote out his views at length in the "Review and Herald." He closed his series of articles with these significant words: "In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."—Feb. 26, 1959.

With no fanatical glint in my eye, no zealot's tone in my voice, but with my mind calmly recalling the unfolding history of our whole work, I can only say, Thank God for Mrs. White.

Third and Final Reason

The third and final reason why we need a new atmosphere in which to discuss healthful living is that only thus can we best capitalize on the great potential that resides in our health message. People once called us "grass eaters" and "bran eaters," to say nothing of describing our sanitariums as places where a "hose and hot rags" were used to get people well. I can vividly remember those days. Today, almost everyone knows that green leafy vegetables are indispensable to good health, and that certain vitamins, such as those found in bran, are equally indispensable. Dietitians now place an emphasis on whole wheat, or at least enriched flour. And physical medicine, of which hydrotherapy is an important part, now occupies a respected place in modern therapy. And so I might go on.

But the possibilities of our capitalizing for God this unique health message we have are in direct ratio to our ardour in

believing that we have a heaven-indited message, and to our readiness to move together for the promotion of that message.

I think that we would have quite complete harmony on our healthful living doctrine, as on all other doctrines, were it not for the dividing obstacle of a stockyard and a dark river that runs close by it. That river, may I say, has its headwaters in the coffee plantations of Brazil and the tea gardens of Indonesia. My hope is that by mutual consent, **not** by legislative action, we shall set about on a divinely recommended rehabilitation programme that will remove the evil-smelling last abode of lowly, luckless animals, and dam up the dark river. And then we can fill the cleared area with beautiful homes for incoming saints. Such a programme, I believe, would best prepare us for our anticipated early departure to a land where flows the river of life and where our diet will again be that originally given to sinless man.

"With malice toward none, with charity for all," I repeat: This recommended rehabilitation programme must be by mutual consent, not by legislation, or we will defeat our very objective, the unity of the brethren.

In these increasingly momentous times, may God give to each of us a larger acceptance of Mrs. White, a more fervent love for our brethren, a more generous charity for those who differ with us, and a more ardent capitalizing on the potentialities that reside in our health message. The evil luxury of discord and division, we cannot afford. The priceless pearl of unity in the bond of peace, we must ever seek to possess.—"Review and Herald," October 26, 1961.

Wedding Bells



EWART-SHARP. On October 23, 1961, in the Brentwood Avenue church, Auckland, N.Z., Margaret Eva, daughter of Mr. and Mrs. J. Sharp of Mairangi Bay, and John Poole, eldest son of Mr. and Mrs. J. Ewart of Tauranga, met to pledge their fealty in marriage. Relatives and friends from far and near gathered to express their best wishes and to evoke God's blessing on these two young people as they now begin to walk life's road together. They will make their home in Tauranga.

T. L. House.

ATKIN-STEVENSON. The morning of November 6, 1961, was the time chosen by Margaret and Peter to exchange their wedding vows at the altar of the beautifully decorated Launceston church. The bride is the youngest daughter of the very well-known Stevenson family of Launceston church. The bridegroom, who has been recently transferred to Launceston as a traveller for the Health Food Company, is the son of Brother and Sister W. Atkin of Glenorchy. Our prayer for them is that their new home will be richly blessed of God and bring them lasting happiness.

E. B. Price.

MARSTERS-AERENGA. October 23, 1961, was the day chosen by Tere and Poko to exchange marriage vows at the Ponsonby church, Auckland, N.Z. The church was tastefully decorated for the happy occasion, and many friends gathered to witness the ceremony. Later they attended the reception to wish this young couple God's blessing in their united life.

J. T. Howse.

DUNCAN-OPETAIA. Robert Duncan, son of Brother and Sister Duncan of Napier, N.Z., was united in marriage to Lily, daughter of Brother and Sister Opetaia, of Auckland, at the Ponsonby church, Auckland, on October 26, 1961. As this young couple set up another home in this city we wish them God's blessing and look forward to their association in the church activities.

J. T. Howse.

LAWRENCE-MILLER. One of the two heirlooms from the first Paradise home is marriage, a divine institution to teach men the deeper lessons of loving fellowship. Those who honour this relationship will become like God in character, and their holy union will result in eternal blessing. These thoughts were expressed at the marriage of Barry Hall Lawrence to Ruth Elaine Miller, on November 22, 1961, in the Avondale village church. The bridegroom's parents are respected members of the church at Guyra, and the bride's parents care for the high school hostel at A. M. College. Friends and relatives rejoice at the union of two who have demonstrated their decision to make Christ first and best in all things.

D. Ford and J. Miller.



UNTIL THE DAY BREAK

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

JOBSON. Emma Jobson died November 21, 1961, at the ripe old age of ninety-one years. She was born of pioneer stock in the Towrang district, via Goulburn, N.S.W. About 1924 our sister purchased "Our Day in the Light of Prophecy" from Brother F. Nicholson, and shortly after began to observe the Sabbath. She learned of Seventh-day Adventists from Brother G. Richardson about 1931 and was introduced to members of the Goulburn church. Her last eight years were spent in the care of Sister Elsie Jobson. A keen mind dominated the pain-racked body until the day of death and praised God despite weariness.

D. A. Brennan.

CREIGHTON. Baby Francine Creighton, who was born on October 31, 1961, was given only two days of life at the Brisbane General Hospital; but during that time she was dedicated to the One who gave her life. She now rests safe in His keeping in the Mt. Gravatt cemetery, where Brother G. Hedges assisted the writer at the funeral service. Brother and Sister Creighton have laid hold upon the "strong consolation," firmly believing that the resurrection day will restore this sweet little one to their arms. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

M. M. Stewart.

MOON. Amby Joseph Moon was born July 16, 1906, and died October 4, 1961. All his life was spent in the Bemboka district on the far south coast of New South Wales. He learned the Advent Message from Pastor A. L. Pascoe, the minister at Bega in 1934. He was respected by his neighbours as a hard-working farmer, and they overflowed the local Methodist church borrowed for the funeral service. The loved one will be sadly missed on the little farm nestled among the quiet hills. The widow, son, and daughter-in-law find their comfort in the "blessed hope."

D. A. Brennan.

THOMAS. On November 8, 1961, we said farewell to our dear Brother Leonard Vernon Thomas, who was killed in a car accident near Pinjarra, W.A. This tragic accident came as a blow to all of us. Brother Thomas was born in Wales fifty-five years ago and came to Australia as a lad of twenty. We laid him to rest in the Adventist portion of the Karrakatta cemetery. These folks learned of the Advent Message from our mission in the Perth Town Hall conducted by Pastor O. K. Anderson. We extend our sympathy to Sister Thomas and family, among whom is Mrs. N. Herbert.

D. A. Speck.

SMITH. Sister Ada Smith of our East Prahran church, Melbourne, will be missed by many, both of the household of faith and others to whom she had endeared herself during her sojourn of seventy-eight years in Melbourne. In her active years her helpfulness and generosity were proverbial. She was one of God's sweet, devoted saints, always thinking of others. She fell peacefully asleep on November 10, 1961. Our late sister Smith accepted the Advent Message following a visit to the Warburton Sanitarium and Hospital eleven years ago and then attending the Reeves mission, being baptized by Pastor H. Kingston. We laid her to rest in the St. Kilda cemetery, to await the voice of the Archangel and the trump of God.

R. Brandstater.

SHIPP. Violet Fanny Shipp of Bishopsbourne, Tas., passed away on October 19, 1961, at the advanced age of eighty-seven years. Our late sister was true to the Lord for almost sixty years, since she was baptized just after the turn of the century. She became one of our earliest believers in northern Tasmania, having her membership first in Launceston and then becoming a charter member of Bishopsbourne when the church was organized in 1918. Left to mourn is her only daughter, Sister G. Rabe, to whom words of comfort were expressed by Pastor C. C. Winter, who was associated with the writer in the services at the funeral parlour and later at the Longford cemetery.

E. B. Price.

BALLARD. Sister Lydia Ballard fell asleep in Jesus at her home in Brisbane on October 24, 1961, at the age of seventy-six years. Our late sister was a member of the first company of Adventists in Queensland, having joined the church when only twelve years of age. The large company who were present to mourn Sister Ballard's passing at the funeral service included her brothers, William and Henry Mills of Sydney, and one of her sisters, Mrs. March. Also present were her two daughters, Ivy (Mrs. L. B. Cook) of Pittsworth, and Verna (Mrs. L. Hughes). We extend Christian sympathy to these loved ones and to her other sister, Mrs. F. G. Rampton of Wollongong, N.S.W. Our late sister awaits the resurrection call beside her husband in the Lutwyche (Brisbane) cemetery.

M. M. Stewart.

EDMUNDS. Many older members will learn with interest tinged with regret of the passing of Mrs. Laura Moreland Edmunds (nee Young, Pitcairn Island) at her daughter's residence in Melbourne on November 13, 1961. Born in 1881, our late sister was living in San Francisco at the time of the earthquake. She also lived in Tahiti for a time before coming to Sydney to work as a nurse with the late Dr. E. R. Caro. On her marriage to the late Mr. Jack Edmunds, she resided in Melbourne, where she was well-known for her interest in church affairs, both being active in the building of the church at Mont Albert. Although in her later years she was unable to be actively engaged, her interest in the Adventist Church and its message remained strong. Three daughters, one in Johannesburg and two in Melbourne, mourn the loss of a devoted mother. To them words of comfort were spoken in the service at the Auburn church, as we directed them to the Christ who was her Anchor in this life and her Hope for that to come.

L. L. Jones.

FLAT TO LET at Cooranbong till end of April. Accommodate 2. Inquire Editor, "Record."

PEN-FRIEND WANTED by S.D.A. gentleman 43 years of age. Reply to "Pen-friend," care 8 Yarra Street, Hawthorn, E.2, Victoria.

ADVENTIST HOME on water near Woy Woy would take boy 14-16 1-2 weeks during holidays; car and boat outings, reasonable board. Write 382 Orange Grove Rd., Booker Bay, N.S.W.

FOR SALE, Warburton, block land, 1½ acres. Close to church school and institutions. Frontage main road, and creek at back. Water and S.E.C. M. Mitchell, Old Warburton Road, Warburton, Vic.

BOARD REQUIRED by quiet lad Sydney University student from late February, 1962. Quiet home central preferred. On all or alternate week-ends away home. Further particulars, reference, please apply "Student," care "Record."

PIANOS, ELEC. ORGANS (inc. portable organs from £50 to Lowrey, Conn, Hammond, etc.) available to all states, operating from each capital city. Demonstrations given. For further particulars communicate with T. R. Mitchell, 395 Canterbury Rd., Vermont, Victoria.

FOR SALE. Solid fibro-cement tiled home, 3 b.r., sleepout, lounge, large kitchen, garage, etc., u.m.r. 1 acre land, ¼ mixed fruit. Centrally located to church school, W.A.M. College, church, post office, etc. Ideal for Adventist family. Some finance available. Further information write J. Cernik, First Ave., Bickley, W.A.

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

GENERAL CONFERENCE SABBATH
SCHOOL DEPARTMENT

For Sabbath, January 6, 1962

(Please preserve for reference)



IN THE HOME AND IN THE CHURCH

"The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we are now, in character and holy service, is the sure foreshadowing of what we shall be."—"The Adventist Home," page 535.

1. Training of the Youth

Prov. 22:6, first part. In view of the fact that children are God's gift to man, the admonition to "train up a child," has additional significance. We have a God-given responsibility as a result of this gift of God to us.

The words, "in the way he should go," "should be read with a certain emphasis on the pronoun. The Hebrew, according to the tenor of his way, means the path specially belonging to, specially fitted for, the individual's character. Instead of sanctioning a rigorous monotony of discipline under the notion that it is 'the right way,' the proverb enjoins the closest possible study of each child's temperament and the adaptation of 'his way of life' to that."—F. C. Cook, editor, "The Bible Commentary," Vol. IV, page 589.

What are some of the responsibilities parents have in respect to giving religious instruction to their children? Where may parents find assistance in this work? When should this instruction begin? When should it stop?

In replying to a question as to what was the most important in bringing up children, Dr. Albert Schweitzer is quoted as saying: "Three things—example, example, example."

If parents do not follow the daily lesson study plan, if they fail to get up in time for Sabbath school, how long can they expect their children to be faithful in daily study, and regular and punctual in their attendance at Sabbath school?

In this first section of the lesson try to relate the importance of the home experience to your class members. As you prepare this lesson, think of the homes of your class members and their special needs. Hold up before them the importance of the home, the Sabbath school, the church, the church school, in the lives of their growing children.

Eph. 6:4, "The Amplified New Testament." "Fathers, do not irritate and provoke your children to anger—do not exasperate them to resentment—but rear them (tenderly) in the training and discipline and the counsel and admonition of the Lord."

Ellen G. White evaluates a well-ordered, well-disciplined family as being more powerful than sermons: "Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture."—The S.D.A. Bible Commentary, E. G. White Comments on Eph. 6:4.

Martin Luther used to quote, "Spare the rod and spoil the child." Then he would add, "That is true; but beside the rod keep an apple to give him when he has done well."

What place should discipline have in the lives of growing children? In what spirit should it be administered? What kinds of discipline are there?

2. Instruction to the Youth

Eph. 6:1, 2, "The Amplified New Testament." "Children, obey your parents in the Lord (as His representatives), for this is just and right. Honour (esteem and value as precious) your father and your mother; this is the first commandment with a promise." Ex. 20:12.

"Even punishment for disobedience is not long resented if the child comes to see that its own welfare is at stake. An illuminating story is told of a little girl whose day was a tale of one misbehaviour after another, with interspersed scoldings by the mother. She finally set herself firmly in an armchair with the words, 'I wish father would come home and make me behave!' A household in which moral chaos rules is tragedy for a child. Adjustment to adult life—education being a kind of hastening of maturity—is never easy. And if such adjustment means little more than discovering protective tricks to be used against the wilful and arbitrary dictates of adult power, a cancer of insecurity is implanted in the very heart. A child has been cheated of its conscience."—"The Interpreter's Bible," Vol. 10, page 730.

Self-Discipline. What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.

3. Care for the Youth

Mark 10:14, R.S.V. "Could the after-life of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in after years, the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord (S.T. Dec. 18, 1907)."—The S.D.A. Bible Commentary, E. G. White Comments on Matt. 19:13.

Matt. 18:1-6. Barclay observes that the child has three great qualities that make him the symbol of those who are citizens of the kingdom: "(i) First and foremost there is the quality of **humility**. (ii) There is the child's dependence—a perfectly natural and utter dependence on those who love and care for him. (iii) There is the child's trust—instinctively dependent, he is just as instinctively trustful that his needs will be met by his parents.

"The child's humility is the pattern of the Christian's behaviour to his fellow men, and the child's dependence and trust are the pattern of the Christian's attitude toward God, the Father of all."—Barclay, "The Gospel of Matthew," page 194.

4. The Work of the Youth

1 Tim. 4:12. "The Amplified New Testament." "Let no one despise or think less of you because of your youth, but be an example (pattern) for the believers, in speech, in conduct, in love, in faith, and in purity."

Every church needs strong, consecrated youth. Youthfulness has no handicap when it comes to doing good. In fact, youth has the possibility of exercising great influence for good; therefore they are not to be despised because of their youth. A youthful example is an inspiration to all ages.

"God will use the youth today as He used Timothy, if they will submit to His guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Saviour unless they see His virtues in His followers? (Y.I. Feb. 13, 1902.)"—The S.D.A. Bible Commentary, E. G. White Comments on 1 Tim. 4:12.

Applications, Observations, and Questions for Discussion

1. When is a person too young to work for the Lord? When is he too old?

2. What ways can you suggest that the youth of the church today might take a greater part in the service of the church?

3. If the youth of your church seem to be indifferent to opportunities for witnessing, how may they be motivated for service?

4. In this age of broken homes and juvenile delinquency, what responsibility does the Christian home have in the community?—General Conference Sabbath School Department.

BREVITIES

Relatives and friends crowded the Wahroonga church over the week-end of December 1-3 during the special services for the graduate nurses of the Sydney Sanitarium and Hospital. A report will appear in our issue for January 16.

On Sunday, October 29, six Victorian churches sent enthusiastic representatives to Shepparton for a day's instruction in the field of Health and Welfare and to organize the seventh Federation functioning in the conference. On December 2, a Welfare rally was held in Mildura which was also attended by neighbouring congregations. Class instruction given by the conference Home Missionary secretary, Pastor E. H. Clark, by Sister Clark, who is the State Federation president, and by Pastor W. A. Stewart, was well received. Particularly gratifying was the presence of so many brethren.

A missionary family from Ceylon passed through Sydney towards the end of November, returning from furlough in America. They were Pastor A. W. Robinson, principal of the Lakpahana Training Institute, his wife Beth (a daughter of Pastor and Mrs. Edgar H. James), and their daughters Judy and Julia. As Sister Robinson left Warburton when she was six weeks old and went with her parents to China, she was happy to make the acquaintance of a number of relatives in the various states where the "Canberra" called. Pastor and Mrs. James have resided in the United States for some years.

On the last day of November, Pastor and Mrs. Eric Hare left Australia for New Zealand, having enriched many by their fellowship. The Sabbath School Department particularly benefited by Pastor Hare's store of ideas which he presented so attractively in the workshops conducted; and he also blessed a number of congregations, of young and old, by his addresses. We shall long remember his happy ministry among us. During his stay in Wahroonga, Pastor and Mrs. E. B. Hare celebrated their golden wedding anniversary with a family party. We wish them heaven's choicest favours as they travel on together.

"It is very pleasing to learn that the circulation of the 'Signs of the Times' is constantly on the increase," writes Pastor W. A. Stewart, Home Missionary secretary for the Trans-Commonwealth Union Conference; "and that this good magazine is finding its way into places of importance throughout the nation. Pastor A. Sedgman of Benalla (Vic.) reports that as a result of his contact at the Commonwealth Civil Defence School and correspondence since then, he has just received a letter from the Commandant at the School expressing appreciation for the 'Signs' and stating that this magazine will be available at the library for those attending the regular classes during the year."

Home just in time for the graduation services of the Sydney Sanitarium and Hospital in Wahroonga were three nurses who had trained there, and seen service overseas. We were delighted to see Sister Hillary Cooper, of North New South Wales, who has come from India for medical attention; Sister Dawn Kettley, of Warburton, who for several years has been on the staff of the White Memorial Hospital in California; and Sister June Gersbach, of Western Australia, who has completed her term of service at the Hatzfeldhaven Hansenide Colony, New Guinea.

In Jerusalem a dramatic quiz lasting until the wee hours of the morning ended here with Yemenite Rabbi Yihyeh Alsheikh, the Israeli Bible champion, defeating a Brazilian mother of four to take first place in the Second International Bible Contest. Rabbi Alsheikh won the international championship over seventeen other national champions who entered the contest, sponsored by the Israel Broadcasting Corporation, Kol Israel. Senhora Da Silva received a silver medal for taking second place in the contest. Third-place winner was American entrant Tovia Goldman, who also received a silver medal. Runners-up in the contest's last round were the Reverend Jacobus J. Combrinck, a Seventh-day Adventist preacher from South Africa, and Edmund Read, a New Zealand teacher.

Postal Votes

The Commonwealth Electoral Officer for New South Wales advises that the Commonwealth Electoral Act has been amended by extending the grounds upon which persons may apply for a postal vote. The new provisions read:

"An elector who

- (a) is, by reason of his membership of a religious order or his religious beliefs—
 - (i) precluded from attending at a polling booth; or
 - (ii) precluded from voting throughout the hours of polling on polling day or throughout the greater part of those hours."

This new provision applies to all future Commonwealth Elections and Referendums.

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The Privilege of Prayer

"Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing

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with Him. In order to commune with God, we must have something to say to Him concerning our actual life.

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—"Step's to Christ," page 93.

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Tasty Spreads for Picnic Lunches

CASHEW and PEANUT BUTTER. Add to one cup water in your blender, $\frac{1}{2}$ cup cashews and $\frac{1}{2}$ cup peanuts, both lightly toasted. Add more nuts if necessary to make spread thicker. Salt to taste. If a sweet spread is desired, add 3 or 4 dates before adding the nuts.—"Tele-notes."

YEASTY SPREAD. Mix enough brewers' or food yeast into $\frac{1}{2}$ cup mayonnaise to give spreading consistency. You may flavour this with onion salt or herb seasoning. This spread is a good replacement for butter or margarine on bread, toast, or biscuits. It is also wonderful on baked potatoes or corn.—"Tele-notes."