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AND ADVENT WORLD SURVEY

Be Sure to Read:

"I SAW THE VISION
SPLENDID"

C. S. PALMER, Page 6.

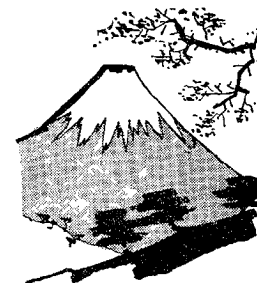
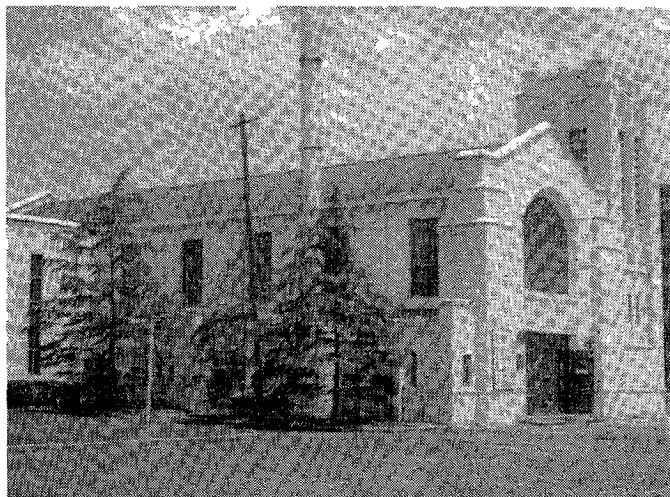
TO JAPAN After FORTY-FIVE YEARS

★ A Business Trip to Modern Japan

B. O. JOHANSON

Assistant General Manager, Sanitarium
Health Food Company

UPPER: The Tokyo church, Japan. LOWER: A happy group of girls working on the farm of the Japan Missionary College.



BROTHER S. G. GRUBB, director of the Plant Development Division of the Sanitarium Health Food Company, and I greatly appreciated the opportunity of visiting Japan during the month of May. The visit was of special interest to me, as I spent two years there in my younger days. We went out there as a family when my father, Pastor J. M. Johanson, was appointed president of the old Japan-Korean-Manchurian Mission. We returned at the end of 1919, forty-five years ago.

In the intervening time Japan has changed entirely. For that matter the whole world has changed, but for one of the great nations the changes in Japan are most striking. It has largely lost its charm as an Eastern country as it has gone very much Western, including the dress of both men and women, including, for the women, permanent waves, high-heeled shoes, and what have you! The old national dress (kimono) is rarely seen except perhaps on special occasions when the ladies look quite charming in their national costumes.

Rickshaws and the old handcars are never seen. Japan is truly a nation on wheels! While up to four or five years ago there were very few cars, the streets are now crowded with cars, taxis, buses, trams, trucks, and people just everywhere. They seem to be working day and night on the building and extension of freeways and railways, both overhead and underground, including a monorail between Tokyo Central Station and the airport, and also a new fast electric train, standard gauge, which it is expected will do the trip between Tokyo and Osaka at an average speed of 120 miles per hour, thus making it the fastest railway train in the world!

The trains in Tokyo and all the main cities are very frequent and very crowded. If one happens to miss a train there is no need to worry as the next one will be along within two or three minutes, and will be just as crowded as the last! One wonders where all the people come from and where they are going. In the peak hour the railway companies employ "pushers" on some of the busier stations to finally push the crowds into the trains so that the doors can be shut.

(Registered at the G.P.O., Sydney, for transmission by post as a newspaper)

Generally the people are well dressed and appear to be well fed, and while the population of Tokyo and the adjoining city of Yokohama is equal to the whole population of Australia, and the total population of one hundred million is crowded into a country not very much larger than New Zealand, there is virtually no unemployment and very little sign of real poverty.

The large cities which were mostly destroyed during the war have been rebuilt, and are now undoubtedly amongst the most modern in the world. Hiroshima, with the main street 100 metres wide (approximately 330 feet) is almost ultra modern, and is very well laid out. All that remains to remind one of the atomic bomb that destroyed the old city in a matter of seconds is the skeleton of one building that is featured in connection with a memorial park and museum which includes a mass grave and appropriate monuments. Otherwise Hiroshima is again a great industrial city.

While Western in appearance, the Japanese still retain many of their old ways, and invariably the man comes first. If a husband and wife come into a train, even amongst the well dressed, or a young man and his fiancée, and a seat becomes vacant, the man invariably takes the seat while the wife or girl friend stands. As a seat opposite became vacant I had the experience of offering it to a Japanese lady standing alongside me which caused many raised eyebrows and expressions which seemed to say, "What is wrong with you!" What was evidently an unusual courtesy, was acknowledged with a very gracious bow as the lady took the seat and again as I left the train a few stations further on.

However the Japanese are quite considerate of the aged, and one frequently observes someone offering a seat to an elderly person.

When it comes to employment, it is not unusual to see women engaged in work that we would definitely look upon as appropriate for men. Even at our own college, farm girls can be seen doing what we would consider boys' work.

Japan is definitely still a heathen nation as emphasized by the many Shinto shrines and Buddhist temples which are found everywhere. Shintoists are primarily ancestor worshippers, and while we were there, following a brief visit by the Crown Prince and Princess to Mexico, one of the first things they did on their return was to visit a Shinto shrine for the purpose of reporting to their ancestors on their Mexican visit.

At the entrance to one of the big steel works we observed a small Shinto shrine obviously on the factory property, and it is not unusual to see such shrines, maybe on the flat roof tops of commercial buildings or in other places associated with business enterprise.

While our missionaries, local workers, and laity are doing a wonderful job, when one sees these things and thinks of the many millions who still have to hear the

gospel story one can only take courage in the prophetic predictions relating to the work of the gospel and the Saviour's mission "to give light to them that sit in darkness," knowing that if the seed is faithfully sown the Lord Himself will give the increase and care for the harvest. Incidentally, one observes quite a few areas that are definitely below sea level, the waters being held back by sea walls and dykes very similar to the way in which lands have been reclaimed in Holland.

The country is very beautiful, and, away from the paddy fields and the Japanese style of buildings, reminds one very much of New Zealand, even to the broad shingle beds and the wide areas taken up by many of their rivers.

To Adventists the most interesting feature relates to the progress of the Advent Message, and we can definitely say that our work is onward in Japan. Before the war the membership was approximately 1,000. After the war only about 500 members could be accounted for, but the membership now stands at approximately 5,000.

Our medical work is very highly thought of, and our 120-bed sanitarium in Tokyo is kept very busy, the staff comprising approximately sixty nurses, forty-five trainee nurses, and a total staff of 258, including three U.S.A. doctors and

nine nationals. Apart from the in-patients they handle approximately 300 out-patients per day.

Our college and junior academy are very well located about forty-four miles from Tokyo. The college property is nicely elevated and the buildings are in a very beautiful setting surrounded by lawns and trees, plus a very nice farm area just across a public road from the college. The enrolment, including the junior academy, totals approximately 550. Many of the students in the junior academy are from non-Adventist homes, but Pastor Yamagata, the college principal, reports that almost 100 per cent become Adventists and are baptized before they complete their college work.

In the afternoon of the Sabbath we spent there we were very interested as we walked around the college grounds to observe groups of three or four students coming back to the college from various directions, and on making inquiry we discovered that they conduct approximately fifty branch Sabbath schools with a total enrolment of somewhere about 1,000, so from this it can be seen that our young people in Japan are quite active in regard to missionary work.

Japan Missionary College Choir

The Choral Arts Society was founded four years ago when the Japan Missionary College invited Francisco de Araujo to organize a music department for the school. From the beginning, Mr. Araujo envisioned the forming of a chorale whose ultimate purpose would be to present great music as an offering of praise to God. From its earliest beginnings, Mr. Araujo has sought to instil within singers and listeners alike a new concept of music as worship—music as praise to God.

The Choral Arts Society functions as an integral part of the college and supplies the college church with music for its weekly services, singing two or three anthems at each service. Thus its repertoire has grown to include over 100 selections, ranging from pre-Bach to twentieth-century compositions.

Aside from its responsibilities at the college, the Choral Arts Society travels extensively witnessing for God among universities, churches, and music societies in Japan. Over the four-year period since its organization, the group has presented more than 100 concerts in places where audiences were literally packed to the doors. Many of these concerts were held in Japan's largest halls and opera houses.

The Society has been invited several times to sing with large symphony orchestras; they have gone on tour to share their faith with music in many of Japan's universities. They have appeared on radio and NHK TV, Japan's largest television network. The Choral Arts Society has distinguished itself by giving several first performances to Japanese audiences. The choir sings in five languages.

The choir is very highly thought of in Japan, as evidenced by the following favourable review written by Professor So from the Ministry of Music Education in



For Our Mission Field

THAIS COLE

*No sad, impoverished land today we greet—
Secure in freedom's comfort we may meet.
No cannibals, no heathen wild within our
church's reach—
In peace we come to worship, learn and
teach.*

*O God, help us our blessings to discern!
Please work upon our hearts, that we may
yearn
For those around us, many poor in ways
that do not show,
Who cherish other gods, and do not know.*

*Now by Thy Spirit, not by power or might,
Make us Thy beacon, spreading round Thy
light
Upon this mission field which Thou, O
gracious Lord, dost give,
That souls in darkness may believe, and
live.
—"North Pacific Union Gleaner."*

Tokyo in regard to one of their presentations:

"Tonight as I listened to the Choral Arts Society singing their hymns of praise, I felt that I was standing on holy ground. Atheists, Buddhists, and all manner of men went away praising your God. In the years that the Choral Arts Society has been in existence, it has done more for the cause of Christianity in Japan than all the preaching being done by all denominations in our country today. This group is too fine to belong to

any one denomination; in a broader sense, it should be a part of the musical scene for all Japan."

When meeting our folk in other lands, even though the language and the colour of the skin may be different, one immediately feels at home as members with them of the one great family, for surely as stated in the words of the hymn:

"In Christ there is no east nor west,
In Him no north or south;
But one great fellowship of love
Throughout the whole wide earth."

ROUND THE

Conferences



Two Interesting Conversions

ROY K. DUFFIN

In a short but beautiful ceremony conducted by Pastor E. Tucker at Oatley church (Sydney) on the sunny afternoon of Sabbath, May 16, joy filled our hearts as Sister Rushworth and Brother E. (Ted) Bennett passed through the waters of baptism, witnessing to their confidence in the One mighty to save and His remnant church.

The hymn tells us "God moves in a mysterious way His wonders to perform," and the transforming influences in the lives of these two people reveal God's leading and love; the results of sharing of faith, and the witness of living according to principle.

Sister Rushworth was won to God's truth because of the desire of her daughter recently converted in the U.S.A. to share her faith. In her correspondence with her mother, Sister Foll of Berrien Springs, Michigan, persuaded her to attend a Seventh-day Adventist church in Australia. The combined efforts of a friendly church and the daughter led Sister Rushworth to take her stand with us.

Brother Bennett came to Australia from New Zealand as a popular entertainer and appeared with leading show personalities on many television programmes throughout Australia.

As an entertainer at the Hastings (N.Z.) Blossom Festival in 1960, Ted wondered at the unusual convictions of Miss Jean Clark who, as "Miss Gold Coast," Queensland, refrained from all Saturday public appearances when fulfilling as part of her prize award, a trip to Hastings and other parts of New Zealand.

Ted had the opportunity of meeting Miss Clark in New Zealand, and met her again in Australia as a nurse at the Sydney Sanitarium and Hospital. Ted's decision for the truth came as the bond of affection between them strengthened, leading to their marriage.

Pastor Tucker confirmed the two candidates in their resolve. During the service he made a unique request when he asked Brother Bennett to sing "Lead Me Gently Home, Father," and this was most beautifully rendered.

Brother Bennett has shared with us much of the rich culture he has inherited from his native land. His grandfather was Bishop of Aotearoa (Maori, Bishop of New Zealand), and was also noted for his preaching in London. His uncle was the last New Zealand High Commissioner to Malaya, while many of his relatives are doctors and dentists in New Zealand.

Brother and Sister Bennett and their baby son are planning to return to New Zealand at a later date, when we believe God will bless him in his desire to work for his own people.

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Kempsey Mission Attendance Increases

E. F. GIBLETT

Home Missionary Secretary, North New South Wales Conference

After fourteen weeks conducting an evangelistic mission in the country town of Kempsey, Pastor W. Marr and Brother P. Colquhoun find that the attendance is larger than at their first meeting. The aggregate attendance for the series is now over 5,000.

There have been some unusual features during this mission.

Opposition. This was extra strong. Before the first meeting all the clergy of the town, including the Catholic priest, united in a press statement against the mission. This only brought the mission prominently to the notice of the public, with the result that letters were written to the editor supporting the mission and the evangelists and condemning the clergy for their bigotry.

Broadcasts. Another unusual feature has been the radio broadcasts. The local radio station has for some years broadcast the Adventist church service once every six weeks. After prayer, our brethren approached the manager and suggested that instead of broadcasting the church service, they broadcast the mission. The result was that two live broadcasts have now been made from the Roxy Theatre at West Kempsey, where the mission is held. The title of the first broadcast was "The Event That Changed All History." The second subject was, "Baptism, Is It Essential?" We understand this is the first time in Australia that a live broadcast has been made of a full mission programme.

Victory. A business man with whom our laymen had previously studied the Scriptures, attended from the beginning. He was very upset because he was a slave to alcohol. One of the evangelists took a special interest in this man, and after much earnest prayer he obtained the victory and now attends our church. Others have obtained the victory over tobacco through the Five-Day Plan. A number of new faces are already seen in the church.

Support. Brethren Marr and Colquhoun have three churches to pastor. They are very loyally supported by our members of the area. Some travel nearly eighty miles each Sunday so they can support the mission with their talents, equipment, and presence. The evangelists attribute the success of the mission to God's blessing and the support of the church members. They request that "Record" readers unite with them in praying for a bountiful harvest.

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"Arise, Get Thee Down"

M. M. STEWART

Public Relations Secretary, Queensland Conference

"Arise, get thee down unto the host." Judges 7: 9.

This was good counsel for Gideon, and it is good counsel for us today. God has instructed us through His messenger that we should meet the people "where they are."

This we have endeavoured to do in a very positive way during the past month as we have assisted three churches in conducting exhibits at their district shows. One of these has already been reported in these columns.

With the willing and able help of laymen, the marquee was erected on the Murgon Showgrounds ready for their three-day show which convened April 30 to May 2. It was a genuine success. Of the 4,000 people in the shire, 1,745 saw the film "Kimaru." Many pleasing contacts were made and 2,000 pieces of literature distributed.

On May 13, 14, and 15 we assisted the Ipswich church with their exhibit. The film "One in 20,000" was screened to packed audiences. Altogether, more than 3,300 persons saw the film, of whom about fifty fainted, and were duly revived by volunteer nurses from the church. At

least 5,000 pieces of literature were distributed. Many decided to quit smoking. Several handed us their packets of cigarettes and one man gave us his silver cigarette lighter as well, "just to make sure."

Among only three items of outstanding interest at the Ipswich Show reported in the "Courier Mail" was our exhibit. The "Ipswich Times" also publicized our theatre.

The members of the Ipswich church were thrilled with the results of the exhibit. "It was the easiest and most thrilling missionary work I've ever done," declared many of the staff.

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Birth of Hobart's Eastern Shore Church

HELEN WARLAND

The increase in the population of Hobart's eastern shore has become more rapid since the commencement of the Tasman bridge over the River Derwent, indicating a need for concentrated mission effort in this locality.

In 1961, Pastor B. Andrews conducted a mission in Bellerive, resulting in a group of new members who were welcomed into the now overcrowded churches of Hobart and Moonah.

During April, 1962, a group was formed to meet in the rented hall of the beautifully situated new Bellerive Public Library, under the care of Pastor B. Andrews, assisted by Brother A. Spicer. This group of sixteen adults, with their children, was increased during another mission held by Pastor Andrews in Lindisfarne. There were further acquisitions in 1963 from a campaign held in Hobart by Pastor J. F. Coltheart, assisted by Pastor C. Winter and Pastor B. Price.

The same year, Pastor Winter, minister for the company, was transferred to Launceston, and Pastor Price happily took over the care of this ever-increasing group of energetic members.

It was with eagerness and joy in our hearts that we awaited the day when we should be organized into a church. This great day was set for May 2, 1964. While the outside world was busy with the Tasmanian House of Assembly elections, a very happy congregation gathered to worship God. During the hour of divine service, Pastor Price addressed us on the subject of church membership, tracing the church from the time the children of Israel were called out of Egypt.

For the afternoon organization service we were joined by friends from Hobart and Moonah, and the hall was filled to capacity. The warmth and sunshine in the hearts of all matched the sunshine without.

Our president, Pastor W. E. Rudge, called to our minds "Ten Points of Our Faith." Forty letters of transfer, representing charter members of the Eastern Shore church, were then handed to Pastor Rudge and a nominating committee was chosen to elect our first church officers.

What a joy it is to see the church running smoothly under the direction of our newly elected officers. Now we look forward to the day when we shall have our own house of worship, while ever looking forward to the return of our Saviour, the Lord Jesus Christ, Founder of our church.

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It Is Written Telecast Grips Viewers

R. D. CRAIG

Secretary, North New South Wales Conference

Reports from the northern section of the conference indicate that many viewers are continuing to be favourably impressed by the well-presented television programme *It Is Written*. Some, we understand, have expressed the conviction that these telecasts constitute God's special message for these times.

One of our senior ministers in the area reports that never before in his ministry

has he met people who seemed to be so keenly interested in our teachings.

It is reported that one non-Adventist family, who carry heavy responsibilities in their own church, are so interested in the programme that if necessary they interrupt the evening meal, even if they have company, and invite the visitors to join with them in viewing *It Is Written* telecast.

Also, the house-to-house survey is bringing in an encouraging number of enrolments. Already we have over 400 *Take His Word* enrolments, and last week-end Pastor V. Novelty, our *It Is Written* co-ordinator, had quite a stack of lessons seven and eight which will be mailed from the *It Is Written* office in Lismore this week.

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Pathfinders Easter Camp-out

MOLLY RANKIN

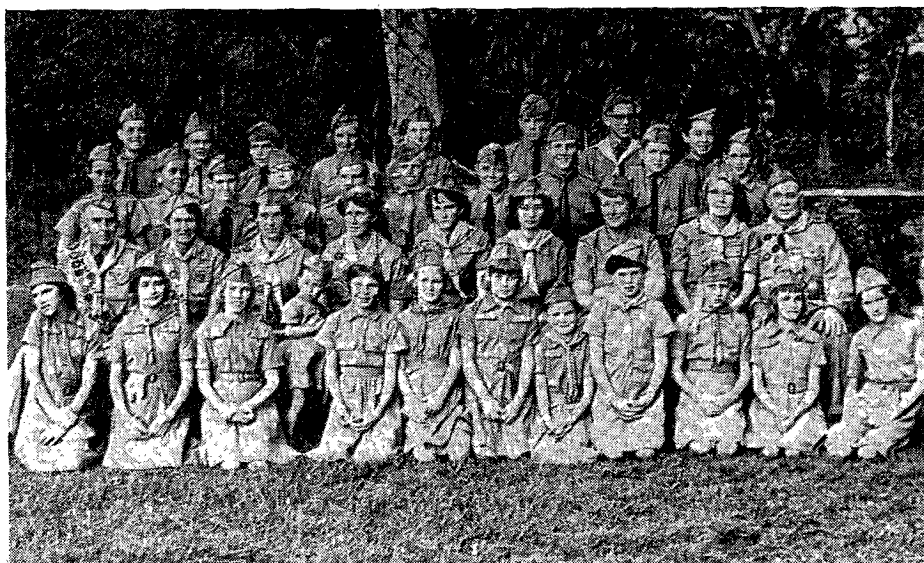
The counsellors of the Avondale (N.S.W.) Pathfinder Club are complaining that they feel entirely fit and have no aches or pains as an indication of where they have been! The Pathfinders themselves are still talking of the fun they had, and already are urging the leader to take us on another camp-out.

Yes, the unanimous decision of the club was that our Easter camp-out was a huge success, and that the Lord has truly blessed us in our dedicated and energetic Pathfinder leaders.

We all met at the Avondale church at eight o'clock on Thursday morning. Every member was very keen to start on the first requirement of the hiking honour, a fourteen-mile overnight hike. The roll was called, the cars loaded with the heavy luggage, then the whistle blew and thirty-two energetic Pathfinders and four not-quite-so-energetic counsellors started the seven-mile hike to Brown's paddock, a delightful spot in the hills where the adults had pitched eleven tents the day before. As each of the remaining counsellors drove



Charter members of Hobart's new Eastern Shore church, who will spread the message of the second advent to a new suburb.



The group of Pathfinders, leaders, and counsellors who took part in the Avondale society's camp-out over Easter.

past with cars laden with all the necessities of camping-out for fifty-odd youngsters and adults, a rousing cheer went up.

Once at camp, there was lunch to be eaten, a rest to be taken, and firewood to be collected for the evening bonfire which on this occasion was limited to an hour because of the yawns and general weariness of the Pathfinders after the exciting day.

Friday was the most interesting day of all, when after Morning Watch, breakfast, inspection, and flag-raising we set off on a hike up the creek to Brown's Falls. Following up the creek was no leisurely stroll by still waters, but a frantic clambering from one enormous rock to another, sometimes jumping from this one to that, and at other times just clinging and crawling up these huge boulders. However, in the course of time we all reached the top, some ready and willing to do as much again, and some feeling as if they couldn't move another inch. However, having reached the falls we had no option but to retrace our steps.

Around the camp-fire that night we listened to exciting stories of India from Mrs. D. K. Down. We sang and enjoyed ourselves immensely. But there was no problem of Juniors talking in bed that night or waking before the morning whistle.

Sabbath morning dawned dull and overcast, but except for a shower or two the rain held off all day. After breakfast everyone dressed in uniform and looked very smart and eager to worship God in His great out-of-doors. Sabbath school was conducted by two counsellors and the music was provided by welcome guests with the cornet and piano accordion.

Pastor A. J. Campbell was the preacher for divine service hour, and we were delighted to welcome Brigadier Ford of the Salvation Army, who came with Pastor Campbell and spoke to us. Altogether there were seventy who worshipped the Lord in Brown's paddock that Sabbath. The unaccustomed singing interested Brown's cows, too, whom nobody minded

much; but when the big bull came to investigate, everyone was relieved to have two of the men drive the herd back into the bush.

The JMV meeting took the form of a nature walk entitled "Creation Week," when the Juniors, in their units, collected specimens to represent each day of creation week. With this to interest us, the five miles' walk seemed no distance at all.

When Sabbath was out the bonfire was lighted and this night programme was in the form of a concert where the performers were the Pathfinders themselves.

Sunday morning was taken up with a riotous game of "capture the flag" (which incidentally never was captured and remains in the same spot still), then breaking of camp and the seven-mile walk home to Cooranbong.

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Are Junior Camps Worth the Effort?

DESMOND B. HILLS
MV Sponsor, Avondale College

The fifteen college students and the senior church members who conducted the JMV camp at Eraring (N.S.W.) in the last school holidays have no hesitation in saying that Junior camps are worth the effort. There is no doubt that it was a difficult assignment to open a camp the day following the close of the term. Both the teachers and students associated with the organization of the camp felt like a break after a busy term of study, and the exams at the end of the term.

There were also several other reasons why we faltered under the load. For the past two years, because of torrential rains, we had to cancel the camps the weeks they were due to start, and this year it rained again just as the applications were coming in. The rain did stop in time, but as soon as it did, word came from the cook that she was unable to attend because of health reasons. This meant extra effort for some of the staff, and heavy new responsibilities for a final-year Theol-

ogy student and two young ladies who were asked to step into the gap.

However, to see the children arrive alert for activity, and with faces full of expectancy, caused us to lose some of our doubts about the effort. The more we associated with the children the more we felt we had done the right thing, for we began to experience again the joy to be found in sharing.

Seeing the response of the juniors to our calls to be "More Than Conquerors," as they were given in the worship periods, was also a rewarding experience. Then, as we shared our time with them in the honours and craft periods and at play, we realized that we were assisting in their development and that they were enjoying the whole experience. Perhaps the best-of-all experiences were the times when the children shared themselves with us and gave us the opportunity to influence them for the kingdom of Heaven.

A small ten-year-old told me that camp was worth the effort without speaking a word. Although I had not paid any particular attention to her, she stepped up to me on the Saturday evening while I was waiting to go to the camp fire. As we started to walk through the darkness she put her hand into mine and we walked together. As she sat down on my knee it was obvious to me that she not only enjoyed the crackle and glow of the fire, but also the warmth of companionship with the other children and counsellors. As I looked over her shoulders into the flames I realized that the camp was a part of God's plan for saving boys and girls for the kingdom of Heaven.

As far as the staff and counsellors are concerned, the Junior camp was a highlight of their college experience. They enjoyed spending part of their term-end this way and just wished it were longer. Most of them stayed on the campground a day after the children left, and I shall remember for a long time the worship and prayer band we had in the kitchen.

They told of their experiences in coming into the remnant church and of the joy to be found in Christian service. They thanked God for the opportunity of attending the Junior camp and dedicated their lives to helping boys and girls and youth find eternal life. So here is another reason why Junior camps are worth the effort. They inspire those who lead them to be more dedicated in their service for the Master. At camps like this one, leaders and children alike sense the call of the Master to "go into all the world and preach the gospel."

The following statements penned by the Master Guides who assisted with the organization and operation of the camp also testify to the fact that Junior camps are worth the effort.

W. De la Mothe, Assistant JMV Sponsor.

As one who attends the JMV camps, I can definitely say they are worth while in that they serve a twofold purpose. First, in the spiritual atmosphere each junior gains a better knowledge of the love of Christ, and is thus drawn close to Him. Secondly, the social side of learning to live with

others and sharing willingly in the responsibilities constitutes putting into practise the eight principles of their law.

Bruce Garrick, Chef. Our two main aims in child guidance should be to present the great principles of God's Word and to give training in the practical duties of every-day life. Emphasis was placed on these two aspects at our Junior camp and it was with pleasure we noted the practicability of such a plan. It was a real inspiration to be able to direct and control part of the large potential of our youth. I found that in helping them I myself was helped. Thus Junior camps can be doubly beneficial. They help the juniors who attend and also the leaders.

Colin Crawford, Associate Superintendent. Oh, yes, camps and youth efforts are worth while! This is youth evangelism in practise, and ANY amount of time spent is more than worth the effort. Here is the challenge to win a whole life-time to Christ. If "there is no work greater" than evangelism, and if youth work is the "nicest work entrusted to man," then surely youth evangelism is the nicest form of the greatest work.

Allen Foote, Associate Superintendent. Spending time with juniors at a Junior camp is one of the most rewarding features of youth evangelism, for it gives the evangelists a grand opportunity to get to know the juniors. I believe that as a result of attending Junior camp, children are far easier to work with, because they appreciate their leaders more, and have a renewed interest in the activities of their JMV Society. And they are spiritually fortified by meeting together with God in the great out-of-doors. Certainly, Junior camps are worth while for leaders and juniors alike.

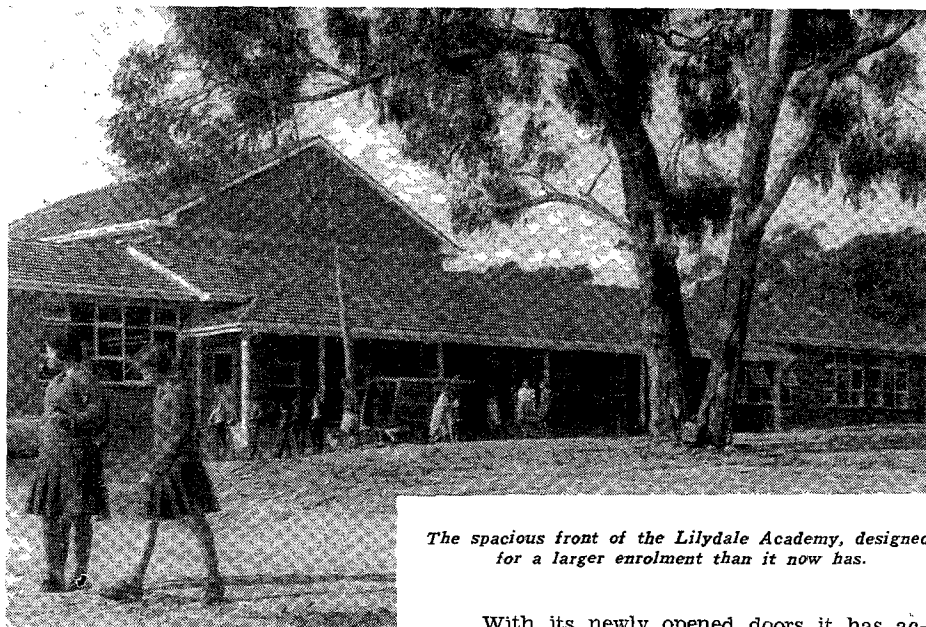
Ray Fraser, Associate Superintendent. The Christian fellowship experienced by juniors at a JMV camp can be a great influence in helping them make the right decisions in life. Such decisions made in younger years can have a lasting effect. Our aim at the Eraring Junior camp was to learn how to be "More Than Conquerors," and the response of the juniors indicated that they accepted the gospel call with as much enthusiasm as the call to swimming or track-and-trail. This is indeed unusual for juniors with so much energy. Really, Junior camp is junior evangelism. It is an integral part of the gospel commission; and it is a thrilling part of that commission. We believe that the decisions made at this camp, and its influence, helped the juniors in their decisions for Christ.

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Ingathering in a Drought Area

IRENE BIDDLE

"Your old men shall dream dreams, and your young men shall see visions." The local newspaper stated: "Primary producers over thousands of square miles of Central Queensland are fighting their worst drought in years." This was the situation we faced here in Rockhampton as we planned our usual western Appeal for Missions trip.



The spacious front of the Lilydale Academy, designed for a larger enrolment than it now has.

Added to this, the believers who usually go were either sick or unable to spare the time. So on Sunday we looked over our party. There were three grandmothers (the eldest sixty-three), one grandfather, a building contractor, and myself—a high school student.

Our destination 250 miles away was reached by night. We could not help but comment on the dry, parched state of the grazing country through which we passed. Monday morning at 8.30 found us busy soliciting. Journeying by night we reached the next town, made another early start next day, and when darkness fell we headed back for home.

How did we fare? Well, the Lord certainly blessed, for we had £38 more from this same territory than we gathered last year, a total of £150 for the two days. Yes, the grandmothers were tired, but all rejoiced in a service well done and the privilege of a small part in the Lord's work.

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I Saw a Vision Splendid

C. S. PALMER

Assistant Chaplain, Sydney Sanitarium and Hospital

The poet Tennyson once wrote of a future when the whole course of men's hearts and lives would be changed. He saw a vision of the armies and navies of earth displaced by a Parliament of the World. His concept of peace can never be fulfilled in this life, but we are living in a time when visions and dreams are promised that will change things.

It was my privilege recently to see the fulfilling of such a vision, maybe not so ambitious in scope as the poet's, but certainly more realistic in its unveiling.

We were motoring through the Healesville scenic roads near Melbourne when through the trees the unfolding shape of the Lilydale Academy came into view.

With its newly opened doors it has accepted the mantle of a "school of the prophets." On entering the grounds of the academy, one is immediately impressed by the setting. It is surrounded by stately bushlands, yet only twenty-five miles from Melbourne. Its thirty acres of loam are well adapted for fruits and vegetables. The new red-brick buildings loom up in modern contrast to the old stone mansion that once crowned the estate (and was the home of Australia's Queen of Song, Dame Nellie Melba), but which now fits admirably into its new role.

But it is the design of the academy that reveals sound planning and breadth of vision. The classrooms are airy and well lighted, with a capacity for a future enrolment of some 300 students. The science, art, and music rooms especially impress the visitor that here the latest trends in modern education have been followed in equipment and space. The workshops are well designed for teaching woodwork, metal-work and the rudiments of engineering. The curriculum, including a comprehensive course in Bible, favours a broad scope of subjects leading to the State Leaving Certificate. We pass on to the dormitories, in which each pupil has comfort and privacy, and where orientation of buildings is so planned that supervision and control are most effective.

The kitchen and dining-room block reveals the same master planning for efficiency and future growth, while the neat staff cottages present a picture of institutional order with privacy for each family.

The 100 pupils enrolled represent a wide field, from New Guinea to Tasmania. Among them there breathes a spirit of enthusiasm and adventure such as was in the early pioneers. They sense that they are the first, and no future enrolment can take that honour from them. The dedicated members of the staff are imbued with the same pioneering spirit—W. J. Gilson (principal), J. Cernik, L.

Davis, J. Nicholls, B. Gilson, D. Hansen, Mrs. Cernik, Misses H. Hall and E. Heaton. Especially chosen for their academic training and skills, they are contributing to the building up of strong walls on permanent foundations.

Brother Gilson with his enthusiastic staff has accomplished a miracle in carving out of the bush a modern educational unit of which our churches and our homes can justly be proud. In this beautiful setting our boys and girls are most fortunate to be guided by Christian teachers and a leader whose whole life has been spent in shaping our educational system in harmony with the blueprint of the Spirit of Prophecy.

We are living amid scenes of a rapidly deteriorating civilization. The schools are not exempt from the moral turpitude that characterizes this generation. And it is not to be wondered at, for religious principles are not included in either the training of the teachers or in the schooling of the pupils.

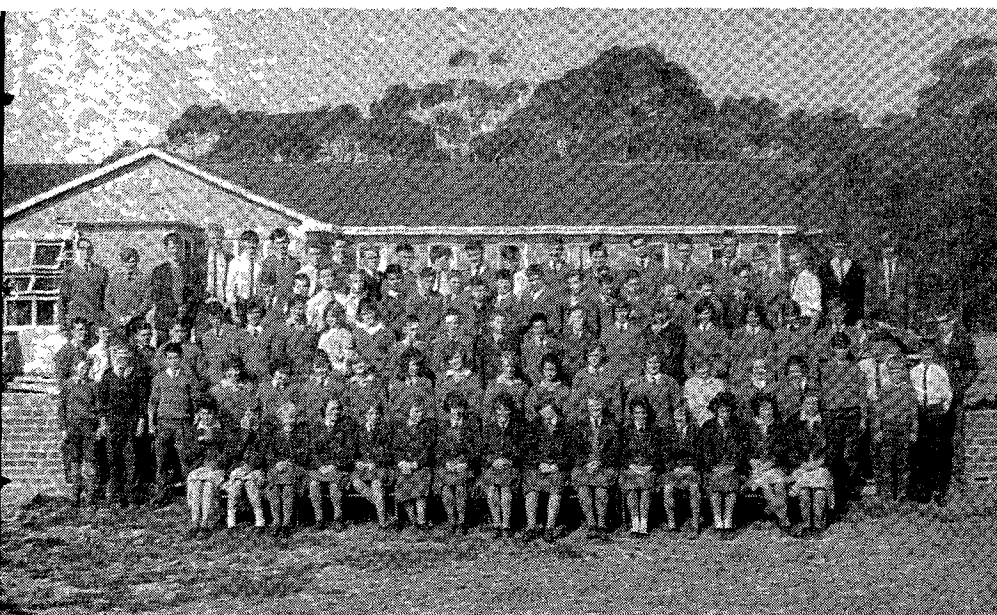
Lilydale is an ark of safety that will ride above the murky waters engulfing the youth of today. In this "school of the prophets" our boys and girls will develop their skills and talents under well-trained and understanding teachers. But above all they will learn to face life with noble ideals based on Christian character.

Such were my impressions of Lilydale, a tribute to the wide and splendid vision of the principal and to the wise conference leadership that has made it possible.

May this vision splendid seize upon the parents and upon the youth so that its fulfilment may bless our hearts, invigorate our churches, and advance the kingdom of our Lord.

*"A noble life is not a blaze
Of sudden glory won,
But just an adding up of days
In which strong work is done."*

The student group of the Lilydale Academy, pioneers in a vital sense.



Helping Ourselves and Others

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

More Than £9,000 Collected for Eye Hospital

During April some twenty-one Seventh-day Adventist churches in Sydney collected £9,137 for the Sydney Eye Hospital Appeal, 569 voluntary solicitors participating. A member of the Wahroonga church, a young lady, received a cheque for £300.

Many verbal and written expressions of appreciation have been received by the churches for the contribution which Adventists made to the appeal.

We quote a letter received by the president of the conference, Pastor S. M. Uttley, from the chairman of the Sydney Eye Hospital Appeal, Sir Kenneth Coles:

"The chairmen of the Save Our Sight regional committees throughout metropolitan Sydney have all expressed to me their delight with the co-operation and assistance they received from individual members and groups of the Seventh-day Adventists. On behalf of the members of the executive committee and myself, please accept our grateful appreciation."

In the past four years Adventists have participated in three major public appeals—the Heart Appeal, Freedom From Hunger, and the Sydney Eye Hospital.

New Method at High School

The headmaster of the Strathfield high school, Mr. W. R. Veitch, has just released the news that a new method of teaching is in operation there. The method is known as the A.S.R. Reading Laboratory and is designed to improve reading ability and comprehension and allied skills. Three sets have been installed to meet the requirements of students at all levels.

The school has also acquired the E.D.L. controlled reading machine, which feeds

film strips through at variable speeds and increases reading efficiency.

Brother Veitch reports a general improvement in reading and comprehension rates. The improvement is reflected in other subjects as well.

The machines are an American idea which cost more than £400 complete. They were provided by the Home and School Association, which Brother Veitch describes as "very active." The school enrolment at present is 170.

Tithe and Evangelism

According to information supplied by the conference treasurer, Brother W. J. C. Sawyer, a sharp increase in tithe funds for the four months to April 30, 1964, amounts to £4,400 in excess of that for the same period last year.

Pastor Uttley reports the total number of evangelistic interests in Greater Sydney as 683, with Bible studies being given regularly to 352 people. Some twenty-six lay Bible instructors are now assisting the ministers. There are ninety-one Sabbath-keepers and eighty-six Adventist youth in baptismal classes.

OUR Island Field

Evangelism Through Literature and Sharing

GORDON LEE
President, Cook Island Mission

It is a long time since I last wrote to readers of the "Record." It is not that we have been idle, but rather that we have been hot on the trail of souls.

There has been deep heartache here with the loss of Brother and Sister S. G. Thompson's baby boy. He contracted bronchial pneumonia, which raged through his little body within hours. They suffered the grief of it all themselves, as my wife and I were away in the outer islands. Pastor E. Strickland, one of the national men, conducted the burial, and now in a tiny grave in the headquarters' churchyard the little one awaits the call of the Master.

Our evangelism this year has been concentrated on door-to-door visits by the laity. We have printed in the vernacular the Faith for Today series of tracts and put these into the hands of the members for distribution. Each week we printed 3,100 copies of the leaflet to go out, and along with 1,000 copies of the same in English, made a mass distribution. For twelve weeks this process went on. It was well organized and went smoothly. Each member was allocated an area, and it was his responsibility to visit every home in that section and deliver either an English or a Maori leaflet. In this way we were able to cover eighty-five per cent of all the population in the Cook Islands.

The impact was tremendous. People began to wait for their weekly leaflet as we do for the daily newspaper. Some gave small donations towards the cost of production. Men from the Health Department were around our compound one day and happened to look in the office where our little offset machine was humming away printing the next tract. "So this is where the papers come from," remarked one. Before long they were right inside asking questions and showing their interest in the articles. Before leaving they gave a donation to keep the working going.

On several occasions certain people missed their weekly tract for various reasons. They would come to me or one of my associates and say they had missed such and such a number and could they possibly get their copy. Homes have opened for Bible studies and already two people are attending church as a result of these silent messengers. A minister of the Legislative Assembly put his leaflets in the waste-paper basket—that is until number six came along. Having a little time on his hands, he began to read the message and became absorbed in it. The next week as our church member delivered number seven, he confessed what had happened to numbers one to five and requested that if possible replacements be supplied. The good seed has been sown, and one day will spring forth.

I have had some Faith for Today TV films here, and as the news spread that these were by the author of the series of tracts, many requests came in for the opportunity of seeing Pastor and Mrs. Fagal. The films were screened in our churches, and at one church three whole families were present. There is a sound of abundance of rain.

I was asked some time back to be the Young People's leader for the Titikaveka church in order to demonstrate how to run a successful and profitable programme. I accepted and got down to business with my assistants in making devices and planning programmes. The meetings have been greatly blessed. I felt I would like to share some of these ideas with the three other societies on this island, so a day was planned when we would invite them to send along two observers, so they could put some of the ideas into practice.

Then I felt I would like to share our interesting times with youth leaders not of our faith, so we sent invitations to ten or twelve of these, one of whom was the Minister of Education, who is a leader in the Boys' Brigade. We arranged to have our church youth come in full dress uniform and march through the village from the school to the mission church, about a mile.

News of this leaked out, and before long the radio station heard of it and requested that they be allowed to come along and tape the programme for their use in their weekly youth programme. On the appointed day all went well. The visitors came, the radio was represented, and our youth looked their smartest and marched their best. The programme was a real

success and everyone enjoyed it immensely. The local paper gave us a fifteen-column-inch report, and the radio broadcast a half-hour of the programme. The up and coming leader of the Boy Scouts, who was not present, came to see me later to ask if he could come out and observe our youth training programme.

Pastor E. H. J. Steed will be pleased to hear that the article, "A Five-Day Programme to Help You Stop Smoking," by Dr. J. Wayne McFarland, which was printed in the April issue of "Alert," was published in our local paper.

Next Tuesday evening we go on the air for a fifteen-minute hymn, prayer, and Bible reading. Each of the four churches will take part. We have tried for a long time to get a religious broadcast, but every effort has been crushed. The radio station would be happy to accept our programmes but politics govern the situation, and politics are governed by the major church authorities. This is the first break through, and I am hoping it will lead to further opportunities.

We are all well and happy to have a small part in the service of the Lord.

THE World Vision

Unsettled Times in Cambodia

Pastor Ralph Neall, director for the church in the Cambodia district, writes from Phnom-Pneh under date of March 31, 1964:

"The Lord has been very kind to us during the past week or so, in giving us a number of signs to reassure us as to His will. How good He is! When the United States Vice-consul came to our house a week ago Sabbath to tell us that the Embassy was sending its dependents out, and advised all Americans to do the same, we were just ready to begin our meetings that very night. We distributed 4,000 handbills near the church that afternoon, even while the Prince was making an anti-American speech, but not one person was at all unfriendly toward us.

"For the opening meeting we had the church full, but no one was unfriendly. Our chief problem has been how to control the many children who come—some of them from families across the street from the church, and whose parents serve the Prince himself. . . .

"The Lord has reassured us in regard to our visas: our residence permit was extended six weeks ahead of time, before this latest trouble broke out. It has never been extended so far in advance of its expiration before. We have obtained OK's for exit visas which we can pick up any time we need them—and good for six months.

"Last evening I talked with the detective who is required to attend our meetings and takes notes on what I say. He is an intelligent young man—I would love to win him for Christ. I mentioned that I had taken down our home sign for fear of another demonstration. He said, 'Oh, you don't have anything to worry about. You preach religion, and we have nothing against religious workers.' I replied, 'Yes, but demonstrators don't stop to think whether a man is a missionary or not. They just look at the colour of the skin.' He said, 'Ah, but the police know.' Every Cambodian of authority with whom I have talked has expressed the same idea; that we missionaries have nothing to worry about.

"So we are staying for now, going ahead with our duties as usual. Most of the dependents of other missionaries have already left. They are reassigning their newer missionaries to other countries. . . .

"We feel that we still have a little more time—perhaps a year or two. We are thinking, What can we do now that will make the greatest contribution to God's cause in the time that remains? We would like to start some kind of school but we want above all to get the medical book off the press so the colporteurs can sell Mrs. Neall's book. "The Prince and the Rebel," with it. We shall not take our vacation until the job is finished.

"Our meetings are in their second week now. We have a preliminary meeting for children only. At the close of that the local village chief helps send them out of the church. Then we have our regular meetings with a Bible-marking class for about twenty or thirty people who attend regularly.

"Keep praying for us. And thank the Lord for His goodness to His servants."—"Far Eastern Division Outlook," May, 1964.

☆ ☆ ☆

"You People Could Eat With Us"

JOHN B. OLIVER, M.D.
Medical Secretary, South India Union

It was a Jain gentleman speaking—a member of one of the strictest communities in India. These words were his spontaneous exclamation after one of our non-medical mission staff finished explaining Adventist health principles to him. Coming from a person who is very strict about his eating and drinking, this is a high compliment for Adventists.

By contrast let me quote the words of a different high caste man. One of our hospital staff was talking to him about Christianity. This man's comment was, "We admire your Christ but we hate the way Christians live."

Doubtless this man was thinking of Christians who smoke, drink alcohol, eat the flesh of dead animals, and live with a lamentable lack of cleanliness of person and surroundings. We must admit that there are all too many who claim the name of Christ who follow these unhealthful

practices. They naturally incurred this man's censure.

But so it ought not to be with Seventh-day Adventists. We should be known as a clean church. Observers of our way of life should be favourably impressed by our manner of living and should realize that Adventists are different.

In order to make this impression upon our neighbours and friends, two things are necessary. First, we should learn these principles ourselves and follow them in our own lives, our own families, and homes. Second, we should tell other people about them.

Adventist health principles are a boon to health and longevity. There have been several articles recently in scientific journals which show that Adventists live longer, are less troubled by cancer of the lungs, bronchitis, and heart disease than their non-Adventist neighbours. The instruction in the Spirit of Prophecy about leaving off alcohol, tobacco, tea, coffee, flesh foods, and other harmful things is not just a peculiar idea, a restriction upon our personal liberty, but is sound advice intended for our good.

We have seen the Adventist teaching on tobacco amply justified. Shouldn't we be just as confident that the Spirit of Prophecy instruction on the use of tea, coffee, alcohol, flesh meats and hot spices is just as sound as that about tobacco?

If our people would study the Spirit of Prophecy writings on health and follow the instruction given they would have better health than they do now.

The books "Counsels on Health" and "Counsels on Diet and Foods" are available at reasonable rates from the publishing house and contain a wealth of information. Our health magazine contains articles every month about the details of various phases of good health.

Besides putting these principles into practice, we need to talk about them to others. First, following good health practices will be physically beneficial to anyone whether or not he is an Adventist. Second, those who learn about our health principles will be led to admire them and to observe the beneficial results of them, and this in turn will favourably influence them toward the rest of our message. —"The South India Observer."

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Vietnam Mission

W. A. BURTON
Acting President

Action! No longer does the tropical sun shine on a languid countryside, for Vietnam has become a land of action—action of all kinds! Everybody is on the move—Viet Cong, government forces, General Minh, Diem, Satan, and God's faithful stewards.

During this biennium, membership jumped about 25 per cent from 971 to 1,202, an increase of 231 members. Combined action helped to make this figure

possible. Last summer three Vacation Bible Schools were conducted by our training school students.

Our eighty-eight colporteurs have sold 12,000,000 pages of literature valued at 4,000,000 piastres. Twenty thousand people were enrolled in the Voice of Prophecy through their efforts. To help match the demand for more books, the General Conference donated an \$11,000 Giant Heidelberg Press.

Predictably, this forward action has aroused the ire of the evil one. Four col-



Thank You, Friend

GRACE NOLL CROWELL

*I never came to you, my friend,
And went away without
Some new enrichment of the heart;
More faith and less of doubt,
More courage for the days ahead;
And often in great need
Coming to you, I went away
Comforted indeed.*

*How can I find the shining word,
The glowing phrase that tells
All that your love has meant to me,
All that your friendship spells?
There is no word, no phrase for you
On whom I so depend—
All I can say to you is this:
God bless you, precious friend."*

porteurs were captured by the Viet Cong last year. Despite all efforts, none have been returned. Two widows and seven children wait for the return of their husbands and fathers. Two of the men captured were single. A grieving father daily searched for them and requests our prayers that he might find his son safely, and also for God's protection that he himself will not be captured while searching. Christ alone can effect their release. [Two single men were released recently.—Editor].

Education has demanded and received concerted action. A third-floor chapel was added to our dormitory. The grades offered have risen from seventh, and now include eighth, ninth, and training school. Enrolment climbed from 90 pupils to 242.

Before the coup de etat, the Diem government had officially notified our school that we would be forced to buy government text books, Bible classes were to be

discontinued, and two government supervisors must be hired to assure that every teacher taught exactly what the government had prescribed. Under the new regimen we have asked for and received government recognition for the elementary section of our school. Reason? For the past three years our elementary school has had 100 per cent results in passing the government-given tests.

Vietnam law requires that all official papers, letters, certificates, passes, etc., of the mission, be signed by the President and notarized by the government. About six weeks before the coup de etat, the officials refused to legalize our signature, which meant that no department of the government would recognize or honour our staff and colporteur passes or any other business matters.

Our prayers in faith, on September 21, 1963, brought about many changes which facilitate the spread of God's work. Before the coup Pastor Thien scheduled an evangelistic effort. But a few days before opening night, Buddhist priests began burning themselves. Government security enforced curfews, and no effort was possible.

Since the coup four efforts have been held. In Sa Dec 400 people were present on opening night. Minutes before I walked on to the platform, a plastic bomb was thrown into the theatre up the street. We managed to keep our audience, but I dare say it was probably the most excited audience I have ever addressed. God blessed this effort of Brother Trung Thong; attendance continued good, and five families are in our baptismal class now.

In Quang Nghia, permission to hold a series of meetings was refused to Brother Le Hoang. "But I tell you what we will do," security police told him. "We will let you speak in the town square just one night, and we will use our public address system to call the people together for you." By government estimate, 7,000 attended the preaching of God's Word. Our total cost of this effort? Nothing but action!

Pastor Thanh has just completed two evangelistic campaigns, and thirty-two people have been baptized. Five new churches have been built.—"The Messenger," March-April, 1964.

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Returning to the South India Union office on May 1, Brother J. Japagnanam reported God's wonderful leading and blessing in his work with student colporteurs. One day while working with a student they received one order for fifty magazine subscriptions. The next day they received an order for thirty subscriptions. Another day he was working in a village where they had little success the first day. The next day, Brother Japagnanam and the student received an order for forty magazine subscriptions from one gentleman.—"The South India Observer."

SPEAKING OUT ON ECUMENICISM



K. H. WOOD

Associate Editor, *Review and Herald*

Most Adventists know that the Seventh-day Adventist Church does not hold membership in either the National or the World Council of Churches. We have declined to join these organizations for several reasons, two major ones being (1) that we are reformers; by standing apart we can better present our message to people of all faiths, and call upon them to join us in a commitment to the eternal law of God. (2) We cannot endorse 100 per cent the programme of the ecumenical movement.

In standing apart, we do not feel "holier than thou," nor do we question the sincerity of those who are working zealously to bring together the many and varied branches of Christendom. We feel merely that we can better serve God and the interests of the three angels' messages by not compromising our independence.

The Adventist Church is not the only body that has refrained from joining the National and World Councils. Many other churches carry on their work for Christ outside of these organizations, among them the Southern Baptist Convention, with more than ten million members.

This year the Associated Church Press, representing 165 church publications, held its annual convention in Washington, D.C. The topic for discussion one evening was "Waging the Peace—Through Ecumenism." Four speakers set forth arguments on the subject—two pro and two con. One of the four was Dr. Sherwood E. Wirt, editor of "Decision," monthly magazine published by the Billy Graham Evangelistic Association.

Sharp Issue

Dr. Wirt took sharp issue with those who feel that the path to Christian unity is via the ecumenical movement. He pointed out that "what brings Christians together is a common objective toward which they can strive." The chief goal that unites Christians is the goal of carrying the gospel to the entire world. "Let me put it on a personal basis," suggested Dr. Wirt. "If you are on your way to win a soul to Christ, I'll go with you. Otherwise, pardon me; I will go to choir practice at my own church. Here is the whole issue in microcosm. Because, you see, I don't want to sing in your church choir; your music bothers me. And there are a lot of other things about your church that bother me. But I'll go with you to pray with someone who needs the grace of our Lord Jesus Christ."

Dr. Wirt contended that "God's prescription for church unity . . . is to be found in, and only in, the carrying out of the church's mission of preaching, teaching, receiving, and baptizing men, wo-



men, and children." In other words, a task—the gospel commission—is the greatest force to unite Christians. That is so because the task has been assigned by Christ, and the Director of the work is the Holy Spirit. Said Dr. Wirt: "The real uniting force of the church of Jesus Christ has always been the Holy Spirit Himself. He is the one who sets the church on fire; He is the one who melts the hard hearts; He is the one who draws Christians to Himself and thus draws them near to each other."

In defence of the apparent aloofness of evangelical Christians from the ecumenical movement, Dr. Wirt contended that these Christians are as much interested in church unity as are the most fanatical ecumenicists, and they are achieving unity—not the same kind of unity as the ecumenicists, but a unity of spirit and love. Said the "Decision" editor:

"They [evangelical Christians] love the church of God. They believe in it. They maintain there is only one church, that it is Christ's church, and that all who love Him and believe in Him and trust in His saving power are in it. . . . This is a note that should be sounded in every discussion of church unity. We should express again and again our love for all our brethren in Christ everywhere. I for one have found a unity and a fellowship at the foot of the cross that I never knew existed in this life."

Weaknesses and Dangers

Dr. Wirt was kind in his references to the ecumenical movement and its leaders, but he "pulled no punches" in delineating the weaknesses and dangers in current efforts to achieve unity through ecumen-

icism. "The grave mistake of the ecumenical movement is its naive assumption that it is God's formula for church unity," he declared. "This is as erroneous as the Tudor and Stuart doctrine of the divine right of kings. The very arrogance of some ecclesiastical leaders in assuming that all Christendom is going to follow them is a clear indication that the wind of the Spirit is blowing elsewhere. The way in which book lists and bibliographies are prepared by study groups with evangelicals never represented, shows quite clearly that the ecumenical movement means 'our side, and our side alone.' And this subtle pressure toward monopoly, this veiled implication that 'we,' in quotation marks, are the voice of Protestantism and the voice of Orthodoxy, this almost total ignoring of the statistical facts of life, gives an odour to the ecumenical movement that, whatever it is, is not the odour of sanctity."

Dr. Wirt pointed out that the churches within the ecumenical movement apparently have less missionary zeal than those outside of it. He said that "less than forty per cent of the American missionaries going out from this country are going out under the aegis of the National Council of Churches; and that percentage is diminishing steadily. Over sixty per cent are completely unrelated to the 'ecumenicals' as they are called."

He also called attention to the fact that "the only churches that are failing to keep up with population growth are those related to the ecumenical branch of the church."

Perhaps the most telling blow that Dr. Wirt struck was in the area of theology.

He virtually charged ecumenical leaders with abandoning historic Christianity. Said he: "As we all know, there are elements within ecumenism which tend to vitiate the authority of the Bible and which would pump uncertainty into many of the teachings of the church. When a man denies the basic tenets of the Christian faith categorically, how can you take his overtures toward church unity seriously?"

We have quoted at length from Dr. Wirt's presentation because we think that his arguments for remaining outside of the ecumenical movement are valid. We think, also, that it is interesting that other Christians see many of the same dangers that we see in current attempts

to unite the churches. The unity for which Christ prayed is not necessarily organic unity. It is unity based on loyalty to truth, and love for Christ. It is not an end in itself, to be achieved through compromise of principles or sacrifice of convictions, but a by-product of placing Christ on the throne of the heart.

With every tick of the clock, Adventists move closer to the day when they must stand alone against the most ruthless religious monolith in history. We do well to think through carefully now, the reasons for our faith, and why we dare not identify ourselves with organizations whose objectives differ widely from our own.—"Review and Herald."

The Need for Divine Power



RUSSELL H. ARGENT

Instructor in English, Columbia Union College

Whatever success the church may have in convincing mankind of truth will be to the degree it can demonstrate the living power of God in its midst, a supernatural power that shatters the dikes of indifference and floods the sin-sick soul with blessings.

This power moved the early church. Not many intellectual giants preached the gospel of Christ. "A religion of slaves" was the popular taunt. There was little organization. There were no institutions. Yet here were those who turned the world upside down; men and women who refused to be distracted by the shifting philosophy of the times and who placed themselves in a position where the Holy Spirit could demonstrate His power.

"Apart from Me ye can do nothing" (John 15:5, R.S.V.). The words of Jesus, simple and direct, are startling in their implication. Christ is saying that failure or success in life depend not on brilliance, on energy, or mental equipment, but upon the closeness of a man's relation to God. A person's work may dazzle by its glitter, astonish by the skill of its performance, fascinate by its scope; yet in the evaluation of Heaven it may signify nothing. Unless the Holy Spirit is in control, a man's life is as empty as a river-bed in a summer drought. And when all busyness will finally cease, when the world's fever is stayed and man stands face to face with his Maker, too many will be startled by the Lord's question and response: "Who are you? I never knew you."

On one occasion Jesus illustrated the Christian life by the figure of a mustard seed. Nothing could be smaller or of itself more valueless. Only as the seed is rooted in the soil and receives nourishment can it spring up into a mighty plant. So the Christian, unless he is drawing sustenance from the Word and the Holy Spirit can do nothing.

The Bible reveals our Lord as a Man who spoke with authority, not because of

His knowledge of psychology, but because He lived in contact with His Father. This was the reason why the disciples' hearts burned within them as He talked, and men commented: "Never man spake like this Man" (John 7:46).

How often in the history of the church the Spirit has touched some life, not necessarily genius—a humble fisherman beside



Trusting Faith

LORETTA BUTRUCÉ

*I have faith to trust my Saviour;
I have faith to know He cares;
I have faith in Him completely;
I have faith He hears my prayers.*

*Faith is what the world is needing,
Faith and trust for all its woes,
Faith to know that God is leading,
Faith to conquer all its foes.*

*You who know and trust the Saviour,
May your faith be stronger still,
Till the world can see His leading,
Be submissive to His will.*

*Faith is love and trust in action,
Willingness to serve and pray,
Faithfully going forth to conquer,
Waiting for His glorious day.*

—"REVIEW AND HERALD."

Galilee, a young student at Oxford, or a frail girl in New England. The church has responded to the compelling influence of a power outside of itself, and a new era has begun.

Yet at other times the church has lost its spiritual momentum because it has placed an emphasis on "things" rather than in the power of God. "I know thy works," said Christ of the Ephesus church, "and thy labour. . . Nevertheless, I have somewhat against thee, because thou hast left thy first love." Rev. 2:2-4.

What was wrong at Ephesus? Activity was apparent, the organization was working smoothly, all the elements helpful for success were present, except the most needed—the infilling of the Spirit of God. Without this gift, all that could be heard at Ephesus was the rattle of lifeless ecclesiastical machinery. The bright vision of the early church grew dim, and ceaseless activity became a substitute for the work of the Holy Spirit.

Yet there can be no substitute for divine inspiration. The Christian and the church must know the awesome truth that they are controlled by a higher Power, to be led and moulded at His choice. "Ye are not your own," says the Apostle Paul, "for ye are bought with a price." (1 Cor. 6:19, 20.)

To the church the message is given: "Let him hear what the Spirit saith . . ." (Rev. 2:7). Nothing could be more important in any age than to listen to the Spirit speaking. One can hear only in quietness. "Be still, and know that I am God." (Ps. 46:10.)

In the increasing tempo of a feverish century, where neon lights obscure the sunset and traffic drowns the songs of the birds, it is easy to forget how to be still. Yet only in quiet communion with God is there power. It is offered to all. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

In the Temple service at Jerusalem, the captain of the Temple guard made nightly rounds. Any guard who was found sleeping at his post of duty had his garments set on fire. The Book of Revelation likens God's people to sentinels who stand on watch in the world, in the same way as the Temple guard long ago. "Blessed is he that watcheth" is the admonition, "and keepeth his garments." Rev. 16:15.

Only the renewal of divine power in the life can keep the church spiritually awake. "It is fire that I have come to bring upon the earth," said Christ. "How I could wish it were already ablaze!" Luke 12:49, Phillips.* Who in the church of God does not echo the words? Who does not pray that sparks of the divine fire may gleam as never before in the darkness, fanned by the winds of the Spirit until they ignite such a flame among His people that the world may see the light and be strangely warmed.

* From the New Testament in Modern English, by J. B. Phillips 1958. Used by permission of The Macmillan Company.—"Review and Herald."

On the Edge of Revolt

The sure Word of prophecy declared, "Now go, write it before them in a table, and note it in a book, that it may be for the latter day" (note the time) "that this is a rebellious people, lying children, children that will not hear the law of the Lord."

While professing to be children of God they reject His law. They "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30: 8-11, margin.

In Psalm 119: 1 God pronounces a blessing on those who walk in the way of His law, saying, "Blessed are the undefiled in the way, who walk in the law of the Lord." Godly people are happy, blessed people. All people want to be happy, but few choose the only way to procure happiness. "The way of Thy commandments" (Ps. 119: 32) is the way of happiness here, and is doubly blessed, for it ends in eternal happiness. "Blessed [happy] are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

This way to eternal happiness will be rejected by many of God's professed people in the last days, declared the prophet Isaiah. This will result in tragedy not only for themselves but also for the whole world, for when the salt has lost its savour corruption soon follows.

"Those who teach the people to regard lightly the commandments of God, sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity. But the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbour's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbour's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."—"Great Controversy," page 585.

Newspapers confirm this divine forecast. In Matthew 24: 12 (Weymouth's translation) Christ says, "Because of the prevalent disregard of God's law the love of the great majority will grow cold."

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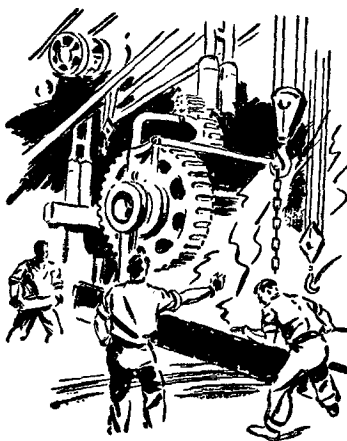
G. BURNSIDE
Secretary, Ministerial Association,
Australasian Division

Before me is the latest copy of "The Australian Baptist," June 3, 1964. Under the heading, "Decline of Obedience," we read:

"'Nobody likes to take orders any more,' said a foreman in a factory. 'Don't try to give me orders—hand me my schedule,' said a busman to his supervisor. 'You can't order men to do things rightly; one never knows if they won't walk off the job,' said a superintendent.

"There could be no end to this sort of reporting. Our modern life is a world of disobedience. Let us face up to it. In Nebraska a disobedient son who took the family car against his father's orders shot both his father and mother rather than face a rebuke. Rebellion is in the air we breathe.

"We seem to live on the edge of revolt. Do not think disobedience does not demoralize our Christian ranks. Meanwhile,



what has the Christian church been doing to inculcate the principle of obedience? It is no longer popular to sing 'Trust and Obey.' And yet we need the merits of obedience to enable us to convey to the people the meaning of salvation. It takes people who are at least willing to obey if they are to understand what it meant for Jesus to be 'obedient unto death.' John W. Bradbury in the "Watchman-Examiner."

The awful result of rejection of God's Ten Commandments is bearing fruit on every hand. It is worthy of note that Christ lays the blame at the door of Christendom—His own professed people. To the false professor God declares: "Ye are departed out of the way; ye have caused many to stumble at the law." But of His faithful witness He says, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity." (Malachi 2: 8, 6).

Never forget all our Lord's commands are enablings. Christ's power can enable us to do the seemingly impossible. "Behold, there was a man which had his hand withered." Christ's command was the demand of the impossible. "Stretch forth thine hand." What he had been unable to do, he did at the command of the Son of God. "He stretched it forth." Matt. 12: 10, 13.

Yes, our Lord's commands are always accompanied by adequate supplies of grace and power. Christ's commands thus become promises. His commandments may be exceeding broad but His love is exceeding deep. He does not mock us. He is faithful who has called us.

In all your lameness, rise and obey, and you will find your feet and ankle bones will receive strength. What you have been unable to do you can do at the command of the King.

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To a Pre-school Child

Dear Five-Year-Old,

Next year you will start the adventure of school. We have had you so short a time to teach you about your heavenly Father, and to help you develop the principles of His kingdom in your thinking. With so many temptations to do wrong, away from home supervision, will the standards of Jesus be uppermost in your young life?

The Bible tells me that the most important thing in your education is to know God, "whom to know is life eternal." It says you are an heritage of the Lord and are given to us only on trust; and that you will come to Jesus if I forbid you not.

Dear little traveller, how could I do anything to forbid you coming to the Saviour? By words and actions, Daddy and I have tried to put Him first in your little life. Now your time at school will take most of your waking hours. Will your life and thinking still revolve around Jesus? Will He be first in your education? Will the knowledge of Jesus be paramount to all other knowledge, and your teacher and friends be following Him, too?

Thank God for the church school, without which I would almost despair of your gaining a true sense of values and accepting Jesus. I know that to place you daily in the company of those whose standards are formed without reference to God's requirements would be to place a stumbling block in your pathway to His kingdom.

The travelling to church school, the fares, the fees, are in the hand of my God, who "shall supply all your need," for you belong to Him and I know you will be where He wants you to be. May God bless your teacher, too, who gives so much for seemingly so little, but whose influence will reach to the gates of the heavenly kingdom.

Your own,

Mother.

"False Version of the Book of Daniel"

In Dr. Rumble's "Question Time" in the Sydney "Catholic Weekly" of June 4, there appeared this question:

"Do you believe in the Seventh-day Adventist interpretation of the dream of the great image described in the second chapter of the Book of Daniel?"

From the doctor's rather lengthy reply, we quote:

"Certainly not. I would have to abandon the Catholic Faith in order to do so, declaring the Catholic Church to be Satan's organization and the Pope to represent the 'Antichrist' and the 'Beast' of Daniel and the Apocalypse. Only by doing violence to Scripture, history, and reason could one adopt such an attitude. . . .

"You have mistaken the sense of the prophecy. It refers not to His second coming on the last day as Judge of mankind, but to His first coming in order to establish His church as the Messianic Kingdom of God initially in this world and persisting eternally in heaven as the Church Triumphant after this world has run its course. . . .

"The stone uncut by human hands, which smashed the four kingdoms, symbolized by the metals in the statue, and which grew into a mountain filling the earth, represented the divinely established Messianic Kingdom of God in this world, the Catholic Church founded by Christ and sent by Him to teach all nations and to grow, as from the smallest of seeds into a vast and spreading tree, and guaranteed by Him to continue everlastingly, not only during the time-limits of this world, but as a heavenly reality in the next world also."

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Do You Have a Hobby?

"No man is really happy or safe without a hobby, and it makes precious little difference what that outside interest may be—anything will do so long as he straddles a hobby and rides it hard," said Sir William Osler almost fifty years ago.

The doctor was right! Today more people than ever before recognize the importance of having a hobby, especially in a world of hectic schedules and mounting pressures.

Busy men and women are taking time out to pursue an outside interest which provides not only relaxation and enjoyment, but has therapeutic value as well. Most doctors agree that a genuine interest in a hobby can reduce ulcer-producing tensions considerably.

Few occupations are so stimulating and rewarding that there is no time left for other pursuits. Two of the world's busiest men, President Eisenhower and Sir Winston Churchill, find time to paint.

Your hobby can take any one of a number of shapes, from collecting stamps to playing the recorder, alone or in a group. Incidentally, there is a directory listing over 3,000 members of the American Ama-

teur Chamber Music Players, many of whom are active in business.

"Business Week" reports that the exhibitors in a painting show held recently "are in nearly every field of business: banking, retailing, garments, contracting, hotels, insurance, petroleum, and medicine." One of the painters said, "I turned to painting to avoid becoming a human Univac."

Author and book collector A. Edward Newton, not content with one hobby, advised, "Young man, get a hobby; preferably get two, one for indoors, and one for out; get a pair of hobbyhorses that can safely be ridden in opposite directions."

This, of course, may be going a little overboard, but the essential point remains the same; a little hobby goes a long way.—"Aidanack," Vol. 19, No. 6, 1957.

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Eating Between Meals

M. G. HARDINGE

Chairman, Department of Pharmacology,
Loma Linda University

Question: Is eating between meals harmful?

The human body is not a perpetual-motion machine. Every organ requires a period of rest after activity. Even the heart rests after each beat. In fact, it rests some sixteen hours out of every twenty-four. It is a serious error to assume that the digestive system can long remain in good repair if it is continually robbed of its periods of rest.

The entire gastro-intestinal tract is aroused to activity for the process of digestion. The salivary glands, the glands of the stomach and intestines, the pancreas, liver, and gall bladder pour out digestive secretions. Having done so, each part of this delicate machinery requires a period of rest to prepare for the next meal. The gall bladder collects and concentrates the bile coming from the liver; the salivary glands refill with droplets of enzymes known as zymogen granules; the stomach, pancreas, and intestines prepare their digestive juices.

Whenever one eats between meals the body attempts to digest the food forced upon it. The saliva, its enzyme granules not yet replenished, cannot work effectively; the thin watery bile from the liver, not yet concentrated in the gall bladder, poorly emulsifies the fat, and the secretions of the other glands are likewise still unprepared for the digestive process.

Irregularity in eating mixes fresh food with partially digested food. This disturbs the orderly process of digestion and is often the cause of fermentation and putrefaction with the distressing symptoms of gas, heartburn, foul breath, disturbed sleep, irritability, and that all-gone feeling frequently interpreted as hunger but which actually is due to digestive fatigue. For this reason, between-meal feedings are being discouraged in hospitals.

From the viewpoint of pure enjoyment alone, the chronic nibbler misses much. He comes to the table with a dulled appetite. He is unable to experience the

keen enjoyment of simple, wholesome food. The snacks that have robbed him of the ability to enjoy a good meal have most likely consisted of the dessert type—sweets, ice-cream, pop, and the like—food consisting mainly of refined sugar, white flour, and fat, which are high in calories but low in essential vitamins and minerals, protein and bulk.

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Thoroughbreds Are Easily Distinguished

E. A. REYE

A trainer of animals says that it is always easy to pick out thoroughbreds. They have a certain something about them that distinguishes them from the general run. It is evident in their physical abilities, in their bearing, and especially in their behaviour under stress and strain. If a fire breaks out in a stable it is the poorer stock and not the thoroughbreds who tear around madly. A thoroughbred waits quietly for help or dies bravely if no help comes.

Long has the Arabian racehorse been considered one of the most excellent horses in the world. Did you ever hear about the training period of these horses? It is extremely rigid and weeds out all but the very best. This is what they go through:

First, they are trained to respond instantly to the sound of a certain whistle. Day after day they are given tests of various kinds and must obey the whistle at the first note. Then comes the final test. The horses are placed in a high-walled corral within sight and smell of fresh water. They are given neither food nor water for days. On the last day their legs and shoulders are sore from the repeated efforts to batter their way out.

Then the gate is opened and the horses make a headlong dash for the water. On and on they race, with nostrils distended and every muscle taut. But just as they almost reach the water, the whistle is sounded. This is the final test of their response to rigid discipline. Many of them heed not the whistle but plunge on until they obtain that one thing most craved—water. Only those thoroughbreds who return without drinking are considered good for breeding purposes. They have proved true to their training.

What a parallel to the Christian's experience! We also must go through a training period. Many are the tests and trials that come to ferret out the bad points and strengthen the good. How often, when we have struggled for that which we most desired and almost had within our reach, the Lord has called us back to test our loyalty to Him.

I suppose the trainer gives the horse only one chance to prove his worth. But more than once we have dashed for just a taste of that which we yearn for most before we answered the call. Hundreds of times God has allowed us to repeat the test. May He give us daily grace to respond to His call as true thoroughbreds.

"A RIGHT SPIRIT"

True Christians will reveal a spirit of love wherever and whenever their lives touch others.

Almost daily the newspapers publish stories of violence on a personal, national, and international level. In today's atmosphere it takes little to cause an explosion. These are dangerous times. A large part of the current television fare adds fuel to the flame. The living-rooms of the nation echo to thundering hoofs and the sound of rifle fire.

In hundreds of cities the boiling point is very low. From the island of Cyprus to Cambridge, Maryland, and from Saigon to Birmingham, U.S.A., tension between people has become a way of life. Hand grenades, cattle prods, tanks, snarling dogs, helicopters, and fire hoses are today's newsmakers.

A few years ago when the first atom bomb exploded, the world stood paralysed with fear. The men who created it recoiled in horror from the genies released that could not be recalled. But today the spirit of man is conditioned to live with the possibilities of annihilation. It is as though some drug-like potion has been injected into the human bloodstream, benumbing man to the danger of his present state.

Evidence? The other day a news item revealed that a nerve gas has been perfected that is colourless and odourless. It paralyses and kills. Gas bombs are even now being mass-produced and stored. This news caused hardly a ripple. Man's spirit has been wounded. Living in an atmosphere of violence has killed his sensitivity to time, conditions, and indeed to human need. The spirit of man has been violated.

Two Heart-warming Events

Two of the most heart-warming events of recent times were a speech by one American President and a visit by another. The speech? That of the late President Kennedy in which he appealed to all men to practise in their homes and neighbourhoods simple kindness and concern with the needs of their fellow men. There was something heart-warming about the rich son of a rich man identifying himself and all Americans with the underprivileged.

The visit? That of President Johnson through the poverty-stricken areas of the nation. He explained to his audience, some of whom wore threadbare clothing, that he came to them because he cared. The picture of the President of the United States sitting on a broken-down porch crowded with children, earnestly conversing with a jobless father, says to the nation and the world that there is still alive in our world the faintly flickering flame of human sensitivity.



G. C. CLEVELAND
Associate Secretary, General Conference
Ministerial Association

The generally prevailing inhuman attitude of man toward man is one of the most striking signs of the times. "Men shall be lovers of their own selves," predicted the Apostle Paul. Life has become so impersonal, even the good we do is done through organizations, thus robbing us of the thrill of personal contact. We give to our churches, leaving them the responsibility of visiting the sick, the imprisoned, and the under-privileged. The new slogan is, "Let George do it, with my money."

No one can deny our responsibility to worthy organizations. But we are wrong to use them as buffers between us and the ugliness that we are called to minister to. Proxy contact with the necessitous is a poor substitute for personal effort. Matthew 25 clearly shows that we have a personal responsibility beyond that done by financial proxy. Verse 42 says: "I [Christ] was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not."

Under the terms of this text we cannot continue to "leave it to Dorcas." We must join Dorcas. This is the only cure for our cold, impoverished spirits.

The nation was shocked recently to see in a magazine the portrayal of poverty in America, so extensive and intense as to constitute a national disgrace. The "war on poverty" is the positive result of this survey. Stark poverty in the midst of plenty! Americans had the sober experience of facing the reality that their nation, which spends millions on others, has within itself more than six million people of all races who are barely able to exist. Squalor and poverty amid plenty is the enigma of our era.

We have never had better machines. We may visit our fairs and boast of our "golden age of science," but behind the facade is a tale of man's "inhumanity to man" and of human neglect that would belie our Utopian protestations.

It is a fact that those who "have" are isolated from, and insulated against the problem of the "have-nots," and are therefore sincerely shocked when some of the ugliness comes to the surface. We didn't know how ugly the human race could be until after World War II when pictures of the dead and revelations from the torture chambers were brought into our living-rooms.

Bible religion requires that a man manifest a personal interest in his fellow man. The Christian cannot pass by the other side, or pretend that there is no need, or trust time to heal humanity's wounds. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of

us please his neighbour for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me" (Rom. 15:1-3).

The human family is inter-related, and the second table of the law requires recognition of this fact. "Thou shalt love thy neighbour as thyself" is second only in necessity to "Thou shalt love the Lord thy God." Whether people are Russian, Chinese, European, or African; whether they are rich, poor, healthy, or sick; whether they are educated, unlearned, cultured, or uncouth; whether they are nobility, commoner, priest, or peasant; the requirement of Christ is that we love them. And we cannot withhold our love without suffering violence of spirit.

As for the nature of this love, let none tarnish it with human opinions that draw exact lines. We know that it does not show partiality (James 2:9); that it is fervent (1 Peter 4:8); that it is kind (1 Cor. 13:4); that it is humble (verse 4); that it is inclusive (Matt. 5:44); and that it leads to fellowship (1 John 1:7).

The end of all things is at hand. There is little time left for the perfection of character. The seeds of hate have been well scattered, and they have found fertile soil for growth. The hot wind of debate are blowing all about us. Only a personal experience with God can preserve man's love for his fellow man. The issue is joined, and many who name the name of Christ are now caught up with the issues. But the supreme test of love is yet to come.

There is no circumstance on earth that should rob us of our kindness and humanity. We may make no great speeches and perform few outstanding deeds, but when and where Christians touch the lives of other men, our attitude will reveal clearly that "we care." As individuals, then, let us pray, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).—"Review and Herald."

WEDDINGS



LEESON-HUNTER. Towards evening on May 18, 1964, Neville James Leeson and Annette Ruth Hunter stood together in the beautifully decorated Grafton (N.S.W.) church to be united for life in holy wedlock. Many friends were there to wish them well and enjoy with them a sumptuous wedding breakfast. Neville and Annette will set up their home in Armidale, where the bridegroom is a professor in the Teacher's Training College. S. A. Bartlett.

PRAM-COULTER. On June 1, 1964, the Kaitia church, North New Zealand, was the scene of a very beautiful wedding when Michael Pram and Beverley Coulter were united in the sacred bonds of matrimony. Michael is a member of Whangarei church, and Beverley belongs to the Kaitia congregation, so it is not surprising that numerous friends from both places thronged the church and filled the large hall where the reception was held. We all wish the happy pair God's rich blessings as they make their home in Whangarei. F. Benham.



UNTIL THE DAY BREAK

MORRIS. On April 25, 1964, Sister Caroline E. H. Morris of Toowoomba, Queensland, was struck by a motor vehicle and killed instantly. She had been a member of the Adventist Church for many years, was faithful in her obligations to God, and is sadly missed. Although not having an abundance of this world's goods, Sister Morris liberally laid up treasure in heaven. She is survived by three daughters and four sons, who have the comfort of knowing their mother was ready for the unexpected coming of the grim reaper. Words of comfort were spoken in the church and at the graveside by the writer ere the seventy-six-year-old mother in Israel was laid tenderly to rest until the Life-giver calls. L. J. Laws.

BEATTIE. Robert Beattie, beloved father of Andrew, Ted, and George, opened his eyes on a promising world at Hill End, N.S.W., and closed them in submissive triumph at the Sydney Sanitarium and Hospital on May 29, 1964. His pilgrimage of eighty-three years was filled with sincere and helpful association with his generation. A devoted husband (his wife predeceased him twenty years ago), a loving father, a trusted friend, and an exemplary citizen, he lived sixty-five of his eighty-three years in the Hornsby district of Sydney. He was followed to his tomb in the Adventist cemetery, Cooranbong, by a large assembly of relatives and friends. Pastor K. Low associated with us in the ministry at the grave. J. W. Kent.

FARROW. After a brief illness, Brother William Paul Farrow fell asleep in Jesus on June 3, 1964, in Auckland, N.Z., in his seventy-second year. Our brother, affectionately known as "Pop" to his family and the members of the Glen Innes company, will be greatly missed. The Spirit at work during the Bambyur evangelistic mission two years ago was responsible for the decision made by him and his youngest daughter Carol to accept the Advent Message. The same Spirit kept him buoyant in the Lord right to the end. At Purewa crematorium chapel, the writer, with the able assistance of Brother T. Donald, brought words of comfort to the sorrowing ones. May God hasten the glad day of perfect restoration. J. L. Lansdown.

HICK. Born in England eighty-seven years ago, Horace Richard Hick died in Sydney on June 11, 1964, and was laid to rest at Cooranbong. In 1917 he and his wife accepted present truth, and for upwards of thirty years he was connected with the Health Food Company at Cooranbong. He retired in 1949 through ill health. Our brother leaves to mourn, two sons and one daughter (one son, Austin, passing to his rest a few months ago), and other descendants. Always a faithful church member, he now awaits the coming of his Lord, resting near his wife. Gathered at the graveside were a number of old-time associates with his relatives, as comforting words from Scripture reminded all of blessed promises of life eternal. Associated with the writer was Pastor R. H. Abbott. W. G. Turner.

ROSENDAHL. On May 23, 1964, Dorothea Claudina Rosendahl, aged eighty-five, passed quietly away in Port Macquarie, N.S.W., after a long illness. Sister Rosendahl was well known and much loved in Adventist circles. Many relatives and friends gathered at the Port Macquarie church and later at the graveside to pay their heartfelt respects. Our sister was a member of the Adventist Church for many years, accepting its teachings with her husband, Christian, under the ministry of her brother-in-law, Pastor E. Rosendahl (deceased), and the late Pastor C. H. Watson. They laboured at Avondale College and at Wahroonga, and finally went farming in the Wauchope and Port Macquarie districts. Her life was exemplary and her faith in the Saviour remained undaunted throughout her suffering. Surviving her are three daughters, Phyllis, Mrs. L. Allum, and Mrs. W. Allum; and three sons, Fred, Noel, and Eric. Also mourning the sad loss are three sisters, Mrs. H. Habermann, Mrs. T. Thomson, and Mrs. N. Sherwin, and a brother, Mr. Schnepel. To these we express our sympathy and share with them the blessed hope of a joyful reunion at Jesus' return. Pastor E. Rosendahl, Brother P. J. Colquhoun, and the writer were associated in the funeral services. W. I. Marr.

FARRAR. On June 10, 1964, Brother Ron Farrar of Lord Howe Island passed quietly to his rest at the Sydney Sanitarium and Hospital. A quiet, sincere Christian, Ron had suffered much through ill-health during recent years. God in His love and wisdom permitted him to fall asleep in Jesus at the age of forty-one years. Pastor R. H. Abbott was associated with the writer in the funeral service held in the Avondale cemetery. We commend Ron's wife Celia, his son David, his parents and loved ones to the care of God, who is planning a wonderful reunion soon for all who love and trust Him. L. C. Naden.

ABBOTT. Our much-loved Sister Florence Isabel Abbott passed quietly to her rest on June 12, 1964, at the age of eighty-seven years, and sleeps in the "blessed hope." Our sister was for many years a respected member of the North Sydney church and later of Wahroonga. She was an active church worker as well as an office bearer in the W.C.T.U. Her son, Pastor Malcolm Abbott, was superintendent of the New Guinea Mission at the time of the Japanese invasion. He gave his life for the New Guinea people at that time. Among those of her loved ones present when we tenderly committed this mother in Israel to the loving care of the Lord Jesus were: her daughter-in-law, Sister F. Abbott, deputy matron of the Sydney Sanitarium and Hospital, Brother R. Knight of Blackheath, and Mrs. R. McInnes. Pastor A. W. Knight assisted in ministry to the loved ones and in the service. H. W. Nolan.

McFARLANE, Dorothy Beryl. A leisurely car trip visiting relatives and friends planned by Brother and Sister F. W. McFarlane of Morningside, Brisbane, was sadly terminated at Byron Bay, when Sister McFarlane suddenly passed away on May 31, 1964, at the age of sixty-three years. She and her husband have rendered loyal service to the Advent cause, as he worked as a colporteur and later as a representative of the S.H.F. Company in New South Wales and Queensland. Sharing the loss are daughters Marjorie (Mrs. C. Powell of Wahroonga) and Irene (Mrs. A. Riggins of Melbourne), and son Niven of Ingleburn, N.S.W. That the "blessed hope" is cherished in the hearts of the bereaved was evinced by their composure and fortitude at services in the Byron Bay church and at the graveside, when Pastor Riggins sang appropriate numbers and words of comfort were expressed by Pastor Foster of Brisbane and the writer. A. E. Watts.

RETURN THANKS

Mrs. Lorraine Sperring and boys express heartfelt thanks and appreciation to all the hundreds of kind friends who through letters and cards have expressed their sorrow at the passing of her beloved husband and their dear daddy. These will all be answered personally as soon as possible.

TO LET. Mandurah, W.A., s.c. flat, normal rental to S.D.A. tenant. Reply Robinson, 5 Hackett St., Mandurah.

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COLLINSVALE 75th ANNIVERSARY. The Collinsvale church will hold its 75th anniversary celebrations on Sabbath, August 22, and cordially invites all friends, members, and ex-members to attend. There will be a day-long programme with special speakers for all services, morning, afternoon, and evening. In the evening there will also be a special colour picture section entitled "Panorama Tasmania." This will give an outline of Adventist work in Tasmania in general and Collinsvale in particular.

WANTED. Adventist young man to assist on mixed farm in Papua. Excellent opportunity for reliable person, with ample scope for missionary work. Reply "Advertiser," Care "Record," Wahroonga.

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and Advent World Survey

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ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and all cheques should include threepence bank charge. Advertisements approved by the editor will be inserted at the following rates:

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

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

PEOPLE and EVENTS

- ★ An exchange has been arranged between two senior departmental leaders in the persons of Pastor I. W. White of South Australia and Pastor W. A. Coates of North New Zealand.
- ★ Friends of Pastor and Mrs. L. J. S. Wood, who went to America about five years ago, will be happy to learn that the objective of their going abroad has been achieved. In June, Brother Wood gained his degree as a Doctor in Education at the California University. We wish them God's blessing wherever they may serve Him.
- ★ Miss Hazel Jakes, a graduate of the Sydney Sanitarium and Hospital and originally from Kingaroy, Queensland, will depart from Brisbane for New Guinea on July 21, to join the nursing group there. She will be posted at Hatzfeldhaven, near Madang. Miss Arlie McDougall of Wahroonga returned home from the Togoba Hansenide Colony in June.
- ★ Since publishing a report in the "Record" that two Adventists were state winners in the International Bible Contest, it has come to our ears, through the secretary of the contest committee in Sydney, that the Queensland winner was also an Adventist, Sister Bertha V. Cook of the Toowoomba church. We are very happy to know that three of our members have qualified for the Commonwealth section of the contest.
- ★ For the sixth year in succession, the Jones Missionary College Male Choir has won the section for which it entered in the Rabaul competitions. Also, the young ladies' choir, which entered in 1963 for the first time, and won, has repeated its success. We know that they sing from the heart, and pray that their ministry of song will prove an instrument of salvation to many.
- ★ Pastor W. E. Battye, who has been living in semi-retirement in Wahroonga, has been appointed an associate editor of the "Australasian Record." We welcome him to this office, and as he takes up his responsibilities we fully believe the counsel and inspiration that will come from his pen will bring great blessing to our readers.
- ★ Over many years an active and enthusiastic segment of the Warburton community has been the Donna Buang Photographic Group. At first they were content to study and compare their own work, but later they entered the field of inter-club competition. Last year they gained first place in the B Grade, winning the Agfa Shield, and were naturally happy about this. This year the Donna Buang Club was elevated to A Grade status, which called for more slides and stiffer competition from the eighteen A Grade clubs in Victoria. But when the results of the 1964 V.A.P.S. inter-club competition were announced, the Donna Buang Group were delighted and surprised to learn that they had been awarded first place in the A Grade, winning the coveted W. Broadhead trophy. Members whose slides contributed to this achievement are Mrs. R. Barnard, J. Cernik, A. T. Edwards, J. Gersbach, I. O. Goldsmith, J. H. Greive, and Dr. E. Thrift.

"Desire of Ages" Now Supplied in Braille

G. C. WILSON

Field Director, Christian Record Braille Foundation

The Christian Record Braille Foundation was greatly honoured to have our world-wide publishing leader, Pastor George Huse, attend its board meeting held at the new publishing plant in Lincoln, Nebraska, recently.

We were elated to hear of the advances being made among our publishing houses serving sighted people around the world. Pastor Huse, likewise, was happy and surprised to see and hear of the many new services that we are sending free to blind people in the United States, Canada, and seventy-seven foreign countries. He, along with all the board members present, expressed his thanks for a Seventh-day Adventist Braille publishing plant.

One of the discussions at the meeting centred around the Spirit of Prophecy books. "Desire of Ages" is hailed as the most outstanding ink-print book ever produced on the life of Christ. Pastor C. G. Cross, our manager, was most happy and eager to explain to Pastor Huse that "Desire of Ages" is read and loved by blind people, and is in greater demand than any other religious book in the thirty-one Regional Libraries of Congress which we serve.

The ink-print edition of "Desire of Ages" represents one volume, whereas in Braille the same book must be bound in fourteen volumes. To produce one original hand-brailled copy costs the organization \$420. With our new Thermo-Form machine we can reproduce this book on plastic pages, but it still costs \$182 for every book we add to our lending library.

Recently, a librarian asked for fifteen copies of the recorded edition of "Desire of Ages," stating that of all religious books borrowed by blind people, this one is constantly in the greatest demand. With the recorded edition costing \$50 (£A23) to produce thirty-four records, this one request cost the organization \$750 (£A335).

As literature-evangelists are seeking to bring the gospel of Christ to those who have sight, the Christian Record Braille Foundation and its fifty district representatives have accepted the challenge to do the same for the eighteen million blind people in the world. We sincerely need the prayers of our people everywhere.—"Lake Union Herald."

☆ ☆ ☆

OATMEAL STICKS

5 cups rolled oats	1 teaspoon salt
1½ cups whole wheat flour	1 cup water
¾ cup brown sugar	1 cup chopped walnuts
¾ cup oil	

Mix dry ingredients and add oil and water. (It is easier to shake the oil and water in a jar before mixing.) Add gradually to make firm consistency before rolling ½ inch thick and cutting into sticks. Bake at 325 degrees to a light brown.