

AUSTRALASIAN Record

WARBURTON, VICTORIA,
MAY 10, 1965

Volume 69 Number 19

Be Sure to Read:

"DIRECT GIVING WORKS"

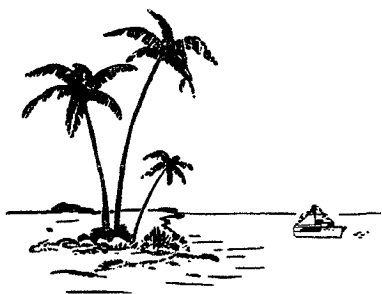
MRS. E. S. BROAD, Page 11.

AND ADVENT WORLD SURVEY

L. T. GREIVE, President, Madang Mission, New Guinea, gives his impressions as

...a

LANDLUBBER GOES to SEA

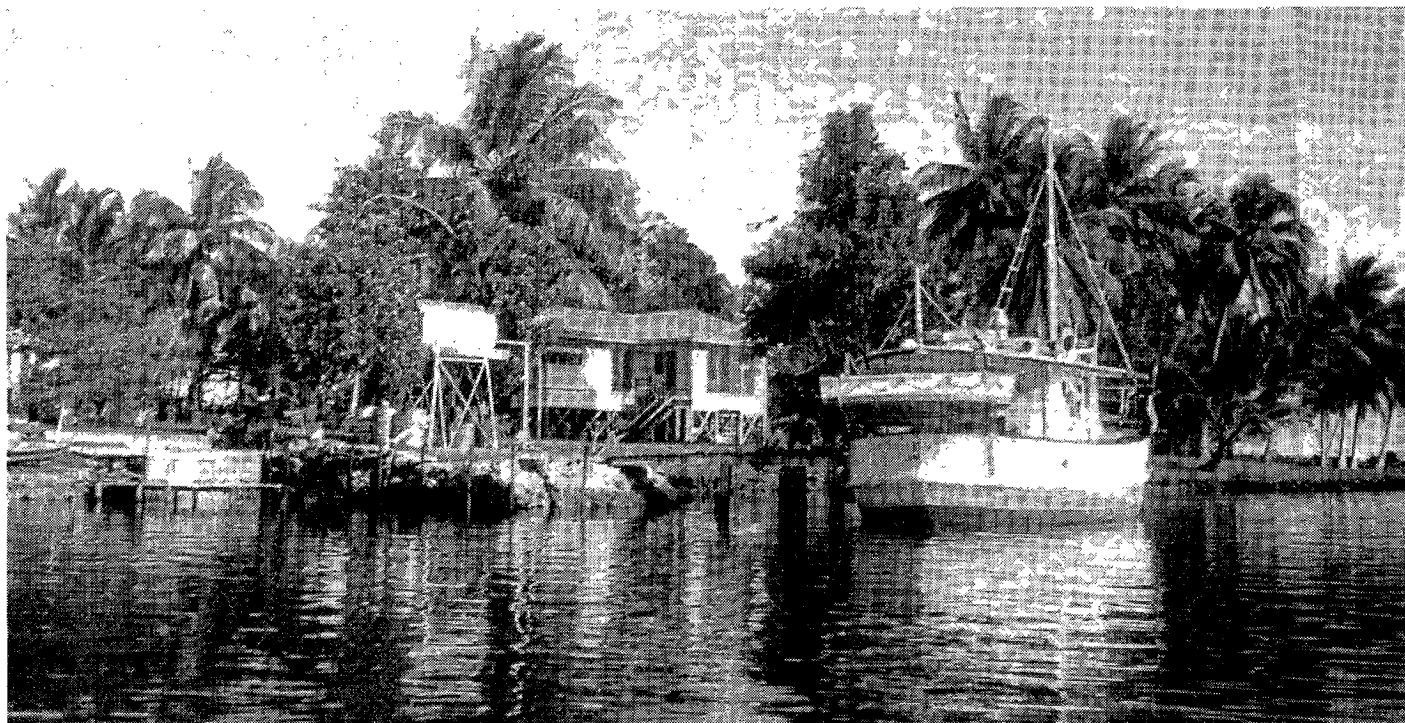


BY ARRANGEMENTS with the Bogia District Director, Brother Harold Harker, a date had been set for a visit to Nubia, his place of residence, and the off-shore islands of Boisa and Manam. By Friday noon the fuel and water tanks of the ship were filled, the cargo stowed, and everything "ship-shape." We sailed midnight Saturday, and the Meteorological Centre had forecast "rising winds, roughening seas, but nothing to be alarmed about." This being our first sea trip in a little mission vessel, we had our apprehensions.

The sky was overcast but there was a little moonlight showing through. The harbour was smooth as glass, but as we left the Coastwatchers' Memorial behind we met the rolling sea—a gentle introduction. Until 2 a.m. nothing occurred to disturb us; but then, as we rounded Cape Croiselles, a notorious spot in the north-west season, there was a sudden change and the vessel began to pitch and roll simultaneously and sickeningly. Deck cargo began to clatter about, and the crew scurried to fasten down everything that was moving. Cabin doors, forced open by wind pressure as great seas went right over the top of us, began banging to and fro. Every few minutes I had to get out of the bunk to close the two doors between the cabin and the wheelhouse, not knowing then that there was a way of preventing their opening, and that the helmsman was too pre-occupied to attend to this.

In between times I could rest except for hanging on grimly to prevent myself being hurled onto the floor. On one occasion, after getting up to close a banging door, and in the process being hurled from one end of the cabin to the other, I asked Captain Mark, "Is this very rough or just a little rough?" "Just a little rough," he answered, and I reckoned there was more

The mission headquarters at Madang, showing the mission ship, M.V. "Light" at the jetty.



psychology than truth in his reply. Shortly, the most experienced helmsman, Sabu, came hurrying into the wheelhouse, and thereafter the severity of the rolling was relieved somewhat. It was not till much later and quite indirectly that I learned the crew had been rather alarmed at that time.

Came dawn and we were still punching head-on into the big waves, though being able to watch the tropical beauty of the coast helped to take one's mind off bodily rigours of the moment. At 11 a.m. we entered the harbour at Hatzfeldhaven to deliver medical supplies to the Hansenside Colony where the respite from the sea and the Kennelly's hospitality were both welcome.

I must admit that at 2 p.m., time for sailing, I was inclined to accept my host's suggestion that we stay the night; but Captain Mark said Hatzfeldhaven was a bad place to shelter and we must go on to Bogia, another two hours sailing in this weather. The wind had risen considerably, and from here on to Bogia we were all glad it was still daylight.

By the time we threw the anchor near the wharf at Bogia we were all needing a rest. The crew, who because of a deck cargo of petrol had not cooked any food for themselves, went off in the dinghy to cook a good meal ashore. For various reasons I had had very little sleep for several nights, and was glad when the Assistant District Commissioner, who came to pay a brief courtesy call, did not invite me to his house. It was "early to bed" that night, and sunrise came seemingly in a few minutes.

Early at sea this Monday morning, we were able to enjoy to the full the sight of the beautiful coastline with its sandy beaches, coconut plantations (mostly the property of the Catholic Mission), and crashing surf on reefs. At one time we passed close by a huge school of quite large fish which were jumping, dozens at a time, almost vertically out of the water to a height of six to eight feet. This went on for about ten minutes. Later, about twenty porpoises began disporting at the bow of the ship. Watching the beauty and speed of their movements gave great pleasure.

In the distance was smoke-wreathed Manam, the active volcano, rising very steep and cone-shaped out of the sea, its 4,000 feet dwarfing little Boisa Island some miles farther to the north. It was a classic scene of tropical beauty, and as we sat in the forepeak enjoying the light breeze as well as the scenery we soon forgot our miseries of the day before, and forgave the sea. And I began to feel that since I had not yet been seasick I was going to enjoy the sea.

Passing smoothly up Hansa Bay to Nubia we noticed several sunken ships, a continuing reminder of the battles of the past. Standing on the black sand beach in front of the dilapidated village were the Harker family. Greetings soon were over and we were taken in the loaded Landrover, a new means of transport here, to Brother Harker's district headquarters to see and understand on the

spot. It is a sandy, low-lying swamp area, and in the wet season it is very difficult to grow food crops, which mostly rot without maturing. Just one of the problems this talented, intelligent and hard-working couple are struggling with, undaunted.

In the afternoon I was taken out to Boroi, a distance of ten miles over an indifferent road, to see some land for which we have applied for a lease to build a school, and to see our people at Boroi villages numbers one and two, where we have a considerable following. Here, Pastor Songavare, an aging but virile missionary from the Solomons who has given most of his life to Papua-New Guinea, is caring for mission interests. We borrowed a canoe and paddled ourselves from one village to the other.

Next morning we were on our way with Brother Harker on board, first to the mouth of the Ramu River to discharge most of the deck cargo of petrol for the Church of Christ Mission—just a little effort on our part to say "thank you" to fellow Christians who have been very kind and helpful to our missionaries in the Ramu.

The river mouth is blocked by mud-banks, so we drew in at the back of the line of these and came in as near as possible to shore before throwing the drums overboard to be pushed ashore and stacked. Everyone had a swim in the muddy fresh water, and we were all pleased that the crocodiles did not show any resentment at the intrusion.

After lunch here we took course direct to Boisa and Manam, where we arrived in the mid-afternoon. It was my first close look at these well-known islands, and of course I was most interested. Boisa is very rocky, and the shore is steep, with no anchorages at all. We came ashore awkwardly among the rocks and climbed up to the nearby village to visit Aaron the missionary, and our folk there.

About sunset we returned to the ship, intending to go back to the village for an evening meeting, but rising seas forced us to flee to Dangkalava on Manam for safe anchorage. For this reason we did not return to Boisa until we had completed our tour of Manam.

This tour included visits to Budua, Dangkalava, Aberia, and Dangali. At Aberia the landing can be difficult, and sometimes may be impossible; but around on the weather side Dangali seems always either near-impossible or fully impossible. Brother Harker attempted a landing in

"If a man attends a convention or a religious service and sings with fervour 'My all is on the altar' when it is not, he is committing the sin of Ananias and Sapphira."—G. Campbell Morgan.

"If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others."—"Testimonies," Vol. 5, page 606.

a dinghy at this place on his previous visit but was capsized.

This time our skipper, Mark, a Western Islander who is naturally like a fish in the water, swam in with a verbal message despite a strong outward tide to a small landing place between rocks. We are hoping that at a later date we shall be able to spend a week or so on this island to hold meetings and visit places impossible to reach by ship. Our people need such a visit.

Both these islands, being volcanic, are extremely fertile. Everything grows in abundance, including a variety of toothsome and nutritious nuts, and without effort on the part of the islanders. (The "galip" nut looks like a pecan, and is probably a tropical walnut.) There is plenty of fish in the sea, and the over-riding impression resulting from my visit is of a people who have never had to exert themselves and never will.

We bought oranges there, seedy but juicy, and baskets of galip nuts can be had, smoked ones available out of season sometimes. We took the opportunity to obtain small plants of breadfruit trees, galip nuts, pau nuts, and mong trees, and now have them growing nicely here at Madang.

Returning on Thursday to Nubia, it was my privilege to stay in the hospitable Harker home over the week-end. Worshipping with them and their bright district school students was a pleasant experience. On Sunday the "Light" set off several hours before us, as Brother Harker wished me to see a section of his district at close quarters. Going to Hatzfeldhaven by road, we could enjoy the scenic beauty (the road is mostly very good), visit some of our believers, en route, and look at some land. On the way we called at Bogia, where the "Light" was loading copra for one of our church members, and the crew were keen to get to Hatz before us (from here the road is circuitous while the ship goes direct across the mouth of a wide bay) and were disappointed when they lost the race.

After an ample and nourishing meal in the Kennelly home we parted company, Brother and Sister Harker and their little daughter returning the way they had come, and I going per the "Light" to Madang. This time I had the pleasant company of a Catholic gentleman (I never did discover whether he was priest or lay brother) who is overflowing with the ecumenical spirit and expecting a very thorough revolution in the Catholic Church as a result of the Vatican Councils. On his initiative we had lengthy discussions on the state of the dead, immortality, and the Sabbath, and hope the opportunity will occur to continue them at a later date.

And so ended a landlubber's first trip to sea, the first phase of getting to know a new and very different district from the highlands. There is much more to see and much more to learn, but as the Master continues His piloting we trust we shall find there are no problems with Him.

Sorrowing But Not Discouraged

C. T. PARKINSON

President, Sepik Mission, New Guinea

I am writing this letter on board the "Lelaman," as we run up the May River visiting the outposts in Brother R. Aldridge's interesting and challenging field. This trip brings back memories of a few years ago when I visited this district with him in the early stages of our establishment here. The "Lelaman" provides a much different way of travelling and much more comfortable than by leg, as was the case in the visitation in the Pagei district.

The banner of Christ has been lifted up only a few months in this territory near the West Irian border, although our evangelist Silas Rausu patrolled through it before last Christmas.

It is a rough, broken country with many swamps and fast-flowing rivers. According to the Government official, hardly a day passes without rain falling. Naturally, sickness abounds and the slightest scratches become infected. I came out of the four-day walkabout with a badly swollen leg due to infection entering leech bites. I also ended up with a slightly sprained ankle caused from slipping on roots of trees. Brother Winch's leg also became infected, although he escaped the swollen leg.

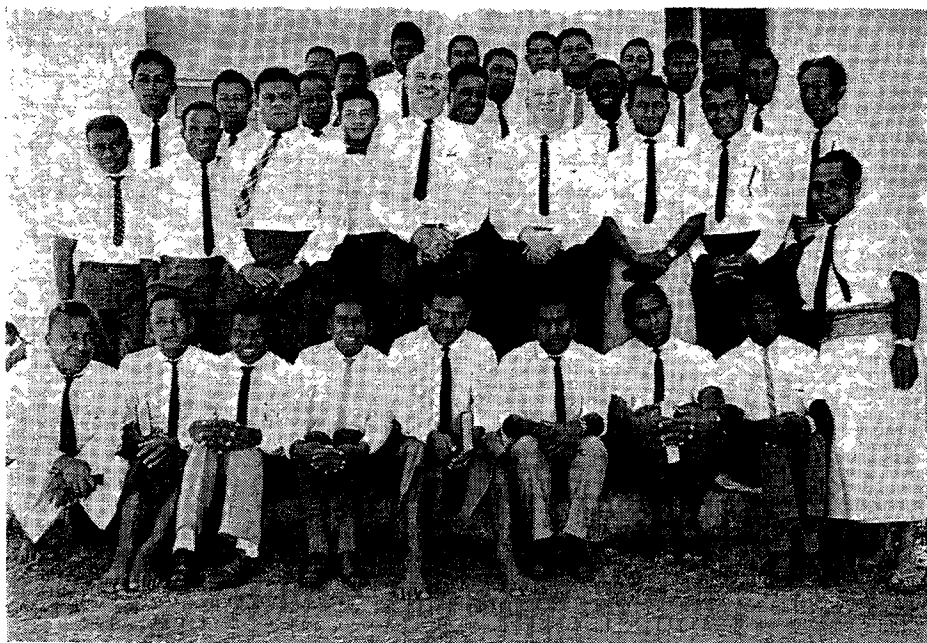
In this district we have a teacher stationed with his wife and children. They recently went through a very sad experience. I was browsing through a heap of correspondence one day and wondering how I could ever attend to it, when my thoughts were interrupted by the voice of Brother Colin Winch saying, "I have just had a letter from Paul Martin, and in it he says he has lost one of his children."

"Paul Martin? Oh, yes, he was working on the Koram River when I left here in April, 1963." Our hearts went out in sympathy to him and his family as we thought of them without others of like faith to give them comfort. What a heart-breaking sorrow they had suffered! We wondered if Paul would be discouraged, but his letter gave no suggestion of this. Instead, he requested information as to when he could expect the next visit.

VH-SDA left on the ninety-minute flight to Pagei after we had sent a radio to Paul. We found later that the kind Government officer had seen to it that the news was passed on to him. Paul's field of labour is two days from the Government outpost and the track to the village winds through extensive swamp country.

As our aircraft touched down at Pagei, we could see Paul and his wife on the edge of the strip and we wondered—"Is he waiting with his family to leave this area? Has the loss of their child been too great? Will he request a return to his home village?"

We were greeted with a firm handshake and a smile of welcome. We asked hesitantly, "Is your wife sick?"



Adventist workers and church leaders who attended the School of Evangelism run in connection with the three-week mission in Nuku'alofa, Tonga.

"No, master, my child has a sore on his chest and we have brought him into Pagei for treatment. We are hoping that my wife and the children will be able to go into Vanimo by plane so that the European doctor can attend to this sore."

"And what about you, Paul?"

"Oh, I am going to walk back to the village with you. I have been here for a week now and it is time to go back," but he continued, "I have not been idle. I have been visiting a village nearby and I think they will ask for a teacher." We knew then that the aching void in his heart had not caused Paul to be discouraged.

As we walked together for two days to Sumumuni, through swollen rivers and flooded countryside, infested with thousands of leeches, Paul spoke at length of how he had taught the people of Christ, and they were responding in spite of opposition.

On the second day, about three hours from Sumumuni, Paul said, "This is where my child died." How the memories must have welled up inside him as he relived those last agonizing moments. Sumumuni is four miles from an aid post where a doctor boy has a few medicines.

Along this muddy track I pictured Paul carrying the baby—hurrying and hoping against hope that they would be in time. At his side his wife, weeping softly, was saying, "Only an hour, only an hour to go, and maybe we'll get help."

But it was not to be. The babe died in Paul's arms. With shoulders stooped and hearts broken these stalwart missionaries sorrowfully turned and slowly trudged with heavy footsteps back to Sumumuni. Not far from the river that runs by the village the baby lies sleeping.

As Paul and his wife continue their ministry and wait for the coming of Jesus and the resurrection morn, they do

so with the hope that many people from Sumumuni will be gathered home with them.

Please pray for the villagers and for men and women like Paul and his wife, who sacrifice so much to advance the kingdom of God.

☆ ☆ ☆

Hearts Captured for Christ in Tonga

W. COOK

Prior to the opening night of the Burnside Mission, the Tongan capital of Nuku'alofa (population 15,000) rang with excitement. Almost every individual on this friendly tropical island had heard of the "noted Australian evangelist."

March 28 marked the first night of the programme, when 4,000 people attended the one session. High ranking Government officials were found in their seats as the song service commenced under the leadership of the writer, and the harmonious congregational singing was something every "Record" reader would delight to hear.

Our local members made a stage for open-air meetings which was erected on the mission compound, which is only about a quarter mile from the centre of the town. The ladies changed backdrops and the platform nightly, and this added considerably to the interest of the programme.

Pastor Burnside thrilled the audience with his opening subject, "Heaven," and right from the outset the Spirit of God was seen moving in a marked manner upon the hearts of men and women.

The lectures were presented in English, and the hundreds attending drank in thirstily the great themes of Bible truth.

Free Bibles were presented to those who were present on twelve successive nights, and all are thrilled as they read

Editorial



900 Clergymen and the "New Morality"

W. E. Battye

We are living in an era of explosive and revolutionary change, when the standards of yesterday are being discarded for the fluctuating winds of passion and opinion.

Popular discussions explore every phase of life and behaviour and may be expressed as a series of catastrophic explosions. We might refer to the population explosion, when the prospect of life itself is being jeopardized by the lack of land room and food supplies to support earth's multiplying millions. Then we are faced with the racial explosion, the national explosion, the crime explosion, the revolutionary new morality explosion, and the insanity explosion, to say nothing of the reported score of nations that have the potential to develop the atomic bomb.

Possibly, the "new morality" is the most tragic and disastrous of them all.

We have ever believed that the Ten Commandments, which God Himself declared from Sinai's mount and wrote with His own finger on two tables of stone, constitute in brief "the whole duty of man" (Eccl. 12: 13). But today there is sounding a different note.

To quote a recent issue of "Time" magazine, "More than 900 clergymen and students gathered last week at Harvard Divinity School to ponder the new morality and its significance for the church. Inevitably, the speakers reached no definite conclusions, but they generally agreed that in some respects the new morality is a healthy advance as a genuine effort to take literally St. Paul's teaching that through Christ 'we are delivered from the law.'"

What a departure from the standards of the churches of Christendom who have consistently upheld the Ten Commandments as the inviolate, unalterable will of God to man in their church creeds and catechisms.

Christ did not deliver us from the authority of the Ten Commandments, for He died to preserve them, but He did come to free us from the effect of their transgression. The commandments of God are the moral balance-wheel of the world. Remove them from the church, and there will arise social anarchy and moral chaos.

At Harvard there were representatives from Yale and the Episcopal Theological School in Cambridge, U.S.A. In summing up the attitude of the convention there was apparent an appalling tolerance, and it was reported that "the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbour in each given situation"! It could well be not the "new morality" but the "old immorality."

In these days of shifting moral standards there is an imperative need for the church to listen once again to the proclamation of the voice of God amid the thunders of Sinai.

A caustic wit in the French Revolution proposed to start a society for taking the "not" out of the commandments. What do we do with those who take the "not" out of the commandments? We cut their hair short, clothe them with suitable garments, brand them with a particular number, and build a stone wall around them to protect them from their friends. But if we reject the Ten Commandments the world will become a vast prison without the stone wall.

and hear for themselves the truth as it is found in Jesus.

Comments on the Meetings

The governor of one of the islands stated his experience as being in darkness when light was suddenly switched on.

Among 184 people who signed to become Seventh-day Adventists were two ministers of the Government and others in various departments. They had this to say:

"I have no language to express our sincere thanks for this manifestation of the light shining from heaven."

"What makes these meetings so effective is the fact that proof for all subjects is given from the Bible. I was also glad that the lecture on healthful living was based on God's Word."

"I have not heard a more wonderful or inspiring message than the Burnside lectures. From the beginning to the end there was nothing but truth from the Bible."

Other opinions included these:

"I have not heard preaching such as this in all my life. It is so deep and inspiring. Pastor Burnside is the first preacher who ever held a series of open-

air meetings, and this mission will go down in history as the first of its kind in this country.

"The Burnside Mission brought to our attention the fear of God, which leads us to quit our evil ways and turn to God."

A magistrate said that many problems had been dissolved by Pastor Burnside's preaching. A Government minister commented that he made the Bible appear as a living Book and its teaching plain. Another man thanked the Lord for prolonging his life so he could hear the lectures.

A member of the Catholic Church said: "It gives me great pleasure to thank Pastor Burnside for the most wonderful work which you have been doing for our people in your Bible lectures. These make clear to us where the Seventh-day Adventist Church stands in relation to the Word of God and its doctrines. I am now satisfied with the teaching of the Bible. I want to give you and Pastor Cook my hearty thanks. My only wish is that the seed sown shall grow and show fruit in the lives of individuals. We have truly seen a new day in our lives."

And finally, a solicitor said: "I count the lectures as one of the greatest privileges we have had in Tonga, and the fact that Pastor Burnside has taught us from no other source than the Bible. On behalf of myself and others I submit our hearty thanks for the inspiring songs which Pastor Cook rendered from night to night. May God bless you both as you continue your service."

WHAT WE MUST EXPECT

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and He holds us responsible for pursuing a course which will drive them to discouragement, despair, and ruin. Unless we daily cultivate the precious plant of love we are in danger of becoming narrow, unsympathetic, bigoted, and critical, esteeming ourselves righteous when we are far from being approved of God. Some are uncourteous, abrupt, and harsh. They are like chestnut burs; they prick whenever touched. These do incalculable harm by misrepresenting our loving Saviour.

We must come up to a higher standard, or we are unworthy of the Christian name. We should cultivate the spirit with which Christ laboured to save the erring. They are as dear to Him as we are. They are equally capable of being trophies of His grace, and heirs of the kingdom. But they are exposed to the snares of a wily foe; exposed to danger and defilement, and without the saving grace of Christ, to certain ruin. Did we view this matter in the right light, how would our zeal be quickened, and our earnest, self-sacrificing efforts be multiplied, that we might come close to those who need our help, our prayers, our sympathy, and our love!—"Testimonies," Vol. 5, pages 605, 606.

ROUND THE Conferences



A Month of Missions

K. S. PARMENTER
President, Queensland Conference

March was a month of energetic evangelistic activity in the Queensland Conference.

During this month, Brother Kevin Moore opened a mission in Gladstone with 126 people present. Kevin commenced uplifting Christ in Gladstone last year. There was only one Adventist then residing in the town. Now there are thirty and more worshippers regularly attending Sabbath services. Recently, the little company bought an electronic organ to enhance their worship and witness. Brother Moore is hopeful of seeing the church established in Gladstone this year.

In Bundaberg Pastor David Lawson, at his initial meeting, opened the Word of God to 1,500 people. In his latest letter he stated that more than 100 people are showing excellent interest, and he and his assistant, Brother T. Rosevear, are looking forward to a rich harvest of converts. During 1965 Pastor Lawson is hopeful that a new church will be built to the glory of God.

Pastor Lindsay Laws, with the assistance of Brother Heino Vysma, is proclaiming Scriptural truth in Ipswich. A few more than 1,000 townspeople were attracted to the opening meeting. The evangelists are also holding a series of meetings in Boonah, a country centre just south of Ipswich. The attendance there is reported to be good and holding steady. We believe Brother Laws and Brother Vysma will find many precious souls in these two centres.

Four hundred people were waiting in the South Brisbane Library Hall on Sunday evening, March 28, when Brother Neil Lawson came onto the platform to address them. Brother Lawson is being assisted by Brother Brian Smith, a college graduate, and the churches of South Brisbane and Mount Gravatt. He is of good heart and feels that the prospects are bright.

Also, two health programmes have commenced which it is hoped will develop into full-fledged evangelistic missions.

At Redcliffe Brother Reg Harris had a full hall to begin the series and the folk showed a keen interest. Members of the local and Sandgate churches are helping. Pastor Reg King is speaking in the Mitchelton church hall, being assisted by Sister Weedon and the local members.

The first It Is Written programme in Queensland commenced in Rockhampton

on Sunday evening, March 28, and since April 11 it has been televised in Brisbane. We are also operating the daily series of the Voice of Prophecy on the new station at Nambour.

This large programme of evangelism is costing the conference a good deal of money and our evangelists a lot of perspiration; but I am sure it will bring a tremendous amount of inspiration to our own members. Time is closing in on us, therefore our final efforts to pluck brands from the burning must be made without delay. We look forward to a fruitful year.

☆ ☆ ☆

Welfare Witness in Procession

E. H. CLARK
Home Missionary Secretary, Victorian Conference

For the second successive year the members of Preston church entered a float in the annual Red Cross procession through Main Street, Preston (Victoria).

The float, constructed by Brethren T. Harrington and N. Ellis, featured the gaunt remains of a weatherboard and galvanized iron-roof dwelling blackened and burned by the recent devastating bush fires which raged near Melbourne. Aboard the float were Dorcas Welfare ladies in uniform, ministering to the needy family with baskets of food, linen, clothes, and comfort.

Descriptive banners brought the message of welfare to the large crowds of people lining the route of the procession. Immediately following the float, forty uniformed Welfare ladies from three metropolitan federations marched in formation. The float and parade made an impressive unit of this civic procession.

The youth of the church were well represented by thirty Pathfinders in uniform from the Coburg-Preston Clubs marching immediately behind the Welfare ladies.

At the Town Hall, Victoria's Chief Commissioner of Police took the salute as the Pathfinder Club directors L. Jones and W. Brady gave the "Eyes Left" command.

The procession concluded with a parade on the Preston sportsground, music for which was provided by the Victorian Advent Brass Band.

Such civic occasions as this provide Adventists with a splendid opportunity to widen the witness of their faith and demonstrate their willingness to serve humanity's needs when emergencies arise.

☆ ☆ ☆

The Jam Makers

D. J. MOWDAY
Public Relations Secretary, West Australian Conference

"What are you doing with that fruit?" inquired Brother Maitland Watts.

"You mean these plums and peaches?" asked an orchardist at Donnybrook. "I'm going to feed them to the cows, and what they don't eat, I'll bury."

"Would you mind if I had some?" requested our brother.

"Take all you want, Maitland," came the prompt reply. "They are too ripe for marketing."

Out came the back seat of Brother Watts' car and in went several cases of fruit. The empty boot of the Morris 1,000 was stuffed with fruit, and all available space used for the same purpose, until the baby Morris was sentenced to carry sixteen cases of fruit from Donnybrook to Perth, a distance of 130 miles.

And this was how "Operation Jam Pack" began.

Realizing he had to work fast with ripe fruit, and recognizing his limitations in the jam-making field—what man would not?—Brother Watts called on the ladies of his local church for assistance. There was a ready response, and right away a jam-manufacturing team of eight ladies, with Brother Watts as official stirrer, went into action. Mrs. Dunn, the chief jam maker, was capably assisted by Mes-



Uniformed Welfare ladies marching in the Red Cross procession in Preston.

dames Watts, Milman, Johnson, Fletcher, Foster, and Clarke, all members of the Victoria Park church.

Who eats the jam? The children of our native mission establishments at Karalundi and Wiluna. We can imagine the relish with which these mouths will swallow up the 380 pounds of dark plum and peach jam so kindly provided by the thoughtful, practical work of our brother. He considers the joy and happiness of this experience has amply repaid him for the effort expended.

May the Lord lead us into avenues of practical service, for the proof of true religion is in bringing the greatest amount of benefit to others in genuine goodness.

☆ ☆ ☆

Picture of a Pioneer Layman

In North Queensland, as in some other conferences, a sermon for each Sabbath is supplied to the isolated members. Pastor W. A. Townend recently requested Brother Norman Todd to prepare a Bible study for this purpose. Brother Todd is the leading elder of the Ayr church, and in reply he wrote a very interesting letter telling of the spiritual responsibility carried by his late father. He says:

"I am sure I could never equal what my late father did when he became the first layman elder of the Ayr church on the departure of Pastor C. A. Wrigley, who was called away after the building of the church was completed.

"The Ayr church was the first such building north of Rockhampton, and we were still part of the Queensland Conference, and saw very few ministers in those days.

"My father preached the sermon every Sabbath and gave the Bible studies at every weekly prayer meeting for a number of years. I can picture him now burning the midnight oil (kerosene lamps those days). During the day, as he attended the steam engine which provided the driving power for our irrigation pump, between heaving coal and wood on the fire and making rounds of oiling and greasing, he worked out his studies."

Pastor Townend comments: "Little wonder that the Advent Message is the great force it is today."

☆ ☆ ☆

Influence a Success Factor in Avondale College Appeal

E. F. GIBLETT

North New South Wales Conference

There were strong influences in operation to stop the brief but intensive Avondale College 1965 Appeal for Missions campaign. Two of these were: other appeals, both local and nationwide; and the worst drought in the history of New South Wales.

But the power of the Holy Spirit, the willingness and enthusiasm of the president of the college, Dr. E. G. McDowell, the faculty, and the students; the help of the staff of the Trans-Tasman Union Conference, and the co-operation of Pastor W. J. Richards and his staff in North New South Wales were positive influences that counter-balanced the negative forces.



Pastors A. S. Jorgensen and S. T. Leeder plan for the Avondale College Appeal campaign.

Country bands left after classes on Friday, and all were back in time for classes on the following Thursday. Although many thousands of miles were travelled, frequently on the state's worst roads, we heard of only two minor accidents—a broken windscreen, and a hole in a petrol tank. There were no personal injuries.

The newspaper stories of drought were confirmed in the chapel when reports were given. One student said that in the district where his group worked, sheep were being sold for as low as a shilling a head. In another district it was said the country was so devastated by the drought that it resembled the Bible description of the earth during the millennium.

But the influence of God's Spirit, the determination and enthusiasm of the appealers overcame all problems, and we were able to praise God for enabling us to collect the remarkable amount of £5,047.

Among the elements that guaranteed success were in one instance, the plan of a group of three soliciting in a scattered country district who left one of their number at gates to pray for the success of the others.

Then there was the student who was affectionately remembered by an elderly couple who still had last year's magazine which he left. They had saved all the year so they could give a good donation on this occasion.

There was the minister of another church who gave because "Seventh-day Adventist young people have something that the youth of other churches do not have."

An elderly lady, living in a dilapidated house a long way off the road in the far west, said she was a heathen because she was unable to attend church services. She added that the only religion she could believe in was that described in the Appeal magazine. To show her faith she gave two pounds out of a meagre pension.

A letter recently received by a student further showed the influence of past Appeal campaigns. A young lady who was visited two years ago by a college student wrote that she is now a Seventh-day Adventist.

A young lady called at the residence of the manager of a business. He told her that a cheque would be at his office if someone called for it. When we called he stated that he was most impressed by the dignified Christian attitude of the young lady. He concluded by saying, "Such young ladies do great credit to your organization."

We pray that God will greatly bless the influence of this campaign so that many will be saved eternally in the mission field and also in the homelands.

☆ ☆ ☆

Pathfinders Set Example to the Church

D. FOWLER

The past two years have seen the Pathfinder Club at Waitara (Sydney) progressively strengthened under the co-leadership of John Taylor and Ian Jones, energetic young people who have the welfare of our youth at heart.

Part of this training covers missionary endeavour, and on every occasion when there is missionary work, such as the Appeal for Missions, the Pathfinders set the example for the rest of the church.

During this year's Appeal I set the Pathfinder's aim at £70. It was also arranged that they would wear their uniforms at all times. This impressed people and brought forth favourable comment. I am sure, too, this aided them in collecting a record £140 in just three weeks.

Three of the boys pooled their collections and happily reported £42. Two younger boys visited homes together and collected £22. The girls were not outdone as two teams brought in £37. The remaining £39 was accounted for by the rest of the group working individually.

These young people were not content just to solicit money, but when opportunity arose they were eager to present the Advent Message. Finding a lady interested, they endeavoured to arrange a visit by the church pastor. Their offer was declined, but undaunted the Pathfinders promised to call back with more of our literature.

Two of the youngest boys in the club lost a ten shilling note which was donated. They retraced their steps at least twice, but were unable to find it. Then they decided to seek the Lord in prayer. Shortly afterwards as they walked over the same path where they had looked previously, they found the note being blown along by the wind. What a joy was in their hearts as they related how God had answered their prayer!

As I review the efforts of these young people I feel that the future of the church will be safe as they become leaders of tomorrow. Properly conducted, Pathfinder Clubs train our youth to use their energies on the side of Christ. If your church has no club, act now to give your young people a chance to serve their Lord. You will find rich rewards, as Pathfinder Clubs not only assist in saving souls outside the faith; they save the souls of our own boys and girls.

☆ ☆ ☆

Grand Mission Opening in New Plymouth

R. SWENDSON

Under the shadow of towering Mount Egmont, with its snow-capped peak piercing through the clouds and mists, lies the city of New Plymouth (New Zealand), with a population of approximately 32,000. It is a very appealing place with its beautiful gardens and parks, and surrounded by undulating pastures of emerald green dotted with sheep and cattle. To this charming city came the Cherry Mission team consisting of Pastors J. Cherry, W. Baines, F. Barfoot, and myself.

Arriving only a few weeks before our campaign was scheduled to commence, the team found itself faced with a busy period devoted to the usual preparation. The local church members spent many hours assisting us and hand-billing the whole city.

About one week before the opening meeting the residents of New Plymouth couldn't turn around without seeing "Dead Men Do Tell Tales." One lady

put it thus: "First of all I received a handbill in the letter box; then a gentleman selling books came to my door and gave me a personal invitation to the meeting. Next day I received a letter and an invitation through the post. I began reading the local newspaper and there was 'Dead Men Do Tell Tales.' I went out to catch the bus and there it was on the sides and back of the vehicle. I sat down, and there it was above my head and also above the driver's head. I stepped out of the bus and there, suspended high above the main street, were big canvas banners on almost every hotel in the city. I turned to go into Woolworths and almost fell over a sign right on the footpath. I stopped to look at some lovely scenes of New Zealand that were flashing on and off in a shop window, when a sign came on the screen. Yes, it was 'Dead Men Do Tell Tales!' So I thought to myself, 'This must be something really good.' I decided to reserve a seat and go along. I was thrilled, and now I wouldn't miss the programme for anything."

Without a doubt New Plymouth knew that this was the "Cherry" season. By Sabbath there were almost 2,000 reservations for the first programme. Finally, the 21st of March arrived, and to the joy of the mission staff and to the surprise of the local church members and residents of New Plymouth, 2,200 were in attendance at the three sessions.

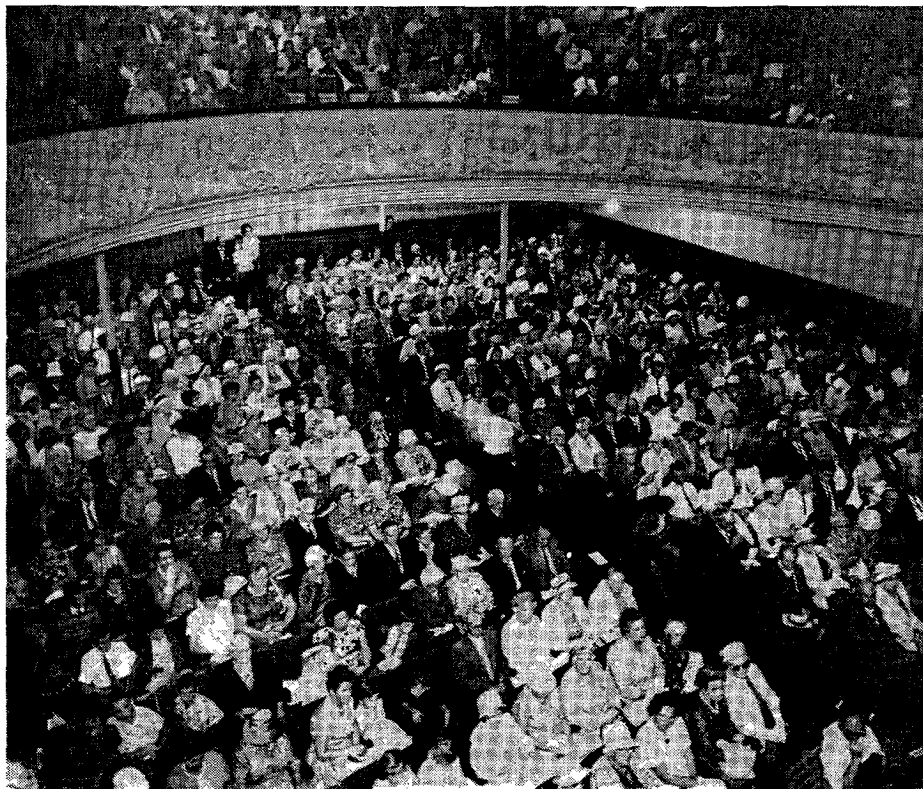
The first session was due to start at 2 p.m., but an hour before, there was such a queue outside the Opera House that the doors had to be opened half an hour early. Because of fire regulations, the fire chief was called to remove the folk sitting in the aisles. When this session finished, another long queue of people was waiting to get in to the 4 p.m. session. As the outgoing crowd spilled onto the footpath there was not enough room to accommodate them all, so they moved out onto the main street and literally stopped the traffic.

A policeman on duty was seen to hold up his hands to his associate in a gesture of helplessness. This same police officer later came into the hall, and approaching an usher, asked, "Listen, what have you got that the other churches haven't? We have never before seen such a crowd like this at a religious meeting in New Plymouth."

Over 800 families requested free literature the first night. The second night Pastor Cherry spoke on Russia and Bible Prophecy (Daniel 2) and 1,600 were in attendance. Over 400 who requested literature the first night returned and requested more. Besides this, another 200 names were handed in. The third week our subject was Petra, and the attendance was 1,250, and last week when Pastor Cherry spoke on "Will Christ Come Again?" 1,050 people were present. For April 18 he has a special Easter programme arranged under the title, "From the Cradle to the Cross," and almost 1,000 have reserved seats for this.

Meetings have also been held on Tuesday and Wednesday nights, with a very

(Concluded on page 11.)



A section of the crowded Opera House at one of the three sessions at the opening of the Cherry Mission, New Plymouth, on March 21, 1965.

Frangipanni Eve



Brother Nga, a government school teacher, who is supervising the building of the new school at Aitutaki.



Pastor R. A. Millsom with the welcoming committee and Brother S. Thomson and his children at Rarotonga, Cook Islands.

AS I WALKED across the coral runway from the old DC3 which had just brought me from Samoa to the Cook Islands, I could smell the heavy scent of frangipanni. I will never forget that perfume, for it is now firmly associated in my thinking with a sea of smiling faces and friendly handshakes.

The group of church members who welcomed me certainly said "it with flowers." The leis of frangipanni were mounting up on my neck till they were in danger of slipping off over the little bit of head still showing. Then someone crowned me with a beautifully made wreath. Pastor Gordon Lee, the popular president of our mission here, was manoeuvring to get a picture of me. Well, it will be a good picture of the frangipanni!

As we drove in from the drome, I caught a glimpse of the beautiful mountains which occupy the centre of this small but lovely island. It is only twenty-three miles in circumference, but God has packed into it a tremendous quantity of enchantment. Brilliant flamboyant trees and prolific hibiscus vie with the frangipanni and the coconut palms for pride of place.

Most of the coast consists of clean white sand, and the contrast of the bright turquoise of the lagoon with the deep blue of the ocean outside the reef completes a picture of fantastic beauty. Here is an island of opportunity, and as I discovered later, of progress.

The recently completed offices of the mission are fresh and attractive in their

simple style. This building is constructed of concrete bricks made by the mission and laid by the mission staff. On the compound stands the school and dormitories and the home of the headmaster, Brother Stan Thomson. Running back from these buildings is the mission plantation of coconuts and citrus fruit. Supervision of the plantation would be a full-time occupation for any man, but Brother Thomson cheerfully carries the extra responsibility in his "spare" time. Profits from this plantation help offset some of the many added expenses that mount up in an isolated mission field. Freight and customs charges are quite high, and the administrative ability of the committee is tried and tested as they plan for the maintenance of the establishment and the promulgation of the everlasting gospel.

Every Member a Working Member

Maybe this situation has sharpened the wits of the leaders here, for I found that much good planning had been done to enlist the total membership in evangelizing the total population. Each member has been assigned a number of houses, and these are his responsibility for all the campaigns and evangelism of the church.

"A working church is a living church," wrote Sister E. G. White, and truly this is so. European heads of Government departments are open in their praise of the constant activity of the Adventist Church. "Yours is the only church that is doing any real missionary work here,"

said a loyal Baptist to Pastor Lee recently.

As Pastor Lee introduced me to the various men in the town, I was struck with the friendliness and favour they showed toward him. Obviously some good "public relations" work has been going on. There was no begging to get a radio interview or a letter printed in the local paper. The officers requested these, and gave the impression that they considered it a favour to receive them. I just wish this situation existed in all our fields.

In our subsequent workshops at the churches we formulated plans to carry our Public Relations further into this friendly atmosphere. A concrete seat to be placed around the big flamboyant tree in the middle of the main street intersection is planned as a donated service to the community. Later on, if plans for receiving more tourists eventuate, we will donate a Tourist Guide sign to be erected near the wharf. This will show the location of points of interest and of the churches. The sign will also carry a statement to the effect that this is another community service donated by the Seventh-day Adventist Church. Plans for the erection of standard church signboards are in hand for each of the four meeting places on Rarotonga and the one on Aitutaki.

Our discussions on the Dorcas Health and Welfare service were well received and plans are going into operation for organization in a solid way. Uniforms for both men and women will be worn. Brother Paate Eilu, the ever-smiling and

ngelism



R. A. MILLSOM,
Central Pacific Union Mission



Pastor Gordon Lee with his staff of mission workers at Rarotonga. Pastor Thomson is second from right.

rather robust Home Missionary secretary, will be a busy man as he directs this service with the help of Sister Lee.

Even now considerable Dorcas work is being done. Each week a band of church members visits the local hospital, and also the tuberculosis sanatorium up on the hill. Reading matter is distributed and many interesting conversations ensue. This is the only visitation done by any church on the island. One day I saw Sister Lee coming out from the matron's office with a big bundle of sewing in her arms and a big smile on her face. There is joy in serving Jesus.

Another day I went to the hospital to visit a man with whom Brother Thomson is studying, again in his "spare" time. Then, too, I visited the sanatorium with Pastor Lee, who regularly calls there with church members. I noticed that the Medical Superintendent received him as a friend and equal.

I do not know of any limitation placed upon any activity of the Seventh-day Adventist churches on this island, and so here is opportunity unlimited to work and witness. What a pity that budgets limit the employment of more staff, more teachers, and the production of more literature in the Maori language!

Plans for New Building and Lay Evangelism

Housed, or a better word would be "cramped," in an old shed alongside the president's home, is a small printing plant: a linotype (with many worn matrices), a small rotatype and a hand-

set machine. A primitive guillotine completes the outfit. However, from this shed come the essentials in the native language.

Plans are drawn for the erection of a concrete brick home for this press alongside the new office. It was to be built this year, but no allocations were possible, and so a few more pieces of timber are nailed in to hold the shed up a little longer; the eternal battle against the termites is resumed, rusted roofing is patched, and the little press rolls on.

As in some other island groups, I found there were many people who have had association, and some membership, with the church in days gone by. Our discussions on the Extension Division of the Sabbath school opened the way to visit all these people and to keep in touch with the elderly and infirm. The interest shown on the faces of the members as we discussed this plan indicated that this will be put into operation with enthusiasm. There is the possibility of these contacts opening the way to commence branch Sabbath school membership in the near future.

Island people love acting, and even though they had only three days to prepare, the little company at Avarua acquitted themselves admirably in the little five-act playette on the formation and work of vacation Bible schools and branch Sabbath schools. This participation in the sketches will assist them later when they are involved in the real experience.

Pastor Lee is planning a vigorous programme of evangelism to include the laity. Young workers and their wives are being sent to the outer islands to organize and strengthen the little groups there. Pastor M. Iro, the assistant president and a keen Bible student, has commenced a Voice of Youth programme in Rarotonga. Young people are given the importance they deserve. Youth halls are under construction at two of the four churches, and a new school is being built on Aitutaki under the watchful eye of Brother Nga. Branch Sabbath schools are to be organized by every Sabbath school.

Last week we re-organized the Dorcas Welfare Centre, with a Federation for the Cook Islands Mission. The ladies are interested in securing their uniforms and the men their shirts.

Each worker is to set his goal for at least ten souls this year, and every church member is asked to endeavour to gain at least one soul.

Voice of Prophecy and Radio Doctor programmes are heard regularly over the air, and I am convinced that if there are any on the island who do not yet know of Adventists, then they will soon be very conscious of the fact that the Holy Spirit is finding profitable outlets for the love of God to be shed abroad through the hearts of our people in the Cook Islands.

Social Satisfactions of the Feast

"Umukai" is a much loved word out here, for it is the name given to a feast, which is an essential part of any event outside the usual family programme. Of course if it looks as if no special occasion will occur for a while, then an Umukai is turned on just for the fun of it. I was happy to be the occasion for several feasts over the past three weeks. My programme called for three or four days at each of the four churches on the main island of Rarotonga, and a week on the delightful island of Aitutaki. At each place we attended a feast.

One has to be a ready "after dinner" speech maker, for speeches are an essential part of the feast. Courtesy is traditional, and the ordinary islander would not consider eating until the guest and other leaders have finished their meal. Hungry children are trained to possess themselves in patience till their turn comes. Observation shows, however, that this waiting period seems to add to the speed and relish with which the waiting ones partake once it is their turn.

Beautiful leis are often placed on the necks of guests at feasts. One of those given to me consisted of frangipanni and some curls cut from red berries, to which was added strong-smelling mint leaves. The combination of white, red, and green was very attractive, and the combined perfume of frangipanni and mint was like a delightfully mixed drink. Strings of shell beads were also popped over my head, and one sister pressed a beautiful and large cowrie shell into my hand. On Aitutaki I was given a delicately woven mat and more leis and beads.

Cutlery is rarely seen at these feasts, and it is surprising how adept one can become in the use of nature's fork. With everybody handling their food with fingers only, one loses any thoughts of crudeness, and is soon completely oblivious of the absence of artificial aids.

This comparatively easy way of life, coupled with a fairly liberal attitude to morals, creates many problems for those who join themselves to the Lord, and these island fields are in desperate need of more missionaries, more prayers, and larger budgets, so that closer association and better supervision can be given to these children of nature.

May the requirements and possibilities of Pastor Lee and his little band of associates in these islands invite the prayers of "Record" readers and stimulate a more enthusiastic participation in campaigns such as the Appeal for Missions. In this way, the Cook Islands, along with other territories, will receive added finances for hastening God's work to completion.

Action in South Australia

O. K. ANDERSON

Public Relations Director, South Australian Conference

"One third of the membership of 2,508 has been gathered in during the past six years," said Pastor C. D. Judd in his presidential address at the recent camp-meeting. What a cheering note! Yes, the overwhelming results must crown the hours of setting sun when ministry and laity unite their efforts in uplifting before men their risen Lord and soon-coming Saviour. Pastor Judd is now president of the South New South Wales Conference.

On March 27, Pastor F. T. Maberly, our new president, in his address at his welcome at Adelaide Town Hall before 1,000 members, said he was thrilled by the strides made in recent years in South Australia.

"But, we must not lose any of our evangelistic zeal—let us double our efforts to spread the third angel's message throughout this state."

Our readers will rejoice that in Adelaide another city evangelistic effort begins under the leadership of Pastor Hugh Bolst, May 9. Surely all should pray God to visit this city to convict and convert many souls before the door of mercy closes.

On May 2, Evangelist Calvyn Townend and Brother Ian Royce open their evangelistic series in Mt. Gambier. It is wonderful to see how anxious our dedicated laity are to aid these programmes. During our Appeal for Missions, some of our dear folk had thrilling experiences.

Two years ago, Brother and Sister Les Holmes responded to the truth. Incidentally, while I was visiting and reading the Bible in their home, Les quietly asked me: "Pastor Anderson, did you have a brother Bert in your family?" (It seemed he had noticed a family likeness.) "Yes,

Brother Holmes," I said, "Bert was unfortunately killed in the first World War. Did you know him?"

"Oh, yes! I was with him in France in those tragic days, and at the time of the accident which claimed his life."

Les is the only person I have ever met who was close to my late brother that sad day. Needless to say we became devoted friends from that hour, and now the more since he has joined the remnant church. Last year Brother and Sister Holmes collected over £80 for the Appeal. This year (now in their seventy-third year), they have during the past few weeks, collected more than £106. Later this year they intend visiting their son who resides in Darwin. They plan to aid Pastor W. A. Coates in the Appeal work in Alice Springs and Darwin. These dear folk find life now better than ever. And their health has greatly improved.

Another dear brother, quite new in the faith, has made it the practice of leaving home one hour earlier than usual en route to Sabbath school. He goes out on the Appeal work. He collects one street coming to Sabbath school and another street going home after church. Result! He has now collected more than £100. Such faithfulness, God greatly rewards.

Brother Jeff Webster, our Publishing Department leader, and I were Ingathering with another three dear Appealers, March 24, in Bordertown on the Victorian border. Jeff called at a certain home. The lady asked him how long he had been a Seventh-day Adventist. She asked other questions. His answers revealed the fact that I was visiting about the town.

"Why," said Mrs. S., "I used to go to school with Ormond Anderson fifty years ago in Warburton, Victoria. Tell him to come and see me."

I did. We enjoyed a pleasant visit. I also discovered this lady's mother, Mrs. M., also lived in Bordertown. In company with Mrs. S., I visited her. She remembered me, and what a thrill electrified my soul when she said: "I still keep the

Sabbath! Are there any other Sabbath-keepers in this town?"

"Sister M.," I replied, "I do not know of anyone here who keeps the Sabbath."

On leaving the town I said to myself, "If that dear little old lady of eighty-six years in isolation honours God's rest day, what excuse is there for any of the privileged membership of our country or city churches crying out that they need help from their already overtaxed pastor?"

May God haste the day when all the faithful shall from one Sabbath to another, worship in adoration at the throne of their Master in Paradise.

Mayor Compliments Brighton Members on New Church

The fastest growing Adventist community in the conference is in the suburb of Brighton. They won the acclaim of their city mayor on the occasion of the opening of their new church.

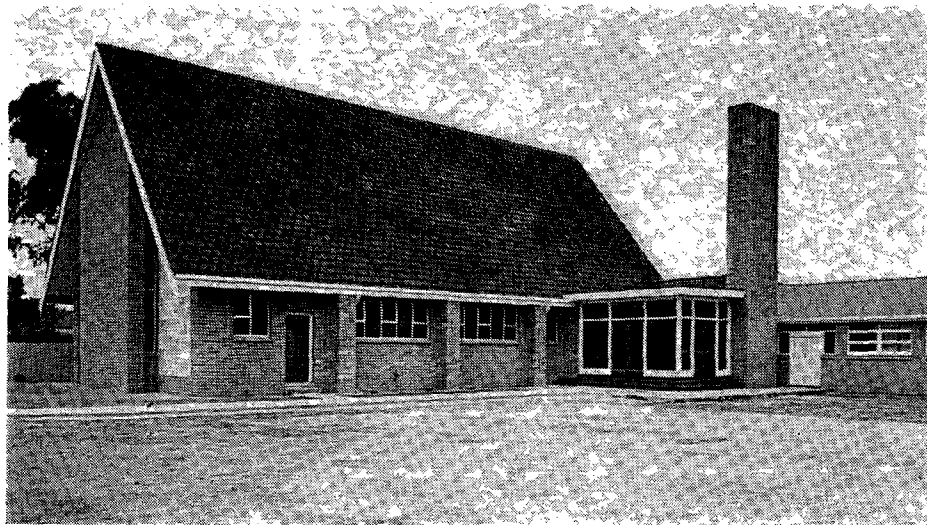
Eight pastors have cared for Brighton church during the past nine years of its existence, and it has doubled its original membership every year.

On a delightful Sabbath afternoon about 500 people crowded into the beautiful edifice for the official opening.

In his address the Mayor of the City of Brighton, Mr. H. A. F. Taylor, said: "It is with great interest we have watched this beautiful building grow. Your congregation is to be highly complimented on its enthusiasm, tenacity, and persistence in pursuing its goal to completion. Your lovely church makes the fourteenth in our city, and we are proud of it."

"Somehow it is a thrill to own such a fine building, but much the more to this congregation seeing one of their own members (the late Mr. Albert Langstaff) was its architect and they themselves worked as their own building contractors."

Carpenters, joiners, painters, a master printer, an electrical engineer, a bricklayer, a physiotherapist, and the church pastors plus the rank and file of willing laity undertook and now rejoice in the finished task in less than sixty months.



The beautiful new Brighton church, Adelaide.

These dear folk not only worked with their hands but sacrificed in a marvelous way to purchase building materials. They raised more than £11,000 and now possess a sanctuary seating 400, with Sabbath school rooms, Health and Welfare accommodation, and a youth hall, all provided by more than 10,000 man-hours of voluntary labour worth £9,000. The whole unit is worth £35,000.

The church sanctuary is carpeted wall-to-wall and tastefully decorated and furnished. The pulpit, designed and built by Brother C. J. Youlden, is a real attraction, for in its front is a ledge let in which presents an open Bible toward the congregation. At night this is effectively illuminated and silently tells the congregation that while there is an open Bible the gospel of the kingdom will be preached.

Pastors J. B. Keith and C. D. Judd, presidents respectively of the Trans-Commonwealth Union and South Australian Conference, joined with the local minister, Pastor C. Townend, in offering appropriate words of exhortation, commendation and inspiration.

The offering on this memorable occasion amounted to more than £300. Surely all can re-echo the words of John Whitier in these lovely lines:

"All things are Thine. No gift have we,
Lord of all,

To offer Thee. This house of prayer,
This home of rest, here may Thy saints
be often blessed:

O Father, deign these walls to bless:
Make this the abode of righteousness,
And let these doors a gateway be
To lead us from ourselves to Thee."

☆ ☆ ☆

Direct Giving Works

MRS. E. S. BROAD

"Somebody said it couldn't be done,

But he, with a chuckle replied

That maybe it couldn't but he for one

Wouldn't say so till he had tried.

So he buckled right in, with the trace of
a grin

On his face, and he did it!"

First inspiration along the lines of all-out efforts came from Stanleyville church in Australia, when they raised £2,000 for their church building fund in one huge offering. A report followed in the "Record."

In the Papatoetoe church, New Zealand, the article was read, and a similar plan adopted, resulting in £1,500 being raised in one bumper offering, with just three weeks' notice. Twelve months later the members raised £500 in a similar way to meet further building commitments. For both offerings the counsel of God's messenger was taken to raise funds by sacrificial giving and sales to the public. Many also heeded the instruction given in "Testimonies," Vol. 9, page 55:

"We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. . . . Cut off every extravagant expenditure. Indulge in nothing that is simply for display.

Your money means the salvation of souls."

After these two offerings the congregation was left with a debt of £800 which over the intervening time was slowly being paid off.

Eighteen months ago plans were made in South Auckland to erect a combined primary school to serve the four churches in this area. It was estimated that the purchase of a suitable block of land would cost about £4,000. After conference help, Papatoetoe's share of the balance was £800. This, too, was raised in one all-out offering.

Then, last year, knowing that buildings would have to be erected on the school land and that Papatoetoe would have to meet its share, it was decided to take up an offering to wipe the balance of the church building debt, now £450. This was done, with much rejoicing as experienced in the long ago: "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." (1 Chron. 29: 6, 9, 14, 17. It will do your hearts good to look up these texts.)

Now the church, as it were, sat back, owing nobody anything, and feeling very thankful to God for the knowledge that direct giving pays. This feeling of ease lasted for a period of weeks only.

Then the phone rang in the leading elder's home. The voice was that of the lady living next door to the church. She stated that she wished to sell her house, and was offering it to the church at £3,800. **THREE THOUSAND EIGHT HUNDRED POUNDS!**—and nothing in hand except £100 in the building fund and £100 in the Dorcas fund.

"Hopeless!" was the first thought. And yet, what if it could be purchased? But no—it was impossible. Three thousand eight hundred pounds is a lot of money. Certainly, Papatoetoe had done it previously, but after the members giving so wonderfully just a few weeks before, it would not be fair to ask again.

On the other hand, what if the church didn't buy the house? Meetings were called and needs assessed. The junior Sabbath school was meeting in cramped conditions; indications were that the church school might shortly need another classroom; local borough restrictions meant that no further building could be done unless we bought land somewhere adjacent to the church. Most important of all, much study of Sister E. G. White's textbook on welfare ministry revealed that the Dorcas Society with no place to work and with practically no storage room was unable adequately to fulfil God's plans for this vital branch of His work. It was evident that we needed the house—but £3,800!

Consultation with the conference president and secretary only magnified our hopeless position. Certainly the house would become a well-set-up welfare unit and, as such would be eligible for a union grant. Also, approval was given for a £1,000 loan from Australia. But after stretching conference and union funds to the limit, the church would still

have to find £1,500. More meetings, including one with the owners which resulted in the price being reduced by £100. But still it was too much to find.

And then, slowly, the tide began to turn. £600 was promised by two families. Others spoke of past experience and of having faith in God. A day was set for members to indicate what they would give. The result was much short of the amount needed. Sadly they heard that the whole project would have to lapse.

Then, outside of the church, a brother approached the leading elder and offered his £250 TV set which should sell for £125. Another meeting was called and the decision was made definitely to plan for lifting a bumper offering. The result was £1,400. But all were concerned about the £1,000 loan. Members prayed about it and in came £100, then £400, followed by two donations of £50. Now, after finding £2,000 in cash, the church owes only £400.

In addition, we have reached our goal of putting our religion into practice in the form of church school advancement and Welfare Service outreach.

The joys of such ministry for the Master fulfil His words: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) Yes, this is life!

Papatoetoe does not write of all this in order to boast of its generosity, but to show what can be done when we are prepared to sacrifice for a worthy objective. The membership is about 100 and the members belong to all classes of breadwinners. Some have businesses, some are labourers, some are pensioners, but all give as God has blessed them.

And we must remember to tell you that the home without the television set has been found to be a better and happier one, with the children enjoying each other's company again and the mother not being left to dry the dishes each night!

☆ ☆ ☆

Grand Mission Opening in New Plymouth

(Concluded from page 7.)

gratifying response. The six Wednesday nights to date have averaged between 300 and 400, and for a small city we feel this is very good indeed.

Much interest has been shown in the search for the oldest, the smallest, and the largest Bible in the Taranaki area. These volumes have been handed in for display purposes, and when the judging has been completed, Brother Graham Mitchell, winner of the 1964 World Bible Contest, will present the winners with their prize.

God has richly blessed the long, hard hours of toil spent in preparation for this campaign, the crowds are still coming, and now we ask our dear "Record" readers to continue praying that the blessing will continue in the months ahead, months of strenuous visiting, studying, persuading, and praying with these hungering souls.

The Judgment on the Antediluvians Speaks to Our Generation

[Resume of a sermon preached by PASTOR A. C. NEEDHAM in the Wahroonga church.]

We are living in a marvellous age. It seems that science has come to the aid of the human race and taken the irk out of work. Electronic computers, which were originally designed to work out great scientific problems, are coming into everyday use. Insurance companies and many other firms are using them. Every day, foreign newspapers are translated by these machines without any trouble. "Pravda," the Russian newspaper, is translated at the rate of 1,888 words a minute. It would take a whole day for a man expert in the language to be able to do that. And so electronic computers are transforming life for us.

And as we look around the political horizon there are some sensitive spots, but the nations appear to be under control. They are all afraid of atomic energy and what might result if they invite its use; and so they settle down to just a little outbreak of war here and there, only enough to keep us occupied and get the young men into the army.

Then we look around in the religious field and there is no bigotry. The churches are associating in a friendly manner. The newspapers say what a wonderful thing it is to have an evangelist preaching the Ten Commandments and upholding the Word of God; and they publish nothing but words of approbation. The Catholic Church is anxious to keep the image of kindly Pope John before us, because under such a benign influence we couldn't believe for a moment that this world would ever find itself in the Dark Ages again. We could not imagine a return to such excesses as were committed in those days.

Wonderful indeed are the prospects! Bright and rosy is the future of our world!

Now please turn to Luke 17:26, 27, where Christ warns our generation: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

Prosperity Induced Spiritual Insensibility

Now Noah's flood was no local, insignificant inundation, as some people would have us believe. According to Bible chronology the Flood took place in the year 1656 after creation. The earth was still very rich. Fruit grew in abundance; food could be had for the gathering of it. Riches lay in profusion everywhere—gold and precious stones, with which the people adorned their houses. And they planted beautiful groves where they worshipped their idols.

But their day of probation was closing, because the earth was corrupt before God

and filled with violence. And yet they were living in prosperous days.

And so God sent a warning message. He commanded, "Noah, I want you to prepare an ark and tell the people I am going to destroy this corrupt earth with a flood." And Noah did as he was bidden. He went out with the power of the Holy Spirit upon him and proclaimed the end of the world. He warned them, "These acts of violence, these human sacrifices, wanton murder, blasphemous, riotous living will have to come to an end or God will destroy this earth with a flood."

And the people answered, "You're right. You've got something—these conditions



Listening

MRS. C. L. KELLY

*I think I can hear the trumpet
Faintly from distance afar,
And see a shaft of glorious light
From celestial door ajar!*

*I think I can hear sweet music
Floating down—harmonious, low,
Like voices that call to my inward soul,
Guiding my feet where to go.*

*All around me the noise grows louder
Of discord, confusion, and strife;
And steadily all grows darker—
Fear stalks in many a life.*

*While the world, so strident, oft careless,
Is tossed and hurled to and fro,
I look up and see all the glory
Of the timeless stars aglow.*

*I remember again the promise,
I can hear my Saviour's voice.
When it seems that the battle is being lost,
"Lift up your head and rejoice!"*

can't go on. What shall we do?" "Join with me," urged the preacher of righteousness, "and proclaim this warning to all the world." The people said, "We'll organize and send out preachers." So they organized Sabbath schools and churches and gave offerings. "You go ahead and build and we'll be right behind you," they assured Noah. "We'll warn the world."

The Preachers Apostatized

The weeks went by and the months went by and the years went by—and the decades went by, and then the people complained: "This message seems to have lost its impetus." Those who were proclaiming the message looked at their neighbours and commented: "Here we have been living in this single storey house while the Jones's have a three-storey house and a swimming pool. They have a lovely garden, their daughters attend the schools of the world and are held in honour.

"At the same time we have been going round with this unpopular story of the Flood which it seems will never be fulfilled. There is something wrong. Maybe Noah is right, maybe he is wrong. We'll be on the safe side. We'll add another storey to the house and preach half-time. If there is a flood, we'll be in the ark, and it won't matter if the house is washed away. We'll have one foot in the church and one in the world, and come what may we'll be all right."

The decades went by, and Noah's helpers deserted him one by one till there were just Noah and a few others left—the members of his own immediate family. Then came the command from God, "Come thou and all thy house into the ark." I think even Noah may have been startled when the command finally came. He probably was not expecting it just then.

Hardness of Heart Was Fatal

As the multitudes watched progress at the ark, they saw the beasts and the birds coming two and two and seven by seven (the unclean by twos and the clean by sevens) and entering into the accommodation provided for them. The people stood agape, but they had so hardened their hearts that they could no longer be impressed by the Holy Spirit. They were startled, then entertained and amused by what they saw.

They said, "We'll wait and see. If the rain comes we'll have time to catch the boat. We won't go too far away." Then suddenly an angel of light came flashing down from heaven like a streak of lightning. He took hold of the massive door of the ark and closed it with a hiss. No man could have shut that door because of its weight. It could not be closed from the inside. It took supernatural strength to close it; and none could open it.

Then the angel took his flight back to heaven and the people standing round decided, "We'll watch." The sun rose and set, and rose and set; and the people began to congratulate themselves and to ridicule: "Those poor people. Just think of Noah's dilemma when they run out of

food in there! What will happen when the animals start to rampage! Won't it be interesting!"

But when a week had passed by, the heavens became covered with clouds. The antediluvians had not seen clouds before. They heard the mutterings of the thunder and saw the lightning flash in the clouds, and fear seized them. Then the first drops of rain ever to fall, began to spatter the earth—the windows of heaven were opened and mighty cataracts of water descended. The river banks soon gave way and the sceptics were terrified.

As they searched for a way of escape and hammered on the door of the ark, shouting, "We'll come in now, Noah—you were right!" more vivid was the lightning's flash and more tremendous was the roar of thunder. The fountains of the great deep were broken up and hurled mighty rocks hundreds of feet into the air. These came down again and buried themselves deep in the soil.

It was too late to be saved—the door was shut! Unbelievable cataclysms were taking place. Helplessly, the rejecters of God's grace beheld the destruction of their beautiful houses. They saw their splendid buildings crashing around them. They saw God's wrath in the smashing of their idols. They were filled with horror. The beasts were roaming about in the wildest terror. Their mournful cries were mingled with the wailings of a lost race who had despised God. They had esteemed lightly the authority of the Most High, and now they were doomed.

Some people tied themselves and their children to great beasts. They said, "These mighty dinosaurs, these great brontosaurus, will be tenacious of life and climb to the highest eminences, and we'll be safe. The wind won't blow these monsters away." Others said, "We'll tie ourselves to those deep-rooted trees," but the wind came and hurled those trees like leaves into the surging waters, which were rising up and up and up till they covered the last mountain peak.

But the ark rode safely, and those inside were protected because they believed God. They had preached the coming of the Flood for 120 years, and now they were benefiting from their faithfulness.

There is only one door into the ark, and that is Jesus.

Up and up rose the relentless waters till the loftiest heights were reached and all, both men and beasts, were swept away to destruction in the foaming billows.

Beware of Procrastination!

Friends, those were enlightened and prosperous days, but the Flood took away all those high-handed sinners. The hurly-burly, the grasping and the getting, the honour-seeking and the coveting are almost over. The kingdoms of this world are soon to become the kingdoms of our Lord and of His Christ. And He shall reign for ever and ever.

I hear someone say, "Don't become too excited, Mr. Preacher. The Bible talks about a time of trouble such as never was since there was a nation, but I'm not

having any trouble. I can still buy a new car and everything's wonderful. Why should I charge my soul with care? You are a little premature."

Many people try to get out of this world, but they won't come into the fullness of God's blessing. That is the trouble with you and me and everyone else. We are willing to forsake the world because we see the corruption there. Anybody with commonsense can see that. Then the Lord invites, "Come into the fullness of My love. Come in so that we may be one, for I am married to you. I want you to put aside every other consideration and just take Me, even as I am."

The hour is late. Already the storm clouds are gathering overhead, and Jesus says to those who are enlightened, "Look up, and lift up your heads, for your redemption draweth nigh."

Noah looked up through the one window in the ark. That was the only place where he could obtain light, and that was by looking up. And he saw a rainbow of promise. Abraham looked up and saw the stars, and the Lord declared, "Your seed, Abraham, shall be as the

stars for multitude." Jacob looked up and saw a ladder reaching from heaven to earth—the Lord Jesus Christ, the Way, the Truth, and the Life.

The shepherds looked up and saw the angels, and heard them announce that a Saviour had been born on this earth. Stephen looked up and saw Jesus standing on the right hand of the throne of God, a mediator and advocate. And as John the beloved looked up he saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Jesus says to you and me, "Look up, and lift up your heads, for your redemption draweth nigh." To you and me is granted the supreme privilege, greater than has ever been granted to anyone else who has ever walked the face of this earth, even Adam. We shall look up and see the heavens opened. We shall see Jesus coming as Lord of lords and King of kings. We shall see all the holy angels with Him. We shall see Him in His Father's glory, His own glory, and the glory of the heavenly host.

As it was in the days of Noah—so look up, for your redemption draweth nigh!

Whose Dress Are You Wearing?



CLARA NOSWORTHY WRIGHT

"Whose dress are you wearing?" "My own, of course," you answer. "I don't borrow clothing from others. My mother taught me long ago to be content with whatever I have and to make the best of anything, including my clothing."

But that's not what I mean. **Do your clothes belong to the world, or do they belong to Christ?**

Years ago I heard Pastor F. C. Gilbert relate a story on this point. He was travelling by train to meet a speaking appointment, and of necessity occupied a seat next to a frivolous-looking young woman. After getting settled, as was his custom he took out his Bible and began reading. Noticing this, the woman looked him over and then, trying to be sociable, asked, "You're Pastor Gilbert, aren't you?"

When he answered in the affirmative she explained that she had heard him at camp-meeting, and that her mother had often spoken of him. She seemed extremely friendly and delighted to converse. When our beloved pastor could contain himself no longer, he asked, "My dear sister, when did you leave the church?"

"Oh," she replied hastily, "I never left it. I belong to — church, and never miss a Sabbath."

He expressed his amazement, commenting, "From the feathers on your hat to the heels on your shoes there is nothing to bespeak your religion." Clearly, this woman, whatever her religious profession, was wearing the dress of the world.

We read in Acts 11:26: "The disciples were called Christians first in Antioch."

Somehow that implies that their attitudes, beliefs, manner of speech, yes, even their dress recommended them as having been with Christ. In the "Testimonies" we read:

"The idolatry of dress is a moral disease. . . . In most cases, submission to the gospel requirements will demand a decided change in the dress. There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic."—Volume 6, page 96.

Need for Dress Reform

In his book "The Story of Our Health Message," Dorcas Eugene Robinson offers some interesting and enlightening information concerning dress. He shows in chapter 9, page 112, that Mrs. White was an original thinker. When others were wearing cumbersome yardage, and skirts which swept the ground she wrote: "My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress."

Another spokesman for women declared: "A reformation in the dress of women is very much needed. It is indispensable to her health and usefulness. While in the prison of the present dress, she is, and ever will remain, comparatively unhealthful and useless."

Today women may dress modestly, neatly, comfortably, inexpensively, and

attractively, yet not be far afield from the prevailing fashions.

"Be not the first by which the new is tried,

Nor yet the last to cast the old aside."

Our minds cannot be kept "in perfect peace" if we are slaves to fashion.

"Even the style of the apparel will express the truth of the gospel."—"Testimonies," Vol. 6, page 96.

I was looking through various catalogues for one of our boarding academies. One was dated 1934, another, 1962. I also examined a recent catalogue from a school in Africa. According to these catalogues, our standards haven't changed in thirty years; so what has?

In practice have we moved a little farther away from the pattern? In each of these catalogues suggestions such as these are offered: "We expect the young ladies to be modestly attired in substantial clothing. Knees should be covered when standing or sitting. No jewellery should be brought to the campus." More details are given, but all may be summed up in the expression "Appropriate Christian dress."

We were in a restaurant one day when a group of well-behaved, well-dressed teen-agers came in en route to a convention. They wore no jewellery. Every girl had a becoming dress with sleeves, a modest neckline, and skirt that covered the knees well. I also noticed that the skirt had a little fullness. The young people belonged to one of the popular churches, but I would have been proud to claim them as Adventist youth.

On the women's page of a newspaper I noticed pictures of the ten best-dressed women. They were not gaudily dressed nor conspicuously different, and the knees were covered.

If we thought Jesus would be coming to our house to visit or to preach in our church next Sabbath, which dress would we wear? Let's take a look in the wardrobe.

Here is a dress that is a bit skimpily cut—too form-fitting. Strange how we dislike to get a size 36 if we wore size 32 when we were married. But ten years later and thirty pounds heavier make greater demands for coverage.

The next dress is a little short, and the neckline—well, it might pass, but we're not sure. This sleeveless one is suitable for wearing around the house, and with a jacket it would be appropriate for shopping; but not for church. The colours in this one are rather loud for church; we'd attract too much attention.

Well, here's the old faithful navy—good length, full enough, pretty neckline; and for many summery days here are those pretty shirtwaist dresses, one in pink, one in green. With these last two we always wear an extra half slip because they are rather thin.

I want to be ready to meet Jesus any time of day and on any Sabbath. Do you suppose we can remedy our thinking or selection to make our garments more like the robes of righteousness—clean, serviceable, appropriate to the occasion, becoming colours with natural grace and simplicity? Such garments we may wear

in confidence and meet our Maker in peace.

"In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering." "You could bring happiness to many hearts by using wisely the means that is now used for show."—"The Ministry of Healing," page 287.

Christian friend, whose garments are you wearing—the dress of the world, or the robe of Christ's righteousness?—"Review and Herald."

☆ ☆ ☆

Fifty Years Ago

J. W. KENT

A flashing blade in the united grasp of Pastor William Gillis and his wife Rose cut into fifty years of hymenal bliss. As the knife sank into the cake they were really cutting into the past. It recalled a similar occasion. A cake, too, when youthful hands then were nervously cutting into the future.

All of this was very pleasantly recalled at a happy function in the Soldiers' Memorial Hall, Hornsby (Sydney) on March 14 last, when upwards of a hundred relatives and friends came to do honour to Pastor and Mrs. Gillis on the occasion of their golden wedding.

Their three devoted sons, daughters-in-law, grandchildren, yes, and great-grandchildren, were responsible for this happy get-together.

In his speech of thanksgiving, the bridegroom of yesteryear said that his and Rose's journey together down the years had been fragrant as a bowl of flowers. No bunch of flowers would be complete without a rose, he told us. And of course you must not leave out a Sweet William.

Their united lives began in Tasmania, and they gave them in service to the grand message we all love so much. Fiji, South Australia, New Zealand, and New South Wales were scenes of their former labours for God.

In a pretty little cottage in Mt. Colah they have laid aside the more active part of their ministry. But many of us can testify that the Mt. Colah church and building would not be what it is today without the active efforts of Pastor and Mrs. Gillis. God bless them.

☆ ☆ ☆

In Memoriam to the Late Pastor J. R. Martin

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This was the admonition of our Saviour in James chapter 1 verse 27. Certainly this was the goal set by our late Brother Martin. To all whose lives he touched was given the inspiration and encouragement to fight the good fight of faith.

The sick were cheered by his friendly visits. To the widows in their affliction, his help performed in a quiet humble spirit, will long be remembered by those to whom his kind deeds were rendered.

Like Dorcas of old he will be greatly missed by many. To the fatherless and the youth his spiritual leading and counsel were greatly appreciated.

He was never too busy to lend a helping hand to those in need. His life was an example of pure religion—he went about doing good.

After many years of faithful service in the mission field he found it a great disappointment to have to lay down this work because of ill health. By the natives of the islands as well as by the folk in the homeland he was held in very high esteem.

May the relatives of this kind Christian gentleman find it a comfort to know there are many who mourn the loss of a sincere friend and brother and are praying that you, at this sad time, will feel that "underneath are the everlasting arms."

Written by one whose life was made happier and easier by his loving ministry in time of need.



EADY-SALTER. On February 21, 1965, Alexander Eady and Vivienne Salter were united in wedlock at the North Fitzroy church, Melbourne. The bridegroom is the son of Mr. and Mrs. A. Eady of Geelong, and the bride the daughter of Mr. and Mrs. M. Salter of Melbourne. The lovely old church reflected the radiance of this fine young couple. Parents, relatives, and friends joined in praying for the blessing of God on this newly established home. A. N. Riggins.

TAAFE-CARTER. Warburton church was the setting, and April 4, 1965, was the day chosen by Margaret Louise Carter and Geoffrey Llewellyn Taafe for their marriage. The bride is the elder daughter of Mr. and Mrs. H. M. Carter of Warburton, and the bridegroom is a son of Mr. and Mrs. A. J. Taafe of Lang Lang district. The church was beautifully adorned with flowers and glowing autumn foliage. A large gathering attended the ceremony at the church, and afterward wished the happy couple the blessing of God at the reception held in the church hall. The new home will be set up in Yanathan. T. F. Judd.

BAUM-MELNIKOFF. In the beautifully appointed South Brisbane church (Qld.) on March 7, 1965, Henry Baum and Maria Melnikoff were united in the bonds of holy wedlock. The bridegroom is the only son of Brother and Sister Baum, recently of Germany. The bride, who is the elder daughter of Sister Dudarko, looked radiantly happy as she entered the church on the arm of her stepfather, Brother S. Dudarko. All are members of the New Australian (Slavic) church in Brisbane. At the reception many friends, including some from Sydney, wished Henry and Maria God's richest blessings in their future walk together. W. G. Dowling.

ROSENDAHL-LING. When the love of Christ walks along the chosen pathway of two young people who desire to link their lives together, then the future is bright with promise. Surely this love rested on Edward John Rosendahl and Yvonne Mary Ling who vowed lifelong fidelity to each other on April 4, 1965, in the Waitara church, Sydney. Ted is the son of Pastor and Mrs. E. Rosendahl of Armidale, and Yvonne the daughter of Mr. and Mrs. Ling of Maitland. As these dedicated representatives of two respected families begin a life of sharing their faith and love, the good wishes and prayers of loved ones and friends go with them. W. R. L. Scragg.

BOOKER-WATSON. The day was delightful in sunny Mildura, Victoria, when Beverley Lorraine Watson and James Alfred Booker exchanged marriage vows. The date was March 24, 1965, when this new Christian home was set up. We wish Bev and Jim gracious years together as they journey towards the Celestial City. C. E. Sommerfeld.

RAYMOND-JUDD. On the afternoon of April 14, 1965, before a large company of relatives and friends, Gloria Judd and Barry Raymond exchanged marriage vows. The Mont Albert church, Victoria, tastefully decorated, was chosen for the ceremony. Gloria is the daughter of Mr. and Mrs. A. J. Judd of Balwyn, and Barry is the son of Mr. and Mrs. W. Raymond of Ringwood. May God bless the new home with His presence. T. F. Judd.

O'DONNELL-LESTER. On March 17, 1965, the Papanui church, Christchurch (N.Z.), was the meeting place for Frederick Charles O'Donnell and Janice Winifred Lester, who came to be united in holy wedlock. The quiet witness, consecration, and Christian example of Janice led Fred to the acceptance of Christ and His coming kingdom. A delightful social reception was held in the Christian Youth Centre to honour the newly-weds. May the blessing of our God be with this young couple in their new home and as they wait for a future home in glory. Laurence Gilmore.

O'CONNOR-POTTER. Two families greatly respected and long resident in Warburton were united when Clifford Russell O'Connor claimed as his bride Evelyn Heather Potter on April 11, 1965. Cliff is the only son of Mr. and the late Mrs. W. J. O'Connor, and Evelyn is the eldest child of Mr. and Mrs. W. J. Potter. A glorious autumn day of sunshine and rich colour filled their cup of joy to overflowing, and the Warburton church, exquisitely arrayed, made a perfect setting for the radiantly lovely bride and her twin sisters, who attended her as bridesmaids. A large group of relatives and friends gathered at the church and the reception to wish the blessing of God upon Cliff and Evelyn in their new home to be set up in Warburton. T. F. Judd.



UNTIL THE DAY BREAK

MARTIN. Pastor John Radley Martin was born at Parramatta, N.S.W., on October 24, 1912, and departed this life on April 11, 1965, at the comparatively early age of fifty-two years. He was reared in an Adventist family and spent most of his early years at Cooranbong. From 1929-1935, Brother Martin attended Avondale College as an outdoor theological student. At the conclusion of his college days, he was employed in the Avondale Press for five years and then at the Warburton publishing house for seven years. In 1937, our brother took as his bride, Miss Kathleen O'Connor, and for twenty-eight years they happily served the Lord together. In 1949 they were delighted to accept an invitation to engage in island missionary service, and with their children Warren and Joan upheld the banner of Prince Emmanuel successively on Mussau, in Papua, and at Madang. Brother Martin was ordained to the gospel ministry in 1959, and while president of the Madang Mission he developed a heart condition which necessitated his return to New South Wales in 1961. Since that time our brother had been connected with the Sanitarium Health Food Company at Cooranbong on a part-time basis, while also carrying responsibility in the Avondale village and Dora Creek churches.

Pastor Martin was one of God's quiet Christian gentlemen. Humble, dedicated, genial, and diligent, he was loved and respected by his associates. And many in the islands who through his instrumentality were translated from the kingdom of darkness into the kingdom of God's dear Son will, we are assured, meet him again with gladness on the resurrection morn.

Sister Martin, Warren, and Joan mourn the loss of a godly and devoted husband and father. To them and to Pastor Martin's father, Brother G. F. Martin, other members of the family and relatives, we offer heartfelt sympathy. With them we look eagerly for the first gleams of the golden morning that will burst the tomb and bring in a joyous, everlasting reunion. Pastors A. J. Campbell and C. J. Boulting were associated with the writer at the funeral services. R. R. Frame.

CROWHEN. On March 11, 1965, at Christchurch (N.Z.), Henry Crowhen ended his days of suffering in rest. He was born in England seventy-nine years ago and served in both world wars. His relatives, especially Sister F. Moodie (daughter) and Brothers Don and Cliff (grandsons) were encouraged with the blessed promise of a glorious resurrection. May we all be united on that glad day! Laurence Gilmore.

DALE. Lilian Amelia Dale was called to rest on February 28, 1965, at Hokitika (N.Z.), after a long illness. Born in Bluff, she lived most of her life at Timaru, where she held church membership. She was a sister of the late Mrs. E. M. Petrie of Timaru. Words of comfort were spoken to her nephews—Brother Neville and his wife Daphne, and Mr. and Mrs. Brian Petrie. Sister Dale awaits the call of our Lord on the resurrection morn. Laurence Gilmore.

BILLINGTON. On March 2, 1965, at the Napier Hospital (N.Z.) Sister Hilda Charlotte Billington passed to her rest at ninety-four years of age. She had been a church member for many years and never lost an opportunity of telling how good the Lord had been to her through life. Our sister was laid to rest in the Taradale cemetery in the presence of her family and friends, in the sure and certain hope of the resurrection, when all the sleeping saints will be raised to life eternal. C. T. Potter.

HAPURONA. Mother of Brother R. Areke and Sister F. Para of the Whangarei church (North N.Z.) and beloved wife of Mr. Hapurona of Otrira, Sister Hapurona, aged fifty-eight years, died on April 1, following a heart attack. A large group of relatives and friends gathered for the services in the Whangarei church and at the graveside. Our late sister was baptized last year by Pastor L. S. Uttley. We laid her to rest beside her mother at Whananaki South to await the call of the Life-giver on the glad reunion day. J. B. Trim.

WALLACE. Ethel Gertrude Wallace had attained the advanced age of eighty-two years when she passed away in the Cowra (N.S.W.) hospital on March 26, 1965. It was under the ministry of Pastor F. Basham that she was led to accept the Advent Message in 1953, and she was baptized at Temora. From that time she was a devout worshipper in the Cowra church. Failing health over recent months had prevented Sister Wallace from attending regularly. Now she rests in the local cemetery, awaiting the call of her Saviour. E. M. Logue.

MARXSEN. Lucy Alma Marxsen passed away unexpectedly in the Gladstone hospital (North Queensland) on April 11, 1965, at seventy-three years of age. Up till the time of her death our sister was the lone witness for the Adventist faith in her family. Isolated for many years, when Sabbath services commenced for the first time in Gladstone about a year ago, she travelled a considerable distance to attend regularly. Her quiet and cheerful presence will be missed. But she fell asleep in the blessed hope and in full assurance awaits the call of the Life-giver. Kevin J. Moore.

MAHER. After a long, full life, Cyril John Maher passed to his rest at Oberon, N.S.W., on April 3, 1965, at eighty-four years of age. He was baptized sixty years ago by Pastor S. M. Cobb and his faith in God remained firm to the end. "My Heavenly Father watches over me," was his favourite song, and brought him great comfort just prior to his death. The love and esteem in which our brother was held was revealed by the very large number of relatives and friends at the church and graveside, where promises of the grand reunion day were read by Pastor W. J. Hawken and the writer. He is survived by his wife and eight children: Emma (Mrs. Roberts) of Capetee; Daphne (Mrs. Doble), and Olive (Mrs. Hawken) of Oberon; Doris (Mrs. Buckley) of Tenterfield; Godfrey, William, Stan, and Les. To them we extend our sincere sympathy. J. N. Beamish.

CORRECTION. The relatives of our late Brother William Phemister inform us that he passed away at the age of eighty-one years, not ninety-one as reported in the obituary notice. We regret this error.

WANTED. Christian lady companion to share home and expenses with an elderly sister. Apply Mrs. E. Pack, 52 Court Street, Mudgee, N.S.W.

ADELAIDE. S.D.A. upholstery workshop. Make and repair furniture for home and office. Loose covers and curtains, diamond buttoning specialists, couches, armchairs, cushions, French polishing. Write: B. Millic, 109A Henley Beach Road, Mile End.

CARAVAN FOR HIRE for several months. Comfortable, roomy, suitable temporary home. G. Masters, 9 Sydney Road, Hornsby Heights, N.S.W. Phone 47 3119.

WANTED TO BUY. "The Two Republics" by A. T. Jones, and S.D.A. Commentary, second-hand copies. A. G. Probert, P.O. Box 259, Moree, N.S.W.

KAMBUBU CHOIR RECORD. W. & G. Records advise the release of the LP recording, "THE NEW GUINEA ADVENTIST MALE CHOIR" from Kambubu. This recording features sixteen of the choir's most requested songs, and will prove a welcome addition to your record library. Available from all Book and Bible Houses. GEM-107. Price 39/6.

Sensational 1964 Youth Congress Singer
JAN MARTIN
Now available on record.
"TENDERLY HE WATCHES"
"IT TOOK A M'ACLE"
Send now, only 10s. including postage.
LINDA LEE RECORDS,
G.P.O. Box 5156, Sydney, N.S.W.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - R. R. FRAME
Associate Editors - W. E. BATTYE
CONSTANCE M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 16s. extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Wahroonga, New South Wales.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

DIRECTORY

Australasian Division

President - - - - L. C. Naden
Secretary - - - - R. R. Frame
Treasurer - - - - E. J. Johanson
Assistant Secretary - - J. K. Irvine
Assistant Treasurer - - W. E. Zeunert
Auditor - - - - L. J. Stace
Associate Auditor - - R. L. Parkinson

Departmental Secretaries

Education and Religious Liberty - - - - E. E. White
Health Food - - - - W. L. Kilroy
Home Missionary and Sabbath School - - - - H. F. Rampton
Medical - - - - S. A. Kotz
Ministerial Association - - G. Burnside
Public Relations and Temperance - - - - E. H. J. Steed
Publishing - - - - H. White
Radio-TV - - - - W. R. L. Scragg
Young People's Missionary Volunteer - - - - R. A. Vince

ADVERTISERS PLEASE NOTE! All advertisements should be sent to the editor at 148 Fox Valley Road, Wahroonga, N.S.W., and all cheques should include threepence bank charge.

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

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

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

PEOPLE and EVENTS

- ★ From the "Southern Asia Tidings" we learn that "Mr. and Mrs. Ronald Mills, who have been carrying on medical work in Kalimpong, have accepted a call to join Dr. and Mrs. Keith Sturgess at Scheer Memorial Hospital" in Nepal.
- ★ Office appointments and transfers recently effected are these: Miss Doreen Pascoe from the North New South Wales Conference to the Central Credit Office of the Publishing Department in Sydney. Her sister, Miss Ruth Pascoe in mid-April joined the division staff in Wahroonga. Brother Dennis Hodgkinson of Kingaroy, Queensland, who graduated from the business course at Avondale two years ago, has come to the Sydney Sanitarium and Hospital.
- ★ Upon the departure of Sister H. W. Nolan at the end of April, to join her husband in Melbourne, Sister Lois Scarfe took charge of the ladies' treatment rooms at the Sydney Sanitarium and Hospital. This ensures a continuation of the pleasantness and efficiency that have characterized this department in the past.
- ★ Sister Audrey Jackson, who has been serving temporarily at the Sydney Sanitarium and Hospital since passing her examination in nursing administration, has accepted a call to the Resthaven Sanitarium, Sidney, Canada, as director of nurses' education. (Brother T. J. Bradley, originally of Western Australia, is manager of this institution.) Sister Jackson sails on May 30 and will spend her holidays in Singapore, Bangkok, Manila, and Hong Kong. She will take up her appointment towards the end of June.
- ★ Following their marriage in Sydney around the year-end, Brother and Sister John Chan left for Hong Kong. As an Avondale B.A. in Theology and a graduate of the Sydney Sanitarium and Hospital, they were qualified to play a valued part in this crowded and fascinating city of the East. Yvonne (nee Foots) is enjoying her nursing experience at the new Hong Kong Sanitarium and Hospital (Dr. Marjorie Young of New Zealand is on the staff there). John is engaged in evangelism, and during the Week of Prayer he took meetings at the South China Union College. There was great rejoicing when fourteen students requested baptism, 192 joined a baptismal class, and a further 125 enrolled in a special Bible study class.
- ★ A member in Charters Towers, North Queensland, made this report to Pastor J. J. Dever, the conference Home Missionary secretary: "A couple with six children had their new home and furniture completely destroyed by a freak storm. All they were able to salvage was their clothing. So our society donated £5 to a public appeal on their behalf, and then went out on the appeal for them. On the Sabbath our older members and young people visited the homes and brought in £153." Brother Dever comments: "The next week they collected more. This all sounded good, but the detailed write-up in the local paper and the congratulations of the mayor on their achievement some days later sounded even better. He presented the cheque of £500 to the family concerned."
- ★ In the Central Pacific Union Mission this year several internal staff changes have been made: Brother and Sister B. H. Townsend of Fiji from Vatuvonu school to Fulton Missionary College; Brother and Sister R. O'Hara of Tonga to Vatuvonu; Brother and Sister W. Bailey from Fulton to Beulah Missionary College in Tonga. Also, Miss Joy Oliver, who for several years taught the Korovou school, where the children of Fulton College staff attend, has been transferred to Suva; and her place at Korovou has been taken by Miss Carol Turnbull, an Avondale graduate of 1963 who spent last year church school teaching in Tasmania.

Health Hints

★ **Don't overeat.** "Overtaxing the stomach is a common sin, and when too much food is used the entire system is burdened. Life and vitality, instead of being increased, are depressed. Man uses up his vital forces in unnecessary labour in taking care of an excess of food." ("Counsels on Diet and Foods," page 131.) And further, "Intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties."

★ **Importance of Breakfast.** "The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day." ("Counsels on Diet and Foods," page 173.) Here in the "Journal of Applied Physiology," page 545, are summarized the various effects of altered breakfast habits on physiological response. Physiological response is over-all activity of the body, mental and physical. "Omission of breakfast decreases work output. Omission of breakfast increases reaction time and tremor-magnitude." Now the reaction time is the quickness of your response to stimulus, or an emergency. If one goes without breakfast his reaction time is longer—it takes him longer to act. The tremor magnitude is increased, that is, an individual cannot hold his hand as steady without breakfast as he can when he eats breakfast. So again Science and Inspiration agree—"Nutrition and Food Service."

★ "The true fasting which should be recommended to all is abstinence from every stimulating kind of food, and the proper use of wholesome, simple foods, which God has provided in abundance." This is the diet God has chosen for His people from 1844 until He comes. Flesh foods have no place in such a diet. It is repeatedly spoken of as a 'stimulating' food, and science verifies this statement:—"Nutrition and Food Service," page 21.

★ **Bread Making.** "The loaves should be small, and so thoroughly baked that as far as possible the yeast germs shall be destroyed." ("Ministry of Healing," page 301.) And even then it is not to be eaten fresh, because heat frequently does not kill all forms of yeast. In 'Science,' 103: 109, 1946, we find the information that viable yeast, or living yeast, interferes with the availability of Vitamin B. It has been well established that if you eat raw yeast which is fairly high in Vitamin B¹, the yeast multiplies in the intestinal tract, and instead of the body benefiting from that B¹ of the yeast, the yeast cells themselves utilize available B¹ found in other food that has been eaten, and a loss results. Now when the yeast is baked and destroyed, such as in brewer's yeast, that does not happen. When Ellen G. White wrote this instruction to bake the yeast germs dead, as far as possible, she did not know why, because God had revealed that to her, but science has now vindicated that instruction we were given so long ago.—"Nutrition and Food Service," page 26.