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Be Sure to Read:

"JACKSON OF AFRICA"

VALERIE M. HARRISON,
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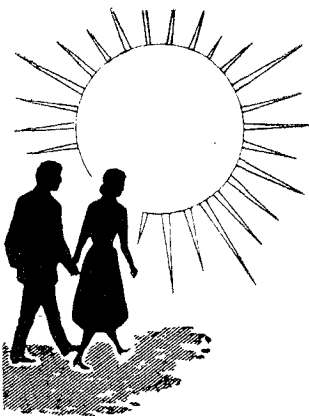


Beyond Life's Sunset



EMILY J. BRIEN

Cowra, N.S.W.



What lies beyond the setting sun
When life's long day of toil is done,
And we are laid beneath the sod—
Say, will our souls be right with God?

A little while of quiet rest,
Then we shall wake with all the blest,
And clad with immortality,
The Lord in glory we shall see!

Caught up together we shall rise
To meet the Saviour in the skies;
Attended by the angel band
We'll journey to the heavenly land.

Past sun and star with rapid pace,
Till through Orion's open space
We catch a glimpse of heaven's light,
And pearly gates then come in sight!

With joy we'll walk the golden street
And cast our crowns at Jesus' feet;
He'll lead us by the waters clear,
And nevermore we'll shed a tear.

A thousand years in bliss to reign,
Then back to earth descend again;
Our God will dwell here with His own,
Our sun shall nevermore go down.

ROUND THE

Conferences



North New Zealand

W. A. COATES
Home Missionary Secretary

Dorcas-Welfare

It always gives one a feeling of satisfaction when people express appreciation for acts of helpfulness. A note came to us from Sister Powell, secretary of the Northland Federation, in which she says: "While our folk were away at camp I heard in a local news broadcast at 8.15 a.m. that early that morning a woman had lost her home and contents through a fire. As there was no Dorcas member with a car in Whangarei at the time, I collected the assistant leader of the society, and by 10 a.m. we had visited a neighbour to see what we could do.

"We made up a large parcel of household linen, pyjamas for the son, nighties, hankies, and toilet requisites for the mother. These latter we sent straight to the hospital, and our social secretary sent a "Get Well" card. The same week I received this letter:

"Dear Sir/Madam,

"That beginning seems so formal, and yet I do not know any individual in your organization. My heartfelt thanks go out to you and those responsible for all you have done for me. The parcel containing toilet requisites, handkerchiefs, and nightgowns touched me deeply. I don't know just how to thank you, or if you really understand what your goodness has meant to me. My son tells me there is a parcel containing linen, etc., and pyjamas for him at the farm. As if that is not more than enough, you sent a "get-well" card.

"I do most humbly thank you for all your goodness and kindness, and God willing, when I start up home again, I will do what little I can to help you continue with your wonderful work.

"Yours most sincerely."

Laymen Evangelists

We were very happy to receive a request from Napier for information that will enable them to form and operate an Adventist Men's Society. Having successfully completed the Appeal for Missions at Napier, the laity have commenced a mission, using the "It Is Written" films. Their first night's attendance was very well supported, and nine non-Adventists were present, which the missionary secretary says, "is very good for here."

Appeal for Missions

Wellington, our most southerly church, has successfully completed its Appeal campaign. Not only has last year's at-

tainment been eclipsed, but Brother McConnell reports that the enthusiasm of new church members has been really inspiring. One has collected more than £80 to date, and all have testified to enjoying the work.

One elderly member of several years standing set his aim at £50; and later increased it to £55. He attained that figure and is continuing to collect. Brother McConnell concludes his letter thus: "We have found that evening soliciting is the best, and this year the donations are ours for the asking."

Brother P. H. G. Starr writes: "I made a few call-backs this morning and in half an hour collected £11. In a factory where I left a card, the manager handed me a cheque for £6 17s. 6d. from the staff. It pays to call back."

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Musdass President's Report for 1963

(Abbreviated)

JOHN B. EGGLETON

MUSDASS (Melbourne University Seventh-day Adventists Students' Society) can now look back on its second year of existence, and review what has been a period of progress and consolidation. Looking beyond the details of the society's achievements, we can affirm that we have been blessed with the spirit of Christian fellowship and an enriched spiritual experience as a result of MUSDASS activities in 1963.

Following the orientation week display in the University's Union foyer, where

The Man Next Door

*Jesus died to bring salvation
For the rich and for the poor;
Men of every tribe and nation—
He includes the man next door.*

*Millions are in heathen darkness
And with pleading hearts implore
For the gospel of salvation—
What about the man next door?*

*"Go into all the world," said Jesus,
"Tell them of My mighty power;
Bring your sheaves from every nation,
Bring with you the man next door."*

*When we stand before the Saviour
On that glad eternal shore,
Heaven's glory will be brighter
If we bring the man next door.*
—Anon.

Book and Bible House books were displayed, and literature was distributed, MUSDASS made several other appearances in an official capacity in the university. Also, on several occasions when luncheons were held for clubs and society representatives in the union dining-room, MUSDASS was always invited, and we made a point of ensuring that at least one of our executives was present.

But perhaps the most spectacular official appearance of the society was in connection with the screening of "One in 20,000." After a very active build-up, well supported by those society members who could be at the university at the appropriate times, the public lecture theatre was literally crowded out. Pastor Llewellyn Jones gave a hitch-free screening of the film, which was announced as being presented by the Seventh-day Adventist Student's Society, and quite a deal of anti-cancer-smoking literature was distributed after the film.

Other related activities were associated with some of our evening programmes. The midweek meetings at the university proceeded regularly throughout the year. From early in the second term we were extremely fortunate to have the regular attendance of the society's chaplain, Pastor H. S. Streeter at these meetings. He also attended many of our committee meetings, where his experience and advice were valuable assets.

Among the special programmes run by MUSDASS in 1963 were a number of Friday evening fellowships. This plan was adopted because members felt a desire for opportunities to worship together, and it also enabled some of our members who were normally unable to be present at our midweek meetings to fellowship with us.

Another special programme undertaken by MUSDASS, in this instance in close conjunction with Southern Youth Fellowship, was held in Nicholas Hall on a Saturday evening. Advertised as "Science and Your Health," it consisted basically of a temperance programme directed at presenting factual evidence against smoking and drinking alcohol. A set of survey questions was widely answered and analysed as a lead-up to this programme, and useful information obtained.

As in 1962, our members fulfilled their obligation to the MV programme by presenting a programme in about ten churches. Under the title, "The Advent Movement, Past and Future," we endeavoured to present an historical survey of the very wonderful leadings and blessings given to the spiritual forefathers of the present-day church, and an analysis of the current trends and signs in local and world affairs in terms of their relationship to the church's prophesied future.

Literature work was done on a modest scale. Beside the leaflets and other material distributed on Open Day and in Orientation Week, we successfully placed a subscription for "Signs of the Times" in the university's Rowden White Library,

and copies of "The Seventh Day" by Boonton Herndon, and "Evolution, Creation and Science," by Frank Lewis Marsh, in the Melbourne Public Library.

One significant step in the society's standing was made towards the end of last year, when the Melbourne Branch of ABPM Limited (Association of Business and Professional Men) passed a motion making the president of MUSDASS automatically an honorary member of that company. This makes very good liaison between the university students and the local business and professional men. Furthermore, ABPM Limited is carrying out a programme of genuine service to the Adventist cause, and it is an honour and a privilege for MUSDASS to be able to make some small contribution.

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Toys for Children in Hospital

K. E. MARTIN

MV Secretary, North Queensland Conference

The Cairns Pathfinder Club will long remember the joy that came as their special project reached its climax in the distribution of wooden toys, dolls' cradles, and scrap books in the children's ward of the Base Hospital.

The acting matron welcomed our Pathfinder leaders, Brother and Sister J. Wills, senior elder, Brother F. Westacott, Pastor J. S. Wallace, and Juniors. This good lady was quick to express her appreciation of the happiness brought to the children's ward by the gifts and sunny smiles of our enthusiastic Pathfinders. Matron was so interested in the scrap books compiled by our boys and girls that she asked if she could keep one for herself.

Congratulations, Cairns Pathfinders and leaders, on this emulation of the Master's ministry. You have set a fine example in bringing real joy to little ones in hospital.

A New Evangelistic Approach on TV

Pastor G. Vandeman's TV evangelistic programme "It Is Written" will soon be released in North and South New South Wales. It will be launched in the same way as the usual evangelistic mission, with advertisements on radio and TV, in the newspapers and in handbills.

The series will run for thirty-nine weeks, covering the major prophecies and doctrines. It is planned to offer viewers a free hi-fi Bible-marking record and the book "Planet in Rebellion."

Our lay people in the areas mentioned will be organized carefully to assist in the visiting that will follow as a result of the programme.

The programme will commence in Lismore on RTN Channel 8, April 5, and will be seen in such centres as Lismore, Casino, Kyogle, Murwillumbah, Mullumbimby, Ballina, Byron Bay, Grafton, Coff's Harbour, Macksville, Tenterfield, Coolangatta, and Stanthorpe.

On CBN Channel 8, Orange, the programme will begin on April 18, and will cover such towns as Orange, Bathurst, Cowra, Parkes, Forbes, Dubbo, Lithgow, and Mudgee.

Towards the end of the year the evangelists will move in to hold a short series of meetings in some of the towns listed. In the north, Pastor C. R. Stanley will be the preacher; and in the South, Pastor E. Totenhofer from Dubbo and Pastor A. Tolhurst on the Central Slopes.

The Story of "It Is Written"

It is eight o'clock on Sunday evening—or seven—or six. Some have waited for this hour. Some have been told of it by a friend. Some have turned the dials restlessly—and come upon it unawares.

And then—sun-gilded clouds across the screen! And bursting the heavens, the

Word of God zooms into the living-rooms of uncouthed homes—into the thinking of thousands of judgment-bound individuals who had no thought of attending an evangelistic meeting this evening.

So opens another half hour with "It Is Written"—a new experience in Adventist evangelism!

And evidently they like it!

But first—

What Is It?

Early in 1955 the General Conference Committee made provision for further exploration in the field of mass communication evangelism, hoping to find still another approach to the challenge of our unfinished task. The result, developing from these early beginnings, is "It Is Written."

"It Is Written" is, first of all, a series of thirty-minute films prepared in colour. They are filmed primarily for television release in either colour or black and white, but will also fit into other evangelistic needs.

These are full-message films, planned not only to make favourable contacts for the faith and break down prejudice, but to share the impact of our distinctive truths. If men and women in this television-minded generation cannot be easily brought into the public evangelistic meeting, here is a means of taking the evangelistic meeting to them.

In these films there is little music. They are a straight-forward, appealing presentation of truth in which Pastor Vandeman speaks in the setting of a panelled study. Saving truth is beautifully and effectively illustrated with the finest of visual material.

The Bible is the teacher. As a New York film editor expressed it, "The Bible is the star of this show." Titles are intriguing. Introductions capture attention. Truth is presented so naturally that the viewer does not realize he is being taught. Appeals are informal, personal, and direct.

Does It Work?

The test of any programme is its acceptance with the public. Both commercial ratings and our own careful house-to-house surveys indicate what station managers are calling a phenomenal acceptance. Each telecast reaches a city audience many times greater than could be packed into a city auditorium.

But television signals do not stop at city boundaries. "It Is Written" mail response during the first nine months of telecasting from one Washington outlet, bore 549 different postmarks. In fact, more than half the total response in the Washington area came from these outlying communities. Other areas sponsoring the programme are finding the same pattern of response.

Do you live in a small crossroads community? Have you ever asked, "What chance is there that an evangelist will ever be sent to a little place like this?" Think of it! An evangelistic campaign in every community—at every crossroads!



Boys and girls of the Cairns Pathfinder Club with the toys they gathered for the children of the Cairns Base Hospital.

OUR Island Field

Sabbath School at Mendi

(Extracts from a letter written by SISTER ALBERT BAGLEE, whose husband is employed by the New Guinea Government Education Department at Mendi, in the Southern Highlands District, Papua.)

"It is Sabbath evening and I am alone except for our faithful old dog Sooty, as my husband is away at a conference in Port Moresby for two weeks.

"Early tomorrow morning I shall get out of bed, draw the curtains, and look down on our lovely little valley. There are mountains in front, behind, and on either side, so that it sometimes seems we are completely hemmed in by them.

"The temperatures at this altitude, 5,600 feet, can fall quite low, and we wrap ourselves up warmly when the thermometer falls to 41 degrees, but the local natives still wear only a few leaves at the back and a woven apron in front, but of course they have a generous covering of good clinging mud. By the sight and smell of them they never wash, and who would want to? The creeks and rivers all flow rapidly and the water is as cold as melted snow. The school children, however, wash in a wayside creek en route to school each day.

"At about 9.45 in the morning I shall walk down the mountainside a short distance to the house of Brother and Sister John Craineau, where we hold our Sabbath school. Our numbers are rapidly increasing, and it is really time we found somewhere larger to accommodate them. Brother Craineau is in charge of the Government sawmill here, and his son Joe is teacher-in-charge of a small native school a few miles out of Mendi. Abo and Lube are employed by the District Agricultural officer to help in the house;

Eho Hairi and his new wife are the children of Papuan missionaries and have now settled at a school a few miles out of Mendi, where Eho is a Government teacher. Wasis is on the staff of the native hospital, where he has worked for some years since returning from our Hanseni hospital on the coast. It was there he became an Adventist, and he has remained faithful all these years. He now brings his wife along.

"We have recently acquired four members from the Western Highlands. The husbands are also employed in the Government hospital, and cannot always join us in our Sabbath school, but their wives attend regularly. Another new member is a sweet little Buka woman with the suitable name of Rose, as she is one of the prettiest native women I have

ever seen. Judged even by European standards, her features are exquisite. We also have a rapidly growing number of children ranging in age from a few months to fourteen or fifteen.

"We do not have a church service as yet, and will welcome the day when we can occasionally have the company of a minister to help us. When you go to church with crowds of others on Sabbath, spare a thought and a prayer, please, for the little groups in isolated mountain fastnesses of Papua and New Guinea. We know that God is with the twos and threes, and rejoice that we have a few other members with whom to worship. There are others completely alone and even more isolated. Then again, we have health and happiness, and there are so many who have neither."

THE World Vision

Jackson of Africa

VALERIE M. HARRISON

Tomorrow the neighbouring women would come with their delighted cries of congratulation, and in five days' time the ceremony to mark the end of their seclusion would take place with a formal appearance and festivities.

But meantime she was alone. She shivered in the chill dawn air seeping through the grassy walls of the hut, and crept closer to the fire. With a happy smile she gazed down at the puckered, red face of her newborn son.

Baby Mbabaje spent his early years tied at his mother's back in a sheepskin. He loved the feeling of her warmth and security, and felt cheated when his place was usurped by a new sister. Now was the time for him to begin his first solid food, "ugali," a thick porridge. Because many children choked on this thick food, a string of charms was tied around his throat as a preventive measure.

Mbabaje grew with the years, and to the slightly built, serious child with the wide smile, each day held a new adventure. With his eldest brother and children of his father's second wife, he roamed the beautiful Buha hills, a child of nature, serene and contented.

What fun there was in swaying from the topmost branches of a tree, and mimicking the birds, in robbing the wild bees of their honey; lassooing imaginary wild animals; bringing gifts of food to the dead ancestor in the spirit house in the family compound; and in bowling a bamboo hoop down hill!

And when the long day was over, what pleasure it was to curl up at his father's



feet, with the family gathered round the fire listening to proverbs and fables. The story of the sly hare was his favourite.

Sometimes sickness and death claimed one of his little playmates, but he was always told it was the will of the Living God whose spirit they worshipped in the sacred tree, because native medicine and witch doctoring had failed.

With age came responsibility, first in helping his mother. Squatting beside her, he shelled beans and peas, swept the fenced-in enclosure of his family's five-hut village, and fetched water and firewood.

Mbabaje was happy when his father agreed he was capable of looking after the cows. It was a responsibility, for the poor milking cattle were his sub-chief father's wealth. He'd saunter behind the docile, bony, giant-horned cattle, bringing them to and from the pastures each day, to be locked in their house at night.

In the heat of the day the boy would lie beneath the animals, pick off the ticks, and have a cool drink. And when the rain lashed the hills in pent-up fury, he sought shelter there, shivering and cold in the little ragged cloth he had found.

At nine years of age, Mbabaje learned the three R's at the nearby C.M.S. school. His father was one of the few of the poor, ignorant Ha tribe who realized the value of education. The boy dressed in a cow hide tied over one shoulder in the fashion of the Waha men. As the days passed he became obsessed, not with his schooling, but with the desire to have some **real** clothes.

One day a friend confided to him: "Those who go to read at the Seventh-day



Miss Leila Smythe, who recently went out to New Guinea to engage in mothercraft and baby welfare service on the Sepik River.

Adventist school have clothes given to them."

Now the obsession grew, until it filled all his waking thoughts—how to obtain some real clothes? He asked his teacher for permission to leave school for one month to seek work, but his request was refused.

Determined now, with his stubborn Ha blood in command, Mbabaje left school, found employment, bought clothes, and returned one month later, to be refused re-admission to school.

Follow a beaten track down to a valley a short distance from his home, and there you see the Seventh-day Adventist mission, consisting of a white-washed hospital and a small brick school house. Here Mbabaje became a school boy for the next four years.

Sabbath proved a delight to him, when he and his school mates attended the Sabbath school held in the school. He early gave his heart to Jesus, and in his late teens was baptized, burying his heathen upbringing and teachings, and emerging from the stream a fine, dedicated youth.

As is the custom on becoming a Christian, he took a new name, one which had appealed to him in history book days—Jackson.

The mission director's house was changing hands. "Oh, one thing more," the bustling housewife said to the new doctor's wife, "There's a boy who keeps coming around wanting work. Perhaps you could find something for him to do to keep him quiet. He speaks English, self-taught."

The boy Jackson was put to cutting firewood. Later, he filled a vacancy at the hospital, where for four years he proved a most conscientious, capable, and honest worker. In all his spare time he read and studied from English books—history, geography, anatomy, etc. He was the obvious choice to send as dresser to our newly opened Runde dispensary in November, 1962. These attractive buildings, consisting of dispensary, house, and church, are set amidst hills twenty-eight miles from hospital, in a very poor, disease-ridden and heathen area.

Jackson is doing a wonderful work both of physical and spiritual healing. When he closes the dispensary for the day, he trudges off, visiting in the homes, his Bible and picture roll under his arm.

Each Sabbath he conducts Sabbath school, with the help of his sweet wife, and later, the service. The worshippers continue to crowd into the neat little church, bedecked as they are with bangles and beads, and heathen charms; but so eager to hear of this new Saviour and the new way of life.

As Jackson says, "When I went there, no believers were there, but now each Sabbath I meet with about 100."

Within three months, thirty-eight were in the new baptismal class, and now eighty-five are in the second class, a testimony to a heathen-born boy, self-educated, chosen by God, and "growing in grace while led by His hand."



The potter moulds the clay on his wheel to form a useful jar for the Indian housewife.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52: 7.

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I Saw the Potter Ply His Ancient Art

JOYCE TOTENHOFFER

Today I went back 2,000 years in time as I stood and watched a potter ply his ancient art in Kathmandu, Nepal.

There was the large stone circle with its raised centre, on which was the clay. The potter took a stick, and with muscles bulging he turned the wheel until it was spinning swiftly. Then he dipped his hands in the nearby bowl of water, and in less time than it takes to tell, almost too quickly for my eye to see, those deft fingers had formed from part of that pile of mud, a symmetrical clay jar, a thing of beauty and usefulness.

Since aluminium and stainless steel are much too expensive for Mrs. Nepal, earthen jars are used for storing grain, oil, and water.

Fascinated, I watched as the potter made another and another. The damp clay seemed so easy to handle. In just a few turns of the wheel the potter had the shape he desired. He made no mistakes. Always the finished article revealed his skill and was a work of art.

Reluctantly I turned away. I wanted to watch some more, but we had to go on. As we walked up the narrow cobblestone street, past the women doing their washing at the street water-pump and the children playing with the baby goats and chickens, and with the snow-capped Himalayas looking like cookies with frosted peaks towering above us, my mind was thoughtful.

I, too, am clay. Am I as willing to be moulded into the right shape as was that

mud? It offered no resistance, and skillfully it was made into a work of art, as well as a vessel of usefulness.

Am I always compliant with the will of the Master Potter? My shoes kicked up the dust of the little village square, and the black-capped Nepalese men sat around playing plaintive music on their quaint home-made violins. But my thoughts were reflective.

When we got home I opened my Bible and read Jeremiah chapter 18. "Then I went down to the potter's house, and behold he wrought a work on the wheels. . . . Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in Mine hand."

Quietly I knelt and prayed, "O God, Thou who art the great Master Potter, please fashion my human clay into a vessel of worth and usefulness, which will be fit for Thy heavenly home. Amen."

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Easy Ingathering in Southeast Asia

D. M. BARNETT

Every church pastor and other worker wants to know how to raise his Ingathering goal in a hurry. Just a month or two ago in Sarawak, Pastors Richard Hall, Jerry Chang, and I found a secret for pulling in the Ingathering fast. I'll share the secret with you in this story.

In Brother Hall's plane the three of us flew to northern Sarawak to a small town where we have no church, no work of any kind, and no members. Sounds like an excellent place to begin soliciting, doesn't it?

Pastor Chang took us first of all to a Chinese bookstore to meet the manager, Mr. Chu, who had been very generous in giving help to various philanthropic organizations. We did not ask him for a

donation, but simply for some help and guidance in finding and meeting the leading people of the city. With his introduction we knew we would be trusted by the strangers we were to meet. He took us across the street to meet the chairman of the Sawmill Association, a Mr. Tang, whom he asked to accompany us.

While sitting in a restaurant explaining our work to them, Mr. Tang suddenly started motioning to two of his friends in the sawmill guild who were entering the restaurant. Immediately, Mr. Tang began explaining our work to his friends. Then he opened our signature book and began to write his own name and the names of his friends, all on one sheet. He explained, "We are all in the same work so I'll just write us all down for a hundred each." One puzzled friend hesitatingly pleaded, "But I don't have any money with me." "Never mind," said Mr. Tang, "I'll pay it for you and you can pay me back later," as he continued writing.

With this transaction completed, Mr. Chu and Mr. Tang started out, signature books in hand, and three Adventist preachers trailing along fast behind them. As our new friends met their friends, without a moment's hesitation, they plunged right into the good work we were doing and our need for help, often suggesting to them just how much they should give. It was a pleasure to assist these men by writing receipts as fast as we could for all the names they were writing in the book. Several times during the day they led us back to the restaurant for drinks, which they insisted on paying for.

Turning quickly, Mr. Tang started up a stairway. We followed close behind with receipt books in hand. Upstairs we faced a Japanese business firm manager who asked Mr. Tang how much he should give. Mr. Tang wrote down \$100. The Japanese manager apologized for such a small sum. Mr. Tang replied, "That's all right. Next year we'll ask you to give \$500." "Whatever you say," replied the manager.

This continued all day till six o'clock, when Mr. Tang stopped a motorized bicycle and handed the man some money. Turning to us, he said, "Get in. He will take you to your hotel. I'll meet you at the restaurant in the morning at nine o'clock."

The first thing he did the next morning was to hand us cheques for the men who had not paid the day before and another \$50 which he had solicited before we arrived that morning. Then he called his friend to bring his car to take us places outside the city.

For two full days we worked for Mr. Tang and Mr. Chu—writing receipts to the total amount of Malaya \$3,000 (£A446). As we walked away from each place, we explained to Mr. Tang and Mr. Chu that we'd be back next year to do the same thing.

(Please turn to page 8)

VATICAN COUNCIL II

Retrospect and Prospect



B. B. BEACH

What were the major accomplishments of the second session? What is the outlook for significant action to effect *aggiornamento* in the third session?

Now that the bishops have ended their deliberations at the second session of Vatican Council II and have gone home to take up the routine work of diocesan administration, is it possible to evaluate fairly what has been accomplished in Rome, and decide in what direction the council is moving?

After the dramatic test votes on collegiality toward the middle of the session, most everything that happened in the succeeding weeks was rather anticlimactic. The collegiality votes had led many journalists and a number of observers to believe that Roman Catholicism was rushing toward significant inner renewal and outward reforms. Instead, St. Peter's council chamber became a venue for delay and stalemate. The pace of council debate, which seemed to be quickening, reverted to the rhythm of an "andante moderato."

Some attribute a portion of the blame for the disappointing record of the second session to Pope Paul VI. It is claimed that the death of John XXIII created a "vacuum of inspiration." Like his predecessor, Paul preferred to leave the bishops to act in freedom and not to intervene in the council debate. When he did take action, it was usually in the form of compromising half measures, as for example when he responded to the pressure of numerous bishops for a change in the composition of the Commissions. These bishops wanted the membership of the Commissions to be enlarged and to give

the Commissions permission to elect their own presidents. The presidents now in office were appointed by Pope John from among the Curia cardinals. In turn these presidents have chosen vice-presidents and secretaries.

Paul VI increased the Commission membership to thirty, but the presidents and their appointees will remain. The Commission members will be permitted to elect a second vice-president and a second secretary. The hands of the progressives will be strengthened, but the road-blocking Curia officials remain at the helm. This papal intervention points to Rome's obsession with continuity. "In Rome," an American theologian is quoted as saying, "one never proceeds by subtraction, but always by addition." Paul's appointment of four moderators without eliminating the council presidency is further evidence in favour of this view.

After two sessions it seems clear that the programme of the liberal bishops includes (1) thorough reform of the Curia, which is no longer to represent a wall of separation between the pope and the bishops, but a less centralized bureaucracy working under the pope and a senate of bishops; (2) delegation to the bishops and national bishops' conference powers that have been retained and gradually absorbed by the Vatican Congregations (ministries); (3) government of the church by the pope with the help of a new, to-be-created college or senate of bishops; (4) adaptation of the structures and expressions of the Roman Catholic Church to the present age, to facilitate and encourage dialogue with this world; (5) greater ecumenical thrust.

As the close of the second session approached, it became clear that its concrete accomplishments along the lines desired by the liberal council majority would be almost nil. Some prelates and journalists hoped that Pope Paul would make in his closing speech some startling pronouncements, which would remove the conservative roadblocks and give the green light to the council fathers who want to push ahead in the direction of "liberal reforms." But nothing came of these hopes.

Instead, the Pope told the council that much hard work had been accomplished. Two schemata had been completed, and he felt the "fathers" had made a good beginning on several others. He said the questions not yet decided would be subjected to thorough examination in the interval before the third session (which is due to begin September 14, 1964). He praised the council for showing to the world "how divergent opinions can be freely expressed." He failed to mention, however, that the second session had also showed how a well-entrenched conservative minority can keep a progressive majority from enacting its platform into legislation.

Thinking of Jesus

JOAN V. MILLWARD

*I often think of Jesus, when He was here on earth;
I often wish I'd been there to see Him at His birth.
I'd see His little manger bed, so humble yet so grand;
I'd stroke His little baby head, and feel His little hand.
I often wish I'd seen Him when just a little lad,
I'd often go and peep in, see Him working with His dad.
If only I had seen Him come walking on the sea,
And in the boat asleeping on stormy Galilee!
I would love to have seen Him praying on the lonely mountainside,
And to hear His sweet voice saying, "Come, watch with Me awhile."
But one day soon I'll see Him sitting on His throne—
Oh! what a happy meeting, when He comes to take me home!*

No doubt the most interesting part of Pope Paul's speech was his surprise announcement of an impending pilgrimage to the Holy Land. This visit, now history, was only indirectly related to the work of the council, yet it was a very significant event in the history of the Papacy. For example, it was the first time a pope had left Italy in 154 years. The last Roman pontiff to travel outside of Italy was Pius VII, who reluctantly went to Fontainebleau, France, in response to the imperial wish of Napoleon I. This also was the first time a Roman Catholic pope had set foot upon Palestinian soil.

The papal announcement of this trip came at a time when the spirits of many bishops were depressed and needed to be raised. The Pope said he was going to Jerusalem and the surrounding area for "prayer, penitence, and renewal." Presumably Paul VI was also trying, in the wake of the failures of the Vatican Council, to shatter the picture of an ineffectual and indecisive pontiff, by projecting onto the religious stage of 1964 the image of a bold, precedent-and-tradition-shattering pope.

High Cost

In its two sessions the Vatican Council met for a total of eighteen weeks. Conservative estimates of the cost to the church of these sessions begin at about \$6 million. The actual figure may be much higher. What have been the concrete accomplishments? A number of big issues such as religious liberty, collegiality, Christian unity, better relations between Roman Catholics and non-Catholics, the nature of the church, and reform of the Curia have been raised and considered, but they have been deferred and thus remain unsolved. The number of important issues not broached at all is still more extensive. On the other hand, the number of issues decided and settled is rather limited.

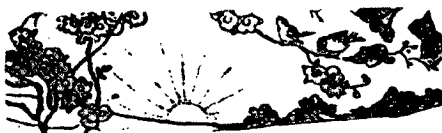
We are told that the council is planning to consider seventeen schemata. So far, five have been discussed and only two have been given final approval by the council and the Pope. These two doctrinal pronouncements are the schemata on liturgy and that on mass communications. In addition, Pope John on his own initiative decided to include Joseph as part of the canon of the mass, and Paul VI in a "motu proprio" entitled "Pastorale Munus" addressed to the bishops the day before the end of the recent session, granted them a large number—forty to be exact—of minor rights and privileges that many bishops already have been enjoying on a temporary basis. These faculties include, for example: Permitting priests to celebrate mass twice on week days and even three times on Sundays, permitting the celebration of mass outside a sacred place and specifically aboard ship, dispensing from the impediment affecting the children of non-Catholics for admission to sacred orders, the right to admit illegitimate boys as seminarians, the right to grant certain dispensations before a Catholic can marry a Protestant, etc. The two above mentioned schemata, and these last two papal ini-

tiatives represent the sum total of the concrete achievement of Vatican Council II so far.

During a lengthy conversation with Rev. Gustave Weigel [who died of a heart attack in New York City, January 3.—Eds.] this council expert stated that in his opinion the significance of the second session did not lie in any particular legislative achievement, but in the fact that the council had "accepted the leadership of a clear plurality of the open-door-mind. The outstanding thing," he added, "is not that the council in two sessions has in concrete individual points made any move forward, but rather it has consolidated and made official many positions which Catholic theologians and churchmen had achieved ten or twenty years before the council. Their mentality is now recognized to be beyond all suspicion. It is the closed-mind mentality," claimed Jesuit Theologian Weigel, "which is today rendered suspect."

The newly approved schema (2,158 votes to 19) containing the 12,000-word "Constitution on Liturgical Reform" is no doubt up to the present the most important concrete legislative accomplishment of Vatican II. It will have an impact on the day-by-day religious practices of the Catholic church members, for it undertakes to provide some changes in the mass, the central act of Roman Catholic worship. The schema seems to suggest two basic premises: (1) There is no intrinsic reason why Roman Catholic worship should not be heard and understood by those who participate in it; (2) if Catholic worship is to be fully effective, the congregation for whom it is really intended must consciously and actively take part.—"Review and Herald."

(To be concluded)



UNTIL THE DAY BREAK

PATERSON. After a short illness Mrs. Isabella Paterson passed to her rest on March 21, aged sixty-two. Our late sister was born at Kirkstall, near Warmmambol, Victoria, and accepted the Advent faith through the labours of Pastors H. C. Harker and W. E. Battye. Shortly after, she joined the staff of the Warburton Sanitarium and Hospital, where she served for some years. In 1930 she was married to Brother Don Paterson. A devoted wife and mother, Mrs. Paterson extended the warmth and welcome of her home to many young people. Her husband and her son John and his wife miss her sorely; but their sorrow is lightened by the blessed hope. Pastor Ross C. Piper and the writer were associated in ministering comfort to the large gathering at the Warburton church and at the grave-side.

T. F. Judd.

MARCHANT. Mrs. Marjorie Marchant of Wairoa, formerly Mrs. MacLeay, was called suddenly to rest at Castlecrag, Sydney, on March 8, 1964, aged fifty-one years. Her daughter Roma (Mrs. Koffel) and the son-in-law Mr. D. Koffel, who are left to mourn, were strengthened and comforted by the assurances of God's unfailing promises. At the Northern Suburbs crematorium the loved one was committed to the care of one "who is too wise to err and too loving to inflict needless pain."

H. G. Bryant.

USED CARS FOR SALE. Many makes and models. Finance available. For any advice required on buying a used car, including testing anywhere in Melbourne, phone Bob Ward, 48-5135, or call at Ward Motors, 1 Separation Street, Northcote, Melbourne.

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WANTED. A copy of "The Know-how of Christian Living," by A. L. Bietz. Write, stating price to Editorial Department, Signs Publishing Company, Warburton.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
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Editor - - - - - R. R. FRAME
Assoc. Editor - CONSTANCE M. GREIVE

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The Teaching of Our Past History

E. B. PRICE

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," page 196.

This well-loved quotation becomes more precious to the Adventist Church with every passing year, as we see the way the Lord is wonderfully blessing this movement; and a glance back a few years to see what God has wrought through it is a thrilling experience.

While visiting the home of Brother Bert T. Dobson of Hobart, this privilege became mine, for our brother has carefully kept and filed every copy of the "Record" since he joined the church in 1932. As a hobby, he has also filed the names and photographs of denominational workers, institutions, and missions, which have appeared since that time.

Gazing through the pages recording the trials and triumphs of the church during the depression years is an experience that both humbles and thrills one today, and the lessons learnt from the past are rich indeed.

There one sees the struggle of a misunderstood people, collecting for and supporting missions in those difficult days of financial crises. Most of those missions had battled on for years, seeing little result for their work. Today it is all so different, as the public understand our organization so much better, and even wait each year to happily give large donations undreamed of in that yesteryear, to flourishing missions which are baptizing thousands annually. As these dedicated ministers and lay people are seeing the result of their ministry and loyalty to the movement, how rewarding it must be to see the seed sown then and the present reaping a hundredfold!

If only we today can remember them while having things so much easier in every way, what a lesson and challenge it is to be more dependable in our service for the Master!

As the pages were turned and the record of that time unfolded, reports of an off-shoot movement were also seen. Even back there the story was still the same. Immersed in criticism, particularly for leadership, they were calling for church members to join their schism with the assurance of enjoying a holier and deeper spiritual experience. There were those who were deceived by the plausible story they told, and lost their footing on the platform of truth; while others were bewildered until the group broke up internally as a result of their own criticism.

This group has long been dissolved and forgotten, as have also a number of others which have appeared in the intervening years. Recorded in the annals of heaven, what a tragedy it must appear in the loss of souls, time and effort which, wisely invested then, would have yielded so rich a reward today!

Currently, another off-shoot movement is in the throes of breaking up internally according to the long-established pattern. One feels deeply for those who have been deceived by it all, and for the time and effort wasted; but especially for those who in their bewilderment may even lose their way to the kingdom.

I am glad I had that glance back into our past history to see God is leading this movement, for there will be more Appeal for Missions campaigns, more evangelistic missions to support, and more off-shoot movements.

We regret that there is no People and Events column in this issue of the "Record." The mail-sorters' strike in the Sydney G.P.O. prevented copy from reaching the publishing house in Warburton in time to go to press.

And It Came to Pass

W. MILLER

In the fifth year of the reign of Pastor A. P. Dyason, principal of Fulton College (Fiji), a decree went forth that at the end of the last lesson of the seventh school week, every student in the college should bring his chair and place it at the entrance of the new building. And thus the janitors under the command of Brother E. Krause prepared the floor of the room, and the deacons under the direction of Brother M. Ferguson set the chairs in order, ten in each row thereof, and before the going down of the sun the labour was ended.

And after the sun had set, at the sounding of the bell, all of the people both small and great, assembled in the chapel of the new building for the vespers service. And verily although the lighting was makeshift and the seating temporary, and scaffolding formed a backdrop for the speaker, and the air was filled with the smell of fresh paint, praise ascended on every hand.

And when the service was over they returned every man to his own house, rejoicing in the foretaste of blessings to come when the new building would be completed and fulfil the role that was envisaged when the foundations thereof were laid.

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Doctor Awarded George Medal

Dr. Ray Swannell has been awarded the George Medal for risking his life to give medical aid to victims of a fire aboard a ship in Bass Strait last year (of which details were published in the "Record"). The citation states that "He showed courage of the highest degree."

Dr. Swannell is now in practice in Deloraine, Tasmania. He has a wife and two small children.

The Sydney Sanitarium and Hospital

TRAINING SCHOOL FOR NURSES

The Nurses' Training Course at the Sydney Sanitarium and Hospital presents an excellent opportunity for prospective missionaries to gain a thorough knowledge of the principles of healthful living, and how more efficiently to treat and care for the sick.

Seventh-day Adventist young men and women over the age of seventeen years as at December 28, 1964, who are desirous of joining the class are invited to submit their applications not later than August 18, 1964. Application forms are available on request from the manager of the sanitarium and from the principals of our missionary colleges at Cooranbong, New South Wales; Carmel, W.A.; and Longburn, N.Z.

The New South Wales Registration Board is prepared to accept for training those young people holding the N.S.W. Intermediate or Leaving Certificate, or your State equivalent, providing a pass has been secured in both English and arithmetic.

For young people in Australia who do not hold one of the above certificates, it will be necessary to sit the N.S.W. Nurses' Entrance Examination. The next examination will be held in August, and arrangements can be made for this examination to be held anywhere in Australia. Applications to sit this examination must be lodged before July 1, 1964.

All intending applicants living outside of Australia who do not hold one of the certificates referred to above will be required to sit a test examination set by the Australasian Division Education Department, August 3, 1964.

For further information regarding the N.S.W. Nurses' Entrance Examination and the Australasian Division examination kindly write to:

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

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INGATHERING IN SOUTH-EAST ASIA

(Concluded from page 6)

Before we left the next day we stopped for a visit with these wonderful friends. We learned that Mr. Chu had practically fasted the past two days because of some bad teeth which had been giving him much pain. Mr. Chu also said that Mr. Tang had not walked so much for months, and was complaining of sore legs.

Back in Kuching, Pastors James Wong and E. H. Wu were calling on the business men of the city. The people there have a high regard for our Sunny Hill School, of which Brother Wong is principal. They gave liberally to support the building expansion programme. Then teachers and students joined in the good work and within three weeks the Sarawak Mission had reached its goal of more than M\$20,000.—"Far Eastern Division Outlook."