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AND ADVENT WORLD SURVEY

Be Sure to Read:

"THE NEED FOR
STABILITY"

W. G. TURNER, Page 11.

A Great Time to Be Alive

→ Sir Winston and Lady
Churchill in their London
home at Hyde Park Gate.



TO INTRODUCE my sermon this morning I have chosen Daniel 12:1: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

We have just witnessed the passing of the greatest statesman and the most talented man of the twentieth century. Sir Winston Churchill considered that he was fortunate to have lived in this modern age. He rejoiced in the fact that he was born early enough to experience the excitement of military adventure at a time when the British Empire was the dominating force in the world. He participated in the Boer War, he fought for the British Army in India and in Egypt. He entered politics early enough to direct the activities of the British Navy in the early part of World War I.

And just when he seemed doomed to political oblivion, devoting most of his time to writing and to painting, World War II burst upon the world. His greatest hour had come. In a world about to be over-run by German military might, his country failing under incompetent politicians, the genius of Sir Winston's leadership was needed to rescue Great Britain and to help destroy the forces that were rapidly engulfing the free world.

A challenge such as this, however appalling to most men, gave Churchill the greatest opportunity of his life. It brought out his greatness, it made him famous. To him it was a great time to be alive.

During those momentous war years, on the other side of the Atlantic a great preacher was preparing a series of sermons which he delivered in the Riverside church alongside Columbia University in New York City. In 1945 these twenty-four sermons were published in a book under the title, "A Great Time to Be Alive."

In the course of one of these sermons, Henry Emerson Fosdick said: "We are now in the midst of the most revolutionary era in history, with such relentless forces facing us as seldom have faced mankind before."

That was said over twenty years ago, but it is truer today than it was yesterday. While I would agree with Sir Winston Churchill that he lived in a great age, an age that was particularly favourable to the flowering of his genius, *I am convinced that the greatest hours of this world's history are in the immediate future, that we are on the very threshold of the climax of the ages. And for young people who thrill at the thought of achieving great things for God, this is the greatest time to be alive.*

A Grand and Stormy Time

It is a grand time to be young, a great time to have come to Avondale, for I believe we are about to witness

A graphic portrayal of world conditions presented to the 1965 Avondale students by the principal, Dr. E. G. McDowell, on the first Sabbath of the college year, February 20.

the fulfilment of the text we have just read. How long this climactic age will last I do not know. And I have no idea in what year it will reach its climax, but I do feel certain that it will come in your day. I am equally certain that it will be a stormy and tumultuous era.

Many have regarded the age of the Reformation as one of the great periods of history, others less religiously minded and more politically minded would vote for the French Revolution as the greatest period of history. Of course both of these were stormy and tumultuous times. They were fearful times, but they were great times in which great things were achieved.

Like those times, this one will be a fearful one. It will not be a comfortable time in which to live. If you are contemplating a time when you can settle down at ease and enjoy the marvellous material things that are flooding the world today, then you will be disappointed. But I want you to realize the lesson of history that great religious awakenings and great religious developments have never, or rarely, been associated with peaceful times.

History reveals that it takes troublous times, even catastrophe and disaster, before people in large numbers turn to God. Even a casual reading of "Great Controversy" will reveal to you that the great outpouring of the Spirit of God that will accompany the final harvest will take place in a world of tempest and turmoil. Daniel describes it as "a time of trouble, such as never was since there was a nation." Jeremiah refers to it in chapter 30, verses 5-7, as "the time of Jacob's trouble." He says: "We have heard a voice of trembling, of fear, and not of peace . . . wherefore do I see every man with his hands on his loins . . . and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

In "Great Controversy," on page 623, Mrs. White quotes Revelation 12:12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." And immediately she makes this comment: "Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of destruction will reach its culmination in the time of trouble." In so many places in the Spirit of Prophecy and in the Scriptures we are warned that this conflict will burst upon the world with great suddenness.

It seems that it will be preceded by an unprecedented period of soul-winning. It will certainly end with the second advent of Christ. What a time to be alive! What a time to be an active soldier in Christ's service! What a privilege to be chosen to train for this service and to train at Avondale, a place chosen of God to prepare part of His great army for the final conflict!

Young people, I want you to see your role here at Avondale in the light of world events, for you are not an ordinary student come to study in an ordinary college. God has chosen you to play a part for Him, to fill a special place in His army. I quote these familiar words from "Education," page 271: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come, the end of sorrow, and suffering and sin."

What Is Your Concept of the World?

What makes any era seem great or little to a man is the man's own eyes, his capacity of insight and vision. What concept have you young men, of the world into which you have come at this hour? What captures your imagination in the world? Is it to achieve great things for God, or is it the mechanical marvels of this age—fast-moving jets, that will shortly fly to New Zealand in less than an hour, to Perth in a little over an hour, to London in five or six hours, or is it simply hydrofoils in Sydney Harbour whisking you to Manly in but a few minutes? Or bullet trains such as already operate in Japan which could take you from Sydney to Melbourne in four hours, or TV sets which will present simultaneous eye-witness events from the other side of the globe?

The world has trusted in inventive science, and of course its achievements are magnificent, but in the lurid light of this generation it is very clear that what inventive science does is to furnish mankind with power, and that far from giving mankind peace and happiness this only increases the destructive forces of darkness.

Now this is what happened in World War II. I'm not thinking merely of the atomic bomb. At the end of that war, when Germany was actually on her knees, the R.A.F. in a single night, in the city of Dresden alone, a city that was a non-military target, a centre of art and culture, a city that was jam-packed with refugees—killed at least 150,000 men, women, and children! Nearly twice as many as were killed in Hiroshima, and Germany was already devastated.

I am thinking, too, of what happened to the people of a great nation, when the inventive genius of Germany became the tool of political gangsters who in their malevolent bid for world power caused the greatest holocaust of all history, when the greatest scientific inventions of this age were used to destroy dozens of European cities and to wipe out artistic and cultural achievements of centuries; when millions of people were scientifically murdered in the concentration camps of Europe, millions and millions of them.

And remember, too, that at the time of World War II there was no more scientifically educated nation than Germany. And what happened in Germany could happen elsewhere, even in this country. Let us never pin our faith on inventive

science and material possessions. They can turn and destroy us overnight.

No doubt at this time you are occupied with getting an education. And of course in the minds of ambitious young people education looms large. You see it as the key that unlocks your future. The world is placing immense trust in education. Illiterate nations are making superhuman efforts in this regard. In recent years, we have seen the spread of literacy, the dispersal of books and the printed page, the privilege of schooling—all this has been a thrilling story.

Education Can Be a Power for Evil

But it won't solve the world's ills—because education, too, is power. And remember that the trouble in certain countries today is caused by the fact that they are in the hands of extremely well-educated men who are power drunk. They have had the best education some universities of this world can offer. Education is power. But the most important question is, what moral quality shall exercise that power, and to what end?

In 1914, at the outbreak of the first World War, and in 1939, at the outbreak of the Second World War, there was no more literate or educated nation in the world than Germany. Education will not save the world. Like science, it could help hasten its destruction.

Outwardly we live in a marvellous age, an age of material benefits and comforts of which our grandparents never dreamed. When I was a boy the stage coach went past our farm every day. When we travelled any distance we either rode a horse or drove a sulky or buggy. In those days twelve miles was a considerable distance, thirty miles was a journey. If you travelled more than thirty miles you did not expect to return the same evening.

But soon some people were buying motor-cars; the Model-T Fords came along, and how wonderful it seemed! True, the wind whistled through the curtains and the rain beat in when it was stormy, but what an improvement on the horse and buggy, particularly in speed and comfort! If I was to drive up today in a T Ford you would smile.

But it was only yesterday that in country districts electric light was unknown, candles and kerosene lamps were common, and even in the city only wealthy people had carpets and rugs on the floor. Radio did not exist as a form of home entertainment, and as for washing machines and refrigerators and TV sets, they were a dream of the future. Even in my lifetime the world has undergone a tremendous scientific revolution.

The common people today have more comfortable homes, they eat better, and have higher standards of living than did the princes of Europe less than a hundred years ago. Yes, from a materialistic point of view, we live in a wonderful world.

Swift and Remarkable Changes

But this is not the only great change that has come about in recent years. When I went to school the British Empire dominated the world, the British Navy ruled the high seas, and London was the banking centre of the world. Two world wars

Peace Amid Chaos

★ A MEDITATION ON PSALM 46

HARRISON PALMER

*The voice of God ere long shall rend the
heavens,
Announcing to His saints the day and
hour
When Jesus shall return to claim His faith-
ful
And take them to Himself in mighty
power.*

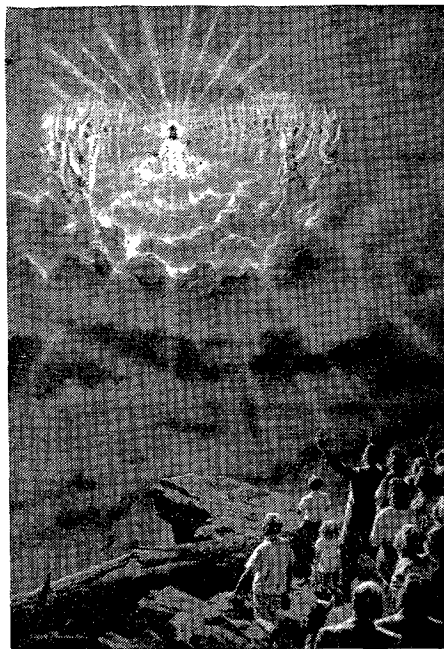
*Mad heathen hosts will rage as they
consider
The glory resting on God's faithful saints
While they themselves are left in dismal
darkness.
To curse and rave and mutter foul com-
plaints.*

*What joy, then, for these saints as Christ
approaches,
Attended by the throngs of heaven's band
While skies roll back to frame the scene of
splendour,
Transfixing every eye on sea or land.*

*But dreadful fear will grip the lost, unready,
As oceans roar and mountains melt away,
As earthquakes crumble proud and sinful
cities,
While islands heave and sink from light
of day.*

*The lost will cry as earth reels like a
drunkard,
For hurtling rocks to bury them from
sight!
As tempests howl and shriek relentless fury,
They'll hide themselves in caverns dark
as night.*

*But those who've kept God's law in service
faithful
Will not, amid this turmoil, fear or
dread;
They know the mighty God will be their
refuge
From threat and death and carnage
round them spread.*



*No more from man-made wars shall this
world suffer,
No weapon man has formed shall prosper
then;
Nor chariot, bow, nor spear, nor heatproof
missile,
Will bear the heat that dooms all evil
men.*

*As earth is torn and crushed to shapeless
rubble,
Once more abussos, as the day 'twas
made,
Satanic hordes now first behold their prison,
Where for a thousand years they'll be
displayed.*

*God's saints He'll then exalt before the
nations,
Whose hate and persecution they en-
dured;
They've kept God's law, held fast the faith
of Jesus,
Revered His holy day; they're now
secure.*

*And, oh, the peace these living saints of
Jesus
Shall know amid the chaos of earth's
doom;
They'll rise in gladsome glory to reign with
Him
And fellow saints called from their dusty
tomb!*

—Review and Herald.

have changed all that. Let us take one single example. Who would have thought even ten years ago that Britain would equip her military forces with American-built aircraft? That was totally unthinkable! I venture to say it was unthinkable five years ago. And the recently announced policy of the British Labour Government left thousands of Britons dazed with shock. American military hegemony is spreading more and more around the world. In mentioning this, I am simply stating what is happening, and it is a very, very remarkable change. Every day Australian Defence policy draws nearer to

the United States and further away from Great Britain. Ten years ago, even five years ago, conscription in peace time and the employment of conscripted Australian forces overseas in peacetime would have been unthinkable and unacceptable to this country. But a great change has come over the world and it is moving at tremendous speed. International rivalry, international strife, short of open, declared warfare, and military preparedness, have never been greater.

Prophecy has long foretold these conditions, and today I want to remind you

that we witness the fulfilment of these prophecies.

When World War I broke out in 1914 there were actually forty-seven separate nations in the world, if you include the British Commonwealth nations as being separate. They had close political ties with Britain and did not break those ties politically, until the Treaty of Westminster which, I think, was signed in 1922.

Some of these were very small nations like Andorra, Luxemburg, and Monaco, some with a population of fewer than 5,000, but counting them all, large and small, there were only forty-seven, and the majority of them were big nations. Following World War I, an additional thirteen nations appeared, either as a result of the Treaty of Versailles, or in the intervening years, until in 1939, at the outbreak of World War II, there was a total of sixty nations in this world.

But following World War II, or in less than twenty years, another forty nations have sprung up, many of them completely unready for self-government for many reasons, not the least being economic, and therefore many of these new nations lack stability. They are torn by unrest and racial strife, with the result that they have become the tools of more powerful nations. And so we find the ground already prepared for the fulfilment of such prophecies as Matthew 24: 6, 7, a prophecy with which you are very familiar. "And ye shall hear of wars and rumours of wars: . . . for nation shall rise against nation, and kingdom against kingdom"; and Luke 21: 25 and 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring [that is certainly happening today and on a scale that never happened before except in times of actual, open warfare]; "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

(Concluded next issue)

Investment Buns Tongan Fashion

MYRTLE O'HARA

When my daughter-in-law Barbara told me she was making about twelve dozen buns a week in the umu (native oven) that was used for the bread making, I asked her to tell me how she went about it. I have taken extracts from her letter as I thought they might be of interest to "Record" readers and act as an incentive to others to do something similar for Investment. Perhaps yeast buns would sell just as readily in Australia and New Zealand, where modern conveniences would make the cooking less arduous.

Barbara has left Tonga and is now in Fiji, where Raymond is in charge of the Buca Bay school. This is the story:

Editorial



Say Ye Not a Confederacy

★ W. E. BATTYE

From the earliest times, weaker nations have sought to strengthen their kingdoms by forming alliances with their more powerful neighbours.

About 740 B.C., the kingdoms of Israel and Judah were on the brink of war, and each sought to strengthen its forces by confederacies.

Pekah, King of Israel, joined in a pact with Rezin, King of Syria, for the purpose of attacking Judah. It was a period of gloomy foreboding and threatened invasion. Ahaz, King of Judah, panic-stricken and fearing the worst, arranged an alliance with the heathen King of Assyria, Tiglath-pileser.

At this time, Isaiah the prophet came with the warning that such confederacies would bring disaster and the downfall of both kingdoms. He said, "Associate yourselves, O ye people, and ye shall be broken in pieces." Neither nation heeded the voice of the prophet. King Ahaz was compelled to strip much of the gold and silver from the Temple of Solomon and deplete the treasures of his own palace to satisfy the demands of the Assyrian king to compensate for his aid; while Israel was driven into captivity. A hundred years later Judah suffered the same fate.

Today we are faced with similar issues, yet far more menacing. Lesser nations newly born, just hatched out of the shell as it were, are clamouring for a place in the sun. Some of these lesser nations, holding a lighted fuse in their hands and backed by the ideologies and support of their more formidable neighbours, threaten the peace of the world. But it would be a poor exchange.

The spectre of war on a colossal scale may rise up overnight through a sabre-rattling, weak country viewing the territory of its neighbours with land-hungry, covetous eyes. Through these alliances a great country with the most peaceful intentions may be drawn into a dispute that could set the world ablaze.

China is awake after a sleep of millenniums, and has emerged with the atomic bomb, alert and prepared. Indonesia has withdrawn from the United Nations in deference to China for its secret treaty, and presents a further threat to the stability of peace. India is stirring with its throbbing millions ready to be indoctrinated with the Communist philosophy. Australia is stepping up its defence programme. Smaller nations such as Cuba, Egypt, and Algeria are prepared to mount their steeds of opportunity to ride on to destiny.

Long ago the Hebrew prophet caught a vision of his day which, because of Israel's failure, was projected into the future to meet its complete fulfilment in the close of history. Listen to its echo in our time:

"Prepare war, wake up the mighty men, let all the men of war draw near; . . . let the weak say, I am strong. Assemble yourselves, and come, all ye heathen. . . . Let the heathen be awakened. . . . Put ye in the sickle, for the harvest is ripe." Joel 3: 9-13.

(For an exposition of the closing harvest see Rev. 14: 14-20.) "The harvest is the end of the world; and the reapers are the angels." Matt. 13: 39.

In view of these swiftly-moving events, how shall we relate ourselves to the call of God in these closing hours of earth's history?

"The students at Beulah College were eager to earn money for their Investment offering. After I had shown the ladies how to make bread in the umu I got an idea. I would make yeast buns and the girls and boys could sell them. Each week I made about twelve dozen buns. The procedure was as follows:

"Early in the morning I put the flour into three containers—a plastic dish, an earthenware dish and a plastic bucket—as I hadn't anything big enough to hold the lot. Then I added salt and milk powder.

"At twelve o'clock I added sugar, yeast, and warm water, and left the containers

in a warm place for about forty minutes. Then butter, eggs, more warm water, and fruit were added, and the mixture thoroughly mixed and allowed to rise another forty minutes. Pieces were cut and weighed, each piece being just under four ounces. By this time Havea had started the fire in the umu. The bottom was covered with bits of coral, which had to be well heated. He burnt coconut butts, coconut husks, green weed, and anything else he could find.

"Two girls and I then rolled the buns and put them on the big tray, which was just a piece of galvanized iron turned up about two inches each side. There they

were left to rise for another twenty minutes, or until they looked right.

"We carried them down to the umu and Havea threw out any wood that had not burned away, laid coconut leaf ribs all over the hot stones and coals, and placed the tray on them. Then on went the lid, the old mat and the dirt, and we left the buns for forty minutes, hoping for the best. They came out of the oven about four o'clock. We then glazed them with syrup, and the youngsters rushed off and sold them for threepence each.

"Last quarter our efforts netted almost £20 for the Investment offering, so we felt that our labour was worth while."

APPEAL FOR MISSIONS

Progress in the Appeal for Missions

North New South Wales

E. F. GIBLETT

Pastor D. A. Whittaker has just struggled into the office on an extremely hot afternoon with a bag of money. The scales tell us it weighs twenty-eight pounds. This is the result of the work of eight ladies plus the pastor and Winston Craig.

Boolaroo stands at the top of the list as regards percentage. We have chatted to the campaign director, Brother E. R. Langsford, our Book and Bible House manager, and he tells us these outstanding results were achieved because of three things: an early start, a promise of a short campaign, and a large number of members participating.

The dog gives! One of our teen-agers at Maitland called at a home and the lady gave her two shillings. Just as she was leaving a relative came in and she gave three shillings. The receipt was scarcely written when another relative came in and gave ten shillings. Then the dog started to walk through the gate and someone said, "Look, the dog wants to be in on this, too," so they gave one shilling for the dog. The young collector came away with £1 6s.

Brother K. Boehm reports calling on a pensioner, who handed him £1. Because of her obvious poverty, the solicitor was astonished and asked whether she really wanted to give so much. The lady replied, "Yes; for the whole year I budget for Appeal for Missions and it is my pleasure to give £1 each campaign."

A brief visit to the office by veteran church leader, Pastor C. J. Boulting, proved that this man of God does have "tremendous drive in '65." It was about 2 p.m. and an exceptionally hot day. Pastor Boulting said that already that day he had collected £32 and expected to have £40 in hand before the day ended.

Pastor D. A. Whittaker says the magazine is a winner, and the picture of the

aeroplane is very effective. Yesterday when he was visiting business houses, a manager asked what he had given previously, and when told he said he would double the amount this year in appreciation of the progressive nature of the work in providing aeroplane transport for missionaries.

When Brother G. Rappell called at a business house he noticed a church dignitary talking to the manager, so he decided to leave, but the manager called him back. When our brother stated the purpose of his visit, the manager said, "You have called at a bad time because my visitor is the leader of my church and I am the treasurer." However, he added, "Call back a little later and we will talk business." When Brother Rappell returned, the business man told him: "One thing I admire about your church is the fact that it is well organized. Your Appeal collector regularly calls on me." Then he deplored the poor organization in his own church.

As we were making calls, a lady came to the fence on the opposite side of the street and called us over. She told us a young lady had called earlier and left a magazine. She and her husband had perused it and felt they must give more. She then handed us her donation.

At the end of the first official sixteen days our total was £8,015.

Other Trans-Tasman Union Conferences
M. G. TOWNEND

North Queensland: The official Appeal commencement date is March 13, but in

spite of heavy rains, the local pastor felt that Townsville city business houses should be solicited immediately due to the fact that this city, the port and processing location for Mt. Isa, would be increasingly unfinancial due to the prolonged strike in the mining town. Already hundreds are unemployed in Townsville and business is at a low ebb, but the response to the Appeal in the business section is good. North Queensland will also lose the £600 that usually comes from the Mt. Isa run. Nevertheless, in the words of their conference president, they are determined not to fall behind last year's super Appeal effort.

Queensland: Latest word from Pastor H. B. Christian tells of more than £2,000 increase over this time last year.

North New Zealand: The campaign started on February 13, and on the 26th they reported a total of £14,000 in hand for the first week.

South New Zealand: Holder of the record for the highest per capita on Appeal in the division, this conference has set an aim of £NZ12,000, which is hundreds of pounds above their previous highest-ever attainment. Their first week's report promises the shortest and best-ever campaign by stout-hearted South New Zealand.

Greater Sydney: At the end of the second week, Greater Sydney reported £19,000, which is only £2,764 below their total 1964 attainment.

pleted at Hawera and Waihi, the college at Longburn, Wanganui, Wellington, Henderson, and Tauranga. A large percentage of these projects contain Welfare units and accommodation for church social activities. It is estimated that these buildings represent an investment of about £A200,000. Three new churches are planned for 1965.

The report on education showed that we are now operating twelve schools and educating nearly 500 of our children. This is no mean achievement, but one of which the conference may be justly proud. School building since the last session includes completion of the primary block at the Auckland central school, a two-classroom block each at Palmerston North and New Plymouth, a new school at Te Kao, renovation and extension of the Wanganui school and the commencement of a two-classroom block at Rotorua, representing an investment of some £A20,000.

The Home Missionary and Sabbath School Departments also had a good story to tell. In two years 253 Sabbath school members were baptized and mission offerings amounted to £43,000. **The conference leads the division in the Appeal campaign, and for the two years the total was £A71,586.** There are forty-four organized Welfare Societies in North New Zealand and fourteen churches operate Welfare units. Within the sphere of this department comes the Voice of Prophecy Bible Correspondence School, which over two years has marked 60,000 papers and baptized 179 of its students.

Recent months have not been the best in the field of literature-evangelism; but in spite of adverse circumstances, our band of colporteurs, under the leadership of Pastor P. H. G. Starr, had sold £A125,000 worth of literature since the previous session. In addition they were the means of bringing fifty-six people to the point of baptism. We thank God for consecrated literature-evangelists.

No camp report would be complete without some reference to our Youth Department. During the period, 1,783 of our youth were invested in fifty-two investiture services, and fifteen camps were held. It was revealed that two-thirds of the 1963 baptisms came from the group under thirty years of age.

A new department established in the conference is that of Medical-Temperance and Public Relations, headed by Pastor B. C. Grosser. In recent months this department has run a number of successful Five Day Plans to Stop Smoking, and Dial-a-Prayer machines are now installed in most major cities in the North Island.

Perhaps one of the highlights of the past two years was the commencement of the building of the home for senior citizens. It is expected that this will be completed about mid-1965 and house twenty-seven people. This project has long been anticipated, and the announcement of a completion date brought satisfaction to the hearts of many campers.

The last Sabbath saw a great concourse of people gathered together, and God came near and blessed us. For the first time the missionary meeting was divided between

ROUND THE

Conferences



North New Zealand Annual Convocation

F. L. STOKES
President, North New Zealand Conference

Three precious gifts were made to the North New Zealand campers during January. We were given ten days of perfect summer weather, wonderful Christian fellowship, and a series of services that daily brought us nearer to God and an infilling of His Holy Spirit.

We estimate that 2,000 people were resident in the encampment, and on the final Sabbath a rough count revealed 2,800 people present. A feature of the gathering was the number of young people present. In the JMV hall alone there were between 350 and 400; and it is very obvious that we will have to increase our accommodation for the camp in 1966.

Reports revealed that for the two-year period 1963-1964 well over 600 baptisms had brought the conference membership

to 4,800 in 43 churches, making the North New Zealand Conference the largest in the Trans-Tasman Union. Four new churches had been organized since the previous session.

It was noticed that there had been an unusual amount of movement among conference employees. Field workers, teachers, and office staff who left during the last two years numbered thirty-eight, while those who came into the conference totalled forty-three.

Our increasing finances were cause for rejoicing. Tithes in 1963 increased by £A12,500 over those of 1962; and tithes in 1964 rose by £A8,780 over 1963. This gave a total increase in tithes of nearly eight per cent for the two-year period.

The amount of building undertaken in the period under review is an indication of the growth of the conference. More membership requires more accommodation, and some churches are taxed to capacity to provide this. New churches were com-

the adults and the MV's, and the total offering (cash and pledges) amounted to £A5,000, of which the youth gave £A600.

At an ordination service, hands of consecration were laid upon Brethren P. Starr and J. Lansdown. God's blessing was invoked upon them and their families in their ministry.

Saturday night brought us to the closing exercise in which we had the grand march past of the JMV's with their hobbies completed during camp-meeting. The children number 270, and the hearts of all adults were thrilled as they watched these triumphant, happy youth.

Thus closed the 1965 North New Zealand convocation, with all its blessing following those who love God into a happy new year in service for the Master.

☆ ☆ ☆

Pathfinders in Youth Festival

G. W. ROLLO
Assistant MV Secretary, Greater Sydney
Conference

To combat the rising criticism of delinquent behaviour of youth in the Shire of Hornsby (Sydney), the Returned Soldiers' League and other organizations initiated a Festival of Youth Week. The main object was to prove to the public that despite the evidence of misbehaviour, much was being done for youth by various bodies in the community.

Wahroonga, Waitara, and Thornleigh Pathfinder Clubs were invited to make a public display of the Seventh-day Adventist contribution to youth welfare.

Already considerable praise had been received for an exhibition of crafts, hobbies, and a programme of talks on physical, mental, social, and spiritual development by four youths on the first Sunday night.

Throughout the week all other organizations presented their programmes in the form of displays, concerts, and shows. On the final Saturday night a great mass rally was held on a sports oval. Bands, marching girls, gymnasts, scouts, and numerous clubs assembled for a grand parade and display.

The Sydney Advent Band, which had come to lead the Pathfinder contingent, was selected to lead the grand parade. The Adventist youth presented a fine spectacle as they stepped out, alert, orderly, and colourful.

Eventually it came time for the Pathfinder display. As the parade director was marshalling the Adventist groups they were being watched by Boy Scouts. "Who are these Pathfinders? What does this mob know?" they questioned.

It was obvious that these knot-tying nut-eaters were not supposed to be able to mix religion and the out-of-doors.

And then the band struck up and over 100 Juniors stepped out in full regalia, banners held high and heads erect. Quickly a tent was pitched, a camp-fire lighted, and Christian choruses echoed around the arena. The commentator was able to tell the public of the Pathfinder work and the significance of each part of the uniform.

Suddenly, from the darkness, several Juniors ran onto the arena carrying sap-

lings and ropes. Almost before the people realized what was happening, two trestles forty feet apart were standing with ropes between, to form a bridge. Like spiders the Juniors spun the rope web and sent a small member across to test it.

The crowd murmured appreciation. What the scouts thought no one knew as yet.

The test continued: first one and then another went across. The people were excited as the ropes swayed with the succession of Juniors. And then came the climax. The parade director himself, a large man, climbed up the trestle, stepped carefully on the base rope and crossed to the other side. The crowd sighed audibly, and then broke into applause. With the recital of the Pledge and Law by one of the Juniors the display ended.

But that wasn't all.

Five scouts came up and asked, "Please, sir, how do you join the Pathfinders?"

Civic leaders were greatly impressed by the Adventist contribution, and the balanced character of the work. Some said the Pathfinders gave the best presentation of the Festival of Youth.

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"Nihil Sine Labore"

LAURENCE GILMORE
President, Parent-Teacher Association,
Christchurch Central School

Past pupils of any school are to be found literally scattered around the globe after some forty years have gone by, and this is exactly the case with the Christchurch central school located in Papanui (New Zealand).

This school of learning has sent its sons and daughters far. Whether he be a college Ph.D. in Africa; a successful farmer in the shadows of New Zealand's Southern Alps; an Australian son knighted by the Queen; a missionary to the Pacific—an enviable record of achievement is noted. Papanui, you have done well.

Of recent years an organization has been working vigorously to maintain the success of the past, and some of those past pupils are now active members of the Parent-Teacher Association. This year, 1964, they showed that the school motto, "Nihil Sine Labore," "Nothing Without Labour," is still a truism. Work? The committee and as-

Let Go and Let God

NEROLI CARO

*Let go of your cares
And all of your worries,
Take hold of the Hand that is strong.
He knows of your sorrows
And unknown tomorrows,
He never will leave you alone.*

*Let go and let God,
For He is your Saviour;
He'll always stay close to your side.
When troubles are pressing
And burdens distressing,
Let go of your fears, and let God.*

sociation have made a real contribution and we would not want to overlook it.

Energetic preparation reached its culmination in two sales of work for Project A. The school library has rows of shelves to its ceiling but relatively few books. An aim of £100 was set for the purchase of selected volumes. The librarian, Brother W. D. Bidmead, was certainly pleased. The two sales, held in a tent upon spacious lawns of the Sanitarium Health Food factory, were profitable but did not satisfy the requirements of the public or the Adventist community. Quality goods at reasonable prices were remembered by past buyers. The fine spirit of co-operation between the Company and the P.T.A. makes for pleasurable experiences. At a later monthly meeting, real enthusiasm was noted when the president gave to the school's headmaster, Brother C. R. Thompson, the £100 cheque.

As autumn moved into winter, so did guest speakers come to the school for the monthly meetings. These ranged from the principal of the Teachers' Training College, Child Welfare, Police, Maori Land Courts, Speech Therapy, to the senior brother of a Catholic order for retarded children. The latter's headquarters, interestingly enough, is at Morisset, near Avondale College.

As part of the evenings' programmes, from eighty to ninety attenders were shown how a child learns to write and how pupils master the typewriter and the grammalogues of shorthand. A unique system of number teaching was demonstrated, using the method Cuisenaire by the infant mistress, Miss J. Doble. The new and old approaches to teaching were humorously portrayed one evening by Mrs. Margaret Bidmead and Miss Audrey Millett.

One man always had a lively crowd of children while the meetings were held for the parents and friends. Sanitarium Health Food Company manager, Brother D. C. Myers, effectively entertained his charges at film evenings. To them, their separate programme was without doubt the best.

Believing that a school too should have good public relations and a representative prospectus, the association helped in the designing, production, and printing of the brochure. An informed church membership and local community must be the aim of every progressive Adventist school.

Available records show that the fortieth anniversary is due in 1965, and no doubt suitable arrangements will be planned. Among many others, these past pupils have made notable contributions in their varying fields: Dr. Stewart Letham, one of New Zealand's leading agricultural research scientists; Dr. John B. Letham, Dr. Maurice Hodgson. Old school photos tell a story of pupils serving as ministers, teachers, accountants, editors, skilled tradesmen, wives and mothers.

In examinations, always a time for fears, the school has a record of which it can be proud. In the State School Certificate exams over many years there has been a 75-80 per cent pass as compared with the

State average of 50 per cent. With devoted teachers such as Brethren C. R. Thompson (headmaster), W. D. Bidmead, and R. Faull, Misses J. Doble, J. Eager and C. Latto, and a line of others who have preceded them, it is no wonder the record is so good. All have taught by the motto, "Nihil Sine Labore."

Long talked about, long hoped for, and now on its way to being a reality, is Project B, a major undertaking by the Association. A swimming bath 75 feet by 30 feet, with depths varying from two feet six inches to four feet six inches, has actually been started, using voluntary labour. A Government subsidy along with PTA funds

will purchase building materials and also an electrically operated pump and filtration plant. Even now one can imagine the great time pupils of all ages—Pathfinders, teen-agers, and adults—will have in our own pool.

We believe that the spirit of the pioneers in tackling a job, squaring the shoulders and coming through successfully is found in the hearts of their successors. Farsighted men of yesterday bought well when they acquired the expansive green playing areas of the school. It is our pleasure to add to their sacrifices. This does not become difficult while all remember "Nothing Without Labour."

The WORLD VISION

Colporteurs Amid Bursting Bombs

JOHN BERNET

Publishing Secretary, South-east Asia Mission

The Gulf of Tonkin bombings had barely passed when we went to Vietnam to attend their annual colporteur meetings. When the Pan AM 707 landed at Saigon airport, and we stepped out, our Vietnamese believers said they were surprised that we had dared come. Jet fighters screamed overhead; tanks and armoured cars rumbled through the streets. Everywhere we could see school children and others digging bomb shelters as they expected open war any time.

God's work is going forward with strength in Vietnam in spite of all this. Two wonderful literature-evangelists' conventions were held during August 9-19. The opening meeting was conducted in the Saigon Adventist church. As Pastor John T. Mason, assistant publishing secretary of the Far Eastern Division, gave the opening address, several bombs and big guns went off just outside the city gates that shook the church to its very foundations. We folk from Singapore cringed and wondered when one might hit the church, and were astonished to see that the colporteurs were undisturbed. They have grown accustomed to such things.

The second meeting was held at Danang for the colporteurs of Central Vietnam. Altogether nearly one hundred colporteurs were in attendance at both meetings. Publishing secretary Do Binh, and his three assistants, Le Von Huong, Pham Cuu, and Tran Ngoc Dai, had the meetings well organized. There is much trouble in this country, but the faces of the literature ministers radiate peace and happiness.

Many inspiring stories were told by the heroic colporteurs. Following are a few of them:

Brother Pham So, a literature-evangelist for eleven years, was thrown into gaol for six months for carrying the gospel.

Vo Dai Danh worked for four years and won five souls. Then he was kidnapped last November. After being held for fifty-three days he was released, and is carrying on his literature ministry with greater enthusiasm than ever.

One literature-evangelist was travelling in a bus toward a small town. The bus ran over a mound of dirt on the road, and a few seconds later there was an explosion. However, the bus was not damaged in any way. It seems a miracle that the land-mine did not explode until the bus was clear of its effect.

Another of our group was travelling in a bus which was overtaken and passed by another bus. When the second bus had gone down the road a short distance it was blown to pieces by a land-mine. And so our colporteur and other passengers in the second bus were saved.

Still another bookman was one day travelling in a crowded bus. Two security men standing alongside the road with a land mine that they had just dug out of the road, flagged the bus down. Since there was no room for them inside, they crawled on top of the roof, dragging their land mine with them. When they arrived at their destination, these men on the roof began to tamper with their bomb. Suddenly, without warning, the bomb exploded, blowing the bus in two and killing the security men as well as many of the passengers. Miraculously, our bookman escaped unscratched.

Land mines, hand grenades, bullets, and ambush, cannot dampen the spirits of the ninety-eight Vietnamese literature-evangelists and four publishing secretaries. In keeping with the good work our bookmen are doing, the Vietnam Signs Press is producing the most beautiful literature in Indo-China. A third group of literature-evangelists is now working in that country. Brother Le Cong Giao and the press have prepared a beautiful health-religious booklet of thirty-six pages which sells for fifteen piasters.

During July, Vietnam's literature ministers worked a total of 12,029 hours, sold 346,235.00 piasters worth of literature, enrolled 3,196 in the V.O.P. Bible Course, and witnessed the baptism of thirty souls from their contacts. We salute the Vietnam book evangelists for their good reports in spite of great hardships.

Special mention should be made of Le Van Khoa, of the editorial staff, for the most outstanding job he is doing in preparing such attractive and appropriate materials for the colporteurs to sell.

The "Guardian of Health" in the Cambodian language is now off the press. It is being sold in combination with "The Prince and the Rebel," a very fine religious book for Buddhists that Mrs. Ralph Neall wrote.

Thailand

Thailand is the land of good durian and yellow-robed priests. It is a stronghold of Buddhism. Only a handful have been won to Christ so far. However, we have been receiving some Caleb and Joshua reports from there these days. Publishing secretaries Abel Pangan and David Chung recently went on a Big Week together in August. After they arrived in their territory they contacted the president of the Rotary Club, who invited them to their meeting the next day. At the meeting they each gave a short speech and made the acquaintance of many prominent business men. As the result of these contacts they made twenty sales, ranging in value from 440.00 ticals to 940.00 ticals. In a short time they had exhausted their supply of books and had to return home. Their total sales for Big Week were 22,000.00 ticals. (£A491). In addition to the sales they distributed 120 pieces of free literature, enrolled ten in the V.O.P. Bible Course, and had prayer in twenty homes.

During July, twenty-two Siamese literature-evangelists worked 1,731 hours, sold 63,761.00 ticals worth of literature, and gave 104 Bible studies. The publishing programme in Thailand is now just getting off the launching pad.

A profitable institute was held in Bangkok, with twenty colporteurs in attendance. Chief gospel sales instructor, John T. Mason, did a magnificent job as he did at the three previous institutes.

We are grateful for the dedication of our publishing family around the South-east Asia Union, and for the good success they are having in spite of dangers.—"Far Eastern Division Outlook," October, 1964.

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Successful Student-evangelist

AMERICO CIUFFARDI

In "Gospel Workers," page 78, we read this statement. "There should be decided advancement in the matter of special preparatory work. In all our conferences there should be well-organized plans for the instruction and training of those who desire to give themselves to the work of God. . . . There ought to be connected with our schools the best possible facilities for the preparation of labourers for both home and foreign fields.

"There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger labourers."

Some of us in the Lord's vineyard have had the privilege of proving this instruction, and we can testify that it is a God-inspired plan. Evangelistic activity during student years cements theoretical knowledge and provides opportunity for the practice essential to complete development.

In harmony with this principle, David Hílcias Gomez, a courageous Dominican student in his last year of study at Antillean College, embarked on a public effort which gave excellent results.

During the last weeks of vacation, Brother Gomez held a campaign in the charming town of Jababa, and from its very beginning between 500 and 600 persons filled the hall each evening. Hearers attentively followed Biblical instruction, and at the end of the series ninety youth and 120 adults won attendance prizes.

The news that really gladdens the heart, however, is that sixty-four souls gave themselves to their Saviour, and fifty others are preparing for the next baptism. There are 170 more interested believers. This effort of twenty-two lectures was financed entirely by the church; an example worthy of imitation.

We congratulate David Gomez for his dedication to the task, and we pray God's blessing on the seed sown.—"The Inter-American Messenger."

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Northern Ngwa Hospital Opens

SHERMAN A. NAGEL, M.D.
Hospital Administrator

The Northern Ngwa County Hospital, the fifth of our Adventist-owned or operated hospitals in the West African Union, was officially opened by Dr. Michael I. Okpara, the Honourable Premier of the Eastern Regions of Nigeria.

Numerous Ministers of State accompanied the Premier and his wife on this occasion, such as Ministers of Health, Finance, Education, and Local Government; and thousands stood on the parking lots and grounds in front of the hospital to witness the cutting of the tape. Motion pictures and television cameras and sound tracks turned, and cameras clicked as governmental information services and national and local newspaper men and photographers closed in to make the most of the occasion.

In the out-patient department waiting-room, the Premier was impressed with the new painting, the "Great Healer," which shows Christ, with out-stretched, nail-pierced hands, hovering over the familiar sky-line of New York City. His attention was also drawn to the large visual-aid board (where were fastened posters illustrating hook-worm, its cause, treatment, and prevention), and to the

numerous neatly printed cards spelling out in bold letters the basic laws of health and the prevention of disease. Furthermore, he was interested to hear that after a short devotional service with the out-patients, the doctor would give a short health talk before starting the clinic.

Passing the laboratory and the pharmacy, the party came to the operating theatre suite, and on their being shown the blood bank, Mrs. Okpara, the Premier's wife, asked, "Where do you get the blood?" The use of blood transfusions as a life-saving procedure is not yet too commonly used in Nigeria. Facilities are lacking in many of the smaller hospitals, and the superstition of many of the people still makes the getting of blood from donors on a quantitative level a very difficult problem. They were all very interested indeed when they heard that much of the blood in the blood bank came from strong young people attending the Adventist high school four miles away from the hospital, where consecrated teachers were educating the young people to serve their God, their country, and their neighbours, yes, even to the giving of their blood!

In Nigeria most of the hospitals do not yet feed their patients; at least most of the smaller institutions do not offer this service. The food is brought in by relatives at the appointed hours. The Premier and his party were amazed to see the modern screened kitchen, with its butane-gas heated stoves and oven, its 21-cubic-foot electric refrigerator, and its formica-covered tables. From this kitchen, three times a day, a well-balanced lacto-ovo-vegetarian menu is prepared and carried to the patients in the in-patient block. The Northern Ngwa County Hospital is the only Adventist-owned or operated hospital in Nigeria which offers a feeding service to its patients.

The hospital had actually been receiving patients for eleven months prior to the opening. In that period, 10,844 out-patient visits were recorded, and 851 patients were hospitalized. On numerous occasions the interior of the one in-patient unit has been filled to capacity and beds have had to be put out on the porch to handle the overflow. Many of the chronically ill patients who have stayed a number of weeks owing to the debilitating nature of their illnesses, have left the hospital with radiant health, as God blessed the treatment and the diet the patients received during the weeks they stayed in the institution.

There are over fifty workers, of whom five are staff nurses, on the staff, and their energetic spirit and good co-operation were certainly well rewarded on the opening day. We are indeed grateful for the progress already made, but there is urgent need of an additional ward, for an X-ray unit, for better laboratory facilities, and for a physiotherapy department.

After the tour of the hospital, Dr. McDuffie, the writer, and other members of our Board, accompanied Dr. Okpara and his party over to the grounds of the Northern Ngwa County Council, where guns

roared, drums were beaten, and dancers danced according to their traditional custom. Thousands of people listened to the Premier as he spoke over a public address system, and among his many words he paid tribute to the fine beginning of the county hospital. Many were the words of praise also from various other members of the Government for the contribution Seventh-day Adventists are making toward the health and well-being of the community.

Twice a month, in the adjoining civic centre hall, members of the hospital staff present health and education films to the community. Soon a Red Cross chapter is to be organized, and health and first-aid classes will be conducted by various members of the senior staff. Also, on Friday nights, a meeting is held in another hall near the hospital. Hundreds crowd inside, and still many gather outside. Those outside, of course, cannot see the coloured film-strips or the motion pictures, but over the public address system they can hear distinctly the words of the Great Physician, as they are presented by members of the Northern Ngwa Hospital. Over half of those who attend these Friday night services are not members of the Adventist Church.

On Sabbath afternoons a short religious service has been held with the in-patients. Student groups from the Adventist high school, under the direction of Brother Joseph Wogu, vice-principal of the school, have taken a good lead in these services. From time to time our message-filled tracts have been distributed among both in-patients and out-patients.

Pray with us that many of the dear souls who come under the influence of the hospital will go away rejoicing not only in physical health restored, but also in having their feet directed to the Kingdom of God.—"Northern Light," November, 1964.

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Gunpowder in Lieu of Tithe

ROY F. WILLIAMS

Secretary-treasurer, Mexican Mission
Recently, Josue Fernandez, a pastor in the South Mission, related the following story, one of many which he experienced in that picturesque region of Mexico.

"Several years ago I had the Villa Romero, Tobasco, church in my district. To arrive there we had to travel rough roads through obscure valleys and over lofty mountains where ferocious animals roamed and enormous reptiles crossed in front of us when we least expected it. During the rainy season creeks and rivers would swell, becoming impassable, and many times we had to wait in the mountains for the water to abate.

"My visits to each place were not frequent; so when I did visit I tried to remain a week to care for church matters and lay plans for the future.

"On one occasion when I visited Villa Romero, the church elder said he could not accompany me during my visit because he had to protect his cocoa crop from the ravages of macaws, parakeets,



Brother A. G. Chapman, a teacher at the Coral Sea Union Missionary College, New Guinea, with his wife and children: Margaret and Ken, who are attending Avondale College, and Delys. Brother and Sister Chapman have given fourteen years to educating young people in Papua and New Guinea. They returned to the Territory from furlough on February 28. Two other members of the Chapman family are in missionary service, Sister Don Halliday with her husband at Fulton Missionary College, Fiji, and Dr. Ray Chapman at the Karachi Hospital, Pakistan. A third member, Sister Howard Davis of Warburton, spent some time at Jones Missionary College, New Guinea. We are proud of this family of missionaries. The parents are Brother and Sister Walter Chapman of Western Australia.

woodpeckers, and squirrels, which chewed the flowers and cocoa pods, ruining the crop. He explained, 'I can't leave my plantation for one moment. This plague has been so bad that sometimes it seems I am shooting in every direction at once. I am so busy that I don't have time to eat lunch. So you see, Pastor, I cannot go with you tomorrow.'

"In a firm but kind manner I told this brother, 'Tomorrow you cannot go to your farm, because I need you.'

"When he expressed disagreement, his wife said to him, 'The pastor is right; you are the church elder and tomorrow you should attend to church business.'

"The following day at 4 a.m., the elder awakened his wife saying, 'Get up, it is time for you to prepare something for me to drink and a lunch that I can take with me. I am going to the farm to work.'

"His wife answered, 'No, you are not going. You know you should follow the pastor's counsel.'

"Unwillingly the man stayed, and during the day we were busy with church matters. At first he thought a lot about his farm, but little by little he stopped worrying. We tarried six days going about from place to place, giving instructions, holding meetings. During that time the elder did not return to his farm.

"Some months later when I again visited Villa Romero I found the same elder packing cocoa beans in six large sacks, eight feet long and five feet wide. After greeting him, I asked, 'Where did you get that cacao?'

"Happily the elder answered, 'These are the cocoa beans I am harvesting from the plants on the other side of the

river. God has been very good to us. After your last visit we did not try to protect the crops against birds or animals. Instead, we dedicated ourselves to clearing the corn land. Before, because of being so busy fighting pests, we did not plant corn. A week ago I visited the cocoa farm, and great was my surprise to see many, many cocoa pods up in the branches of the trees. God has protected that crop from destructive birds and animals.

"We have promised God that when we sell this the very first thing we will do is pay our tithe and offerings, and we will use what is left for our needs. You know, Pastor, we are ashamed to confess that during our time of hardship when only a few pods remained, we exchanged our meagre chocolate for supplies the merchants brought us. We also bought gunpowder and birdshot to war against pests. Thus it was that in place of returning to God His tithe and giving Him our offerings we spent the money for gunpowder and birdshot. For that reason we lived in poverty and felt afflicted in spirit. We praise God for teaching us a great lesson, and giving us an opportunity to continue serving Him."

Pastor Fernandez concluded by saying that the elder and his wife were greatly prospered after that because they had learned the importance of being faithful in their tithes and offerings.—"The Inter-American Messenger," November, 1964.

Everyman's task is his life preserver. The conviction that his work is dear to God, and cannot be spared, defends him. —Emerson.

Truth Like Wildfire in French Canada

(A story told through an interview by PASTOR D. SKORETZ at a layman's congress.)

Blanche and Gilles Coutu both came from French-speaking families, and were reared believing in the Catholic Church. They have six children. Mrs. Coutu had some training in a convent to become a nun. Here is the thrilling story of the Coutu family as told to Pastor Skoretz, Home Missionary secretary of the Ontario-Quebec Conference.

"The exact reason why we began to search for truth was because we wanted a better knowledge of God. Our original purpose was to become better Roman Catholics. We felt that the reason why we saw so many contradictions was because of our lack of knowledge, so we began buying books and leaflets concerning the Roman Church. As we had no Bible knowledge whatsoever, we soon found out that this didn't help at all, but only made matters worse.

"We had listened to Pastor Vandeman a few times. Listening to him seemed to give us a more intimate contact with God. The second or third time we heard him he announced a series of lectures that were to begin in Detroit, given by Pastor Walter, and we decided to go and listen. [Detroit is just across the line into the States from where the Coutus live in Canada.] As we listened we began to feel closer to God and the wonderful truth became clearer and clearer. These meetings lasted for five full weeks, and we missed only three nights.

"On the first night of Pastor Walter's meetings, an announcement was made that the store where books and canned goods were sold would be opened. Being curious, we decided to go and see what it looked like. While we were looking around in the store, I [Blanche] started to talk to a woman. She could see that we were strangers—I stuck out like a sore thumb with my make-up and jewellery, not to speak of my bright red coat and fur hat! I asked her if these people were telling the truth, because I didn't want 'the wool pulled over my eyes.' She answered yes, and then mentioned that she was a Seventh-day Adventist; but she didn't tell us that Pastor Walter was a Seventh-day Adventist minister.

"The interesting part of it all is that we were always so much in a hurry to get into the meetings that we used the rear entrance as it was nearer to the place where we parked. Had we used the front entrance we would have seen 'Seventh-day Adventist Church' written on the front of the church. This woman to whom I spoke in the store mentioned that she was a school teacher.

"When the Sabbath truth came to us, we were shown the commandments of God as they are written in the Bible. With this knowledge we began to see why we were confused for so many years. Almost instantly we realized that we would have to obey the law of God as it is written. By that time we knew which

church observed the Sabbath truth, so we decided to look for the Seventh-day Adventist Church in Windsor, Ontario, where we live.

"The first time we walked into the church we felt as if we had finally come home. Now we understood why the Roman Church prevents its people from reading the Bible. From then on we were enlightened of truth after truth, and we accepted it; not because we had to, but because we wanted to! We could honestly feel the love of God and His closeness in our hearts.

"Naturally, the first thing we thought of was giving the good news to our parents and other members of our families. How could we go and tell them about it? All of this happened the last part of January, 1964.

"The children were still in the Catholic school. When the news got around that we had made a change, they were laughed at and ridiculed. They would not take part in any religious training or bow down to false images. They were called Jews and all sorts of names. We explained to them that the children in school didn't realize what they were doing. Their school teacher, knowing about the Sabbath, asked the priest about it. She never got a satisfactory answer.

"Four weeks later we were baptized by Pastor Walter. Gradually we began to tell our loved ones about the wonderful truth we had found. We faced all sorts of prejudice, and nothing but scorn and rebuke. We decided not to press the issue further with our people here in Windsor. Then we began corresponding with Gilles' parents in Montreal. Being the eldest of thirteen children, he felt it was his duty to expose them to the truth no matter what.

"Dad Coutu wrote back and said the important thing is to follow the Ten Commandments, go to church on Sunday, and pray to the Blessed Virgin. We wrote back telling him his letter was nice and exactly what we had expected him to say. We replied that it was good to follow the commandments, but we wondered why the priests teach that we should go to church on Sunday while the Bible says that Saturday is the Sabbath. Then we went on to explain the change that we had made, and that Jesus Himself observed the Sabbath, not on Sunday, but on the seventh day of the week. We sent him a Bible and 'Steps to Christ' along with some other literature we had.

"One night we received a phone call from Montreal. Dad Coutu told us that he was familiar with some of these things, but he had no knowledge of Sabbath-keeping people. We didn't want to elaborate too much on the phone, but decided then to make a special missionary trip to Montreal.

"A few weeks ago we went on that trip, and saw the power of the Holy Spirit at work. As soon as he understood the Bible truth, Dad Coutu was ready to accept it. We had quite an experience! A big party was given in our honour. All thirteen of the Coutu children were there with either their mates or girl and boy

friends, as well as their twenty-three children. Dad Coutu, who was now staunchly in our corner, helped us circulate among the family giving them as much of the good news as we possibly could in between the beer and the twisting. Before long we had everybody talking about the Bible. The acceptance was unbelievable. Many of them were convinced of the second and fourth commandments. Our Bible discussions with the family lasted until three and four o'clock in the morning almost every night. We had lots of ammunition with us: ten Bibles, history books, and ten recorded lectures by Pastor Vandeman.

"Things went very well. We were amazed at the sincerity of their hearts in reaching for the Word of God. It was just like wildfire. As soon as Dad knew of the truth he felt compelled to tell someone else. The first thing we knew, all of the brothers were discussing the Word of God and the Ten Commandments among themselves. They were stunned at the simplicity of the Word of God, for it was the first time the majority of them had ever read the Bible.

"Right away we made provision for the Montreal French church to follow up after we had gone. Dad accepted the truth and came with us to the Sabbath school and services, and he was happy about his new church. He gave his name and address to the minister, and asked him to send someone to give him further instruction. On our way home from church we asked Dad what his impression was. He said it was a continuation of what we had already told him.

"We left Montreal with a relieved heart, knowing that the truth had finally reached our loved ones. We are anxious to hear from them as they progress from day to day. Now that we are home we have the privilege of bringing the truth to another young couple. They are eager to join God's remnant church. We pray that the Holy Spirit will enlighten their hearts and that they will soon be baptized."—"Canadian Union Messenger."

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A 400 Per Cent Blessing

H. L. DYER

The promises of the Bible are sure and true, and they have brought many blessings to God's children who have been faithful in all things. An experience from the Northern European Division illustrates the results of faith in the promises of Mal. 3: 10, 11.

"Petra and I did not quite agree as to what we should do with the Norwegian 120 kroners [£A7/11/-] that so suddenly became ours." This remark was made recently to me by Brother Enok Torkelsen as he looked at his wife with a smile in his eyes and recounted the happy experience they had enjoyed throughout the years in partnership with the Lord.

"That year our economy," he continued, "was in especially bad shape. We had a small farm in the southernmost part of Norway that gave us some of our daily

bread, but we had practically no cash with which to meet other needs. We had three children and expected the fourth, so we needed quite a few things. Fortunately, our merchant gave us some credit, but we could not continue long this way.

"Then something unexpected happened. A cargo boat came ashore just outside our little farm. It was tied to a tree on my property. According to Norwegian law, this entitled me to a certain percentage of the value of the load of the ship. When this was assessed it showed we were entitled to 120 Norwegian kroners. That was quite a bit of money at that time, and especially for us who had none."

Brother Torkelsen wanted to go at once to the merchant and pay some on their debt and also buy quite a few things which the family badly needed.

Then his wife began talking about the use of the kroners. "You know we have not had cash with which to pay tithe for some time, Enok," she said. "Should we not first pay the Lord's share of this money?"

Enok and Petra discussed the matter and agreed they would trust the Lord and His promises and give back His part to Him. They sent 100 kroners to the church and stretched the other twenty as far as possible.

A few days later, while Enok was working on the road leading to his farm, a little boy from a neighbouring farm came along. He had been to the post office and had picked up the mail. There was a letter for Mr. Torkelsen from a relative in the United States. In it the relative wrote: "When pay day comes I will send you a few pennies."

"I did not react to this news very much," Brother Torkelsen said, "for I had seldom heard from this relative and never before had he sent me money."

Two weeks later the big surprise came. This relative in the United States sent \$60 (£A26/15/-). The Lord had rewarded the Torkelsen's faithfulness by giving nearly 400 per cent interest in just a few days.

Brother Torkelsen is now eighty-one years of age, but enjoys good health. He still participates in the activities of the church, such as Ingathering and general visitation. He has never doubted the blessing that results from the paying of tithes and the giving of offerings. Again and again during his long life he has seen the promises of God fulfilled abundantly to all His true children.—"Review and Herald."

☆ ☆ ☆

NO REAL SACRIFICE

"We are never called upon to make a real sacrifice for God. Many things He asks us to yield to Him, but in doing this we are but giving up that which hinders us in the heavenward way. Even when called upon to surrender those things which in themselves are good, we may be sure that God is thus working out for us some higher good."

The Need for Stability



(An address given by PASTOR W. G. TURNER at the North New South Wales camp-meeting on November, 1964.)

I wish to speak to you this afternoon on the subject of stability, of which there is great need today. So many are uncertain and confused as they witness the movements of men and of nations.

As defined by the dictionary, the word means "strength to stand without being overthrown," "to make firm," "be dependable," "reliable," "sure." It is associated with "to establish" or "stablish." In Paul's epistles he uses the word "established" nine times and "stablish" six times.

Truth is eternal and unchanging. God's truth was established in the days of eternity, it is the only abiding truth. It is tried, sure, and reliable. God is truth itself. He says, "I am the Lord, I change not." In spite of its many enemies, God's truth moves on without deviation or change.

Commercial firms find much pride in long establishment. The Bank of New South Wales so advertises—"Established 1817" is their pride. So with other well-known firms of good repute. Such lengthy periods of continued service lead to confidence on the part of their supporters.

At this time we shall consider the establishment of present truth as we hold it and as the Bible teaches it. I do not wish to consider the Bible teaching on the Sabbath, the state of the dead, the coming of Christ or similar doctrines upon which as a church we find complete unity. There are other views that as a people we hold but upon which some of our workers and church members have raised questions; and in time they have sought to lead others to follow them in their particular course of human reasoning.

For instance, the time of blotting out sin, the meaning of perfection, the judgment in heaven, the place of church organization, and the responsibility of leadership, the field of prophecy, the place of the gift of prophecy, and such like matters have caused some to develop views contrary to truth.

These individuals have always sought to secure support from our own membership, and for a time some have followed, later to find themselves left in confusion and despair. Those who have led, as well as those who have followed, have been unstable persons unable to stand against error without being overthrown.

As we see these men arising we may ask ourselves whether our particular message is one of stability. Is it sound? Is it unchanging? Does it unite us as a people or lead to uncertainty and possibly confusion of both mind and activity?

During fifty years of ministry spent largely in administrative service, I have at times been brought into contact, and sometimes into conflict, with men and



women who have claimed to possess new light. Those who have this so-called new light and hold unsound doctrines are usually willing to change their position as favour or disfavour is noted in the ranks of their supporters. In James 1:8 we read, "A double minded man is unstable in all his ways." Instability is despised by men and finds no favour with God.

Today we witness the outworking of prophecy as has no other generation of mankind. With the Word of God covering millenniums of time, with the unfolding of the prophetic scroll in all its detail covering the affairs of nations and of men in spiritual, social, moral, and political activity, we find the foundation of God standeth sure. It is founded on the Rock Christ Jesus. He is a tried stone, a sure foundation. He is truth itself, living truth.

Men may attempt to destroy truth, but it will stand, ever present, ever living, ever unchanging, for absolute truth is embodied in a person, the Lord who liveth for ever. Let me now refer to some instances where unstable men and women have sought to turn others from the sure foundation of God by advancing what they called "new light."

Dr. J. H. Kellogg

At the close of the 19th century, one of our most prominent leaders, the late Dr. J. H. Kellogg, developed pantheistic views. He was counselled by Sister E. G. White (read the closing chapters in Volume 8 of the "Testimonies"), but refused to accept her advice, and ultimately severed his connections with the church.

He continued to advance his new views and lead others to follow him. Building a huge structure at Battle Creek contrary to advice, and largely on money provided by Seventh-day Adventists, he eventually faced serious financial prob-

lems in the 1940's. To avoid further loss he disposed of the property to the United States Government, and the Battle Creek Sanitarium became "The Percy Jones Memorial Hospital" for the military forces. Today we have a smaller building known as "The Annex," with our own medical staff and conducted in harmony with the church's teachings.

Dr. Kellogg died not long ago, without church affiliation and without the support of the church of which he was once a trusted leader. His strange doctrine of pantheism led him to that condition of instability and ultimate loss of all he once counted precious.

Mrs. Margaret Rowan

In the 1920's, a Mrs. Margaret Rowan of California and a member of one of our churches there, claimed that she had been appointed to succeed Sister E. G. White as the messenger of the Lord for these last days. In support of this claim, she stated that before her death Sister White had written a letter wherein Mrs. Rowan was called to be her successor.

Advised of this supposed letter, the brethren found such in the files at "Elmhaven." They could not understand it as they felt sure the Lord had never given such counsel. Emboldened by unstable souls who accepted the letter as being genuine, Mrs. Rowan announced that she had been shown that the Lord was to appear on February 26, 1926. This date was much publicized. It came and went but Christ did not appear as Mrs. Rowan had declared He would.

One of her supporters, later finding that the letter was forged, confessed to some of our leaders that he had placed it in the files, not knowing it was spurious. When Mrs. Rowan learned of this confession she attempted to take the life of this man and was convicted and imprisoned. So ended the Rowan movement in the 1920's.

Ballenger Apostasy

Two of our leading ministers, Pastors A. F. and E. S. Ballenger, developed new ideas contrary to Adventist teachings and those of the Spirit of Prophecy. They set up their headquarters at Riverside, California, and published a paper called "The Gathering Call." They drew some followers and did their best to upset our members. For a time they appeared to flourish. Now all has ended, their message is no more, and the Ballenger movement has ceased to be.

The Shepherd's Rod

In 1929 a church member named Victor Houteff, also of California, received "new light" on the 144,000. His teachings were studied by local, union, and General Conference leaders, and were found quite unscriptural. He published a pamphlet which he called "The Shepherd's Rod" and was disfellowshipped by the Adventist Church in November, 1930.

Securing sympathy and some support from unstable souls, he later purchased a property at Waco, Texas, and called it "The Mount Carmel Centre." This became the headquarters of the "General

Association of the Davidian Seventh-day Adventists." Followers increased slowly, but sufficient support was forthcoming to enable the group to continue publishing literature embodying the teachings of Mr. Houteff.

He died in 1955, and his widow took over the leadership of the group. "Light" later came wherein it was found that three and a half years from November, 1955, would mark the time for the gathering together of 144,000 who would be transferred to Palestine, from which centre the world would be warned of the second coming of the Lord.

The definite date for this transfer was April 22, 1959. As this date approached, a number of followers, including children and some curious onlookers, congregated at Waco to witness the expected transfer. Nothing happened, and after much prayer the congregation departed. Some were penniless, having sold all their property to go to Waco. They were confused and disappointed.

In December, 1961, the Shepherd's Rod leaders notified their followers that investigation had revealed their teachings to be at variance with the Bible. Later the Waco property was closed, the Davidian Seventh-day Adventists were dissolved and ceased to exist. No further literature was to be published and no tithe was to be sent to Mt. Carmel. The Shepherd's Rod thus came to an ignominious end, and left unstable souls confused and distressed. A number of former followers have lately asked to be again admitted to our church which they formerly left to join the Shepherd's Rod.

Robert D. Brinsmead

A few years ago there came to Avondale College a young man, Robert D. Brinsmead. He developed certain views and secured the attention of a few students at the college. He appeared to be sincere, as do all who attempt to secure followers. When he later left Avondale, Robert Brinsmead took with him some apparently earnest fellow students. With financial help he was able to mimeograph and circulate some of his teachings.

With a number of inconsistencies in his writings, which were pointed out to him by our leaders, but with no change on his part, he then journeyed to America, where he won favour with unstable souls. They further helped him in financing the project. Two organizations came into being, "The True Medical Missionary Association" and "The Sanctuary Awakening Fellowship." Considerable printed matter was prepared and circulated in North America and elsewhere.

This matter came to me from their office at Loma Linda. Early in 1964 I received a six-page pamphlet entitled "The Latter Rain and the General Conference Statement." On page five of this pamphlet is this statement: "We sincerely believe . . . that Brother Robert Brinsmead has been selected by the Lord to bring in a denomination-wide Pentecostal season that will usher in the latter rain." Then follows an offer of two publications by Brinsmead: "A Doctrinal Analysis"

and "Seal of the Holy Spirit," to be sent free to any who ordered them and sent one dollar or more.

Within a week or two of the receipt of this pamphlet, a much larger six-page pamphlet reached me from the same office of the "True Medical Missionary Association" at Loma Linda. This was entitled "Report" and dated January, 1964. In large type under the heading the first words were these: "T.M.M.A. Withdraws Support of Brinsmead." Then we find this statement in heavy type:

"Exhaustive study of the Spirit of Prophecy on 'The Shaking,' 'The Latter Rain,' 'Mark of the Beast,' 'Judgment of the Living,' 'The Sealing,' 'Blotting Out of Sins,' and other key doctrines, reveals startling discrepancies between truth and the teachings of R. D. Brinsmead."

Later, there follows this statement as the result of an investigation of his writings on the part of his closest associates in this movement. "As this investigation continued, so many serious discrepancies were found between what Mr. Brinsmead [they did not call him brother] 'was saying and what the 'Testimonies' taught in their full context, that the T.M.M.A. decided to abandon the whole project."

A further study of the Brinsmead works was then made and "a similar condition of misapplication of Spirit of Prophecy teachings uncovered." Other recommendations follow.

Just what Robert Brinsmead will next attempt in confusing the minds of un-

stable folk we cannot say. So these "new light" movements rise and fall.

Conclusion

As leaders and church members, are we stable? Do we each possess "strength to stand without being overthrown"? Surely the lessons of the past should teach us, and settle us in our daily walk with the Lord and in the way of His Word. Mere apparent security is insufficient to hold us.

Think of the millions of Hindus who regularly bathe in the Ganges believing its waters to be holy and able to cleanse them from sin. They are sincere, but how misguided! In the Negro city of Ibadan in Nigeria, the largest Negro city in the world, I photographed a crocodile which was lying within a wall in all its slime and mud. The heathen women threw their babies into the enclosure to propitiate their god, whom they believed was in this reptile. They were sincere, too, but so misguided!

How shall we stand true, stable, sure in the light of present truth? Read Eph. 6:11-13. Put on the whole armour of God. Take the Sword of the Spirit—the Word of God. Read it, study it, prayerfully meditate upon it. If supposed "new light" comes to you, ask counsel of the church leaders before expressing your views. They will always be prepared to help you follow the guidance of the Holy Spirit.

"Stand therefore," "and having done all . . . stand!"

The True Church



PEARL C. B. ELLISON

There is one Lord, one faith, one baptism. This marvellous revelation is in the Word of God. Inspiration has made it so crystal clear that even a fool or a way-faring man "shall not err therein."

Yes, there are many dissenting voices. There are voices from without, but saddest of all, voices from within.

How positively devastating is the blow that comes to the young evangelist who has striven to bring souls into the truth, only to have men *within* try to undo and unsettle the faith of these "babes." One of the marks of the "wolves" Paul speaks about is their endeavour to scatter the sheep. How they weaken a young believer!

At Satan's instigation, tradition has shouldered its way into the church until people who do not study the Word of God are bewildered. God says there is "One Lord, one faith, one baptism," yet the people ask why so many churches with different interpretations.

Satan is a master-hand at counterfeiting. God does not want "flocks." He longs that we all come into the unity of the faith. "Which faith?" a dozen ask at once. The answer is plain and simple. "God's faith." This is found *only* in the

Word of God, His Word to you and me, plain and simple.

If you were alone on a desert island and had nothing to read but a Bible, would you become a member of the Church of England, a Roman Catholic, a Methodist, a Baptist, a Jehovah's Witness, a Spiritist, or a Seventh-day Adventist?

I was very impressed when I received a letter some time ago from a man living in Australia's "Never-never." It seems that he, a Catholic, became engaged to a non-Catholic girl. One night, as usual, he called to see her. On the table was a Bible. He picked it up and looked it over. "May I take this home and read it?" he asked. Apparently she was not a Christian, for she replied, "Oh, yes, take it if you think it will do you any good." He studied the Sacred Volume with only the help of the Holy Spirit, and became a Seventh-day Adventist. By that I mean he was versed in the doctrines we hold dear.

This gentleman thought he was the only one in the world keeping the seventh day until a traveller who was passing by called on him. This man told him, "I, too, keep the seventh day." My friend wrote to me, and to my sheer delight I

found him a fully-fledged Sabbath-keeper. Apparently he joined a church, and not so long ago his obituary appeared in the "Record."

Here was a soul untouched by tradition and every last-day wind of doctrine. Just by feeding on God's Word he became an ardent follower of Jesus and joined His remnant church.

Could you do anything else? Could I? He found the Holy Trinity as taught in the Bible, though some say there is no Holy Trinity. Jesus said, "I and My Father are one." He also addressed the Holy Spirit as a personal being, as "another Comforter" to take His place. Like Jesus, the Holy Spirit was addressed as God. See John 14:16; Heb. 1:8; Acts 5:3, 4.

This is one sure platform. Another found in the Word of God is that God "only hath immortality, dwelling in the light which no man can approach unto." (1 Tim. 6:16.)

The friend mentioned above discovered he could not be a spiritist or believe that the soul is immortal. Seventh-day Adventists know that the supernatural beings who appear to men are evil spirits disguised as our departed loved ones.

When we know that "the dead know not anything" (Eccl. 9:5), then we understand that the spirits are not what they pretend to be.

A man's sons may come to honour after his death, but he is oblivious of the fact, for "man lieth down and riseth not" until the Life-giver calls him from where he lies. (Job 14:12, 14.) "If I wait, the grave is mine house," said Job (17:3), which brings us to the resurrection.

The same earnest seeker after truth found that there is a resurrection of the just and another of the unjust. (Acts 24:15.) "Marvel not at this," Jesus exhorted, "for the hour is coming in the which all that are in the graves [not in heaven] shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Hence he understood there were two resurrections. This, then, is another of the great cardinal points of our faith.

Moreover, this man believed that the Old Testament was just as important as the New Testament. Did Jesus quote the Old Testament Scriptures? Of course He did. He had no other Scriptures to refer to. It has been said our Saviour quoted from nineteen Old Testament books and mentioned twenty Old Testament characters. So our Lord set us a worthy example to follow. The two Testaments are equally inspired.

Then my friend accepted the truth for these days that the signs of Christ's return indicate His imminent coming. As a people, are we a prophetic people, looking for and hastening the coming of our Lord Jesus Christ?

He believed there is a remnant church today, with two particular characteristics. The members of this church keep the commandments of God and have the

faith of Jesus. (Rev. 14:12.) He read the scripture: "And the dragon [Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.) "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

Yes, this gentleman believed and accepted these great truths of the Bible, and so was not blown about by every wind of false doctrine or moved by the subtleties of any detractors.

IN A REVERSAL OF ATTITUDE, ROME STEPS INTO THE STREAM OF

ECUMENISM

B. B. BEACH

On November 21, 1964, Pope Paul VI promulgated one of the most popular documents of the Second Vatican Council, the decree "On Ecumenism." By an overwhelming vote of 2,054 to 64 the schema was approved during the last general congregation of the third session. With this vote the Roman Catholic Church officially stepped into the ecumenical age. It is significant that Catholicism, which in the early stages of the ecumenical movement adopted a completely negative attitude toward everything this movement was doing, has now made an important statement favouring ecumenism. This creates a new situation with tremendous implications.

There is no question that ecumenism with its promotion of unity and more friendly interchurch relations has struck a responsive chord in the hearts of many Christians. After all, what Christians can be against real unity and friendliness? The problem is that New Testament unity is not only a unity of love but also a unity of doctrine, and it is often precisely at this point that divisions take place and obstacles arise.

In 1962 a public opinion poll was taken in Germany which indicated that one out of every five West Germans favoured Protestant-Catholic reunion, and one out of every four at least a rapprochement. One-third of those interviewed wanted the current status quo to continue.

A similar survey was made a few months ago—after sufficient time had passed for the influence of the Vatican Council to be felt—and the results indicate a growing approval of ecumenism. Now one out of three West Germans wants church reunification. What is perhaps more significant is that according to this survey 40 per cent of those who advocate reunion are Catholics, but only 26 per cent are Protestants. Almost half (49 per cent) of the Catholics interviewed want at least a rapprochement, and the number of those questioned who want no change in the interchurch relationship has shrunk to only 15 per cent. ("The Tablet," August 1, 1964). It is likely that

He had implicit faith that the church of the living God, some day soon, will go forth clothed in the white raiment of Christ's righteousness, fair as the moon, clear as the sun, and terrible as an army with banners, to triumph over all her foes.

"Mid toil and tribulation
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest."

surveys in several other countries would indicate similar trends favourable to ecumenism.

The major breakthrough in Roman ecumenical activity took place after the accession of John XXIII to the papal throne. The present decree "On Ecumenism" is the fruit of his reign. Many feel that Pope John, in his brief pontificate, made interchurch unity seem one day possible. The growing Catholic commitment to ecumenism is shown by such movements or institutions as Una Sancta in Germany, the Johan Adam Moehler Institut at Paderborn (Germany), the centres at Chevotogne in Belgium and Istima in France, the Unitas Association in Rome, and the proposed ecumenical institute at the University of Fribourg, Switzerland.

Numerous Catholic periodicals, one of the most recent being the English-language edition of "Herder Correspondence," devote a great deal of attention to ecumenical questions. An immense amount of ecumenical literature is now pouring forth from the pens of Roman theologians. Above and crowning all this activity there is Augustin Cardinal Bea's Secretariat for the Promotion of Christian Unity.

Reaching Over the Abyss

All these Catholic ecumenical activities, culminating in the ecumenism decree, have created for the ecumenical movement a new dimension, hardly envisioned in ecclesiastical circles even three or four years ago. When the present Pope was Archbishop of Milan he observed: "Something of the prophetic is abroad in our time." In his September 29 discourse made to the observers at the third session of the council, Pope Paul seemed, together with the assembled observers, to be doing his part to fulfil prophecy. In an atmosphere of cordiality, surrounded by the representatives of most leading non-Catholic churches, the Supreme Pontiff said:

"Our mutual satisfaction over these repeated meetings of ours . . . is now more

lively and trusting. . . . An abyss [emphasis supplied] of diffidence and scepticism, has been mostly bridged over. . . . A friendship has been born. . . . A movement is under way." How much those words sound like the statement penned three quarters of a century ago: "Protestants . . . will reach over the abyss to clasp hands with the Roman power."—"The Great Controversy," page 588.

The ecumenism decree consists basically of three chapters. It opens with the expression "the restoration of unity," which is more acceptable to most non-Catholics than "reunion." The first chapter was originally entitled "Principles of Catholic Ecumenism." Now it is called "Catholic Principles of Ecumenism." This is not just a grammatical change. Its purpose is to indicate that the council feels that fundamentally the movement for Christian unity is a single one, though different groups and churches participate in it. There is to be no such thing as a "Catholic ecumenism," but only one movement in which Catholics will collaborate in full fidelity to their principles.

However, we feel that this editorial change does not alter the fact that it is precisely "fidelity to Catholic principles" which makes for a "separate Catholic brand" of ecumenism. Dr. Lukas Vischer, the official World Council of Churches observer at the Vatican Council, told a group of Adventist ministers in Rome recently that Rome's ecumenism "is a marked ecumenism, marked by the past Catholic position." Dr. W. Visser 't Hooft, the well-known secretary-general of the World Council of Churches, during an interview in Geneva, told me there is definitely a difference between Catholic ecumenism and that advocated by the World Council of Churches.

"Roman Catholic ecumenism," he said, "is fundamentally a monocentric ecumenism. That means it has just one ecclesiastical centre. The Catholic ecumenical position is that others ought to become members of a Roman Catholic Church renewed in the light of the actions of the present council and subsequent events and that we all should someday accept the supremacy of the pope.

"And really I do not know of a single church in the World Council that believes it is either necessary or desirable for unity that we all recognize papal supremacy. We believe, on the other hand, that all churches should come into ecumenical conversation on a completely equal basis without saying that their particular ecclesiastical centre must be the centre for everybody."

Catholic ecumenist Charles Boyer, president of the Unitas Association, gives full support to what Dr. Visser 't Hooft says: "Catholics maintain (and non-Catholics realize that Catholics do maintain it) that the real and true aim of the movement towards unity is the acceptance of the Catholic faith by all Christians." (Quoted by Donald Gillies in "Unity in the Dark," London: Banner of Truth Society, 1964, page 31.)

In 1963 many of the bishops asked that the schema give a clear definition of what the ecumenical movement is. The Unity Secretariat, which prepared the decree, says in effect that it is not possible to give a strict definition, because one is dealing with a movement that is constantly changing as circumstances vary.

Baptism Valid

The basic principle of Catholic ecumenism is that Rome recognizes as members of the church those who have been validly baptized. It also acknowledges that the gifts of God necessary for the constitution of His church exist outside the visible borders of Roman Catholicism in such a way that the separated churches or communities are used by God as means of salvation, albeit in a more limited way.

Cardinal Bea was quoted last summer as saying: "Every baptism that, whether inside or outside the Church, is administered with the right intention, with water and with the words, 'in the name of the Father and of the Son and of the Holy Ghost' links the baptized person organically with Christ, makes him the adoptive child of God, the brother of Christ, and thus makes all who have been baptized brothers of one another."—"The Tablet," July 25, 1964.

Catholic ecumenists are opening the doors very widely to church membership.

This Day Is Mine

W. R. FITCH

*This day is mine! Tomorrow may not be!
I do not know that it will ever come!
Another day I may not live to see;
These lips which now can speak may
then be dumb.*

*This day is mine! No moment can I spare
For idle thoughts or self-indulgent ease;
The work He gives today, with love and
care
Must be done now, if I my Lord would
please.*

*This day is mine! It soon will pass away,
Swept backward in the tide of vanished
years;
I cannot have again a misspent day,
Though I should seek it carefully with
tears.*

*This day is mine! How swift the moments
fly!
Alas for me if when at set of sun,
In looking back, with sad and tearful eye,
I find too late my work has not been
done!*

*This day is mine! God gives me all the
days
That I may work for Him and do His
will;
And if each day I walk in wisdom's ways,
He'll guide my steps, and love and keep
me still.*

*This day is mine! O then with all my
might,
For love of Him, and with a faith sub-
lime,
Let me each task perform, and feel at night
That all my work is even with my time.*

They consider the church like a series of concentric circles with Rome in the middle, the Orthodox near the centre, the Anglican a little further away, the Protestant circle and other non-Catholic Christians still more distant. "Pagans of goodwill" form a sort of final outer circle attached to the centre "through baptism of desire," that is, they would become Roman Catholics if they had sufficient religious knowledge and if membership in the Catholic Church became meaningful to them. The old adage "No salvation outside the church" is thus interpreted very broadly.—"Review and Herald."

(To be concluded)



KORBAS-MADEJ. On January 3, 1965, in the Hughesdale church, Melbourne, over 150 Polish members and friends gathered to witness the marriage of Maria Madej to Jan Korbas, both of whom came from Poland. The bride was baptized in Melbourne last October. Her family live in Poland. Jan and Maria are active members of the Clayton church. We join with their many friends in wishing them every happiness in their married life.
J. Skrzypaszek.

HANTEL-LAZORCZYK. On January 31, 1965, members of the Sydney Russian church and friends witnessed the exchange of marriage vows between George Hantel and Claudia Lazorczyk. The service was solemnized in the Hurstville church. Brother George and Sister Claudia are both White Russian migrants from the Far East, and before coming to Australia they belonged to our church in Harbin, Manchuria, where there was a large Adventist centre. We wish this happy couple the richest blessings of God as they walk the pathway of life together.
J. Borody.

McINNES-SPARKE. "The sunshine of your smile" was the theme of a radiant bride, Margaret Ann Sparke, when she met Roderick Malcolm McInnes at the altar of the Inverell church (N.S.W.) on January 25, 1965. The bride is the third daughter of well-known Adventists Mr. and Mrs. L. Sparke, and the bridegroom the eldest son of Mr. and Mrs. R. McInnes, all of Croppa Creek. The prayers of some 200 guests go with Roderick and Ann as they set up another Christian home in the Moree wheat farming district, and we are confident the Lord will bless their witness.
A. G. Probert.

SMITH-AVELING. In the afternoon of February 7, 1965, in the Avondale church, Cooranbong, Alan Albert Smith and Wendy Anne Aveling met before many relatives and friends to receive God's benediction upon the exchange of their marriage vows. Later, a happy reception was given them in the adjacent hall. The bridegroom is on the staff of the North New South Wales Conference, and Anne was recently a nurse at the Bankstown District Hospital. Both are graduates of Avondale College. She is the elder daughter of Brother and Sister Aveling of Cooranbong and formerly of New Guinea. We wish Alan and Anne much of the Master's blessing as they unite in dedicated service for Him.
A. J. Campbell.

VOLLRATH-DOUBIKIN. Another highly respected Adventist young couple have established their home in the rural district of Capel, W.A. Before relatives, friends, and well-wishers, Lindsay John Vollrath and Elizabeth May Doubikin solemnly exchanged marriage vows in the Victoria Park church on February 3, 1965. Both come from well-known Adventist families. The groom is the younger son of Brother and Sister H. Vollrath of Capel, and the bride is the only daughter of Brother and Sister W. Doubikin of Bickley. Both have taken an active part in church work, and as they establish their home in Capel we know they will be a real blessing in the church and the neighbourhood.
G. D. Box.

BASHAM-McGRAW. On February 1, 1965, at Geelong, Victoria, Graham William, son of Mr. and Mrs. Basham of Young, N.S.W., and Marjorie Noelle, daughter of Mr. and Mrs. McGraw of Geelong, were united in marriage before a large gathering of their friends. As they set up their home in Young we wish them much happiness and know that God will bless them in their witness for Him. L. H. Hay.

TUCKER-BOOKER. In the afternoon of January 25, 1965, Raymond Tucker and Darrylin Booker met in the sacred atmosphere of the Hawera (N.Z.) church to exchange mutual pledges of love and faithfulness. While Raymond is comparatively a new member of the Adventist family, Darrylin and her family are well-known members of the Stratford church. As these young people take up the responsibilities of their new home in Wellington we pray for them Divine guidance, which alone can make their united lives a blessing to each other and the community. G. R. Miller.

GREIVE-JUDD. With their hearts united for life by the Great Lover and good wishes showered upon them by loved ones and friends from nearby and interstate, Dr. Trevor C. Greive and his charming bride Fay stepped into a future shining with the promise of golden happiness. The venue of the marriage was the Dandenong church, Victoria, and the date was February 7, 1965, at 2.30 p.m. The elder son of Brother and Sister S. C. Greive of Warburton, the bridegroom is on the staff of the Sydney Sanitarium and Hospital. The bride, who has just completed her nursing training at the same institution, is a daughter of Brother and Sister E. Judd of Bass. May their lives be fragrant with heavenly blessing as they continue in the service of the Lord. Claude D. Judd.

STANDISH-GROSSER; Sisson-GROSSER. A double wedding at Avondale! To the strains of the bridal march, the two daughters of our esteemed Brother and Sister Harry Grosser on February 18 came down the two aisles of the church, Marilyn on the arm of her father and Leona escorted by her brother Eugene. Marilyn was met at the altar by Lloyd, son of Brother and Sister Fred Standish of Angaston, S.A., and Leona joined hands with David, son of Brother and Sister J. G. Sisson of Guyra. The ceremony linked together three Adventist families of long standing. At the reception, which was held in the Avondale church hall, very sincere and appropriate words were spoken expressive of the high regard and affection in which the newlyweds and their parents are held. Lloyd and Marilyn will make their home in Adelaide, where he is connected with the S.H.F. Company. David and Leona will live at Avondale, and here David will pursue his trade as a carpenter. R. H. Abbott.



KEANE. Though scarcely fourteen years old, Roslyn Shirley, eldest daughter of Brother and Sister S. Keane of Dubbo (N.S.W.) fell victim to sudden illness which took her young life on February 17, 1965. A full congregation of Christian friends assembled in the church to be comforted by the Sacred Word and song concerning the unfailing promises of God. A touching scene was the silent guard of honour formed by the Pathfinders and classmates of Roslyn's. An unseen guard also marked the resting place from which she will soon be called by the voice of Jesus. Pastors E. Totenhofer and C. Wrigley assisted the writer in the services. W. F. Taylor.

BLIGHT. After a full life of seventy-three years Mrs. Violet Frances Blight fell peacefully asleep in Jesus at the Sale hospital (Vic.), on February 3, 1965. Over forty-six years ago, while living in Richmond, she attended a mission where she heard and accepted the message of God for this generation, and in time was baptized by Pastor J. H. Woods. The subsequent years brought their share of sorrow, but never did our sister's faith, hope, and love abate. She ever carried on her heart a burden for the salvation of her eight remaining children, her twenty-eight grandchildren, and her eighteen great-grandchildren. We laid this truly great mother to rest beside her husband in the New Cheltenham cemetery, there to await the coming of the One she loved so well, and in Whom all her hopes were centred. H. S. Streeter.

BREED. Following a prolonged illness, Mrs. Annie Breed passed to her rest on January 9, 1965, at eighty years of age, in Tumby Bay, S.A. Her introduction to the Adventist Message was when she heard the radio programme presented by Pastor W. M. R. Scragg from Adelaide. Baptized in 1956, she remained a true follower of Christ through the years. Our sister sleeps in the Lord in the Tumby Bay cemetery, awaiting His call on the resurrection morning. B. E. Bobin.

OTTAWAY. Our dear brother, Alfred Thomas Sydney Ottaway, passed to rest on February 12, 1965. Baptized in 1939, he became a charter member of Thirroul (now Bulli) church, N.S.W. Elected as its first deacon, he served continuously in this position for nearly twenty-six years. His loving wife, two daughters, brother, and sister mourn his passing. Brother Ottaway was laid to rest in Bulli cemetery after a service in the church, the writer being assisted by the elders. A quiet, consistent Christian life was ever the living testimony of this dear brother. D. I. Jenkins.

HEINICKE. In a road accident at Compton, S.A., on February 14, 1965, Mrs. Shirley Amelia Rose Heinicke, aged twenty-nine years, suddenly lost her life. Her loving husband Dean and their five children sorrow deeply, but with the blessed hope of meeting their loved one again. The tragedy came as a shock to all. Pastor D. M. Lamb and the writer were associated in ministering the comfort of God's Word to the many relatives and friends who gathered at the Adelaide City church and the Centennial Park cemetery. We feel keenly with the family the loss of a cheerful, benevolent Christian. How eagerly we look forward to the grand reunion day when our Lord returns! S. H. Wood.

SEMITI GADE. Pastor Semiti Ga(n)de was born on the Ra Coast of Viti Levu, Fiji, seventy-eight years ago, and passed to rest at Tamavua, Suva, on January 5, 1965. In his early teens he was convinced of the truth as taught by our pioneer missionaries in that group. Having heard of the Buresala Training School, he requested to be enrolled as a student. At that time the young men's accommodation was very limited, being confined to two or three native bure (houses). Therefore Semiti's request was about to be refused, when one of the older students said, "Let him come and he can rest his head on the hollow of my upturned foot."

By the year 1913, Semiti had completed his course of training and entered the organized work. A few years later he was married to Aliti, the widow of Peni Tavond, who lost his life in Papua after some ten years of dedicated service. Semiti and Aliti also gave several years of devoted ministry for God in Papua, and upon returning to Fiji, actively engaged in evangelism until their retirement in 1950. Thus they completed forty-three years of consecrated service for the Master.

We express our sympathy to his wife and children in their loss of a good husband and father. Of our faithful fellow minister it may well be said, "Blessed are the dead which die in the Lord." A. G. Stewart.

YOUNG MARRIED MAN experienced dairyman would like position on farm, share farming or wages. Ring Wynyard (Tas.) 41531, or write C. Cock, Box 71, Wynyard.

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CATERING. The missionary committee of the Springvale church, Victoria, are now catering for wedding receptions and other special occasions in their well-appointed hall. For details communicate with Mrs. M. Ellis, 134 Noble Street, Noble Park. Phone 546-9957 or 91-9749.

AUSTRALASIAN RECORD and Advent World Survey

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Associate Editors - - W. E. BATTYE
CONSTANCE M. GREIVE

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

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

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

PEOPLE and EVENTS

- ✱ After nine years of evangelism in Fiji, Pastor and Mrs. Ross Miller brought their family home to stay. They left Wairoonga on February 24 for Silverton, a suburb of Melbourne, where they will continue reconciling men to God.
- ✱ As relatives of missionaries in Saigon had become uneasy because of the military situation there, division officers at Wairoonga cabled an inquiry to the Far Eastern Division in Singapore. Relief came with this reply: "Union officer returned yesterday from Saigon. Everyone safe and calm. Have detailed evacuation plans should it be necessary."
- ✱ Since our last report in this column, two more local presidents have been transferred. Pastor F. T. Maberly of Western Australia to South Australia, and Pastor W. E. Rudge from Tasmania to Western Australia. Pastor R. D. Pietz, a pastor-evangelist in North N.S.W., is the new president of Tasmania.
- ✱ An ordination to the sacred office of the ministry that will be pleasing to many was that of Brother Arthur N. Patrick at the South New Zealand camp-meeting. His wife is a daughter of Pastor J. T. Howse of North New Zealand. It is our prayer that a double measure of the Holy Spirit will be granted them as they endeavour to fulfil the solemn responsibilities they have accepted.
- ✱ Brother and Sister A. W. Dawson arrived in Wairoonga on February 22 to occupy the new home they had built for their retirement. Until now, Brother Dawson has been manager of the Sanitarium Health Food Factory in Adelaide, and we are sorry that ill health compelled him to relinquish this position. In Exeter Road, Wairoonga, he and his wife will be close to their youngest daughter and her husband, Dr. and Mrs. Warren Millist, and also their son Andrew. Dr. Millist joined the Sydney Sanitarium and Hospital staff recently to take charge of the Department of Anæsthesia. Sister Millist is a graduate of this institution.
- ✱ The Victorian Radio and TV secretary, Pastor L. L. Jones, has advised us that the Jones Missionary College Choir will sing on ABV2, Sunday, March 21, at 4.45 p.m., and appearing on all Victorian ABC TV at the same time. If the choir is to be heard and seen in other states through these avenues of communication, Brother Jones has promised to send us word, so we can pass it on to our readers.

Lift Up Your Eyes

[A meditation presented in worship at the division office by Brother W. E. Zeunert, the assistant treasurer.]

A few days ago the phone rang, and after the lady at the other end had told me of her problem she asked, "Have you seen the flowers in our garden?" This particular garden is not far from our office, and I was chagrined to confess I had not noticed the flowers.

I began to think of what I had seen when driving to work each day. I had seen a bent gate that a car had run into, and I wondered who would pay for the repairs. I saw a loose board on the side of another division home which needed replacing. I saw guttering on another house that had rusted through, and I saw a roof that was sagging. I wondered what would happen when we tried to jack it up. It was obvious that I had been look-

ing for all the things that had gone wrong, and consequently I had missed seeing the beauty all around.

I decided that next morning I would be sure to see my friend's garden. On the way I suddenly noticed there were many pretty gardens. Then I came to the one I specially wanted to observe. It was most colourful with massed beds of petunias, phlox, dahlias, and other flowers, a delight to the eye.

One Sunday morning as I was working in my garden I noticed many people driving up and down our street, and eventually one of the men came to me with a newspaper advertising a house for sale in our street, and asked which one it was. I didn't recognize the house by the description. It was advertised as an attractive cottage in a beautiful garden setting, with a stream running through the property. I knew the house two doors away was for

sale. I recalled that it stood on a slab of rock, and that the yard was over-run with kikuyu grass and blackberries, and that there was a watercourse but it was usually muddy and stagnant.

Yesterday I was in my garden again, and a stranger came by. I greeted him and inquired whether he was our new neighbour. He said he was. He immediately commented on the delightful surroundings, and said he and his wife were very happy in their new environment, with friendly people as neighbours and the beauties of nature all around. I suddenly found I was living in one of the most beautiful parts of Wairoonga, but its beauty had become commonplace to me.

This particular cottage had been up for sale for a long time, but when the owner advertised the beauty of the surroundings he soon sold it. And although living next door I had not noticed that the land had been transformed so that its attractions were evident and its possibilities appealed to home-seekers.

Helen Keller, who is blind and deaf, once said, "I have walked with people whose eyes are full of light, but they see nothing in wood, sea, or sky; nothing in city streets, nothing in books. Their souls voyage through this enchanted world with a barren stare."

"I will lift up mine eyes unto the hills," said David, and Paul wrote: "Whatsoever things are lovely . . . think on these things."

So I have made a vow to look for the beautiful as I travel through life, to look for the good and the true in my friends and associates, so that my mind shall be a storehouse of all that will bring joy to myself and others.

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Please Be Prompt!

Once again we remind our kind contributors, both conference officers and church members, that we are grateful for prompt reports of all events, including camp-meetings, church dedications, and graduations. Please do not wait for weeks before posting these. Newspapers do not welcome such copy, and the "Record" editors appreciate up-to-date news. Then, too, our subscribers in New Zealand and many of our missionaries do not receive their papers for weeks after they are published. For their sake we do not want reports to be delayed longer than necessary.

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THE MOST POWERFUL INFLUENCE

"No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favour of the gospel is a loving and lovable Christian. To live such a life, to exert such an influence, costs at every step, effort, self-sacrifice, discipline. It is because they do not understand this that many are so easily discouraged in the Christian life."—"Ministry of Healing," page 470.