

# AUSTRALASIAN Record

AND ADVENT WORLD SURVEY

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Be Sure to Read:

"A SUPERIOR METHOD OF  
INGATHERING"

DOYLE BARNETT, Page 5.

**T**HE Nonga Base Hospital cares for 300 patients and is situated five miles from Rabaul, the headquarters office of the Bismarck-Solomons Union Mission.

A recent memorable day for the nineteen graduates from this school of nursing was that on which they received their diplomas, the result of three years of constant work and study. The day was bright and sunny as 100 guests assembled at the hospital to honour these successful students.

After the singing of the National Anthem by the Nonga students' choir (composed mostly of Adventists), Dr. Willis welcomed the guest of honour, Dr. P. Enders, the new Regional Medical Officer for the New Britain District. Dr. Enders addressed the graduates



*Jenny Orong receives her diploma at the conclusion of her nursing training at Nonga Base Hospital, Port Moresby.*

## ADVENTIST NURSES Graduate in New Guinea

DOREEN BICHEL

and congratulated them on obtaining their diplomas. He reminded them that this recognition was not the end of their service. They should continue to work and study and thus make their service to humanity of greater value.

Abednego Amos, the hospital assistant who had shown outstanding progress, replied for the graduates. He is an Adventist of unusual capability, and his reply, given in perfect English, was certainly creditable. Abednego thanked the medical staff for their help, understanding, and co-operation, stating that had it not been for their assistance the students would never have succeeded.

In closing Abednego said they

wanted to give their lives to God and humanity and follow in the footsteps of Jesus, who went about doing good, and whose admonition is: "Go ye into all the world," "Heal the sick, cleanse the lepers . . . freely ye have received, freely give." This talented young man has now gone to Port Moresby for further training.

This report would not be complete without telling you about Jenny Orong, our nurse from the Bainings. Jenny is the first-ever girl from the Bainings to gain a professional education. She was trained in Adventist schools, speaks fluent English, and re-

ceived an award for the nurse who had shown most outstanding progress. After Jenny gains her Obstetric and Infant Welfare certificates, she hopes to return to her people and give them the benefits of all she has been privileged to learn.

Two other Adventists who are worthy of special mention are Grace Kavon and Romio Jimaru, who each received first prize for highest marks gained, one in first year and the other in second year.

This enjoyable ceremony concluded with a song rendered by the Adventist students' choir.

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

# FIJI'S BETHEL



R. A. MILLSOM  
Departmental Secretary, Central Pacific Union  
Mission

Fulton College, set amid green hills and tropical palm trees, is surely the "Bethel" of Fiji.

Those who selected this beautiful site twenty-five years ago must surely have been under the guidance of the Spirit of God. Sanctified by the many prayers and tears and labours of God's dedicated missionaries, this is a place where angels delight to dwell.

Here it was my privilege to spend the Week of Prayer with the sons and daughters of God gathered from every island group of the ten million square miles which make up the Central Pacific Union.

The spacious and dignified chapel, which forms the centre of the imposing new administrative and classroom block, inspires one to reverence and prayer. But the greater inspiration comes as we face the sea of just on 500 bright faces and as we listen to the harmonious blending of their voices in songs of praise—such harmony as only these island people can produce.

My soul has never been so stirred as it was when under the enthusiastic baton of Pastor A. P. Dyason, the college principal, these 500 voices put "everything they had" into a rendering of "Master, the Tempest Is Raging." Their portrayal of the raging tempest and then the glorious "Peace, be still," still resounds in my ears as I write. I am sure angel voices joined with them. My tape recorder could not take the tremendous crescendo of the chorus, "The Master of ocean and sea and sky," but no doubt it was truly recorded in heaven.

If Satan can find work for only idle hands and minds, then he did not have much opportunity that week. The programme was full. Rising at 5.30 a.m., one had to keep moving to be ready for the first meeting at 6.15. After the morning watch and the study of a section of the Sabbath school lesson, we broke up into bands of from ten to fifteen and engaged in seasons of prayer. As I moved from group to group and listened to earnest entreaties in musical island accent, I thought of how happy the hearts of those "back home," who had given of their time and means to the support of missionary work, would be if only they could see and hear these things.

Breakfast does not take long in the daily programme at Fulton, and then for the older students it is classes until ten o'clock, when we meet with them again in the chapel for the main meeting of the day.

Care for the junior classes is important, and they were well catered for. We commenced at 8.45 with the little ones down at Sister Naomi's school. Here this cheerful and efficient teacher seemed to em-

brace the group of bright-eyed tots in a great atmosphere of love. Naomi's patience and love have won their hearts, and their response is seen in the respectful obedience they render to her. To have the eyes of these little Fijians and Indians fastened on you as you tell again the stories of "The Lost Boat" and "The Little Tiger," etc., is an inspiration and a challenge. Their singing was delightful, sometimes quite original, as they entered into the themes.

But when they came to their little prayer song of "Close your eyes and clasp your hands," a quiet hush seemed to fall



## Spring Garden

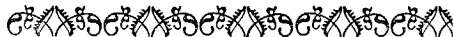
*First plant five rows of peas: Preparedness, Promptness, Perseverance, Politeness, and Prayer. Next to them Plant three rows of squash: Squash Gossip, Squash Criticism, Squash Indifference. Then five rows of lettuce: Let us be Faithful,*

*Let us be Unselfish, Let us be Loyal, Let us be Truthful, Let us Love One Another.*

*And no garden is complete without turnips: Turn up for the Church, Turn up with a Smile, Turn up with Determination.*

—AUTHOR UNKNOWN.

*Moody Monthly.*



over their little restless bodies, as two or three selected ones lifted their young voices to heaven. Hearty "amens" rang out at the end of each childish prayer; and we are convinced that here habits are being formed that will lead many of these little ones to finally stand with the host of the redeemed when they shout "Hallelujah!" and "Amen!" before the great white throne in heaven.

It was hard to leave this little school each morning, but down in the next gully was the primary school of over 200 pupils, under the care of Master Peter and his assistants, who were waiting for me to start their meeting at 9.15.

Here one finds developing youth with all its vitality and enthusiasm, with eyes and minds eagerly searching for answers to life's questions and problems. Here we endeavoured to show the various planes of existence in the world and the obvious higher plane which, though invisible, manifests itself in so many magnificent ways. We tried to show the need for, and the eternal results of, full co-operation with the Higher Power of the higher plane, to help us forsake the old worn paths or habit tracks in our minds, and to aid us in establishing the best habit patterns. Here again the singing and the prayers gave evidence of careful training and instruction by dedicated Christian teachers.

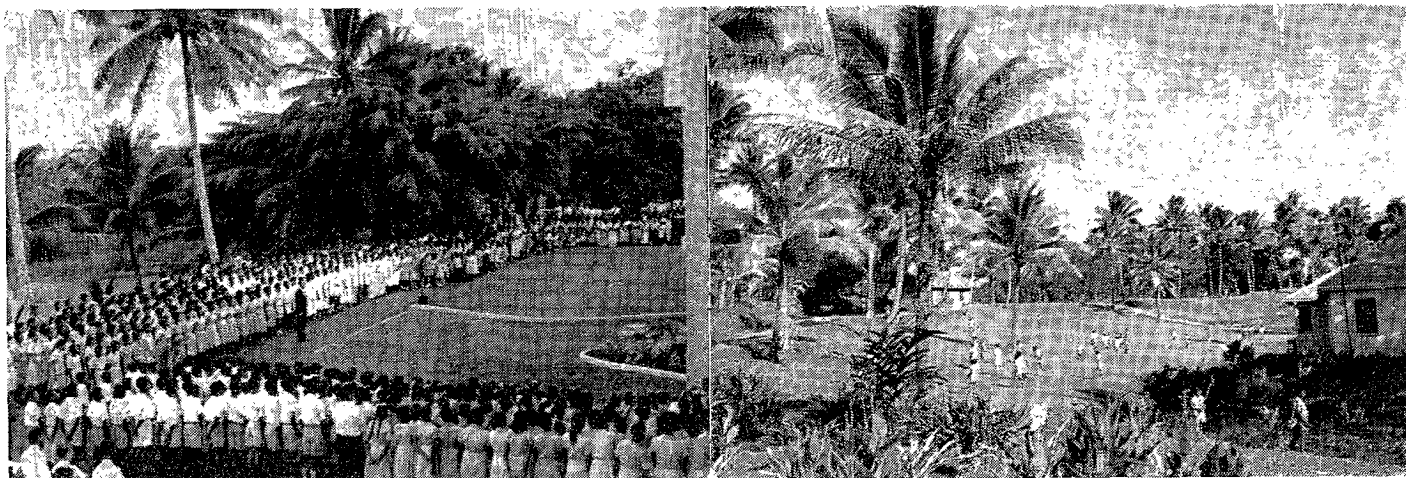
Well, the bell has gone for the 10 o'clock chapel service, and I must hurry up the hill, where Pastor Eric Wolfe, the college minister, is anxiously looking for me. During this chapel period each day, we did some careful examination of basic Christian principles and searched our hearts to see that we had the right vision of God, of ourselves, of sin, salvation and the building of our present lives so as to secure the future life.

Friday evening vespers and another thrilling song service were conducive to deep consideration of the subject of God's Holy Spirit. We traced the tremendous possibilities of our lives if only we were fully surrendered to Him. We saw the danger of discounting the miraculous simply because we had not previously experienced such things, and possibly had never seriously thought them possible. We saw, too, the danger of presumption in unwittingly snatching the "sword of the Spirit" from His hand and seeking to use it in our own strength. Finally, we reviewed the Scriptural teaching that all things pertaining to God's work were, are, and will be, done by His Spirit working through the individual "you."

When a call was made for those who had not previously been baptized and received the Spirit, several young people came forward immediately. Then those who felt they had denied the Spirit room and opportunity to work through their lives in the past, but who now desired to surrender themselves fully to Him, began to come forward. And soon practically every student and teacher was standing before the altar in humble and joyous submission to God, and pleading for the supreme gift of the Spirit.

It was not easy for some, and many battles in the "great controversy" were fought that night. But the Spirit gives victory to all who really realize their need of Him. This was the intent of Christ's parable in Luke 11, concerning the man who asked for the three loaves. The Lord will give "as many as he needeth" to those who ask for this gift of gifts.

On the Sabbath morning after the special reading, opportunity was given for some who, though they had no present intention of being baptized, would like to attend the classes. A few decided to do this, and we can only pray that God's



Left: Some of the students at Fulton assembled in front of the chapel. Right: Primary school pupils at play on the spacious grounds at Fulton. A corner of the primary school is seen at right.

Spirit will speak to their hearts and cause them to make the full surrender. These, added to the unbaptized ones who came forward the previous evening, gave Pastor Wolfe a baptismal class of over twenty. This increase in his already heavy programme will also increase his joy in service here, and certainly will multiply it in the kingdom of God.

Pastor Dyason had kindly made the nicely appointed staff room available to me, so that any of the students desirous of discussing their problems could do so in privacy and confidence. Many availed themselves of this opportunity, and at times there was a queue waiting. Their problems were real, and ranged from the presence of evil spirits to a two-penny debt of years ago. But God is bigger than all our problems, and if we can only learn to cast ourselves upon Him, He will deliver us from our burdens. However, we must be willing to do our part and move forward in faith.

Many "have not yet resisted unto blood, striving against sin." Many have not yet learned how to shut out the evil one by filling the mind with spiritual thoughts. The well-worn paths of wrong thoughts have built habit patterns in the brain like the old worn paths that pattern the ridges of this mountainous island; and it will require conscious and courageous effort to create new paths of right thinking, and to deliberately tread these new paths till the old ones are covered and obliterated through lack of use.

To understand the inner emotions of these young people, and to seek to direct them into the paths of righteousness, that they may be led of the Spirit right through to the heavenly home, is the acme of satisfaction to a spiritual leader; and the anticipation of the greater joys that are set before us, gives new life and vigour to our efforts.

Let us all pray that the angels of heaven will tenderly care for Fulton and its staff as many pass through this gateway to the kingdom of God—Bethel!

## AROUND THE Conferences

### *The First Year and the First Term*

W. J. GILSON

Principal, Lilydale Academy, Victoria

With the completion of the first term of the first year of its history, the Lilydale Academy may be said to have really commenced work. It is just fifty-six years since the last boarding school was erected in the home field of the Australasian Division, and it is believed that Lilydale will be a worthy member of the school family so distinguished by her sister Avon-dale.

Since mid-August, 1963, well over 300 squares of solid brick buildings have been erected, and in spite of tremendous obstacles the pessimistic forebodings of the doubters were dispelled when the school year opened as planned on February 11, 1964.

Dr. E. E. White very aptly struck the right chord when in his opening address he told the students that in the years to come they would always be able to say "I was there" among the adventurous souls who enrolled in the first year of the school's history. This happy note has proved inspirational as the students in true pioneer fashion have squelched through the mud, shivered in the cold, entered enthusiastically into every activity, and enjoyed each moment of their new school experience.

Erected in the highest part of the Western Dandenongs, in the State of Victoria, overlooking the countryside for miles around, the academy is indeed beautifully situated. Twenty-five miles from both Melbourne and Warburton, it is within easy reach of these centres, and yet, being over three miles from any form of public transport, it is desirably remote

from the ceaseless activity of this bustling age.

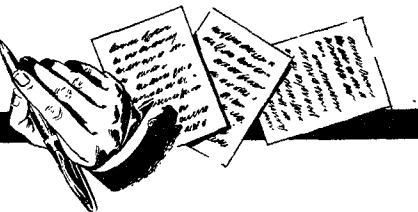
The 101 students, of whom forty-three are boarders, are divided among five years of secondary school work. Next year a sixth will be added to the course. The full curriculum includes the regular secondary subjects with chemistry, physics, and biology as the main sciences, and German as the second language. Additional subjects offered include agricultural science, woodwork, metal work, technical drawing, art, sewing, domestic science, and business subjects. The regular staff includes eleven on full time, of whom eight are trained teachers, while six others, all fully qualified, assist in the teaching of music and other special subjects.

Naturally, with students coming from New South Wales, Victoria, Tasmania, South Australia, New Guinea, and Hong Kong, the first term has been one of adjustment. Everything has been new and strange; every decision has had to be considered as creating a possible precedent. The whole school family has been aware that we have been making a pattern for others to follow, and we ourselves have tried to adhere closely to the divinely inspired blue-print prepared for our guidance.

Singing is already becoming a feature, for as a group we seem to be always ready to join in hymns and songs of praise. Silent periods morning and evening are proving their worth as boys and girls in their own private cubicles are encouraged to confirm the habit of daily private devotions.

The tradition of Sabbath evening vesper has come to us rich in its hallowed benediction, and already we are aware of its sacred influence. One young student remarked that she loved our Sabbath services, for whereas in the churches the message is generally directed to the adult members of the congregation, here it is "all for us." Our Week of Prayer, conducted by Pastor R. Possingham of the Victorian Conference, was a season of deep spiritual refreshing, and forty students decided to prepare for baptism and accept the responsibility of full church

# Editorial



## Clear Perception Brings Conviction

★ W. E. BATTYE

A group of 160 Baptist ministers from Missouri, U.S.A., recently conducted an evangelical crusade covering 400 of their churches throughout Australia. The crusade was sponsored by the Missouri Baptist Convention of which Dr. W. T. Holland, Ph.D., Th.M., of Cape Girardeau, U.S.A., is the president.

Addressing a meeting of Baptist ministers at Bexley, Sydney, Dr. Holland expressed satisfaction for the assistance given during the three missions conducted in the three-week crusade in his area; and outlined a plan whereby they might purpose to double their membership in ten years. He said in part:

"First of all, I covet for you a more realistic and Scripturally based theology . . . stemming out of stronger convictions about our position as Baptists." He said it was essential for the membership to know "what a church is and what baptism is." He said further, "There are those around the fringes of our churches who have been immersed but who are not members of the church. This is an unthinkable contradiction. . . . There are many others who have made a profession of faith but who have not been baptized and you cannot persuade them to be. This is not the teaching of the New Testament."

Dr. Holland urged that pastors of the churches should not hesitate to baptize children who had made a profession of Christ and desired baptism. He suggested that children of ten or eleven years of age who could make decisions on all other moral issues were not too young to be baptized. And statistics prove that this age group were the least susceptible to losses of membership within the church.

In his third point, Dr. Holland said that some of the brethren with himself desired to see "a perennial programme of evangelism" continued within the churches. In his final appeal to this meeting of ministers, he said, "In every sermon you preach give an appeal and urge men to accept Christ."

These principles apply with equal force to the Adventist people. What we all need today is a clearer perception of Bible truths, truths large with immortality, that will bring great conviction, and a fervent spirit kindled at the altar fires of God, to proclaim them.

Concerning the baptism of our children parents are admonished, "Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding of its meaning. It means repentance for sin and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance."—"Child Guidance," page 499.

It largely depends on the development of the child, and the parents need more than human discernment to know when the child is ready for this sacred ordinance. Mrs. E. G. White was baptized at twelve years of age.

The proclamation of the truths for this hour has been especially committed to both ministers and laity, who with a burning zeal will go forth to make known to all people the final call of Heaven to the world.

membership. Truly the Lord is richly blessing us here at Lilydale.

This is a school for teen-agers, organized and administered for them. They are appreciating its advantages to the full. Already, enrolments for 1965 are coming into the office and it looks as though our accommodation will be strained to the utmost. If you really want your boy or girl to enjoy the advantages of a Christian education in a school especially established to meet his needs, and if you do not want him to be disappointed, we suggest you write now for a prospectus and application forms.

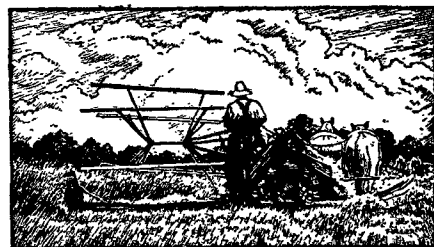
## Help for Flood Victims

H. MILLIST

In response to an appeal to help victims of the recent disastrous flood in the Hawkesbury River Valley, the Dorcas Society of the Concord Seventh-day Adventist church gave its entire supply of clothing. This had been accumulated over the previous months in anticipation of just such a crisis. It is the church policy to prepare for such emergencies in this way. Children's clothing and warm clean blankets and bedding are especially in demand at this time.

Then in the morning of June 15, twenty-one men in gum boots and old clothes, led by the minister, Pastor C. H. Raphael, met at the Richmond police station, where army ducks were leaving to help clean the flooded homes. However, their equipment of brooms and buckets was not required, as they were directed to help in the salvaging of the orange crop. In one orchard, where the mud was still ankle deep, and the trees were still coated with silt, they were able to help the owner to market 1,500 cases in the week.

Again, on Sunday, June 21, a party of twenty-two continued the work. Assisted by members of Arcadia Adventist church, a very large portion of Brother Arthur Schofield's orchard was cleared of fruit while it was still eatable. Oranges were loaded into the large open trailers drawn by tractors at a faster rate than the packing shed working at seventy cases per hour could handle the fruit. The whole party, ladies and men, were handsomely rewarded by the grateful owner with a liberal supply of fruit to take home with them. He claimed that his loss would be reduced to 200 cases of unmarketable quality.



## The Tithe

*If we only had the money that belongeth to our King,  
If the reapers of God's harvest would their tithes and offerings bring,  
Then the windows of the heavens would ope' wide at His command,  
And He'd pour us out a blessing that would overflow the land.*

*If we only had the money it would give redemption's song  
To the weary hearts now crying out, "How long, O Lord, how long?"  
And the thirsty land would blossom, and the waiting isles would sing,  
If we only had the money that belongeth to our King.*

*It would gild those saddened faces with the beam of Bethlehem,  
And the "solitary places" would rejoice and sing for them.  
O ye stewards, get you ready! Soon will come the reckoning  
When you'll answer for the money that belongeth to our King.*

—Anon, "The Record."

# THE World Vision



## *A Superior Method of Ingathering*

DOYLE BARNETT

Departmental Secretary, Union of South-east Asia

"A Flame on the Hill"—Bukit Nyala—is the name of the little hill beside the Tatau River where Pastor G. B. Youngberg, one of our pioneer missionaries, made his headquarters while working for the Dyak people of Sarawak, in Borneo.

It was from this well-known peak that the gospel rays began to pierce the moral night and gloom in the hearts of the Dyak people. Through the years the light has kept shining, and as the three of us raced up the muddy river, splitting the breeze, we suddenly rounded a corner and abruptly came to a full stop beside a small, floating bamboo dock. No sooner had the sound of our motor-boat died away than a stream of boys and girls came bounding down the hill to the dock. They were all students from our Bukit Nyala Mission school.

While the children carried our baggage up the steaming jungle ascent to the Bukit Nyala cottage where Pastor James Maung makes his district headquarters, Brother R. C. Hall stretched his legs and wandered out over a prospective landing strip in the jungle, which the local people were cutting out of the tangled wilderness. When it is finished, Pastor Hall will be able to make the trip in one fiftieth of the time now required.

Our school is now making use of one end of the strip as a large playground. But the jungle grows rapidly, and our teacher said they needed a large grass cutter. Pastor Maung had been working on a plan to secure funds for a grass cutter, as well as extra funds to make improvements on the mission school property.

Then the day came for us to launch out on our Ingathering project. In the mission boat the three of us went down the river to Tatau, where there are a number of Chinese shops.

The captain of the village was first on our list of good prospects, but since it was expected that another man of more means would give a larger donation, it was decided to call on him first. He readily offered to contribute M\$50.00, but this was only half of what we had hoped he would give.

When the first and presumably most liberal donor set the precedent with a smaller amount than was anticipated, his example would lessen the possibility of subsequent donors giving more. But we

were happy for the gift and proceeded to the next best prospect, the village captain.

He was glad to see us, and said that he and the district officer were planning to solicit the shop owners the following day, and hoped they would raise as much as M\$300 to purchase a grass cutter for our school.

In a few moments the district officer rushed in, bubbling over with enthusiasm. Surely they would be able to raise enough to purchase a grass cutter. "But," Pastor Hall added, "we also now need to expand our school programme, and we hope to raise M\$1,000. Do you think that might be possible?" With high optimism the district officer agreed, saying, "Let's go!"

With the district officer and the captain leading the way, and three Adventist preachers following close behind, their bags full of Ingathering brochures and receipt books, we all marched down the covered way. We had informed these men that we had already made one call at a certain shop. As we realized they were leading us back to this same shop we explained that we had already been there. "Never mind, never mind," the district officer assured us. And soon we were writing a receipt for another M\$50 from the same man!

We trailed after these enthusiastic ingathering solicitors, from shop to shop. Pastor Jerry Change was kept busy writing receipts as fast as he could, Pastor Hall gave out the brochures and Bible school enrolment cards, and I was present to fill in and explain further the purpose of our work when our zealous friends had told as much as they knew and ran out of something to say.

Then, with abrupt suddenness, we had covered the territory, and when we counted the receipts the total amounted to more than M\$500. "That's very good," said the district officer, "but the best is yet to come. Let us cross the river and see the sawmill superintendents!" Down the gangplank he went with the captain beside him and three delighted pastors pressing close upon their heels.

The signature book was placed in the superintendent's hand, and five pairs of eyes were watching as he wrote the name of his sawmill and the amount of his contribution on the signature sheet. It seemed that everything that day exceeded our fondest hopes. He was more than happy to donate M\$250. When we left there it seemed that we could almost walk on thin air. What a privilege to work for these two solicitors and write receipts for hundreds of dollars!

As we walked away and waved farewell to our kind benefactor, he assured us

that the second superintendent would do the same as he had done. His encouragement urged us on, and soon the last signature of the day added another M\$250.

The next morning we stopped at a small village where there were only three shops. The first two gave M\$30 each. The owner of the third shop was away on a business trip, and his wife asked if we would accept M\$20 from her, in view of the fact that they had just started their business. We were glad to accommodate her. Now the Ingathering totals were nearly M\$1,100—all from non-Christians in a small village of the jungle on the Tatau River!

As you read about this experience you may say, "Well, if Ingathering were always so easy I would enjoy doing it." We agree. It was a joy and a privilege for that trio of preachers. Perhaps it was an unusual experience. However, it was a good lesson to us as we watched these non-believer friends take the initiative in this work and enthusiastically canvass their friends to give generously for the support of an Adventist school. If non-Christians give of their best energies in helping to raise funds for gospel work, should one who is a firm believer that the end of all things is at hand and Jesus is soon to come, be less zealous and enthusiastic about Ingathering?—"Review and Herald."

☆ ☆ ☆

## *The Italian Union Mission*

G. CAVALCANTE

For many years the number 3,000 has lingered in my mind like the refrain of a song. At times I looked at this number with a longing similar to that of a mountaineer who has to reach the almost unattainable summit.

To many this number 3,000 seems small, but when one realizes that the attainment of this goal has taken about 100 years plus the toil and prayers of a handful of consecrated ministers and dedicated members, then the number does not seem so insignificant. Human labour alone has not worked this miracle. It could not have been accomplished but for the aid of the Holy Spirit and the hosts of heaven.

Three thousand is a Biblical number. Three thousand men fell in the desert in one day (Ex. 32:28); Solomon spake 3,000 proverbs (1 Kings 4:32); and 3,000 souls were added to the first Christian church in Jerusalem in one day (Acts 2:41). What a rich harvest in that city which had so shortly before witnessed the crucifixion of Christ!

And now I am happy to be able to write that the Italian Union Mission has reached the number 3,000! No, not in one day! It has taken almost 100 years!

It was in the year 1864 that a Polish gentleman of the name of Czechowski appeared in the town of Torre Pellice. He rented a small storage room in a shop and hung on the walls some awe-inspiring pictures to explain Daniel and the



Revelation. The people came to listen, not entering far into the room but gathering outside and peeping through the door. As the people listened in astonishment to his explanations, some laughed and others were moved with pity for the poor man who no doubt had lost his reason! But Czechowski went on speaking in his faulty French. This incident was reported in the "Bozzetti Evangelici" by a Waldensian preacher. Although the actions of this man seemed ridiculous to many, they bore fruit. As a result of Czechowski's explanations of the prophecies in Daniel and Revelation, several people accepted the Advent Message.

In Naples, a city so fanatically religious and yet which played a leading role in the story of Protestantism in Italy, more believers were found.

In the year 1874 the General Conference sent Pastor J. N. Andrews to Europe, and during one of his visits to Naples a baptism was conducted in the harbour of Pozzuoli, the very place where the Apostle Paul some 1800 years before had first set foot on Italian soil. Among the baptismal candidates was an English doctor, Dr. Riblon, his wife and daughter. They were on their way to Egypt, where they were killed shortly after their arrival.

A few years later the first two churches were established in Italy: one in Torre Pellice with fourteen members and the second in Naples with twenty-five members.

Several other groups were organized in Puglia, Bari, Gravina, and Bostella, but with the outbreak of World War I the work came to a standstill for some years.

In 1920 the union mission was reorganized and new churches were established. The membership had now risen to about 150.

From then on the development was a little quicker. In 1935 our union had 1,000 members. It had taken seventy years to win these precious souls. Seventeen years later the number had doubled and now, after eleven years, we have reached the number 3,000. I believe we could have reached this number long before but for the fact that many of our members have emigrated to other countries.

However, we are not discouraged, and by God's help we hope that conversions will increase more quickly than ever before.

Under present-day circumstances our evangelistic methods have changed. We have now a good group of ministers who are able to preach the gospel in our towns and villages with much more freedom than before. In Florence we have a good publishing house printing beautiful books which are scattered by our dauntless colporteurs. Every year their sales total is more than one million lire. We also have a Bible Correspondence School with an ever-growing enrolment of eager students. In Florence we have our mission school. The Italian Union Training School educates our youth for ministry in the churches and in public.

We live in the time of Vatican Councils, and the language of the Catholic Church has altered somewhat. One no

longer talks despisingly of heretics and Protestants. No, more friendly descriptions are used today. One says now that we are all baptized in Christ's name and therefore brothers, although divided brethren. Circumstances seem to be better, although most people are indifferent to religion. It seems to me that we stand before the prophetic pictures described in Rev. 13: 11 and 12: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Never before have the Holy Scriptures been more in the public eye in Italy. In council, in church, on the radio, people are urged to study the Scriptures. Beautifully illustrated Bibles and parts of the Scriptures are published and distributed by the million in our country. The time Jesus spoke about in Matt. 24: 14 is here: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

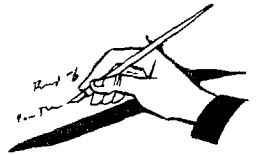
I shall mention just one of the many lovely churches we have here in Italy, namely, Piazza Armerina in Sicily. This

field is ripe and the members are good witnesses for Christ. The elder of the church has used a system of evangelism which he tries to improve every year. In spite of frail health he goes every Sabbath, and whenever he has the time, to the city park with a Sabbath school picture roll under his arm. There he hangs the roll up on a branch of a tree and starts to explain the pictures. Many people gather around him asking questions and receiving the answers, and they go away again with tracts he has given them. Then our brother moves to another convenient place in the park or visits homes where dozens of interested people listen to his Bible studies.

What is the outcome of this work? Every week new people come to the church and regularly every quarter there is a baptism. In this small town with only 40,000 inhabitants it has been necessary to move to new premises three times during the past fifteen years because of lack of space. Right now a new church is being built which will seat 300. There is no doubt that at the present time the future looks bright for the church in Italy. With God's help and sustained by the faithfulness of our members we shall look for great results.—"Quarterly Review," June, 1964.

## Eastern Panorama

(Taken from the *Far Eastern Division Outlook*, June, 1964)



### *A Modern Daniel*

P. C. BANAAG

Secretary, Religious Liberty Department, North Philippines

While I was conducting a Week of Prayer at the Northern Luzon Academy this year, a young man came to me after one of the meetings, introduced himself, and then told me of some of his problems while undergoing military training in different army camps. He is a little past twenty years of age and comes from a good Adventist family. He is one of the young men who have been called for military training upon reaching the age of twenty.

At the first camp in Fort Magsaysay, his youthful faith was put to a severe test, first on the bearing of arms and then on food, and most important of all, Sabbath observance. It was on this last point that he was made to suffer all sorts of disciplinary treatment—such as whippings and threats of being executed for not performing any work assigned to him on the Sabbath day. He kept praying for God's grace to endure the afflictions and trials he was undergoing. After a few months of training, he was happy to be transferred to another camp at Rosario. However, to his disappointment the same immediate superiors he had at Fort Magsaysay were transferred with him to this

new camp. So the problems he was having at that camp were being repeated at the present camp.

While conducting the Week of Prayer at the Northern Luzon Academy, I came to know Jesus Felarca, the Adventist trainee, and for the first time learned of his problems. The principal and business manager of the academy and I brought the matter before the Lord in prayer. Then we went to see the battalion commander.

He told us of the rules and regulations a trainee is supposed to follow. However, he was very happy to admit that Jesus Felarca was already enjoying Sabbath privileges. He said, "Your member is already given one-half day off from his assigned work so that he can attend any one of your church meetings outside the camp." We had to explain how we observe the Lord's Sabbath and he saw the big difference in our observance as compared with that of other churches.

After expressing his willingness to give Jesus Felarca a full day off, the battalion commander said, "If Mr. Felarca will invite me to attend your religious meeting on Sabbaths I will be very happy." So we felt that God had rewarded this modern Daniel, who was willing to bear any punishment meted out to him if only he could glorify God in suffering for His sake.

After we left the commander's office we met the immediate officers of Jesus Felarca, one of whom spoke very highly of his conduct and firm stand on his religious obligations to God. He said, "If only every young man training in this camp would be like Mr. Felarca, who is very respectful, trustworthy, and who honours his God when it comes to the standards of the church, we would not have any problems in the camp."

Thus, last Sabbath for the first time, Brother Felarca enjoyed to the fullest extent the joy and happiness in meeting with fellow believers at Friday evening worship and all through the hours of God's holy day. We requested him to relate his experiences at the time of the MV meeting. Tears told of his joy in that God is with him constantly, sustaining him in his faith.

We praise the Lord and thank Him for the faithfulness of this modern Daniel.

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## Philippines Leader Values Our Welfare Service

J. O. BAUTISTA

Vice-president Emmanuel Pelaez of the Republic of the Philippines paid a warm tribute to the health and welfare work being conducted by the Seventh-day Adventists, not only in this country but also throughout the world. The occasion was the traditional gathering of the Manila Dorcas-Welfare Federation which was held on March 22, when the vice-president was the guest speaker.

About 400 people were gathered at this annual affair. Present to enliven the occasion was the Advent Choir, and Nobleza Pila a well-known Adventist soloist.

Vice-president Pelaez was greeted with Philippine airs by the rondalla on his arrival. He mingled freely with various groups—members of the choir, American missionaries and their wives, the young musicians, acquaintances, and federation officers.

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## Sheep Without a Shepherd

R. C. HALL  
President, Sarawak Mission

The little Helio Currier rumbled down the short, rough dirt airstrip and soared into the air. I sat there, hardly believing that I was climbing out over the Mekong River and once more over the rugged mountains of Laos toward our old home at Namtha.

Before me lay all the familiar landmarks over which I had flown so many times. The last occasion was in May, 1962, when I flew out as the Communists were battering our mission house. When we left, we wondered if we would ever see the faces of our dear members again. They had been driven from their homes and scattered about in the dense jungles. Perhaps I would find some of them today!

Since evacuating from Laos more than a year and a half ago, little news had reached us concerning our people. What

little did trickle through was not good. It seemed that most of them had given up their faith in God when trying times came, and only two had remained faithful. To us it seemed that our efforts in Laos had largely been a failure.

My thoughts were jarred to the present as the plane skimmed close by a high peak and circled downward. I could see a spot right in the mountain-side they called the landing strip. It did not look long enough to land on, but the Helio can do wonders, and in a minute we were on the ground bouncing to a stop on the steep grade. At a place like this, one can hardly call it a landing but rather a "controlled crash."

I hopped out and the plane roared off again to be back in an hour to pick me up, as I was not to stay in the mountains overnight. Here I stood on the side of the mountain looking up at the many little houses perched along the edge of the trail. This was a refugee village, and I should find some of our members here.

Mao tribes-people came swarming down the trail. The word had got around that I had come, and it was a joyful reunion. There were the old village chiefs and their people that I had visited so many times; there were the boys and girls I knew so well, and the former students of our Mao school; and there came our former schoolteacher and her family! She is now teaching the refugee children, and has an enrolment of seventy-five in her bamboo schoolroom. I had heard that she had left the faith, but here she was without make-up or ornaments.

As we conversed with our members they asked me to come to the bamboo schoolroom and hold a meeting for them. We had a good meeting, and they re-affirmed their faith in God. It was wonderful to know that they still believed the truths they had been taught and that they were trying to live the Christian life.

The plane returned, and under much protest I went down the hill to leave. The people were begging me to stay overnight with them, but I had promised to return. Seeing the crowd of people urging me to stay, the pilot told me to remain if I liked and he would explain to the authorities. He would try to return for me the next day. As it was cold in the mountains at night, he took off his coat and gave it to me and roared off again.

The people asked for another meeting and so, after a bath in a cold stream running down the mountain-side and some rice to eat, we once again gathered in the school-room. Many were standing on the outside. We sang gospel hymns and prayed. Many who had returned from the jungles joined us.

Some had come from near Namtha and were very optimistic about being able to return to their homes in the near future. We all longed to return to Namtha. We wanted to rebuild our church and schools and continue to evangelize throughout the mountain areas.

It was a late hour when I stood and looked up at the myriads of shining stars and watched the people slip off in the dark to sleep on their mats. My heart

was so full that I could not sleep for hours. I was thinking, wondering, planning, and hoping that some day these dear people could again return to their homes and our mission be re-established in northern Laos. Not yet, however, for the Communists still occupy many places. When will the Lord over-rule so that His work can be finished?

The next morning my friends wanted me to speak to them, sing with them, and pray for them again. I encouraged them to hold fast to their faith, to do their best to hold up the standards and to prepare for Jesus' return. Plans were made to begin a Sabbath school, and they were happy over the prospects of having a regular worship service again.

After a season of prayer we said our farewells, and then went down the hill to meet the returning plane. I looked again at the many dear friends, brothers and sisters in Christ. I asked God in His mercy to care for them and keep them safe till we could meet them again.

There were many I did not meet. They are still in Namtha. Some we will never again see on this earth, for they have laid down their lives. Please pray with us for these dear members in Laos and that the message of salvation will go forward there regardless of difficulties and trials. May they remain faithful.

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## Palauan Students Sing for UN Mission

MRS. E. HIGGINS

In the middle of the blue Pacific Ocean, south of Guam and east of the Philippines, we find the little-known islands of Palau. They are a part of the Trust Territories and are controlled and administered by the United States. Frequently a UN inspection group visits the islands to check on the development and progress made under the supervision of the United States. Recently a group of eleven from the United Nations visited Palau. The following countries were represented in the group: England, Liberia, Australia, New Zealand, Trinidad, China, U.S., and others.

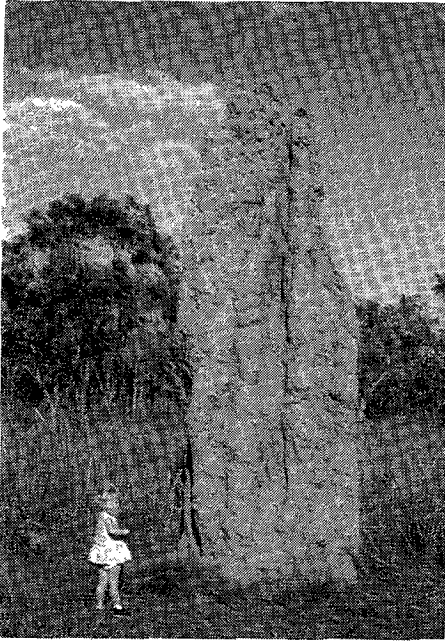
The group was scheduled to arrive on Friday about noon. The choir from our Adventist Palau Academy was asked to sing several songs at the hotel upon the arrival of the guests. A special song was written to welcome the group, and the choir had practised long and hard in order to be able to present a good rendition.

Friday morning we received word that the group would arrive at about four o'clock in the afternoon. Later, the hour was again changed, and we were told that the plane would not arrive till about six o'clock. In Palau at this time of the year, Sabbath begins at about 6.15. We told the officials that we were sorry but that our group could not sing for them on the Sabbath. After such hard work, writing the song, and rehearsing it, it was a disappointment. But we all agreed that our

(Concluded on page 14)

# A Venture into the Far Temperance Education

ERNEST H. J. STEED, Executive Secretary, Australasian Temperance Society.



**ILLUSTRATIONS:** (Left) White ant hills typical of the Northern Territory. Nearby is Bré and Sister Crosier's young daughter. (Right) Two aboriginal girls at the Hermannsburg Lutheran mission. Over 500 attended the meeting on temperance seeing our films and listening to a talk illustrated with colour charts. (Below, L. to R.) 1. Those attending the Seventh-day Adventist service and Sabbath school. Brother Fietz (back row left) and Brother Mac Crosier (back row right) are giving inspirational leadership to this group. They wholeheartedly rallied behind the temperance programme during Pastor Steed's visit to Darwin. 2. A painting of a corroboree in Arnhem Land by Jimmy Nasir. His paintings have stirred the art world in Australia and New York. He is of Filipino-Malay extraction. Many Darwin's citizens are representing a variety of races from south-east Asia. Mrs. Nasir and Jimmy have stores for sale to tourists. 3. The group of aborigines from Hooker Creek visiting Darwin for Eisteddfod, who attended the Baptist service on the Sunday where Pastor Steed was the speaker. The natives indicated that they would be just as happy without liquor and said they wished to choose a life that did not injure the body.

(Photos by E. H. J. Steed)

**S**EVENTH-DAY ADVENTISTS hear a lot about the jungles of New Guinea and the situation on many other islands of the Pacific, but little about conditions and needs in the hot dry "never-never" of Northern and Central Australia.

This area is governed from the Department of Territories in Canberra, on exactly the same basis as New Guinea and Papua. It covers 523,620 square miles, more than one-sixth of the total extent of the Australian Continent. The estimated population in 1962 was 46,000, of whom nearly 19,000 were full-blooded aborigines.

The two major centres are Darwin and Alice Springs, which are busy and prosperous cities. In my two-week visit it was possible to stop at these two centres only, and from there reach out to government aboriginal settlements and missions.

The purpose of the visit was to confer with the Northern Territory Administration Native Welfare Department, the Health Department officials, and others, regarding a temperance educational programme for all residents of the territory.

Conferences held over the two-day period ultimately brought into effect plans whereby the organizations I represent—the National Committee for the Prevention of Alcoholism and the Australasian Temperance Society—will provide information and data for use by the Welfare Department. Also, the department will purchase films from us for use in their educational programme as they put the spotlight on the physiological and psychological effects of alcohol on society. It is most gratifying to see the over-all appreciation of our programme, and to have this plan of co-operative effort established.

Contacts were also made with Catholic, Protestant, and Greek Orthodox churches and organizational leaders both in Dar-

win and Alice Springs. They readily supported our public meetings. In both places a lecture was given and our films were screened.

In Darwin, Adventists are represented by just a few members who are nevertheless of good courage. They have commenced regular Sabbath meetings. Otherwise we have no members in the whole of this territory. Brother Mac Crosier, a fine young Adventist from Murwillumbah, N.S.W., recently took over the position of assistant engineer for the Darwin City Council. The availability of his car facilitated my work as I visited city officials and native centres just out of Darwin. The Adventist group, sensing the wonderful opportunity to reach out in community service, pledged themselves to work earnestly for the temperance cause.

The public response to my visit was excellent. The Darwin daily newspaper printed two large headline reports; the ABC and commercial radio stations each presented a quarter-hour interview, plus news stories and six free advertisements for the public meetings in Darwin and Alice Springs.

The Baptists have just commenced a fellowship in Darwin. A member of this faith who is the wife of a Welfare officer had attended one of our Institutes of Scientific Studies at the New South Wales University, and was keen to promote the educational emphasis on temperance. This family aided me in every way possible, and I had the privilege of addressing a congregation of approximately forty at their Sunday night service.

Interviews with aborigines, coloured people, and white Australians indicated that the proposed legislation giving permission for all aborigines to have access to liquor is not being well received. Incidentally, only a full-blood is termed an aboriginal; part aborigines are regarded

as coloured people. Because the Darwin Eisteddfod was being held at the time, the aborigines were present from many parts of the territory, and I was able to have some very satisfactory interviews and gain a cross-section opinion.

My opinion is that most have no idea of the effect of liquor drinking, physically, mentally, or socially. Generally, the aborigines are keen to grasp the so-called privileges of such drinking, but they are not eager to assume the responsibilities of citizenship.

At Alice Springs I met at least twelve of the well-known aboriginal artists, a number of whom are sons of the late Albert Namatjira. Most do not have houses but live in the bush, "like wild blackfellows," as Enos Namatjira said. Yet they earn up to £40 a week. Most of this is spent on liquor and taxis.

At the Alice Springs Rotary Club, a hotel manager was being farewelled before he left for another state. He said, "After seeing the film ["Verdict at 132"] and hearing the address today, I think I





# North and Central Australia for



will keep out of the liquor business and just go for hotel accommodation."

The ABC director in this centre, and her husband, entertained me one evening for the purpose of meeting a group of critics. For two hours I was "grilled" on liquor and religion. I am pleased to say that this group concluded by saying: "You Adventists can't get away from the Bible—it's the Bible all the time." Three of them enrolled in the Bible Course, and later they attended the public meeting.

Pastor Paul Albrecht of the Lutheran Church assisted me at a meeting in Alice Springs, and at the well-known Hermannsburg Mission. Over 600 people were present in the two meetings. A visit to St. Teresa Mission and to the government centres near Alice Springs revealed a keen desire on the part of officials to have a health and temperance programme commenced. In all, eight public meetings were held. These revealed a ready response and a willingness to support our programme. Many, though regular drinkers, were eager to help us.

On this first temperance venture into the Northern Territory, I discovered a door open whereby blessing may be brought to fellow men who have been long neglected.

Details of interesting places visited and persons interviewed, and human interest stories secured will be published in the November issue of "Alert," which is now being prepared.

Among those with whom I was pleased to become acquainted on this excursion was Dr. W. Langsford, Director of Health for the Northern Territory. He is known to many Adventists in Australia and New Zealand.

We are grateful for the prayers and support of our people for the temperance work. Do pray especially for its extension in the north and centre of the continent, that as a result of the contacts made, a change will be effected in the lives of many.

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## Home Thoughts from Abroad

### Canada

Brother T. J. Bradley, administrator of the Rest Haven Hospital, Sidney, British Columbia, wrote on July 9:

"I thought today I should send a few lines through to you, to say hello from this side of the world. We often think of you because, though separated by many thousands of miles, our hearts are still very Australasian, (we have New Zealand representation among us as well as Australian). When your quarterly letter reaches us we share the news, though I am becoming less and less familiar with the names appearing in your communiques. Perhaps I am somewhat inclined to forget that the years are passing by and new shoulders are bearing the responsibility. But it is always interesting to follow the progress of the church both in its more

formal outlines and in the personal news snippets you send.

"At Rest Haven Hospital, apart from ourselves, we have Brother and Sister Stan Were and Miss Elva Bade. Of course, in Victoria, we have Dr. and Mrs. Athol Piper, but somehow the eighteen miles between us is quite an effective barrier so that our meetings are somewhat spasmodic.

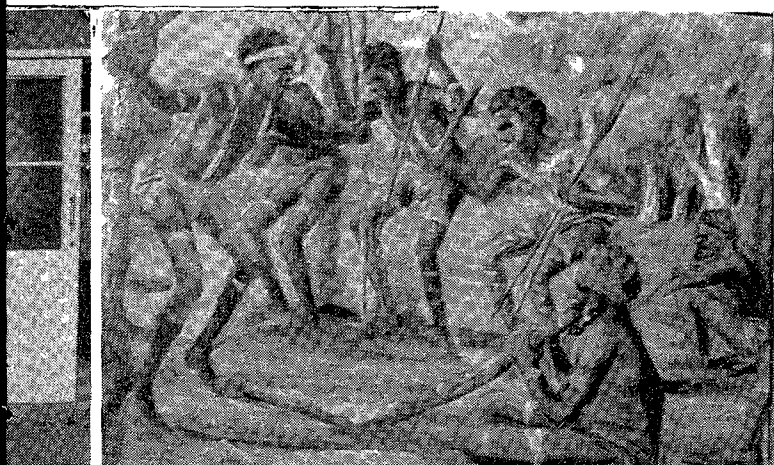
"While you are enduring your winter we are enjoying our summer. Rest Haven at this time of the year is a very beautiful place, and though its loveliness never leaves, it certainly has added lustre with the flowers of spring and summer in full bloom.

"We are working very vigorously on the programme of rebuilding this hospital, which was originally constructed in 1912. So in the very near future we may be launched into considerable activity in building a hospital of at least 100 beds.

"At the present time our conference programme of evangelism is taking on an absorbing interest, for you will recall that the Thirteenth Sabbath Offering overflow for the past quarter is to be devoted to work for the Indians on this continent. In British Columbia there are some 35,000 members of this race who need the help we can give. The conference has been operating a launch up and down the rugged coastline, in much the same way as the Australasian Division operates its Pacific Fleet. This will be continued in a bigger and better boat. This sea-borne evangelism is necessary because the large majority of Indians live on or near the coastline. Our hospital here is within a few miles of a number of Indian reservations, which means that we care for their sick as well as for the Europeans.

"The conference is proposing a strong evangelistic programme over the next few years, and for this purpose has brought in Pastor Ken Lacey from England.

"The Australasians at Rest Haven send greetings."



# In the Waldensian Country

## A Visit to Torre Pellice, "Capital" of the Waldenses



R. L. KLINGBEIL

Neither the heat of the day nor the rather exhausting drive over hairpin-curved highways could diminish the ardour of our anticipation. We were travelling toward the Waldensian valleys in north-western Italy! Perhaps no group, with the possible exception of modern Waldensian youth, many of whom make yearly pilgrimages to this region, have approached these secluded valleys with deeper interest and a feeling more akin to reverence than did our Reformation Tour group.

Seventh-day Adventists have sound reasons to feel stirred by the sight of nature's grandeur here. The "everlasting hills" that stand guard over the Piedmont valleys are symbols of God's protection. They were also silent witnesses to the sufferings, courage, and heroic faith of thousands of members of God's true church who endured so much persecution so long.

But perhaps chief among the reasons for our deep interest is the kinship we feel for them. Waldenses as God's light bearers in pre-Reformation days felt the wrath of Satan. Without a doubt the remnant church will once again experience the fury of the enemy. We are walking in the path of spiritual succession.

Though we were late in arriving in sleepy Torre Pellice, the "capital" of the Waldenses, we were warmly greeted by the leader of the church, Mr. Diodate. After we had been assigned rooms in a commodious dormitory, dinner was served to forty hungry travellers. The atmosphere in Torre Pellice was friendly and relaxed.

Although stirring Waldensian history beckoned for our attention, monuments to the Advent Movement, though humble, proved even more irresistible. In Torre Pellice we were delighted to find an Adventist chapel. The pastor took pride in showing us what might be called the forerunner of prophetic charts. This chart, featuring Daniel 2 and other prophecies, was used by Pastor M. B. Czechowski in 1866. When in 1865 the General Conference informed him that he could not be sent to Europe, he found other means of reaching his destination. Soon after his arrival he taught the Sabbath truth to many in both Switzerland and Italy.

During the guided tour of the various buildings that compose Waldensian church headquarters, we visited the refugee home. This home is maintained for some sixty elderly people who gathered here from many parts of Europe. They came here after they had lost every earthly possession.

Imagine our surprise to find among them an Adventist couple! They had escaped from Russia by way of Siberia and had travelled all the way to Italy via Singapore, Bangkok, and Constantinople. They were charming people. Brother Giabekoff's hair was as white as snow.

Torre Pellice is about evenly divided between Catholics and Protestants. The western half is inhabited by Waldensians. Here their headquarters are located. The museum contains many precious relics. Close by, on a corner of Via Beckwith, the main street, stands a statue of Henri Arnaud, the heroic pastor who in 1689 in the face of incredible difficulties led some 800 refugees from Switzerland back to their native villages. This return, achieved in spite of an enemy force fifty times as large, has been called "The Glorious Return." Napoleon, upon hearing of Arnaud's achievement, said it was a tremendous feat.

A little further on stands the Casa Valdese, which is the seat of the Waldensian Synod. It contains a precious library of 35,000 volumes. Above and behind the desk of the presiding officer is displayed an impressive work of art. It is also a symbolic picture representing the enduring nature of faith. In the midst of a desert stands a tree. Many of its branches have been broken. But new branches have taken their places out of its sturdy stem. Amid the foliage an open book displays the Lord's command, "Be faithful unto death."

The mighty tree stands unmoved, though assailed by many storms. It still flourishes, although the ground is arid. Its roots are entwined about the boulders and are well anchored to withstand the fiercest blasts. Underneath this picture is a motto in Italian that reads: "We swear and promise in the presence of the living God that we shall maintain our

union and order. We swear fidelity until the last drop of our blood."

Many other buildings were of interest. There is a Waldensian college, a boys' boarding school, a young people's home, a hospital, and a girls' orphanage. But the lofty hills beyond all these make their irresistible appeal. The valleys of Angrogna, Pellice, and Clusone—what deep stirrings they awaken! Here they were hunted like beasts, and when found were hurled from the heights to their death. Here they were stuffed with gunpowder, smothered in caves, cut down by the sword, or burned with the flame. Here, too, can be found dismal prisons and homes where kidnapped children, having been forcibly wrested from their heartbroken parents, were educated in the Roman religion.

The Waldenses adhered to the Bible only. Their belief in the priesthood of all believers, which inspired them to teach the way of salvation to their neighbours, brought them in collision with the Roman Church at an early date. The fearful massacre inspired by Innocent III almost wiped them out. From this time on, the Waldenses took refuge in the secluded wilderness of the Piedmont Alps. Here they remained hidden and carried out their opposition to Rome.

### Where "Barbes" Were Trained

High up in the Angrogna ("groans") Valley stood a training school. Here "barbes," or uncles, as they were affectionately called, were trained for the ministry. As part of their training they were required to memorize large portions of the Bible. Much time was spent in copying the Scriptures by hand for distribution far and wide. They also studied several languages, trades, and even the healing arts so that they might better do the work of Christ. After three years of study they continued for three more in retirement and further study. Then, when their training was over and they had obtained a certification of character, they were ordained by the laying on of hands.

Barbes travelled extensively practising their trades as self-supporting missionaries, while treating the sick, preaching the gospel, instructing the children, and administering the sacraments.

The thirteenth and fourteenth centuries witnessed innumerable atrocities against the Waldenses. The popes, residing in France, never ceased to excite the rulers against these "heretics." In 1384 one of many expeditions was organized against them. During twelve days it performed its fearful work. Those who could escape fled to greater heights already covered with snow. Night overtook them during the dangerous and arduous climb. There was no shelter from the cold. Fifty of the eighty-four children whom their mothers had carried there in their cradles died of exposure. When at last the pillaging and murdering bands had left their valleys, and had carried with them much loot and all their cattle, the heartsick refugees found only the smouldering ruins of their former homes.

The years before the Reformation were filled with numerous attacks. One day in

## To Robert

(In his wheel-chair)

MERYL TOTENHOFFER

*I shall not weep for you;  
You are too gay, too blithe, quite undimmed.*

*How often has our laughter trilled—  
Spilling along the hospital corridors;  
We looked abashed, but no one blamed.  
You might have been St. Paul of Tarsus,  
"Our light affliction . . . but for a moment . . .*

*An eternal weight of glory."  
But you, dear friend, have not this hope,  
Naught but your own bright spirit bids you joy.*

*O Lord of life and light and love,  
Thou of the compassionate heart and healing hands,*

*Grant us this grace  
That we  
Who know Thy wisdom, power, and might,  
Thy tender care,  
May live, not merely dauntless, unafraid,  
But jubilant and joyful, Thy world a house  
of praise!*

1488 a force of 8,000 men climbed the heights of Mount Genevre. Several elderly men went out to meet them. Fearful for their lives they offered the submission of their town. However, a few stood firm. They preferred the flames to apostasy, and were burned in the presence of the villagers.

Although many had taken refuge in a cave and had ventured out long enough to roll large rocks down upon their enemies, they were outnumbered, and soon choked by smoke at the mouth of their cave. Sixteen families had escaped to the top of an overhanging rock. But the soldiers of the expedition, with the help of townspeople that knew the region, succeeded in climbing the rock from the rear. Surprised and helpless, they were summarily hurled from the great height.

### The Reformation Influence

The year 1532 was a notable one in Waldensian history. News of the Reformation stirred their hearts and gave them new hope. At once they established contact. The religion of the Waldenses was simple, and emphasized chiefly the maxims of the gospel. The religion of the Reformers was more concerned with deeper questions of theology. Yet there was a kinship between the two groups. After careful study of their teachings, the Waldenses met in a great popular assembly at Chanforam. Here they approved the teachings of the Reformers by a great majority. At this same meeting a large sum of money was given to Olivetan, the cousin of Calvin, to enable him to translate the Bible into French. This gift was another remarkable contribution of the

Waldenses to the onward march of the gospel.

From this time on the Waldenses became a part of the Reformed church. They built churches and worshipped no longer in secret.

But this noble people was not yet destined to a life of peace and freedom. The Counter Reformation inaugurated another series of blood reprisals. In fact, the worst was yet to come. So barbarous were the massacres in 1655 that the conscience of Europe was aroused. Milton used his inspired pen to awaken pity. But only gradually, very gradually, were the Waldenses granted liberty. A law of 1848 gave them equal rights with other citizens, and the Constitution of 1948, liberty of conscience.

Today there is peace in the valley of Angrogna. But with peace there has also come a loss of vision. The wall of separation, which once stood high and strong between the godly, simple life and the world, is all but broken down. The children of those who once preferred suffocation in caves to the short-lived approval of men, now hold dances beside their chapels. The Waldensian Church seems almost to have joined the muddled and broad stream of Babylon.

But someone must carry on the noble witness of present truth. Seventh-day Adventists stand in the line of spiritual succession. The church in the wilderness has become the remnant church. And although the wrath of Satan will once again be felt by those who refuse to compromise, the truth will triumph in the lives of today's faithful witnesses.—“Review and Herald.”

Naturally the Seventh-day Adventist school will be a heaven on earth. The little church, or even the big one, will be a place completely free from the blight of hypocrites, a place where everybody lives what he preaches, everybody is kind, and nobody talks about anybody. And every Seventh-day Adventist minister will be for ever above reproach.

It may be almost true. But there are exceptions. And you may not be prepared for the shock. Some of the students in the church school aren't exactly angels. Your favourite teacher stopped at the lunch counter and ordered something you had been taught wasn't healthful. And when the minister betrayed your confidence that was too much.

But these things you learn to take in your stride. True, the church isn't yet ready for translation. But you soon learn that Christ alone is your example. And you learn, too, that where you find one hypocrite, you find a dozen loyal hearts.

The serious thing is that once in a while—thank God it is seldom—a light whose brilliance has shone around the world, admired by Adventists new and old, will go out. A veteran warrior will fall, a victim to his own indiscretion. A champion of truth turn to the propaganda of error. A name will drop out of our church papers and be seen no more. It could be someone you know, someone to whom you thought it could never happen.

But now it has. What are you going to do?

It is not only a comfortable thing, but a good thing, to have confidence in others, especially in the leadership of the church. There is nothing more deadly than the spirit of suspicion and criticism. And it does its cruellest work upon the person who indulges in it. Never should the influence of a minister of the gospel be weakened by careless words or subtle implications that fray the edges of man's reputation. If your confidence is shaken, keep it to yourself. God will right every wrong in His own way. He has not committed that work to you or to me.

Please do not misunderstand me. But there is such a thing as placing too much confidence in people, leaders though they may be. There is such a thing as idolatry of the human personality that God used to bring truth into your life. That is why our evangelists endeavour, as quickly as they can, to help new Adventists merge into the life of the church, to establish helpful contacts with local leadership, and most of all, to turn their eyes away from men to the Eternal God and the movement He is leading.

Never confuse your confidence in men with your confidence in God, nor your certainty that men will go through, with certainty that the movement will go through. They are not one and the same thing.

Peter didn't know his own weakness when he said to Jesus, “Though all men shall be offended because of Thee, yet will I never be offended” (Matt. 26:33). But I like what he said. I think there could be no higher or safer determination

MANY LIGHTS WILL GO OUT, . . . but

## GABRIEL IS STANDING BY

There is a satisfying security in possessing unbroken confidence in those you have learned to admire and respect—a Christian teacher, your doctor, the one who gave you your first Bible study, the evangelist who baptized you.

It is a satisfying thing, I say, looking up to something, seeing it steady and strong. It is like looking up into the heavens at night, and seeing the stars all in their places, and knowing that all is right with God's universe.

There is nothing more unsettling than to see a bright star drop down across the horizon into oblivion—stars of the human variety, I mean. But God said it would happen.

“At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness.”—“Prophets and Kings,” page 188.

These words, of course, apply to California—if you live in Maine. To Africa—if you are in Australia. But to your own circle of acquaintances? Hardly.

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MARJORIE LEWIS LLOYD

The moderator of a Sabbath afternoon discussion group thought she was suggesting a stimulating topic when she asked, “What would you do if your pastor apostatized?” She mentioned their loved leader by name. But there was no discussion, only the firm answer, “That could never happen!”

I called at a non-Adventist home, a home into which the third angel's message had reached by radio. The lady of the house greeted me warmly and spoke fondly of the radio pastor. “I don't believe it would be possible for him to do any sin,” she said.

But the thing that couldn't happen does happen occasionally. And when it does, the pieces are not easy to pick up.

### New Adventists Especially Susceptible

I suppose that new Adventists are especially susceptible to this kind of shock. The joy of finding truth is so breathtaking that it is only natural to expect the bearers of truth, every last one of them, to be as perfect as truth itself.

than to say, and deeply mean it, "Lord, even if every shepherd of the flock should be untrue, yet I will follow Thee."

Again, do not misunderstand. I am not suggesting that there is, or ever will be, any wholesale betrayal of the flock by false shepherds. But the apostasy of even one leader, however rare, however isolated, however infrequent, can be pretty unsettling if it involves someone in whom you personally have placed great confidence. Settle it now that you will never allow your confidence in God and His movement to be dependent upon the spiritual integrity of any one man or group of men.

An inspired pen wrote, "It is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea."—"Testimonies," Vol. 4, page 558.

Someone may have stumbled. Someone may have failed. But I can tell you this: The work will go on. Another will step in to fill the ranks.

When a star of exceptional brilliance burns out, some may ask, "Does God have other lights like this? Does any other man possess the unique combination of talents needed for this particular place in God's plan?"

Perhaps not.

#### The Experience of Lucifer

Come with me back, past the beginning of time, into eternity. This planet, and those who would dwell upon it, existed only in the mind and plan of God. We see a great company of angels, and at the head, standing tall and straight, the mightiest, most beautiful being ever created. Son of the morning! Among all the angels he had no equal. God had created no other like him. God had especially prepared him for his position—leader of the heavenly choir, leader of the angels.

The angels looked on in admiration. There, tall and straight and mighty was their beloved leader. No other had ever been able to sing the praise of God so appealingly as he. No other could so eloquently tell the love of the Father. His words were like the brush of an artist upon the canvas. His voice was captivating in its modulations.

But then came the day when the angels were troubled. For now it was said this glorious angel had allowed strange feelings to enter his heart. God called it sin. Heaven had never before heard that word. Angels could not understand it. Sin. And in it, God said, were the seeds of death. The son of the morning, unless he turned from his strange course, must be banished from heaven.

Not he! The angels were confused. How could this be? Some other angel, perhaps. But not the son of the morning! Another angel might be replaced. But God had prepared no other like the mighty one who stood now in the distance, making his decision.

The angels watched, and wondered, and waited. Lucifer turned and saw them watching. And then, his decision made, he slipped down, down to his strange

work. And the angels never understood—until Calvary.

They watched beside the cross. They saw loving hands lay the Son of God in the tomb. They waited through the long week-end. And then, in the early hours before dawn, they saw a mighty being come to call Him forth.

Who was this mighty one? It was their beloved Gabriel—the one who had taken the place of the son of the morning. He was not created so beautiful as Lucifer, perhaps; lacking slightly in talent and eloquence of voice, maybe. But he was mighty in power, his heart inviolate, perfectly reflecting the image of his Creator. Gabriel—standing daily beside the throne where Lucifer once stood.

And Lucifer, by his own choice, stood at that moment in the shadows, furious because all his wicked devices had failed to hold the Saviour in the tomb!

Sin can never be explained. It is without explanation or excuse. It attacks all, lowest and the highest, but especially the highest. Those with exceptional talent and preparation are its special targets. Men's hearts still are lifted up because of their beauty. Popularity is still a slippery road. And when a bright light dims, scores may stumble in the sudden, unexpected dark.

Every man, high and low, must one day stand at the point of decision. Those who walk the heights of human acclaim must

decide whether applause will be their master or their servant. Shall God or self be first?

#### Somewhere Is Someone God Can Use

God will have His Josephs and His Daniels. God will find His Gabriel, should these fail. Somewhere, standing by, is someone that God can use—not so talented, perhaps, not so eloquent; but with a heart inviolate. The work will go on. Yet we might as well recognize that a few of the lights shining most brilliantly now, will, just before earth's midnight hour, go out never to be truly replaced.

God Himself cannot prevent it without making every man a slave. We need not be surprised. We need not stumble. For as long as men are free there will be lights—brilliant, talented, gifted lights—that will go out in blackness and never shine again. Such is the mystery of sin.

But such is also the mystery of freedom. For only so long as men are free to sin are men free not to sin.

And so, with the eyes of the multitude upon them, great minds decide. No man can decide for them. Decision belongs to the soul alone. They may choose to follow the son of the morning in search of applause. Or they may push self aside and let Christ be King. We can only pray that Christ shall reign in their lives.

But if not, Gabriel—some Gabriel, somewhere—is standing by!—"Review and Herald."

## A Prophet in the Remnant Church

(CONCLUDED)

Now let us raise the question in another area: Has the Spirit of Prophecy proved to be reliable in the statements it has made—

#### B. In the Field of Medical Science.

Here I propose to limit our illustration to the single instance of the etiology, the causation, of cancer.

1. The Spirit of Prophecy is clearly committed to the germ (or virus) theory.

In the "Ministry of Healing" (1905), and in other of her writings, the messenger of God to the remnant spoke of "cancerous germs" and indicated a connection between meat-eating and cancer.

"People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—"Ministry of Healing," page 313.

"Cancers, tumours and all inflammatory diseases are largely caused by meat-eating. From the light God has given me, the prevalence of cancers and tumours is largely due to gross living on dead flesh."—"Medical Ministry," page 278.

"If meat-eating was ever healthful, it is not safe now. Cancers, tumours, and pulmonary diseases are largely caused by meat-eating."—"Testimonies for the Church," Vol. 9, page 159.

Now I well recall the time when there were some people who wondered whether these statements would not prove to be

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A. S. JORGENSEN

a source of embarrassment to us. That time is surely past. Let me ask:

2. What is the medical position today? "Newsweek," June 18, 1956, page 102, in its section of "Medicine," carried an article: "Cancer—Not all Despair." It said:

"In Detroit last week, at a meeting of the third National Cancer Conference, Dr. Wendell Stanley, University of California virologist and Nobel Prize Winner, went so far as to state without qualification that he believes **'viruses cause most of human cancers.'**"

The report continued: "It is known that viruses can lurk in the human body for years, even a lifetime; some cause trouble, some do not. It is possible, said Dr. Stanley, that all of us are walking around with 'sleeping cancer viruses.' In some cases, Dr. Stanley theorized, the cancer viruses might become active, through circumstances such as aging, **dietary indiscretions**, hormonal imbalance, chemicals, radiation, or a combination of these stresses, and malignancies may follow."

In a paper on "Relationships Between Cancer and Viruses," the Billings Lecture, which was read before the Section on Internal Medicine at the 107th Annual Meeting of the American Medical Association, San Francisco, June 24, 1958, Dr.

Stanley reiterated what he had declared at Detroit:

"The time has come when we should assume that viruses are responsible for most kinds of cancer and design and execute our experiments accordingly. Cancer is basically a problem in growth, and there is no reason to believe that the growth in most human cells is different basically from the growth of most animal cells."

(The text of this paper appears in A.M.A. Archives of Internal Medicine, 102, page 939, December, 1958.)

Dr. Stanley, you will notice, uses the word "assume"—"The time has come when we should assume that viruses are responsible for most kinds of cancer. . . ." But by the same token, Dr. Stanley's authority for urging this assumption is a considerable range of experiments in poultry, rabbits, and mice, where his thesis appears to have been demonstrated. My point is that the virus theory indicates the direction in which cancer research is moving these days—the very direction indicated by the messenger of the Lord over half a century ago.

### C. In the Exposure of Evil.

All the way through Bible history we find the prophets of God called upon to expose evil. Many such occasions, too, occurred in the ministry of Ellen G. White. Let me mention one instance where the remnant church was led by the hand of God:

During the years 1893 and 1894 there was a young lady at Battle Creek, Michigan, where the headquarters of our work was then located, who claimed to have the gift of prophecy. She wrote out her testimonies and sent them to our leaders, and there were some of the brethren who wondered whether God was about to speak to this church through a second voice. Sister White was at that time here in Australia, so the workers were not able to counsel with her immediately.

About the middle of April, 1894, one Sabbath morning, Pastor A. T. Jones preached a sermon in the Dime Tabernacle, a great auditorium capable of seating about 4,000 people. He took as his text, John 10:4: "They [Christ's sheep] know His voice." He claimed that the people of God would recognize the voice of Christ in any message He sent to them, irrespective of whom the messenger might be.

Accordingly, he read some of Sister White's testimonies. "Do you hear the voice?" he asked. "Yes," he declared, "we hear the voice."

Then he read some of Anna Phillips's testimonies. "Do you hear the voice?" he asked. "Yes," he declared, "we hear the voice."

Needless to say, the congregation was greatly agitated, and after the service there were long and earnest discussions. "Can it be that Pastor Jones is right? I'd like to know what Sister White would have to say about it."

The next morning Pastor A. T. Jones went to the Review and Herald post office to collect his mail. He was handed a long

envelope. On the back was the return address of Mrs. E. G. White. He opened the envelope, withdrew the letter, and this is part of what he read:

"No. 3 George's Terrace,  
St. Kilda Road,  
Melbourne, Victoria.  
March 15, 1894.

"Pastor A. T. Jones,  
"Dear Brother:

"I know that we are living very near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is, by many, least expected. I have a message for you. . . .

"My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. . . .

"How is it, my brother, that you have taken up these communications and presented them before the people, weaving them in with the Testimonies God has given Sister White? Where is your evidence that these are of God? . . .

"Your action in bringing before them the Anna Phillips revelations is not the fruit of wisdom from heaven, you are moving ignorantly. . . .

"Ellen G. White."

Just then Pastor A. O. Tait came into the post office. "Oscar, come here," said Pastor Jones. "Sit down. You heard me preach that sermon yesterday? Well, read this."

When Pastor Tait had read the letter, Pastor Jones said to him: "Oscar, who told Sister White a month ago that I was going to preach that sermon about Anna Phillips as a prophetess?"

"Why, you know, Alonzo," Pastor Tait replied.

"Yes, I know. God knew what I was going to do, and He impressed Sister White a month ago to send me this testimony. I am wrong."

The following Sabbath morning Pastor Jones again preached in the Dime Tabernacle. He read the testimony Sister White had sent him. He acknowledged his error. So, too, did Miss Phillips. And the Seventh-day Adventist Church was saved from another snare of Satan.

One matter more:

### III. Is It Regeneration?

To use an analogy: Is it a generator of spiritual power? What kind of an influence does it exert? What is its fruitage in character? What manner of impact has it made upon the development and work of the Seventh-day Adventist Church? Is there any essential difference between the quality of lives that Seventh-day Adventists live and the lives of Christians who do not possess this gift?

The first thing I would say here is that it makes a moral demand upon the heart and conscience of its readers.

The reading of a great literary masterpiece may delight and charm us. It may

inform us and even inspire us; but it never makes any moral demand upon us. You see, I may agree that Polonius gave his son some very good advice, but I don't necessarily have to take it. What is more, I don't feel any qualms of conscience, any sense of guilt, if I don't do anything about it.

But when we come to the Bible it's a different matter altogether. For when God speaks to us out of His Word we either obey and go on, or we disobey and the light fails, and we can't go on.

Now what is true of the impact of the Bible upon the conscience is also true of the Spirit of Prophecy, for the Spirit of Prophecy came to us by divine inspiration, as the Lord's messenger herself declares:

"In my books the truth is stated, barricaded by a 'Thus saith the Lord.' The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon tables of stone. . . . Oh, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain!"—"Colporteur Ministry," pages 125, 126.

Yes, my brethren, these are inspired counsels, and it may well be that our reluctance to line up our lives with some challenge they have brought to us is the very reason why we are not reading these writings as faithfully as we should.

Let me say, too, that the Spirit of Prophecy insists upon standards that not only issue in the highest ethical practices of those who observe them, but also have saved the Seventh-day Adventist Church thus far from succumbing to the worldliness that has invaded the nominal churches.

All over the world today there are thoughtful men and women who recognize that "all the foundations are breaking down." And oh, how regrettable it is that the great majority of the churches have succumbed to the world's pressure upon them to conform to its standards, to live in line with the spirit of the age!

Here, for instance, is a suburban church. Its young people's fellowship is planning to welcome some new members to the fellowship. How do they propose to do it? By a fellowship dance! "The band will be terrific!" the preliminary announcement states.

Now I want to ask you. The same pressures threaten the purity and integrity of the faith and conduct of Seventh-day Adventists. How is it that we have not thrown open our social halls for dances and the like? How is it that we don't sing hymns, written in the modern idiom, pulsating to the modern rhythm, in our youth gatherings? There is only one answer. It is our adhesion to the principles of the Spirit of Prophecy which, in turn, are none other than the fundamental principles of the Word of God, that have saved us from being thus overwhelmed.

You see, the Spirit of Prophecy has shaped the "form" and orientated the emphasis of the Advent Message.



It exalts Christ, "the great centre of attraction," in its doctrinal and devotional projections.

Again, it directs us to the Bible, the Word of God, as the source of all doctrine, the standard of all conduct, and the strength and stay of the church.

"The Testimonies are not to belittle the Word of God," we are told, "but to exalt it and attract minds to it, that the beautiful simplicity of the truth may impress all."—"Testimonies for the Church," Vol. 5, page 665.

At the close of her very first book, a little work of sixty-four pages, Ellen G. White wrote: "I recommend to you, dear reader, the Word of God as the rule of your faith and practice."

Fifty-five years later, in 1909, at the last General Conference she attended, Mrs. White held aloft a Bible, and declared, "My brethren, I commend to you this Book."

Furthermore, the Spirit of Prophecy establishes the membership in the faith which was once for all delivered unto the saints. The exquisite pattern of doctrine we possess is not a discovery of new truth, but a recovery of the old truth which was professed by the apostles and believers in the first Christian century. And this recovery was made possible directly through the ministry of the Spirit of Prophecy.

"Many of our people do not realize how firmly the foundation of our faith has been laid," we are told. The Lord's messenger then goes on to tell us how the pioneers "searched for the truth as for hidden treasure." "I met with them," she explains, "and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. . . . When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labour and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—"Selected Messages," Book 1, page 206, 207.

If further objective evidence is sought, the Spirit of Prophecy has both consolidated and expanded the work of the Seventh-day Adventist Church around the world.

The truth of the matter is, there is a Heaven-sent power in the third angel's message that has been, and still is, channelled through the Spirit of Prophecy. And the Holy Spirit still speaks to us and directs our work through the counsels of His messenger, our devoted pioneer and sister, Ellen G. White. Indeed, "there never was a time when God instructed His people more earnestly than He in-

structs them now concerning His will and the course He would have them pursue."

Very well, what happens when we neglect the ministry of the Spirit of Prophecy or reject its counsel?

"The Testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His Word and from the Testimonies, and both have been slighted and disregarded. **The result is apparent in lack of purity and devotion and earnest faith among us.**"—"Testimonies for the Church," Vol. 5, page 217.

The truth is that Bible-believing, Spirit of Prophecy-obeying, Seventh-day Adventists do not go out of the truth. They do not create division and strife in the church. They do not become discouraged by the hardness of the way. They do not sit in judgment upon their brethren. They do not become stumbling blocks to unbelievers. They do not withdraw their support from the work of the ministry or allow the cause of foreign missions to languish. They do not become formal and ritualistic in the practice of their religion. They do not take their eyes off the cross and trust to their own good works for salvation.

Thus and therefore, one of the greatest challenges to our church in these times is to get back to the old-time Bible study and the old-time reading of the Spirit of Prophecy. Indeed, I am prepared to say that given a return to these practices, we would witness a revival of godliness that would gladden all our hearts, recharge our depleted energies with a plenitude of power that would issue in the latter rain, and so bring the coming of Jesus within the focus of immediate reality.

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## Palauan Students Sing for UN Mission

(Concluded from page 7)

worship due the Creator is of greater importance than singing for men.

Monday morning the high chief came to us and asked if our choir could sing that night at a reception to be held in honour of the UN Mission. We agreed. That evening the building was crowded with the UN group, all the chiefs of the islands, officials of the government, teachers, and residents of Palau, a far larger group than would have been at the hotel.

The choir sang three numbers, and they did very well and were praised. Some said, "We have heard good choirs before, but never in Palau." Others commented, "We were thrilled to hear your young people sing." The UN Mission spoke very highly of the group. They said, "Those young people can really sing." After the programme the choir received several big baskets of food as a reward for their good work.

Our work is growing on Palau. Our school is the first twelve-grade school on the island. From this school will come many faithful workers to serve the Lord and their people in this area.

## Wedding Bells



**RICHARDSON-FIEDLER.** In the Albion church (N.S.W.), on July 19, 1964, Norman Thomas Richardson and June Elsie Fiedler were united in marriage. The bride's home was in Howlong, N.S.W., but the romance developed in the home town of the bridegroom, Warburton, Victoria, where the couple will now reside. Relatives and friends from near and far gathered in the church to hear the nuptial vows and later at the breakfast to offer their congratulations and blessings. May the happiness of Heaven rest on the new home. D. A. Brennan.

**ALMER-BADER.** Of special interest to their many friends at the Lakemba church, Sydney, was the marriage on July 19, 1964, of Harold Adolf Almer and Renate Marita Bader, for both are newcomers to Australia. Harold came from Austria eighteen months ago and Renate from Germany ten months ago. It was a very sacred and happy occasion in the delightfully decorated church, as they pledged their lasting love and loyalty each to the other. The wedding breakfast that followed gave added opportunity to extend congratulations and warmest wishes to these young people as they set up their new home in this new land of their adoption. Ralph Tudor.



## UNTIL THE DAY BREAK

"A few more days and we shall meet  
The loved whose toil is o'er,  
And plant with joy our bounding feet  
On Canaan's radiant shore."

**PRIOR.** On July 15, 1964, after twelve years of illness, Sister Lilian Prior slipped quietly to her rest in Auckland, N.Z. Sister Prior's strong conviction and zealous spirit for the Lord as manifested in her church life prior to her affliction continued as she bore witness of the love of Jesus during her years of suffering. She finished the course that the Spirit-filled preaching of Pastor Nelson Burns had set before her twenty-six years ago. Our sister leaves to mourn her devoted husband and their three children, George, Len, and Alison. Comfort was found in the Scriptures for the family and the friends in the Remuera church and at the graveside. Brother V. Herbert assisted the writer. J. L. Lansdown.

**WILCOX.** A humble follower of Christ, Brother John Henry Wilcox of Lower Bucca, N.S.W., laid down the responsibilities of this mortal life on July 23, 1964. Our brother had reached the advanced age of ninety-four years. Over fifty years ago, Pastor E. G. Whittaker, then a colporteur, called at his farm at Nana Glen. As the result of this contact, Brother and Sister Wilcox embraced the Adventist faith and were baptized. Brother Wilcox was a thorough Christian gentleman, beloved and respected by all who knew him. This was evidenced by the large group of neighbours and friends from Nana Glen who assembled to pay their last respects. Our brother now rests beside his wife in the Coff's Harbour cemetery, awaiting the glad day of resurrection and reunion. M. S. Ball.

**TEMPEST.** After an illness extending over some months Sister Ruby Tempest (nee Zeininger) of Chatswood, Sydney, passed quietly away on July 12, 1964. She attended Avondale College many years ago, and served as a nurse in the Health Food Company. The later years of her life were devoted to her profession, and she brought relief to many through her physiotherapy ministry. Some years ago she married Brother H. C. Tempest, who is at present a patient in the Sydney Sanitarium and Hospital. Also left to mourn their loss are a sister Miriam and a brother, Mr. Zeininger of Tea Gardens. In services at the parlours and the Northern Suburbs lawn cemetery, Pastor A. W. Knight and the writer spoke of the assurance of God's love and the certainty of His promises. H. G. Bryant.

**WERE.** On July 14, 1964, Vera Roberta, beloved wife of Cyril R. Were, was tenderly laid to rest in the beautiful Enfield Memorial Park. She leaves besides her husband, her daughter Leonne and son-in-law Robert Bohun, to mourn their sad loss. Vera was loved by all who knew her. Her life, rich in the fruitage of heavenly things, bore a constant testimony of the hope deeply buried within her heart. Pastors I. W. White, L. S. Wood, and O. K. Anderson were associated with the writer in the services at Prospect church and the graveside. Truly we sorrow not as those who have no hope.

W. T. Hooper.

**TIMMINS.** Sister Ethel Malinda Timmins fell asleep at Blackalls Park, Newcastle, N.S.W., on July 14, 1964. Thus ended a long period of suffering which had denied her the joy of worshipping with the Toronto church members. In her better days our sister had been a very active lay worker, and it was a trial for her to have to remain inactive during the church's special campaigns. All through her illness to the time of her death, she was tenderly cared for by her nephew, John White, whom she had reared from childhood. We laid our sister to rest by the side of her deceased husband in the Cooranbong cemetery, to await the call of the Life-giver.

R. Thrift.

**CROWE.** The sudden death of Mrs. Alice Mary Crowe on July 17, 1964, came as a shock to her husband, Mr. E. C. Crowe, and family and to us all, especially to the members of our Marrickville (Sydney) church, where Brother and Sister Crowe have worshipped and served in a devoted way in more recent years. The large number of relatives and friends attending the funeral services at the parlours and the Field of Mars cemetery is evidence of the high esteem in which our late sister was held. Our loving sympathy is extended to the sorrowing husband and other loved ones, to whom the great promises of God bring comfort and hope.

Ralph Tudor.

**CUTTING.** Gertrude Jane Cutting was unexpectedly called to rest on June 21, 1964, at seventy-three years of age. Some fifteen years ago, she heard and immediately accepted the message of present truth, under the ministry of Pastor E. R. Tucker. Later, she was baptized and received into membership in the Mildura church during the ministry of the late Pastor H. Murch. Gentle by nature and deeply sincere in her religious life, Sister Cutting desired nothing so much as to wear the victor's crown. In their sorrow, her son and four daughters and their families are encouraged by the certainty of the resurrection at our Saviour's appearing.

C. F. Hollingsworth.

**HOOK.** Wendy Kay Hook, the six-year-old daughter of Sister Bertha Hook, and sister of Glenda, Denise, and Stephanie, was laid to rest in the Mildura cemetery on July 1, 1964, the victim of a fatal accident. Wendy was a bright, affectionate child, and loved by all who knew her. At the service in the church we were reminded of the resurrection day, when Wendy will be restored to us again. Students of the Adventist school formed a guard of honour as the little white casket, emblematic of a character of spotless purity, was carried slowly from the church. Before the open grave we renewed our vows to God and to each other to meet and share each other's inexpressible joy on the soon-coming day of Jesus' return.

C. F. Hollingsworth.

**FIETZ.** Following three months of painful illness, Sister Elinor Gertrude Fietz fell asleep in Darwin Hospital on July 5, 1964, at forty-seven years of age. Born in Colac, Victoria, Elinor first learned of our Lord's imminent advent under the ministry of Pastor O. K. Anderson when she was fourteen years of age, and was the first of her family to embrace present truth. She first met Brother Roy Fietz at Avondale College in 1942, and they were married in 1944. He and their son Gordon survive her. The people of Darwin esteemed our sister highly and the other believers there will miss her sadly. We commend her to the great Life-giver until the day of restoration.

F. T. Webb.

**BRAMLEY.** One of the earliest ties with the Adventist Church in Queensland was broken on July 12, 1964, when Agnes Selina Bramley fell asleep in Jesus at the age of eighty-one years. Born in Toowoomba, Sister Bramley was a worthy member of the remnant church for seventy years, having attended Red Hill, Central, and the newly formed Mitchelton church. After a service at the funeral parlour, where six members of the ministry were present, our sister was laid to rest in the Toowoomba cemetery. Looking forward to the grand resurrection morning are her relatives, Misses H. L. A. E., and A. C. Cozens, Mrs. C. J. Heisler, Mrs. Colston, and Mr. M. H. Cozens, all of Queensland, and Mr. H. S. Cozens of Warburton. "Blessed are the dead which die in the Lord." R. J. King.

**ADDY.** On July 19, 1964, Abraham Addy passed suddenly and tragically to his rest at his home in Hallidon, S.A., when but fifteen days short of his forty-seventh birthday. Only the day before the family had returned from attending the funeral of Sister Addy's mother. We extend to our dear Sister Addy and the children, Kenneth and Elsie, the comfort that only God can give. A large group of relatives and friends were present at both the church and the Murray Bridge cemetery. Associated with the writer was Pastor C. D. Judd.

David M. Lamb.

**HAYMAN.** Alfred Hayman passed suddenly to rest in Christchurch, N.Z., on July 18, 1964, at the age of eighty-three years. From the time he heard the Advent Message under the ministry of Pastor J. W. Kent he kept the Sabbath and loved the Saviour. To his dear wife and two daughters, Winnie (Mrs. T. K. Goulding of Oxford) and Jean (Mrs. O. C. Hayward of Palmerston North) we extend our sympathy. In the services at the funeral parlours and the graveside all were directed to the time when tears, pain, and death will be no more.

H. W. Hollingsworth.

**GIBSON.** On July 4, 1964, in Epsom, Auckland, N.Z., Brother Homer Gibson was called to rest. He was born in Apia, Samoa, in 1901, his parents being missionaries engaged in medical work at that time. Brother Gibson longed for the fulfilment of Isaiah 35:5, "Then the eyes of the blind shall be opened," for he had spent thirty-three years of his life at the Blind Institute in Auckland. Our brother was a loved and respected member of the Royal Oak church at the time of his death, and it was there that his wife and many friends gathered to pay their last respects to him whom we loved. Brother Gibson was laid to rest in the beautiful Mangere lawn cemetery, there to await the coming of the Lord. Brethren Pearce, Pullin, and the writer were associated in the funeral services.

J. L. Lansdown.

**GREIVE.** On July 26, 1964, Sister Mary Greive came quietly to the bank of the dark river of death, full of peace and trust in her Saviour, whom for almost ninety-one years she had followed as light illumined her pathway. She was buried in the presence of members of her family and many friends at Cooranbong. Greatly respected as a member of the well-known Armstrong family of Victoria, Sister Greive spent her later years in Cooranbong, where her husband died in 1950. She leaves to mourn their loss, four sons, two daughters, twenty-four grandchildren and great-grandchildren, one sister, and three brothers. All of these have set a remarkable example of consistent, kindly living. Associated at the graveside were Pastors W. N. Lock, R. H. Abbott, and the writer. To all the relatives we extend deep sympathy, confident that Sister Greive will soon awake to greet her Lord whom she so happily served.

W. G. Turner.

#### RETURN THANKS

The husband, sister, and brother of the late Sister H. C. Tempest thank all kind friends for their practical help, visits, and expressions of sympathy in their recent sad loss.

**POSITION VACANT** for married man, preferably with teen-age son, on dairy farm. G. Abel, Warragul South, Victoria.

**"ERALYN" REST HOME**, Dora Creek, N.S.W. Matron J. Eager has vacancies for elderly ladies.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
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CONSTANCE M. GREIVE

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First 25 words ..... 10/-  
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## PEOPLE and EVENTS

- ✱ The Avondale Symphonic Choir, well known for its recordings and interstate TV and concert hall recitals, will itinerate in Queensland from August 24-29. It is four years since the choir's last visit to this state. Recitals will be held in Toowoomba, Kingaroy, Maryborough, Bundaberg, and Brisbane. Members of the sixty-voice choir come from all states of the Commonwealth, Australia, and overseas, including five American students. The college director of music, Brother Alan Thrift, L.R.S.M., will conduct the choir during this tour.
- ✱ Brother N. P. Clapham of the Avondale College faculty, is at the time of going to press, due to sail for the United States with his family on August 5 from Sydney. While serving as a part-time teacher at Union College, Nebraska, he will attend the Nebraska University to study for a doctorate in history. It is anticipated that at least two years will pass before Brother Clapham resumes his responsibilities at Avondale. He has been there for many years, and we believe will be refreshed by this period abroad.
- ✱ Recently returned from Fulton College, Fiji, Brother E. Krause has been appointed to the teaching staff of Avondale College, in a temporary capacity.
- ✱ By the time this note appears in print, Pastor E. C. Lemke should have arrived in Sydney to join his wife and two sons, who preceded him on furlough. He is the president of the Central Papuan Mission.
- ✱ On account of his health condition, Brother A. E. Annesley is to be transferred from departmental leadership in North Queensland to employment with the Sanitarium Health Food Company's Retail Branch in Hunter Street, Sydney.
- ✱ Correspondence from Dr. E. E. White lately informs us that his furlough in England having expired, he has now connected with the Andrews University in Michigan, according to arrangement. He is lecturing on the subject of Science and Religion. Before returning to Australia in October, Dr. White will attend two conventions, one for Religious Liberty secretaries and the other for the benefit of educationists.
- ✱ Having returned from a four-week visit to the New Hebrides, Fiji, and Tonga, in company with our editor, Dr. S. A. Kotz is preparing a report for "Record" readers. This promises to be quite encouraging.

### Fascinated by Illumidrama

In the first three weeks of May some 200,000 people walked through the Protestant and Orthodox Centre at the New York World's Fair. At least seventy per cent of these stopped in astonishment and then entered an exhibit marked "Illumidrama." For the next three and a half minutes they found themselves standing in earth's last moment.

Among them were such guests as Norman Vincent Peale and Governor and Mrs. Romney of Michigan. "Beautiful!" was Mrs. Romney's reaction, and in so saying she echoed the words whispered by hundreds of other visitors to Illumidrama.

Attendants at the Adventist Illumidrama exhibit have but one complaint in common—no time to sit down! There is a constant stream of visitors, sometimes filling the area to overflowing as they pause for the three and a half minutes of narration, sound, and moving lights against the spectacular backdrop of time's end.

It is not unusual to see visitors return bringing others to see Illumidrama's message. Many stand during several cycles. A census of exhibits in the Protestant Centre taken at almost any hour of the day will reveal more guests at the Adventist exhibit than any other. Some of the Billy Graham staff have per-

sonally brought people over from that pavilion to see the Adventist exhibit.

One of a group of teen-age boys entering the building was heard to remark, "There's something over here pretty good you oughta see." They walked into the Illumidrama exhibit and watched the message through to the end.

The brilliance of the painting with its constantly changing lights even holds the attention of children, whose parents, having seen the presentation through once, find it necessary to call their offspring several times before they can tear them away.

More than 7,000 people have registered at Illumidrama in less than a month. One thousand have requested further information about the Illumidrama message and the Adventist Church, and 211 bona fide Bible Correspondence Course enrolments have been received, many of these mailed to the General Conference after the people had returned home and had opportunity to listen to the special gift record and read again the texts on which Illumidrama's giant painting is based.

Between 80 and 100 million people will visit the fair before it closes in the autumn in 1965.—"The Lake Union Herald," June 16, 1964.

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### Found—a Church

F. M. ARROGANTE

A group of about 200 persons, forty families, in the mountain community of Bagtic, Tayasan Oriental Negros, convinced of the truth that the seventh day is the Sabbath of the Lord, has been holding meetings for nearly two years in a chapel they built for religious services although not belonging to any religious body.

The leader of the group, Pedro Calijan, had an old Bible and, having read the Sabbath truth, he organized his community and built a chapel. There they meet from Sabbath to Sabbath. They had been approached by several religious communions and urged to join their fellowship. They declined to do so unless these communions would keep holy the seventh-day Sabbath according to the commandment.

Discovering that there was a church keeping the seventh-day Sabbath, Pedro Calijan, with several of his companions, contacted our district leader, Pastor A. B. Savilla, in Dumaguete City. They presented their Macedonian plea, "Come over and help us." A few days later, two colporteur evangelists, Arsenio Salazar and Toribio Talidong, braved the hazardous twenty-five-kilometer up-climb and there found these earnest souls thirsting for the evangelical refreshing from the presence of the Lord.

At this writing, an evangelistic effort is being arranged for, with regular night and day preaching and follow-up work, after which we believe a goodly number of souls will be garnered into the fellowship of God's remnant church.—"Far Eastern Division Outlook," June, 1964.