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Be Sure to Read:

"FIFTEEN YEARS OF
SUCCESSFUL
SOUL-WINNING"

W. A. FAGAL, Page 10

The Distinctive Witness of the Sanitarium

THE VISITOR

AN AMBULANCE had drawn up at the entrance of the sanitarium. White-coated attendants, assisted by a nurse, quickly transferred the patient to the attractive ward room, where he was medically examined and made comfortable. It was later in the day I looked in.

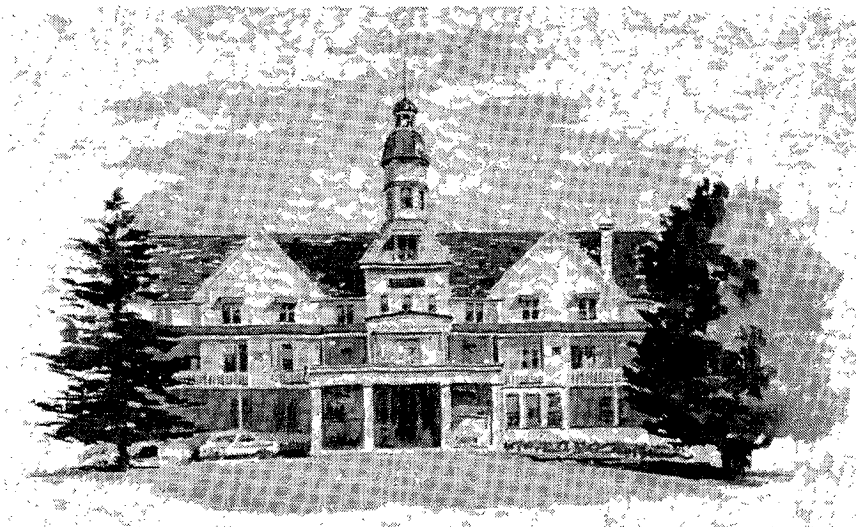
"Good morning, doctor, I have called to see if you are quite comfortable. Is there anything I can do for you?"

"Thank you, pastor, but I have received every attention and kindness. You see they carried me off the ship, and I am paralysed."

"I am sorry to hear that," I replied, "but I am sure you will have prompt and expert attention here." The patient then spoke of his long experience in a community practice and of his world trip as a ship's doctor before retiring. The trip had ended tragically. Leaving with him a copy of the "Signs of the Times," I said, "Would you care for a word of prayer before I go?"

"No," he replied, "I do not need prayer."

On a succeeding visit he asked me if I had anything on faith healing. I left the "Ministry of Healing," which later on opened up avenues of healing. One day as I was leaving he said, "When you first came to visit me you offered to pray for me, and I refused. Will you please pray for me now?" In the days that followed he was greatly impressed by the devotion and faith of the nurses. He developed a keen interest in studies from the Word, and never missed an opportunity of attending the sanitarium Sabbath school. As his hearing was poor he found difficulty in understanding the nurses as they led out, so he purchased an expensive hearing aid just so as not to miss anything. He left later with greatly recovered health and with a new experience as a Sabbath-keeper.



The Sydney Sanitarium and Hospital.

It was at a city church. While greeting the worshippers at the door a lady said, "Do you remember me? I was a patient at the sanitarium." This ex-patient was a Catholic when she entered, but asked for baptism when she left. Dissatisfied with the ritual and superstition of her church, she had at last found the rest and assurance for which her soul longed. A room-mate at the sanitarium had aroused her interest in the message, while the kindness of the nurses had persuaded her of its truth. Finally Bible studies and prayer had brought conviction and decision to leave Babylon and join the remnant church.

Entering a room one day, I was introduced by the sister to a patient, apparently friendless and discouraged. This was her story: "When I was in my late teens, I attended Avondale School. During the year I contracted scarlet fever, and my life hung in the balance. Special prayer seasons were held in the church and by the student prayer bands. I recovered—healed, I believed, by prayer. I later served in the office of a local conference, but married out of the truth. From that day no one ever visited me, and I soon drifted out. Fifty years have passed, and here I am a patient, not of my choice, but placed here by my doctor. He assures me there is no better hospital. Each day as it passes makes me feel somehow I have come home. The hymns they sing at worships bring so many memories, while the sweetness of my room nurse, who is always smiling, and everyone's kindness just melts my heart. Do you think, pastor, God can forgive me for the wasted years?" With uplifted prayer and the Scripture assurance that the Father had already fully accepted her, this good sister stepped into a full and richer life of church fellowship. The influence of the sanitarium workers had been used of the Spirit to reclaim a soul lost for fifty years.

A nurse met me in the hall with the startling request that a patient had sent for me to pray that he would die. He had been badly injured

by a falling tree. Arriving at his bedside I was met with the hoarse request, "Please pray God for me to die."

"That, my friend, is a very unusual wish," I replied. "Tell me, why do you not wish to live?" After listening to his tragic story I suggested we draw up a list of reasons why he should live. So we balanced up the pros and cons. After prayer he was left to ponder. The next day he greeted me with the words, "Pastor, I believe now I have more to live for. But why should this happen to me with nothing for the future but to be an invalid?" Day by day he drank in the messages of Scripture. His room-mate, a retired worker, brought a store of encouraging experiences to interest him. The nurses sat and read to him, with an evening prayer to ease his distress. The pain was relieved, and before long the patient was attending worships in his wheel-chair. His home was in the far west of the state where his family awaited his home coming, with curiosity as to his new-found faith. All the family are now attending Sabbath school. The man who wanted to die found by living he had brought new life, now and for the future, to his loved ones.

A Chinese student who had left the message was placed by his doctor in the sanitarium. While diffident in regard to spiritual things, he appreciated the friendship and goodwill of the young men, who went out of their way to befriend him. Invited to attend worship and Sabbath school, he found conviction again taking hold of his heart. On leaving he said, "I have renewed my faith in God, and from next Sabbath I am going to attend Sabbath school and church." The faith and second-mile service of the trainee nurses is a powerful influence for the salvation of the wanderers. This constant witness, with the visitation work of the chaplains and the co-operation and deep concern of the management and staff in the spiritual welfare of the patients, make this place distinctive. Unconsciously patients find in this atmosphere peace and soul relaxation, curative to both body and spirit.

The bursar in one of the well-known city colleges wrote in to the manager as follows:

"Recently my mother was a patient in the upper medical ward, and I visited her for ten days before her death. When someone close is hospitalized, it is usually accepted as a medical necessity, but there often is a doubt or two concerning the personal attention and understanding given the patient compared with what may be the case at home when cared for by the remainder of the family.

"After the first few days observing the way your ward works, I was amazed. After a week, perhaps the description of my feelings would be more correct to say that I was astounded. The kindness and consideration of all your staff, from the most senior to the most junior, was something that I shall never forget.

"This struck me forcibly, because the patient herself was not able to appreciate what was being done for her, and she

must have been difficult at times. Despite this, they never once lost patience and were always willing and anxious to try any suggestions to make her more comfortable. As a family, we shall always be grateful for their compassionate understanding."

As interested patients are later contacted by workers in their homes, souls here and there are finding their way to worship with God's people. We are convinced that as the darkening clouds gather toward earth's last hour, large numbers with growing conviction, nurtured while they were patients, will step out to be garnered as sheaves from the medical missionary field.

A Story of Progress

IAN G. JOHNSTON

A crowd of over 1,500 people sat entranced as they looked at the nicely dressed figure before them and heard the story of a missionary's walkabout into unentered territory in the Kainantu District of New Guinea. The occasion was the missionary symposium held on Sabbath, August 7, during the biennial session of the Eastern Highlands Mission. The story came from the lips of a dedicated national worker. With a small group he had entered a previously unentered heathen village to face the sullen stares and tightly gripped bows and arrows of the local tribesmen.

But what a sudden and pleasant change came over the tribesmen when they discovered that their clean-faced intruders were from the "Seven Day" Mission! The faces relaxed and the weapons were laid down as their chief revealed that they had been waiting for the coming of these missionaries. He immediately asked for an Adventist teacher to be sent to their village. Unfortunately none was available, but the chief was undaunted and sent his own son to be educated in an Adventist school so that he could return to the village and teach the people the ways of the "clean" mission. The young man who stood before us on Sabbath afternoon in the unusual dress and now with a clean fresh face was that chief-tain's son, at present attending one of our schools.

This was just one of the thrilling reports given at this session that revealed a wonderful growth in the spreading of the gospel of our Lord and Saviour.

One of the greatest evidences of growth was shown in the Sabbath school report. In the past two years the Sabbath school membership has increased from 11,625 to 16,646. This is largely due to the upsurge in the number of branch Sabbath schools in the Eastern Highlands. At the end of 1962 there were 186 branch Sabbath schools with a membership of 5,608. This figure has now been increased by another 100 schools during the first two quarters of 1965, bringing the total to the end of June to almost 300 branch Sabbath schools. As a direct result of this form of member-evangelism there are at least 160 people now preparing for baptism.

New Guinea is a land of contrasts, and this was also very obvious at this session. There was a contrast between the clean, bright faces of the church members and the unwashed and somewhat expressionless faces of the people from the local villages who had come to listen and watch. But a far deeper contrast was seen. It was the contrast between the thrilling reports of progress and the great need of a spiritually hungry people. A need also for more workers and greater funds so that this wonderful message might go to every darkened mind in this vast island. The native people themselves are endeavouring to do what they can to provide for this need as they train for service and give of their means for the saving of souls. The offering given on Sabbath was an all-time record of almost £275, a truly wonderful response considering that the business enterprises of these people are slender indeed and are usually limited to the growing and selling of a little extra kau kau and corn above their own needs.

Tithes are increasing continually, and have risen from £2,154 in 1962 to £3,488 in 1964.

God is richly blessing His faithful children who live and labour for Him in this corner of the vineyard. Yet without the offerings and prayers of our faithful church members in the homeland the task would be almost impossible. We do trust that you continue to remember the work of God in New Guinea.

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Yanmari School Dedicated

A. F. CAMPBELL

Principal, Nagum Adventist School

It was a happy occasion on Sunday morning, August 15, when a new district school was dedicated and opened at an attractive site some 160 miles up the Sepik River. Here at Yanmari the native folk from two large Adventist villages made available several acres of fine productive soil right on the banks of the Sepik to be the location of the newest district school in the Sepik Mission.

For a long time our church members in this area have been waiting for a Christian school. When finally a suitable teacher could be appointed the people from Angreman and Mindimbit villages were told to construct a large school building, teacher's house, and suitable dormitories. As an indication of their willingness they all worked with a will and erected some fine buildings in just two months. These neatly constructed buildings, made out of native bush materials, are a credit to our mission. A large garden providing ample food has been prepared. The newly appointed teacher was amazed to find his garden stocked with papaws, watermelons, pineapples, and sweet potatoes.

Pastor J. R. Lee, Educational secretary of the Coral Sea Union Mission, spoke to the large group assembled and the dedicatory prayer was offered by Pastor O. D. F. McCutcheon, the union president.

The Solomon Islands teacher appointed to Yanmari received a great welcome from the locals. One old man told us he

would care for the new teacher like his own "piccaninny."

The progress and success of this new school is assured as it has the full support of the village people. We were indeed happy to learn that they had already appointed a group of people to act as a Parents and Teachers Association.

At the time of the dedication all present were able to share in consuming large heaps of food which had been prepared for the occasion.

As the mission ship pulled out from this spot up the mighty Sepik River we felt assured that God would abundantly bless the teacher, parents, and the forty boys and girls as they follow His plan for true education.

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A Wonderful Fortnight

LORNA GREIVE

The hall was packed to the doors. On the stage stood over 150 children with their teachers all singing heartily "Onward, Christian Soldiers." In front of this group, eight children were weaving in and out, passing the Christian flag from hand to hand as they went. The casual observer, no doubt, would have been puzzled at this sight had he looked in at this moment. However, to the children, the parents, the teachers and leaders, this was the climax of a wonderful two weeks. But I am getting ahead of myself. Let me start at the beginning.

Warburton church had appointed a Vacation Bible School director in accordance with General Conference policy, and commencing in July the director with her committee began planning a Vacation Bible School to be held in the September holidays. When it was suggested by our Sabbath school superintendent that we hold the school in Warburton, using our own hall and Sabbath school rooms, the idea appealed to us in that we would have wonderful facilities for caring for the children; but as we thought of the numbers that might come along we wondered, could we handle them? In spite of our doubts we went ahead with plans, keeping in mind that in the vicinity of two hundred children might well attend.

Every Monday morning for the next two months found six ladies meeting together, praying and planning for a successful Vacation Bible School. Where were we going to find enough teachers to look after two hundred children? We made a long list of names, endeavouring to think of everyone who we hoped would be available. Some responded willingly, some needed a little persuading, some would be away, and some just said No.

Much to our delight we had a wonderful response from our high school girls and boys, and the way they supported us augurs well for the future. Next, we considered crafts, who would run the games, who would we have for guest speakers, and what would we ask them to speak on? A long list of possible story-tellers was made. Who would be our pianists,

and what songs would we sing? What would be our daily programme, what items would we have for the final-night concert? Who would lead out in the various divisions? Who would be responsible for decorating the hall? And, most important, who would be responsible for the advertising?

And so it went on. At times we wondered would we ever get on top of all this planning; but at last Monday morning, August 30, arrived, and everything was in readiness.

The hall had been beautifully decorated with bowls of spring blossom, troughs of daffodils, trellises interwoven with flowers and ferns, and a flannelboard scene. Incidentally, the flannelboard scene was changed every day to depict the lesson for that day. As we all knelt in prayer before opening the doors, we could hear many children's voices outside. How many non-Adventist children had we attracted to our programme with our shop-window notices, door-to-door visiting, and large notice in the church grounds? What a thrill when we counted the numbers half-way through the first programme to find we had 120 children present, and about sixty to seventy per cent were from non-Adventist homes!

This number continued to grow until on Wednesday we had 170 children, and we thought we would have to send out an urgent SOS for more teachers. However, the numbers settled down to a constant 150 for the remainder of the two weeks, and this number was about evenly divided among the kindergarten, primary, and junior groups.

That the children were enjoying the programme was evidenced by the fact that they were returning each day. Some were very reluctant to go on holidays with their parents the second week, even though these holidays had been planned weeks before. Others wouldn't be put off by the one cold day we had, and still others returned from Melbourne suburbs

to take part in the second week's programme.

In the junior-age group inquiry was made by the teachers if any of their children did not own a Bible, and so we were able to give ten Bibles into the hands of these children who were so obviously enjoying the lessons each day.

Our story-tellers and guest speakers held the attention of the children as they pointed them to Jesus and showed them the way to properly care for their bodies and minds. In our songs we sang of Jesus' love and care, of His wonderful Book, the Bible, and of His soon return. While it was obvious that the non-Adventist junior boys were coming solely because of their enjoyment of the craft work, we are hopeful that at the same time they also caught a glimpse of Jesus' love for them.

When teaching the Bible stories to children from non-Adventist homes it is rather startling to realize how little they know. One boy in the primary group thought he remembered hearing the story of Noah before, but he couldn't remember the man's name. He thought it was "a jolly good story."

After a temperance talk by one of our guest speakers the children were invited to sign the temperance pledge. A large number were happy to do this, and one primary boy said, "Yes, I'll sign the pledge if it just means not drinking, but not if it means no smoking." He was already smoking, and intended to continue. We hope and pray that the help his teacher endeavoured to give him will be remembered by this boy, and that he will realize the harmfulness of this practice. We certainly don't need to go to Africa or India to be missionaries; there is plenty of work for us right at our front doors.

A number of parents expressed their appreciation of the work we were doing, and one mother said, "It takes the Ad-



The group of children, leaders, and helpers of the Vacation Bible School gathered at the gateway of the Warburton church.

Editorial



Me-a Servant?

W. E. Battye

One of the almost-forgotten ceremonials established by the Lord Jesus and solemnly enjoined upon the members of the Christian church is the ordinance of humility, or the washing of feet. Only one of the four Gospels records the circumstance, probably because it was most deeply impressed upon the author's mind.

It appears that at the insistence of James and John their mother Salome proudly presented their petition to Jesus that her two sons might receive the foremost positions in the new kingdom. The rest of the disciples were indignant, and tempers secretly flared. Here at the supper table after three years' association with the Master the disciples totally misunderstood the purpose of the Saviour's mission. How could Jesus at once quell this incipient rebellion, when rivalry, envy, and jealousy threatened to engulf the new Christian company at the very inception of its ministry.

Christ observed in the corner of the guest-chamber the pitcher of water, the basin, and the towel. Here was the silent invitation for someone to bathe the dusty, sandalled feet of the travellers; but no disciple volunteered to do the part of a menial.

Curiously fascinated, their eyes followed Jesus as He arose from the table, and laying aside His outer robe He took a towel and girded Himself. "After that He pour-eth water into a basin and began to wash the disciples' feet." New emotions of surprise, shame, and humiliation welled up in their hearts as they beheld their Master and Lord bending over their travel-stained feet, and performing this lowly service. Never would they forget the startling demonstration of the greatness of His humility. At the conclusion of this service He said, "Know ye what I have done to you? . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13: 12-14.

This word "ought" presents a required "duty" that we are "bound" to do. See the same word in other texts—Luke 17: 10, Romans 15: 27, 2 Thess. 2: 13. Webster says: "'Ought,' to be held or bound in duty, or moral obligation." Dr. Wayland says, "'Ought' puts us under obligation to act."—"Moral Science," page 54.

Then Jesus continues, "For I have left you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." John 13: 15-17.

No stronger obligation to observe this rite could have been enjoined upon His followers. Dr. Kitto remarks: "Feet washing became, as might be expected, a part of the observances of the early church. Traces of the practice abound in ecclesiastical history."—"Cyclopædia of Biblical Literature."

The Waldenses in their "Confession of Faith," page 12, state: "We confess that feet washing is an ordinance of Christ, which He administered to His disciples and recommended by example to the practice of believers."

Matthew Henry says: "Some have understood this literally and have thought these words amount to a standing ordinance in the church. St. Ambrose took it so, and practised it in the Church of Milan."—Commentary on John 13: 14.

We should never neglect the deeper spiritual meaning of this symbolic service. All around us we will see feet that need cleansing—feet that are stained and soiled along the highway of life. We are to be ready to lift the burdens that press on weary shoulders, and perform any service, no matter how humble, in token of our representative Lord. "If ye know these things, happy are ye if ye do them."

ventists to think of something like this. They're good people."

The two weeks sped by. Our homes were looking a little neglected, and we were all feeling rather tired, but no one complained, all were enjoying the work. At last Saturday night had come. The flowers in the hall were beautiful, tables down each side held the crafts done by the children with some help from the

teachers. The kindergarten children had made turtles, fish, and swans. The primaries had covered large tins with wall-paper inside and out, to make attractive waste paper containers; they had covered coat-hangers with bright material, painted and lacquered moulds, and worked fancy stitches in wool on hessian for pot-holders. The juniors had covered flower-pots with broken tiles, and made

vases by covering containers with plastic. All these things made an attractive display.

The doors were open, and the children were arriving, and most important, the parents were coming, too. It was a wonderful climax to all the planning, praying, and working, and the children were on their very best behaviour. Every item went well from the little ones' songs about little Jesus, and the Mother Rabbit; the Primaries' "This is My Father's World"; and the juniors' song and story around the campfire. About 120 children were delighted to receive their certificate of recognition for faithful attendance and good work, and the parents showed their appreciation by giving an offering of over £12.

The programme concluded with the showing of the film, "Cry of New Guinea," and after the benediction the parents were invited to view the crafts before each child should proudly claim his own to take home.

The fortnight's intensive programme is over, but the real work now begins, with the teacher visiting the home of each child in his class. It is from this work we hope to be able to write a sequel to Warburton's first Vacation Bible School.

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How to Be Happy

C. G. EDWARDS

District Leader Southern New England Conference

Some years ago a humble man in Yugoslavia longed to serve God and help others to know of the love of Jesus. So he walked to a nearby city and gave out literature from door to door.

There was intense prejudice in this city, however, and certain ruffians threatened him if he should return. Despite these threats, he was undaunted. The next week he returned to do this work again.

That night as he walked home, he was set upon by a gang of rough men and beaten and finally tossed into the ditch, where his persecutors left him for dead.

Back in the city where he had given out literature a man who had read his tracts and whose heart had been touched by them, heard that he had been assaulted. He went out into the night to try and find him.

When he found our Christian brother he was still alive, and the man was instrumental in getting him into a hospital. Soon the word was flashed to some nearby ministers who rushed to the hospital to give comfort and to pray. When they approached the bed, they noticed that their brother and friend was so badly beaten he was hardly recognizable. His face was almost a bloody pulp. And yet when he regained consciousness, they saw his lips moving and, when they leaned over to hear what he said, these words came from that tortured body. "Tell the brethren that I am happy."

In direct contrast to this spirit of tranquillity was the distraught attitude of a famous movie actress a few years ago, who had everything money could buy, and, in addition, she had fame and popu-

larity. Yet, at the height of her career, she committed suicide—in utter despair.

Millions are seeking for happiness, many times in a wild and reckless search. They search for it in riches, in the wine cup, or in the pleasure centres. Forty-seven thousand million dollars a year are gambled away in this country in the vain search for peace and happiness. How is happiness to be attained?

The most powerful and successful demonstrations of happiness in the midst of affliction and trouble have come from Christians. Witness the Apostle Paul, and his co-worker Silas in a Philippian gaol with their feet fast in the stocks, and yet they are singing at midnight. (Acts 16.) Their hearts are full of praise to God and happy contentment. Note the significant words of the Apostle Paul: "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11.

Some of the great martyrs of history were described by eyewitnesses to have gone to be burned at the stake while singing songs of praise to God. The supreme examples of contentment are found among Christians. What, then is the secret?

First of all, one can never find happiness by making that the goal of his life. Notice the great words of Jesus, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Matt. 10:39. One sure way to lose happiness is by the self-centred approach. Our lives must be unselfish—they must be absorbed in thinking of others and doing for others. The moment we begin to think of ourselves we begin to lose the contentment which is so important. We must make it a habit to think always of others and of their happiness. This very act will contribute much toward the well-being of our own lives.

A second great principle that will make for happiness in the life is absolute and complete trust in the watchcare and the goodness and power of God. Notice the words of Prov. 16:20: "Whoso trusteth in the Lord, happy is he." If one believes in God's watchcare and personal interest in people as Jesus taught in Matt. 10:29-31, he can face any problem no matter how big, and be contented and happy in the realization that through God all things are possible.

He will make the principle of Rom. 8:28 his own: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." When difficulties and trials come, he will go to God in prayer, asking for divine help, with the absolute assurance and belief that no problem is without solution, if our trust is in the guidance of our heavenly Father.

The third fundamental rule for happiness is right-doing. Prov. 29:18 tells us: "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

The Apostle Paul expresses the same principle in Rom. 14:22. "Happy is he

that condemneth not himself in that thing which he alloweth." No one can find true happiness if he is ignoring what he believes to be right. God has so made us that the conscience will not permit real peace unless one is expending his energies in doing his duty and in doing what he knows to be right.

The application of these simple rules could make thousands happy. And it

could add new zest and meaning to their lives.

As Christians who seek to sell the world on the way of life which leads to salvation, let us add to our effectiveness by pursuing the rules which will make for the contented performance of the task of life. Knowing that we can do all things through Christ, (Phil. 4:13), let us be happy.—"Atlantic Union Gleaner."

The WORLD VISION

A Boy Preacher

T. C. CABALUNA

A lay preacher in the Bogo Calabat church has a boy only five years old. He possesses a special talent in being able to memorize, as well as a pleasing way of delivering, his message. The father decided to use this lad in the father's place, for he was a better preacher and he would be more of an attraction than an older person. The Lord has used this small preacher to accomplish great things for Him.

Brother Dahunan, the boy's father, wrote five sermonettes for his small son, Bernabe. These the boy memorized and also some choruses and appeals. Not only did Bernabe memorize the sermonettes, but he delivered them fluently, much to the amazement of the older members of the church, and no less to the unbelieving members of the community.

One Sabbath afternoon, Bernabe gave the Three Angels' Messages. Those present did not notice that their barrio captain was seated under a coconut tree within hearing distance of the lad. When the boy made his appeal, much to the brethren's surprise, they saw their barrio captain rise to his feet with others and bluntly confess that he was convinced of the truth of the boy's message. The barrio captain began Bible studies, and later took his stand with God's people.

Bernabe is conducting six branch Sabbath schools, and he has no less than fifty-eight children attending regularly. Bernabe's older brothers assist him by singing before and after his sermonette.

Late one Sabbath afternoon, father and son were going home together from a neighbouring barrio where they had held services. The father suggested that they had better hurry, for the river would be getting deeper and they would have a hard time to cross it. It was then raining up in the mountains. The boy insisted that they remain for there were more children coming to his Sabbath school. He encouraged his father by saying that there were four horses waiting on the bank of the river to take them across. He anticipated this and so did not want his father to worry.

When they reached the river, and while waiting on its bank, they noticed that a

flood was coming. The river began to overflow its banks. Father and son stood waiting there. They almost lost hope, for there was no boat nor were there any horses. Soon they noticed four horses coming in their direction. The three had a rider but the fourth had no rider. The strangers told them that the fourth horse was for their use. They gratefully got on the horse's back and rode to safety. Not far from the river they jumped down from the horse's back, for the way was too steep for riding. Without realizing it, they soon saw that the horses and the three men had disappeared. What else could they conclude but that these were the angels of the Almighty God in the garb of men sent to help these faithful messengers in the time of their dire need.

The work of this five-year-old boy is a real challenge to all older laymen in the church. If a small boy like Bernabe can call heavenly beings to his assistance, and can be instrumental in winning many souls to Christ, including a barrio captain, how much more should an adult layman be able to do if he is consecrated to the task God has left for us to finish. —"Far Eastern Division Outlook."

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Another Adventist "First"

PUBLIC RELATIONS IN BRITAIN

V. H. COOPER

Secretary, British Union Conference

For the first time the Seventh-day Adventist Church took a stand at Britain's exhibition centre, Earls Court, London. It was part of the second Church and School Equipment Exhibition—CASEX—and was held from June 15 to 19.

CASEX is the largest exhibition of its kind in Britain, and provides buyers of church and school equipment from all over the world with an unparalleled display of products, materials, equipment, and buildings available for their use.

The exhibition is sponsored by "Church and School Equipment News," one of the Trade and Technical Press Group Publications.

The Adventist stand featured Newbold College, Binfield, and the New Gallery Centre with forty large photographs. A large mural (12 ft. by 8 ft.) picturing Sabbath school at Debre Tabor, Ethiopia, captured attention and gave depth to the

stand. A film on our mission programme in New Guinea was screened, and a statement of some Adventist beliefs was read by many thoughtful visitors. The daily broadcast on RADIO CITY was centrally featured, and free literature was available for all. The Stanborough Press Ltd. displayed books and periodicals.

The stand was designed and executed with the joint help of Pastor J. Mahon (then South England Conference PR secretary), artist, Mr. Pieter Sol (of the Netherlands College), Mr. E. Thompson (New Gallery Centre), and Mr. M. Cowen (Stanborough Press Photographic Department).

We thank these brethren for their unstinting help and particularly Pastor Mahon and Mr. Cowen who had to lose two nights' sleep to prepare the mural—too large for day-time work in a dark-room.

For some years Pastor Mahon has been responsible for putting Adventists "on the map" at shows and exhibitions in South England. This was his last "exhibit" before he leaves the Public Relations department for pastoral work in Hull. The stand did him great credit.

Other organizations represented at the Exhibition included the London City Mission, Christian Scientists, Roman Catholic Church, Church Army, National Children's Homes. We enjoyed most cordial relations with these exhibitors.

The fascia sign on the Roman Catholic stand opposite ours said, "Where Peter is—there is the church," and among visitors to the Adventist stand were a number of priests and nuns, some of whom are now reading "Steps to Christ," and other Adventist literature. One decided to "Take His Word," and enrolled in our Bible course. We pray he will discover both the teachings of Peter—and Peter's Saviour.—"British Advent Messenger."

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The Story of a Bottle of Oil

F. D. LAO

Agusan, which is a part of Northern Mindanao Mission, is populated by different people who worship different kinds of gods. Some of these people are the disciples of the devil, and help to propagate his power through the healing of the sick. A man was given a bottle of oil by the devil to be used as medicine for any ailment suffered by the people in his neighbourhood. Many people looked up to him with reverence as a result of his magic power through the oil.

However, while this man enjoyed the respect of his neighbours, he had a struggle within himself, for he could not cure the sickness from which he himself was suffering. His stomach continued to enlarge and his skin became yellow. While he seemed to be able to cure others, he could do nothing for himself. He consulted the best medical doctor in the vicinity. He pronounced his case hopeless. He was told to enjoy all the food and pleasures this world could give him, for his days were numbered.

Like a prisoner sentenced to the electric chair, he hoped for something better. One day Brother Corig and his compan-

ion knocked on his door. After entering, they gave him and his family a canvass for the book "Great Controversy." The promise of a life beyond the grave stirred this sick man. When the book was delivered the entire family became interested in the truth. Bible studies were arranged, and soon plans were made for baptism. Before the date of his baptism, the devil visited him and told him not to surrender that bottle of oil.

True to his word, the man kept the bottle of oil, but there was an uneasiness about him and this was noticed by the mission president, T. A. Layon, who began to inquire into his former life. He confided to the mission president that he had kept the bottle of oil which the devil had given him before his conversion. He defied the devil, and gave the bottle to the president of the mission; and it now rests in the Northern Mindanao Mission office. The entire family of this man who had worked for the devil is now rejoicing in their new-found faith. They surrendered their hearts to God and the bottle of oil to the mission president.—"Far Eastern Division Outlook."

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## You Say You Care

—T. M. ASHLOCK,  
Home Missionary Secretary,  
Trans-African Division.

You say you care!  
Our Lord was thirsty and hungry and tired  
That day.  
You say you care!  
Our Lord stood alone, detested, despised  
That day.  
You say you care!  
Our Lord needed tender loving care on  
That day.  
You say you care!  
Our Lord received a crown of thorns, not love  
That day.  
You say you care!  
Our Lord received the Roman whip, not care  
That day.  
You say you care!  
Our Lord said: "... as ye have done it unto one ... of these ... ye have done it unto Me"  
One day.  
You say you care!  
Our Lord sees these little ones so needy;  
Will you, as Pilate, wash your hands, or give  
TODAY?

## I Saw Him Starve

C. E. GUENTHER

Associate Secretary, Home Missionary Department, General Conference

He was just a boy seven months old. I looked on feeling absolutely helpless as he died.

The lad was not a victim of some mysterious disease. He did not require some expensive or unobtainable medicine. His need was very simple. He was hungry, starving. He just needed milk. Since he did not get enough milk, and soon enough, I stood and watched him die.

Gently I cradled one of his tiny legs against the index finger of my hand. There was hardly any difference in the thickness of his leg and that of my finger.

We were aboard the medical launch on a great South American river. It was in a place of many diseases. Most of them have one simple cause—malnutrition.

There was very little milk aboard the launch, and no place near enough to get more. Every ounce of milk available was used to save that boy. It proved too little, too late.

Had you stood there in my place, watching the lad die, could you forget? Could you say: "It is no concern of mine"? Could you drink milk again, or eat too much without giving a thought or a care to a starving boy?

He might have lived to discover some wonderful new medicine, to become a giant preacher of the gospel in some Gibraltar of paganism. Another Livingstone, Lincoln, or Pasteur? Who knows?

Anyway, it was a wasted life, a total, unnecessary waste of human life, innocent life.

It was too late to save that boy, but there are others. Millions of others are in the same simple, desperate need. I can do something to save them, and you can, through Seventh-day Adventist Welfare Service, Inc.

When you drink a glass of milk or eat a meal of good solid food at home, will you also drop a coin or more in the savings container for the hungry of the world? Will you write a cheque, as big as a cheque as possible, for Disaster and Famine Relief and put it in the envelope on Sabbath, October 9.

You can save boys and girls from starving to death all around the world. And Jesus will say: "Ye did it to Me."

"We are to care for every case of suffering and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability."—"Welfare Ministry," page 45.

A church official has said: "When we are able to sleep the night with our stomachs full, as we do, while six children die of starvation every minute, as they do, we are under judgment, and our good news [the gospel] condemns us."

You say you care?

You will show how much you really care when the Disaster and Famine Relief Offering is received on October 9.

FROM FAR HORIZONS

# Race Riots and Lawlessness

We are living in a lawless age when as opportunity offers little or no respect is shown for authority and order. Some years ago in Melbourne the police were out on strike for a single night on some pretext or other. That evening, otherwise respectable and apparently law-abiding citizens immediately went on the rampage, smashing shop windows for loot and plunder, causing thousands of pounds' worth of damage and loss of goods as thousands of people held high carnival in a wild orgy of robbery and pillage. It all happened because there was no restraint and a complete absence of law and order.

Now in a letter from Brother Bert Cooper, Business Manager of the White Memorial Medical Centre, Los Angeles, to Pastor R. R. Frame, Division Secretary, there is a first-hand account of similar looting and destruction in the recent race riots in Los Angeles. Brother Cooper writes as follows:

"I thought that you and some of our friends might be interested in some 'on the spot' viewpoints relating to the Los Angeles race riots last week-end. Local news reporters have been monitoring the overseas news releases, so we know that the Aussies have been given a very poor report of this racial explosion, but can't feel the tension and see the heartache and misery of these people. The whole affair seems unbelievable. It is hard to imagine people in civilization acting this way. It perhaps may be possible in the Congo or in Saigon, but not in greater Los Angeles—NEVER!

"Well, it happened, and I watched it 'live' on TV as the cameras from the overhead helicopters and telecopters (as they call them) beamed the pictures to us better than if we were standing on the street in the middle of the confusion—at least it was much safer on TV.

"You can hardly believe how people behave when looting. Not just the violent rioters, but quiet-looking men and whole families. I watched one family come from a store loaded, even a little boy about five or six was struggling with a heavy travelling case. His mother waved him on while she struggled with hers. Others were rushing out of stores quickly loading their parked cars with anything portable. One man carried a roll of carpet, and there was no one to stop any of them. The liquor stores came in for special attention, and there were many of them in this area. The abundance of free liquor indeed added fuel to the flames of lawlessness. One young lad when questioned by the police about his toy truck, which he pulled behind him along a side street to his home, showed that his load of toys was all whisky.

"At the moment of writing this, the forty-two square miles of Los Angeles is

quiet, controlled by more than a division of the National Guard, plus the combined power of what was once known as the most efficient police department in the country—the Los Angeles Police Department. The soldiers have no legal right to enter homes and search for weapons, but the situation is far too explosive to risk investigating what further terror could be brewing in this Negro area.

"While this relatively small portion of Los Angeles cools off, we can think and wonder what could happen if similar riots erupted simultaneously in many places in the sprawling metropolis. Where would the police and firemen come from?

"How many National Guard Divisions would be available to control the violence, if the heat were turned on in the cities with the seven million people around the Greater Los Angeles area? Expand this thought to many other large cities in the densely populated eastern states, and you have a rebellion. Many would say that is impossible; that is what we thought about Los Angeles until last week-end.

"We can remember the words in 'Great Controversy,' 'Lawlessness, dissipation and corruption are sweeping upon us like an overwhelming tide.' Chapter 36 of this very timely book has many statements presently being fulfilled, and there is much food for thought.

"The plight of the Negro community is pathetic. It seems that nothing can lift them above themselves and their poverty in a single generation. City efforts have failed and the sociologists' theories have flopped. The only solution is the gospel. This has succeeded. It was in this area two years ago that George Vandeman conducted his very successful evangelistic series in the Los Angeles Sports Arena. Years before that E. E. Cleveland of the General Conference conducted an evangelistic series exclusively for the Negro community. I attended these meetings which were very successful. It was in this area also that Billy Graham had a rally in the Colosseum Arena that was built in 1936 to house the Olympic Games. We have several churches in the district. I have spoken in some of them. We can be proud of the good spirit and brotherly love of our members in this riot-torn district. One of these churches has a membership of over 900—all coloured.

"You will be glad to know that our church welfare went into effect immedi-

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"Every action of our lives touches on some chord that will vibrate in Eternity."

"To get the true measure of any man's capacity, note how much more he does than is required of him."

When God allows a burden to be put upon you He will put His own arm underneath you to help.—Selected.

ately after the rioting ceased. The local conference Welfare and Disaster committee had, of course, planned for such eventualities, and yesterday it began giving out food and relief to many who are virtually in prison in this area. The radio has been announcing that the Compton Seventh-day Adventist Church is the centre for the Seventh-day Adventist Welfare. Many are being directed to this church, which is not far outside the district involved.

"I thought you would be interested in this first-hand impression from this recent news 'hotspot.'"

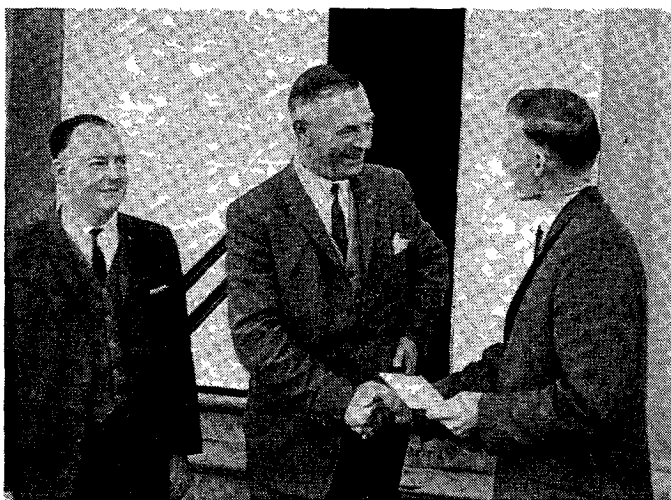
What will happen when all restraints are removed and the tide of lawlessness sweeps not merely over a city or a nation, but over the world like a flood? When the commandments of God are set aside and the standard of righteousness is declared null and void, all the slumbering forces of evil will break loose in an orgy of destruction and terror unrestrained by the Spirit of God. Is not this teaching prevalent even in Christian communions? If we sow to the wind, we will reap the whirlwind. Listen to these words by Ellen G. White. "Let the restraint imposed by divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbours' possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbour's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."—"Great Controversy," page 585.

Let us hold back the tide of evil by enshrining the Word of truth in our hearts. May the precepts of the living God guide our feet in the paths of truth and righteousness as the only way of safety, joy, and peace.

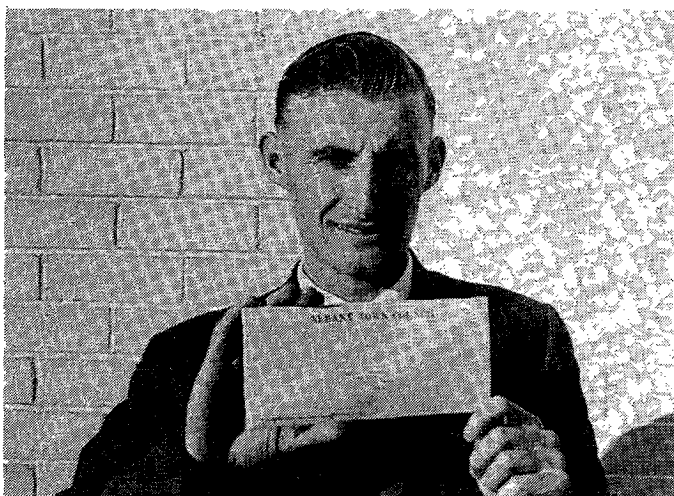
As conditions become "worse and worse" we may expect these surging cross-currents over men's hearts to swell into a mighty tide in the last hour of history. Extraordinary conditions prevail everywhere; everywhere forces are gathering for the final contest. These happenings are but omens, foreshadowing harbingers of the coming of the Son of man. Are we ready for history's last climax? When trouble comes let us be prepared. May we not put off the day.

# For Bet

A. M. PETERSON, PR Di



Brother S. R. Goldstone officially receiving the letter from the Mayor of Albany, to deliver to the Lord Mayor of Perth. At left is the town clerk of Albany.



Brother Goldstone holding the letter from the Mayor of Albany which was delivered to the Lord Mayor of Perth.

FROM AN IDEA suggested by the active assistant MV secretary in Western Australia, Brother S. R. Goldstone, there was proposed an enlarged three-stage programme to assist smokers to become non-smokers. The entire project, which received the co-operative assistance of the newly appointed conference president, Pastor W. E. Rudge, was developed by the MV, Temperance, and PR departments of the West Australian Conference.

## STAGE ONE: "Dial-the-Answer—For Smokers"

This telephone service, which was conducted in conjunction with "Dial-a-Prayer," was commenced ten days before a series of 5-Day Plans began in the city and in the country. From the very commencement the interest of the news media was captured and a tremendous amount of radio, television, and newspaper coverage was achieved. Outstanding amongst the coverage were the two front-page items in inter-state papers; one being the Melbourne "Herald," and the other the Canberra-published, but nationally circulated "Australian." As a result of the item in the Melbourne paper the Postmaster-General contacted Perth by telegram requesting complete details on the service, for the purpose, we understand, of presenting the matter in Federal Parliament. The service com-

menced originally with two electronic secretaries on two P.M.G. lines, but it was very evident that it was necessary to extend this service, and so another two machines and two P.M.G. lines were connected.

By letter, phone, and personal contact, members of the public indicated that they appreciated very much the service that we were offering to the public of the city of Perth. Many men contacted in the news organizations also indicated that they themselves had recently given up smoking. When asked the reason why, the great majority simply said that there was sufficient evidence made public today to indicate the harmful results of smoking, and they therefore wished to give away the pernicious habit. "Dial-the-Answer: For Smokers" was a 70-seconds, pre-recorded message with three segments on each recording, which of course were changed daily. The first segment was some strong, pertinent information regarding the subject of smoking; the second segment was a suggestion on how to give it up, and the third segment a prayer inviting Divine assistance for the benefit of the listener. The daily proposal on how to give up smoking was taken from the 5-Day Plan Control Booklet, and these were arranged in progressive order so that each day, if followed, the proposals would help to overcome smoking.

In the radio news coverage of this event, both the ABC and 6IX broadcast in addition to the interview, a complete 70-seconds recording of one day's message on the "Dial-the-Answer: For Smokers" telephone service.

After the service had been going for three or four days, the invitation was extended to apply for a free ticket to the 5-Day Plan, due to commence the following week in the Hay Street Rechabite Hall. From this method seventy-five people applied for admission tickets.

The total number of telephone calls made to the "Dial-the-Answer: For Smokers" service was in excess of 10,000.

## STAGE TWO: Relay Run from Albany to Perth

For two months beforehand, Brother Goldstone had been training five additional runners and two emergencies for the 252-mile journey along the Albany Highway. It was scheduled that this run would take thirty-three hours and thirty-six minutes.

At 4.00 a.m. on Sunday, August 1, Brother Goldstone, the first of the runners, left in the cold and dark of the early morning. Following his ten-mile run, the other runners carried on in the relay for varying distances, ranging from two miles to ten miles. Following at a distance was a caravan which furnished meals and a place to rest between relays.

Police department permission had been received to conduct the relay, and for the safety of the runners one of our own vehicles travelled a few yards behind bearing the notice, "Beware, Runners Ahead."

All along the route it was evident that people were aware of the relay, and many people came out to encourage the youthful runners. The participants were as follows: S. R. Goldstone, Ross Sinclair, Bruce Armstrong, Des Phillipson, Peter Forrest, Ian Loftus, Lessek Baicikowski. Their ages varied from seventeen to twenty-seven.

Of interest is the fact that Lessek Baicikowski, an eighteen-year-old West Australian Missionary College student from Mel-



# r Living

est Australian Conference

bourne, ran his first ten miles in sixty minutes. This is only 1½ minutes outside the Western Australian record for the ten-mile senior Cross-country Championship, established this year. Lessek followed this brilliant lap by doing five miles in thirty minutes, just two hours later.

During the dark, cold, and drizzly hours of Sunday night and early Monday morning (for the relay was a non-stop programme) it became evident that the runners were wearying. However, though they became somewhat slower they continued on.

Soon after midnight, Brother Goldstone, who was just finishing a five-mile lap, ran over to mile-post number 101 and almost embraced it!

At 11 o'clock on Monday, August 2, the runners left the town of Armadale on the last eighteen-mile stage of their journey. In front of them was a motor-cycle police escort. This escort was increased to two motor-cycles through the suburban area and into the city of Perth itself.

As the runners passed along Shepparton Road, some 200 children from the Victoria Park Seventh-day Adventist school cheered them along. The Channel 2 photographer also filmed this section, which appeared very nicely in the news the same evening.

For the last two miles from the causeway to the statue on the Esplanade near the banks of the beautiful Swan River, all runners took part. Each of them was wearing a singlet upon which was displayed the notice, back and front "FOR BETTER LIVING." At the statue some hundred or more people, many of whom were Adventists, cheered the runners in, and this event was filmed and photographed by all TV stations and the daily newspaper. This of course achieved state-wide coverage on practically all news media in Western Australia.

The gesture of the Sanitarium Health Food Company in providing warm drinks for the runners at the conclusion of their marathon journey, was indeed greatly appreciated.

While in Albany before the run, Brother Goldstone and I had an audience with Mr. Knight, Mayor of Albany, during which he presented an official letter of goodwill and good living

to be carried by the runners and delivered to the Lord Mayor of Perth.

On the day following the run, Brother Goldstone and I presented the letter to Mr. Veryard, Lord Mayor of the city of Perth, in a special forty-minute interview. This was filmed by Channel 9 and appeared in the same evening news.

## STAGE THREE: Three 5-Day-Plan Programmes

The first 5-Day Plan programme which was conducted in the Hay Street Rechabite Hall above the Sanitarium Health Food Company's attractive cafe, was commenced the same evening that the runners arrived in Perth. Seventy-five enrolments had been received, and some twenty people turned up for the first session of the programme. At the conclusion of the plan the majority of them demonstrated that they had received victory over the smoking habit. This programme was conducted by the Conference Temperance Secretary, Pastor G. D. Box, and a fourth-year medical student, Brother Bruce Armstrong, who was also one of the runners.

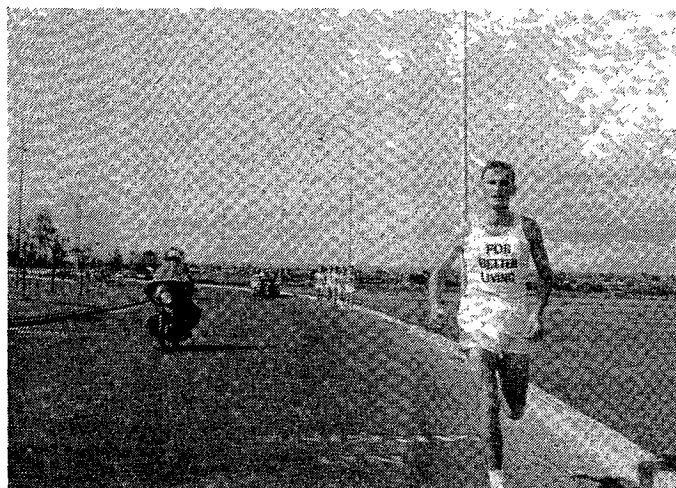
Another 5-Day Plan was conducted at Kojonup, a town of some 3,000 people, through which the runners passed on their first afternoon of the relay. At the time when the runners were passing through Kojonup leaflets were distributed announcing the time and place of the 5-Day Plan to be conducted in that town.

The third Plan was conducted at Manjimup, another town in the South West, in which there is an Adventist church and school. These two latter programmes were conducted by Pastor and Mrs. D. A. Ferris.

The overall impact of the entire three-stage programme was tremendous indeed, with very clear indications that the majority of the public of Perth and Western Australia were well aware of the importance and ideals behind the activity.

Both news media and members of the public appreciated the service that was rendered by the Seventh-day Adventist Church and indicated that our efforts had been worthwhile in achieving success. We are aware that many people, possibly running into hundreds, have given up smoking as a result of this vigorous and enlarged campaign. All who took part, including the weary, but courageous, runners, voted the project an outstanding success, and were very happy that they had done their part.

As the work of temperance continues within Western Australia, may God grant additional success so that even greater results will occur as a result of this dedicated work.



Brother Goldstone, chief runner, with the team and police escort near the completion of the Albany to Perth relay run.



Six runners at the finishing post on the Esplanade after their 33½-hour run from Albany to Perth.

Photographs: West Australian.

# Fifteen Years of Successful Soul-winning



W. A. FAGAL  
Director of Faith for Today Telecast

Fifteen years have passed since that Sunday evening in 1950 when Mrs. Fagal and I nervously faced a television camera on the occasion of the first Faith for Today telecast. Television, still in its infancy, was an unknown quantity as a medium for sharing the everlasting gospel.

In contrast to the 225 stations that now carry Faith for Today weekly, the first programme was televised over only one station, New York's WABC. The basement studio from which that first programme emanated—chosen solely because of its low price—was small in size, too low-ceilinged to accommodate my Daniel 2 image, pitifully inadequate, and desperately crowded.

At the programme's conclusion we experienced no heady, ecstatic feelings over a job well done. It was enough simply that we had survived. Our belief, however, was extremely short-lived in face of the realization that another Sunday programme must be planned immediately and executed soon.

During the week following the first telecast we were encouraged by the arrival of sixty-six letters in which as many viewers requested the Bible course. Since that time mail has reached a peak of 10,000 letters in a single week.

Some of the numerous well-meaning sceptics at the beginning later became the programme's staunchest friends. One forecast, which on dark days even my wife and I were ready to accept, was that the telecast could not possibly exist even six months. If the numerous difficulties of preparing a new programme week after week were not sufficient to make it short-lived, the heart-breaking, all-too-numerous "fluffs" of the participants, coupled with the painfully obvious technical mistakes inherent in a low-budget live programme, would finish it off.

Some sincere people were firmly convinced that television was not a "proper" medium for sharing the gospel, and were embarrassingly vocal in stating their views everywhere.

Numerous armchair strategists presented widely divergent views on how the programme should be presented. There is no doubt about it, we experienced difficult and discouraging beginnings. But despite them, God abundantly blessed.

## Ten Thousand Baptized

The best gauge of the extent of that blessing is the more than 10,000 persons baptized through the telecast's fifteen-year impact, more than 2,000 of whom entered the church during the past year alone. In the past fifteen years we have awarded 102,366 diplomas to our graduates. Applications for the course have numbered an astonishing 1,240,967, with 5,580,939 completed and graded lessons passing through our office. Thus there exists an immense reservoir of fully in-

structed individuals who have not yet taken their stand for God's truth, but who know what is right. When the time of trouble comes to God's people, will it motivate these people to stand courageously with those who believe as they do?

The years have brought us encouraging contacts with people ordinarily difficult to reach with our message. We have never met, but I feel as if I know a prominent East Coast judge very well, for he has written me regularly. He often shares with me his articles for a regular newspaper column. Recently when death claimed his granddaughter he shared his sense of loss with us, thereby giving us opportunity to strengthen his already firm faith in the promises of the Lord. The judge is a regular and generous contributor to the financial needs of our programme, which he considers his "church."

Prominent industrialists—some of whose names are household words in America—along with members of their families, have gotten in touch with us after watching our programme. In an interview printed on the front page of one of the country's largest metropolitan dailies, one of these stated that owing to his wife's poor health they no longer attended church. Instead, they looked to Faith for Today for their spiritual help. For quite some time prior to this we had been in personal correspondence with these folks, and had responded to their urgent invitations to visit them if we were in their city. When the wife later passed away, at her husband's request I conducted her funeral service. Since that time I have also officiated at the wedding of their granddaughter. Members of the family still give most generously to Faith for Today.

Recently a United States Senator from the Midwest wrote us expressing appreciation for the telecast, mentioning that he views it regularly. He was generous in his praise for the programme's contribution to stronger family ties and to principles of right living.

Our hearts have been warmed at the reception given the programme by television station managers who, with nothing to gain by it, have been generous in their praise. Throughout North America for the past eight years, stations have donated \$1 million worth of time each year, truly a miracle that we did not even remotely envision the early days of struggle.

Commented one such official: "The Faith for Today presentation is one of the finest religious programmes I have seen. I wish that more telecasts of this calibre were available to the American public today."

Still another volunteered: "We have appreciated the excellent quality of the Faith for Today programmes. Our station has carried this telecast for a num-

ber of years now, feeling that it is one of the best on the air."

Perhaps one of the finest comments came not in words, but in action. Some months ago in Boston, Cardinal Cushing's own TV station, Catholic-owned and operated, requested the privilege of televising Faith for Today each week. It has continued to do so regularly to the present—and at no charge. Miracles are still taking place, even in the twentieth century!

Since many stations will not sell time for religious programmes under any circumstances, it is a double blessing when our films are accepted for showing on a free basis. However, frequently the free-time spots are poor or irregular. Therefore, each year we have taxed our resources to purchase good time spots when we could. We have invested \$200,000 in paid station time this year alone.

Colour has contributed greatly to making our telecast desirable to TV station managers. Recently the manager of the Syracuse, New York, station telephoned, saying he would like to purchase a colour print of a certain Faith for Today film, for he wished to use it as a standard for all of his station's colour programmes. Imagine Faith for Today setting the pace in colour quality for all the commercial programmes on the station!

In an important Southern city our local pastor had frequently visited the television station, requesting that certain slides and promotional material be used in calling attention to the church's annual Ingathering campaign. However, the station never used any of these materials. A few months ago the pastor and a representative from Faith for Today visited the station again, this time bringing a Faith for Today colour film in the hope that the station might be willing to air the programme regularly on a public service (free) basis. But true to form, station officials were not encouraging. They stated tersely that they had just one-half hour of time to give to a religious programme, and already had audition prints and requests from ten churches. However, they agreed to look at the print—later.

Imagine our surprise when a station official informed our pastor that they had selected Faith for Today as the one programme to be used. The official then added, "We did not select your programme because we are sympathetic with Seventh-day Adventists or your doctrines. Your programme was selected only for its technical excellence." Furthermore, the next time the pastor visited the station with the usual Ingathering request for free announcements, the slides and promotional material were cheerfully accepted and used.

## Viewer Appreciation

Thousands of viewers have written in stating their appreciation for the practical, down-to-earth life situations we present. In addition to this "parable approach"—which Christ used so successfully in His ministry—our format includes meaningful interviews, programmes built around the songs of faith so beautifully

presented by our Faith for Today musicians, and mission documentaries.

Concerning the latter, a very interesting cheque and letter arrived this week. Written on business stationery, the letter read, "My wife and I saw your programme featuring the work of the Scofield on the Sao Francisco River in Brazil. We were most impressed, and have asked our church to designate \$500 to assist this work." The \$500 cheque enclosed was drawn on the account of the large Baptist church in his city!

A similar experience came to us when another non-Adventist, after viewing the telecast I had the privilege of filming on our work in Korea, sent \$5,000 to be used for building much-needed churches there.

Conference administrators have warmly expressed their appreciation and confidence. One president states: "I appreciate Faith for Today because it offers an economical, effective method of reaching hearts and winning souls. I have discovered that many of my field's best interests come through the Faith for Today ministry."

In the autumn the musical group and I will conduct a series of reaping meetings in the Sligo, Washington, D.C., church. This two-week intensive series will harvest Faith for Today and other interests. Also in the autumn two Faith for Today reaping series will be conducted in the Manitoba-Saskatchewan Conference by our public relations director and evangelistic assistant, Gordon Dalrymple.

#### Loyal Support

We are grateful that our people have shown they believe in Faith for Today. Abundant proof of their loyalty and support came when the largest offering in

television history was given on February 13, 1965. So far almost \$300,000 has come in, a gain of 56 per cent over a year ago. These additional funds will make it possible, through buying more station time, to reach a much larger audience, pay for increased station costs, and launch a more intensive field-evangelism programme. Our hearts rejoice at the prospect.

Surely, as we look back we can only marvel at what God has done. And we look forward with confidence.

Perhaps the interest and the attitude of a district judge in Texas sum up the impression Faith for Today is making on human hearts. Perplexed by the problems of juvenile delinquency and increasing youth crime, he viewed one of our programmes featuring the experience of the prodigal son. He promptly requested copies of the script to give to young people who stand before his court. He felt our programmes should be given even wider circulation. Now the judge draws the attention of many unfortunates who come under his influence to a religious television programme that can change their lives!

With seed-sowing of this kind, little wonder that enrolments in the Bible school are reaching an all-time high, that baptisms are increasing, and that a mighty work is being done in preparing hearts for the Lord's coming.

Without question, we have nothing to fear for television soul-winning in the future, except as we shall forget the way that the Lord has led us in our past history. Remembering His providences, we take renewed courage.—"Review and Herald."

speed making a half circle, and then back off tail foremost!

The questions the Lord asked of Job as recorded in chapter 38, verses 31 and 32, prove beyond doubt that the Bible is inspired, as none other but the Creator and Upholder of all could have framed such profound questions, the meaning of which has become apparent only in recent years:

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

"The sweet influences of Pleiades." Only recently it has been discovered that the Pleiades, which we know as the Seven Sisters, constitute a group in which approximately 250 stars have been identified, all moving together through space, and in the words of a leading astronomer, "Compared to a swarm of birds flying together to a distant goal." How appropriate therefore is the description, "The sweet influences of Pleiades!"

"Or loose the bands of Orion." Astronomers tell us that the stars making up what we know as the Constellation of Orion, unlike the stars in the Pleiades, are not members of one group. The three stars in the "band" or "belt" are all travelling in different directions, and thus the "band" is slowly but surely being "loosed" or dissolved!

"Or canst thou guide Arcturus with his sons?" Why did the Lord refer to Arcturus in this way? Our sun is approximately 1,300,000 times larger than the earth, and Arcturus is approximately 1,000 times larger than our sun, so it is surely a mighty orb! The earth is travelling at the rate of approximately 18½ miles per second in its orbit around the sun, while the sun travels at the rate of approximately 12½ miles per second, but Arcturus travels at approximately 257 miles per second, or just a little short of 1,000,000 miles per hour!

Charles Burkhalter of the Chabot Observatory made this statement in regard to Arcturus:

"This high velocity places Arcturus in that very small class of stars that apparently are a law unto themselves. He is an outsider, a visitor, a stranger within the gates; to speak plainly, Arcturus is a runaway. Newton gives the velocity of a star under control as not more than twenty-five miles a second, and Arcturus is going 257 miles a second. Therefore the combined attraction of all the stars we know cannot stop him or even turn him in his path."

However, even though Arcturus, by all human calculations is "a runaway" the Creator has this mighty orb under control.

We are told that when Mr. Burkhalter had his attention drawn to this text in the Book of Job he studied it in the light of modern discovery, and stated:

"The study of the Book of Job and its comparison with the latest scientific discoveries has brought me to the matured conviction that the Bible is an inspired

## Stars of Mystery

★ B. O. JOHANSON

I am sure we have all been intrigued and mystified by the remarkable accomplishments in connection with "Mariner IV." Apart from the marvel of blasting this space capsule onto a course to intercept the orbit of Mars, how could the radio waves travel by which it was guided and by which information was sent back 134 million miles each way through space?

We find ourselves in a closed room with walls, floor, ceiling, roof, windows and doors, built of materials which are non-conductors of electricity, but we turn on our transistor radio and immediately it is activated! How do the radio waves find their way through these materials?

The answer to these questions might be found if we can find the answer to questions asked of Job by the Creator Himself almost 3,500 years ago:

"Where is the road to the dwelling of light,

And where is of darkness the home?

Can you guide us as far as their bounds,

Do you know the paths to their house?"

Job 38:19, 20, Fenton's translation.

The ether theory held for many years has long since been discarded, and it would seem that the means by which light travels, or in the words of Scripture, "the road to the dwelling of light," is still a mystery.

There are many mysteries in the universe. Some are referred to in the Bible, and some are not—at least not directly. To the best of my knowledge comets are not mentioned except that they are part of the host which He bringeth out by number, and not one of them faileth. (Isa. 40:26.) The comets, as we know them, are part of our solar system, and they appear at regular intervals such as Halley's Comet last seen in 1910, and which appears about every seventy-six years. One seen in 1882 is said to appear every 800 years, and another seen in 1843 is said to appear once every 2,000 years. These comets have tails anywhere from 100 to 150 million miles long. Just what they are, what their function is, and whence they come and where they go we do not know. They come head foremost from thousands of millions of miles out in space—dash around the sun at terrific

book and was written by the One who made the stars."

How cheering it is to realize that the One who could state such profound and accurate truths in so few words has given us "exceeding great and precious promises" which are just as definite and just as true!

As recorded in John 14: 2, 3, the Master Himself said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The world's effort at space travel, wonderful as it is, is nothing compared to the wonderful possibilities for those who are true and sincere followers of the Master. He does not say "I might come again,"

but "I will come again," so just as surely as He went away He will come again, and His promise will definitely be fulfilled.

The Bible is full of "exceeding great and precious promises," which, if true followers of the Master, we can accept as our own.

Peter was safe while he kept his eyes on Jesus, doing the impossible—walking on the water—but as soon as he looked away he began to sink, and so if we would have enduring faith in the words of the chorus the lesson is:

"Keep your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow  
strangely dim  
In the light of His glory and grace."

## Friendship

**Kindness is the golden key that unlocks human hearts.**

Tonight I want to talk to you about friendship. Not so much about the social graces, but friendship as an aid to soul-winning.

In the Epistle to the Romans we read, "Thou shalt love thy neighbour as thyself." The fact that six of the commandments relate to man's duty to his fellow man indicates the importance God attaches to good neighbourliness. "Our neighbours are not merely our associates and special friends; they are not simply those who belong to our church, or think as we do. Our neighbours are the whole human family. We are to do good to all men. . . . We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely and our neighbour as ourselves."—"My Life Today," page 232.

To be a Christian neighbour means more than speaking to the person next door, or sending him a missionary paper or an announcement of an evangelistic meeting. To be a good neighbour we must be friendly.

Man is a gregarious animal. As the lower animals travel in packs, herds, flocks, and droves, so people are associated in families, churches, clubs, and neighbourhoods. Adam had been created but a short time when God gave him Eve as a companion. Bacon once said, "He who loves solitude is either a wild beast or a god." The art of making and keeping friends has been well stated by Solomon: "A man that hath friends must show himself friendly." Prov. 18: 24. This means that our friendships depend largely upon ourselves. He who has many friends is a friend to many. It takes a friend to make a friend. These days we are all vitamin-conscious. The friendship vitamin is—B<sub>1</sub>.

"Friendship cheers like a sunbeam, charms like a story, inspires like a great leader, binds like a golden chain, and

guides like a heavenly vision." In the community where we formerly lived was a woman who was afflicted with multiple sclerosis. Her condition was such that when the family left for work and school she would have to remain in the chair where they left her till the first one came home. In our home one day, the husband said that they used to be popular in the neighbourhood and had lots of company, but now no one came to see them. What a help it would be, he wistfully added, if a neighbour would run in occasionally to see how the wife was getting along. "The sweetest flowers that grow in the garden of friendship are the buds we pick for those in whose lives the roses never bloom."

"Crossing the uplands of time,  
Skirting the borders of night,  
Scaling the face of the peak of dreams,  
We enter the regions of light;  
And hastening on with eager intent,  
Arrive at the rainbow's end  
And there uncover the pot of gold  
Buried deep in the heart of a friend."

It is well to cultivate friendship before nothing but friendship can save. The word *cultivate* is important. We cannot collect friends as we gather butterflies or collect postage stamps. Butterflies may be gathered, but friends have to be won. And remember that a friend you have to buy will not be worth what you have to pay. Thomas Hughes once said, "Blessed are they who have the gift of making friends, for it is one of God's best gifts."

### The Gift of Friendship

There has sprung up in the world during the last half century a new friendship in the business world. Dale Carnegie is the one man, perhaps more than any other, who is responsible for this. Many of the principles he advocated in winning friends are so fundamental that they can also be employed in the winning of

spiritual friends. In fact, we read in the Spirit of Prophecy writings: "It is through the social relations that Christianity comes in contact with the world. . . . Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour." ("The Ministry of Healing," page 496.) Winning a soul may have its beginning in a conversation with a neighbour over the back-yard fence.

Carnegie tells us that to win friends we must advance their interests. "The deepest principle in human nature is the craving to be appreciated." "There is an gnawing and unfaltering hunger; and the rare individual who honestly satisfies that hunger will hold people in the palm of his hand and even the undertaker will be sorry when he dies."—"How to Win Friends and Influence People," pages 38, 32.

He also reminds us that one cannot make a person do anything against his will. The Army tried that with one of our Adventist boys. He refused to work on the Sabbath, and was taken to the guardhouse. They brought a wheelbarrow out and told him to haul rock, but he refused. They then tied his hands to the handles and then told him to pick it up. He again refused. At this point they gave up. Carnegie said that when he first went fishing he put the bait on the hook that he thought the fish should have, but he fished hour after hour without success. Then in desperation he used the bait the fish liked, and soon he began to pull them in.

Christ told His disciples that He would make them fishers of men. It is interesting to note the similarity between fishing for fish and fishing for men. There is one fundamental principle to bear in mind in fishing, whether in the pond or in gospel work, and that is that taking the hook is a voluntary act. A certain Adventist family found some neighbours who seemed to be interested, and even indicated a willingness to have some studies. The Adventist sister told her neighbour that we do not eat meat or drink coffee, and that if she would come over she would show her how to make whole-wheat bread, for we believed white bread to be unhealthful. The unfortunate thing about the whole affair was that they never had the opportunity to give the studies and tell about the love of God.

Carnegie ever emphasized the value of just praise. Mark Twain once said that he could live for two months on a good compliment. It is remarkable the response to praise, be he the man on the street or the president of a great corporation.

Some years ago the manager of the large General Motors assembly plant in South Los Angeles invited about fifty ministers of various faiths in for a luncheon. In his after-dinner speech he launched out on world conditions, and sounded like an Adventist minister speaking on last-day prophecies. When I got home I wrote telling him how much I appreciated meeting with them, and his fine remarks on world affairs. In a few days I received a very friendly letter from

★ W. S. McCULLY  
Retired Minister

him. Among other things he said, "Your remarks both please me and humble me. . . . I appreciate your sending me the paper called 'The Signs of the Times,' and I am sure that I shall enjoy it."

When Ingathering time came I telephoned and asked whether I might drop in and see him, and he said, "Yes, come right along." When I walked into his secretary's office there were a number of salesmen waiting their turn to see the manager. I told her who I was, and she said, "Go right on up." After friendly greetings he handed me a leather-bound copy of "The Imitation of Christ," by Thomas a Kempis. Before leaving we had prayer, and I asked God's blessing on him in his work as manager of that great plant. At Christmas time he sent me a lovely card.

When I was living in Spokane, engaged in departmental work, I travelled a great deal over the conference.

At one of the railway stations I met one of the most friendly ticket agents I ever saw behind a station window. He would give me a friendly greeting, perhaps saying something about the weather, and when he handed me my ticket would wish me a pleasant trip. I wrote the railroad company about the friendly employee, and in return received a nice letter from the president of the Great Northern Railroad.

I never thought I would ever write to Ann Landers, much less receive a letter from her, but I did. An Adventist girl wrote asking that her mother be set right for not allowing her to see her boy friend on Friday night, because it was their Sabbath. Ann Landers gave the girl good counsel, and concluded by saying, "Why don't you stick to fellows who are Seventh-day Adventists? That would solve your problem." I couldn't refrain from thanking her. I told her that a Seventh-day Adventist minister couldn't have given the girl better counsel. In her letter to me, among other things she said, "It is most comforting and rewarding when an expert in a field writes me to say that he appreciates my advice."

Paul intreats us, "Be ye kind one to another." Eph. 4:32. This is a command of divine origin. "Doing good is an excellent remedy for disease." ("Testimonies," Vol. 2, page 29.) "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health." ("Christian Service," page 271.) Yet in spite of all this, "the inhumanity of man toward man is our greatest sin."—"The Ministry of Healing," page 163.

"Alas! true kindness is as rare, it seems,  
As radium in this world of selfish schemes;  
And yet its virtues, applied with art,  
Would heal the hurts of this  
world's broken hearts."

A woman was standing in the aisle of a crowded tram, along with the other straphangers. A man nearby offered her his seat, and she was so surprised that

she fainted. When she revived she thanked the man, and then he fainted. A man stepped into a lift. He said to the little old lady operator, "You don't have much sunshine in here, do you?" "No," she said, "only what nice people like you bring in."

It has been well said that kindness is the golden key that unlocks the human heart, and that Heaven's rich reward will be given to those who have learned to be kind.

At the little country church where we formerly attended, a stranger started coming to our services. It was evident by her make-up and costume jewellery that she was not of our faith. It was during the time when we were studying about friendship and good neighbourliness. One Sabbath the teacher of the class this lady attended mentioned that Adventists should be good neighbours. This woman spoke up and said that this had been demonstrated right here in this church. She said that her husband had to go to the hospital, and that left her alone with all the farm chores. Then, she said, your Mr. and Mrs. Hess came over and helped me. Mr. Hess kept coming twice a day to take care of the animals. With this kindness shown her, a simple invitation was all she needed to get her to attend our church. "Many can be reached only

through acts of disinterested kindness."—"Testimonies," Vol. 6, page 84.

Back in the days when a rash of Sunday-closing bills came up in Congress, we had a friend in the person of Senator Sol Bloom. Whenever one of these bills was assigned to a committee for study, he would call Pastors Longacre and Votaw to come down, and the three of them would stand shoulder to shoulder in opposition to these measures. One day when they were out for a bit of fresh air between sessions, Senator Bloom said to our brethren, "How long do you keep records of your membership in your churches, forty years?" Then he said that forty years ago he landed in San Francisco an immigrant boy, and because he was a foreigner and a Jew, no one would hire him. He said that he actually went hungry walking the streets looking for work. Finally a Seventh-day Adventist business man gave him employment till he became established. Then he said, "As I stand up here with you men fighting these bills, the spirit of that man keeps rising up before me."

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where there now is only one."—"Testimonies," Vol. 9, page 189.—"Review and Herald."

## Upholding the Prophet's Hands



R. A. RENTFRO  
Evangelist, Washington Conference

Several years ago we drove out to see the wreckage of a great jet airliner that had crashed in northern Washington. One or two of the powerful jet engines had ripped off during a test flight, and the plane had crash-landed in a dry river bed. It was an impressive sight at the time, but there was one aspect we shall never forget—by the time we arrived at the scene of the crash someone had already painted out the airline insignie. They didn't want to publicize the loss!

If an airline's reputation is worth protecting, how jealous I should be to protect the name of my church, its leaders, and members!

When we espoused this holy faith by baptism, we became an integral part of the fabric of Christ's church. We accepted the responsibility of defending its teachings and of guarding the reputation of its members, of being quick to believe the best about them and slow to believe the worst. Said the lowly Galilean, "This is My commandment, That ye love one another, as I have loved you." John 15:12. There is a sweet and abiding fellowship in the church that oft-times binds hearts more closely together than human ties can bind them. It was said of the early Christians, "See how they love one another!" The world may not believe our doctrines, but we should never give it occasion to gainsay our love.

Man is usually careful to avoid physical injury to himself. Said the Apostle Paul: "The body is one, and hath many members, and all the members of that one body, being many, are one body," then added, "so also is Christ." 1 Cor. 12:12. The church is Christ's body, and what brings harm and pain to one area of the body is the concern of the whole. How would I dare to embarrass my church by causing it needless pain—by personal carelessness in Christian living or by words of needless criticism? In hurting my brethren I am actually hurting myself.

"God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Verses 24-27.

What a privilege to be a part of Christ's spiritual body! What a challenge to do our level best to lift and love! It is the devil who divides families and churches. "God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and



counsel of the Lord of hosts, to the end of time."—"Selected Messages," Book 2, page 397.

When anyone calls himself a Seventh-day Adventist, but by his life and words spreads disunity and criticises our leadership, he is serving another master! He is scattering abroad. Did Jesus not say, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12:30)? We are either for Him and His holy cause **all the way**, or we are not with Him at all. There can be no middle ground!

God has also likened His relationship to the church to the holy relation of Christian marriage in which two human hearts are linked together. A Christian does not dwell on the occasional mistakes of his bride. Love overlooks them and believes the best, ever loving and ever lifting the burden. And as our dear Saviour blots out our sins and forgets them when we have confessed them and forsaken them, He expects me to forgive any member of Christ's body who may offend me. I must be too big to find fault and hold a grudge! Jesus said, "Forgive us our debts, as we forgive our debtors." Are we following this instruction? If we only knew the weight of the load, sometimes the almost overwhelming burden, some of our brethren carry, we would be slower to criticize. What a joy it is to give the other fellow the benefit of the doubt—if there should ever be one. The warmth of confidence inside human hearts is reward enough!

In 1957 we left Cairo for Mount Sinai in an eleven-car caravan. Across the Suez we pressed through many miles of desert and rock as we followed the steps of the children of Israel 3,400 years before. We stopped at traditional Rephidim. You remember the story in Exodus 17. We climbed the steep hill and looked down into the valley below—"So Joshua . . . fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Ex. 17:10-12.

I like the way Moses related the story: "The one on the one side, and the other on the other side," upholding the prophet's hands, always lifting, upholding, loving—both the members and our leaders!

If you cannot be the watchman,  
Standing high on Zion's wall,  
Pointing out the path to heaven,  
Offering life and peace to all;  
With your prayers and with your bounties  
You can do what Heaven demands,  
You can be like faithful Aaron,  
Holding up the prophet's hands.  
—Daniel March.

The old adage is still true—"United we stand, divided we fall." This is good Christianity.

So I will love my brother even though I don't agree with everything he does or believes. H. M. S. Richards tells the story about George Whitefield and John Wesley: The two great preachers grew up together in the Christian faith. They both went to Oxford University, were members of the Holy Club, were in the early Methodist movement, and both were great preachers. They loved each other very much, but theological differences grew up between them.

Wesley was an uncompromising Arminian in his theology, and George Whitefield became a strong Calvinist. That tended to separate them, not so much from their own standpoint as from that of their friends and enemies, who tried to pry them apart and make trouble. They drifted apart for a time, but later they loved each other again and remained friends right to the end of their lives even though they did have honest differences of opinion on some things.

They were both godly, Christian men, and did not permit even theological disagreement to break their fellowship. Whitefield travelled back and forth across the Atlantic in the old sailing ships of the day. On his last trip to America, he was taken ill, and died at Newbury, Massachusetts. He had preached a sermon that night, although barely able to stand in the pulpit. He went to his inn all worn out, but scores of people followed him. He couldn't get away from his audience. He started up the stairs to his room with a candle in his hand, but turned around and preached to the people until the candle burned down. Then he went up to bed and died in his sleep.

When the news reached England, a memorial service was held at which thousands of people gathered and wept as Wesley preached a memorial sermon. At the close of the sermon a woman who had tried to stir up trouble between the two preachers came forward. She was a good church member—but she was also busy making trouble between these two men. She asked, "Mr. Wesley, do you think you will see George Whitefield in heaven?" He dropped his head as he replied, "No, I don't think I will." "I knew it; I just knew it; in spite of all the things you said, I just knew it. I knew you didn't think he was saved. I knew you thought he wouldn't ever go to heaven!"

Then Wesley said, "Wait a minute. Do not put words in my mouth which I have not said. I did say that I do not expect to see George Whitefield in heaven, and here is why. When I get to heaven I expect that George Whitefield will be so close to the throne in all its blaze of glory that I will not get near enough even to see him."

Christ has been building up and supporting His church for almost 6,000 years. It will continue to grow and to succeed gloriously because Christ is in it. It is an army with banners. It cannot fail.

#### The Wreckers

I watched them tearing a building down,  
A gang of men in a busy town.  
With a ho-heave-ho and a lusty yell

They swung a beam and a side wall fell.  
I asked the foreman, "Are these men skilled

As men you'd hire if you had to build?"  
He gave a laugh and said, "No, indeed!  
Just common labour is all I need;  
I can easily wreck in a day or two  
What builders have taken a year to do."

I thought to myself as I went my way,  
"Which of these rules have I tried today?  
Am I a builder who works with care,  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-laid plan,  
Patiently doing the best I can?  
Or am I a wrecker who walks to town  
Content with the labour of tearing down?"

—Author unknown.



### Wedding Bells

STELEY-PETERSEN. Sunday, September 5, 1965, was a happy day for Donald Steley and Annette Petersen who exchanged marriage vows in the Brisbane Central church, Queensland. The reception afterwards was held in the recently completed Conference Assembly Hall. Don and Annette plan to set up their home at Ipswich, Queensland. We join with relatives and friends in wishing this couple God's richest blessing in their future walk together.

L. J. Laws.

FAULL-BROUGH. A wedding of interest to a wide circle of relatives and friends was solemnized in the St. Albans church, Christchurch, South New Zealand, on August 23, 1965. Beverly Beryl Brough, youngest daughter of Brother and Sister J. W. Brough of Christchurch, exchanged vows with Raymond Stanley Faull, eldest son of Brother and Sister D. S. Faull of Coorabong, N.S.W. The bridegroom is on the teaching staff of our Papanui Central school, and is greatly appreciated for his thorough work and excellent spirit. The large gathering of relatives and friends revealed the love and esteem in which they are held. We join their many well-wishers as they establish their Christian home.  
H. W. Hollingsworth.

WHELAN-MILLSOM. Barry George Whelan and Faye Jeanette Millsom exchanged marriage vows at the Wahroonga church on Sunday, August 15, 1965. Barry, who comes from Stawell in Victoria, has chosen God's work as his life's ambition, and he is now a valued worker in the S.H.F. Company. Faye has served God in medical ministry over the years, and for the past eighteen months has acted as a nursing sister in the Sydney Sanitarium. The many beautiful gifts and well wishes from friends far and near indicate the high esteem in which these young people are held. We invoke God's blessings upon them as they set up their home in Wahroonga.  
R. A. Millsom.

MILLSOM-ALLEN. Dr. Reginald Henry Millsom and Gwendolyn Allen were united in holy wedlock at the Woollahra church, Sydney, on August 22, 1965. Gwen is the daughter of Mr. and Mrs. Edgar Allen of Randwick. A triple-certificated nurse, she is well qualified to assist and encourage Reg in medical ministry. Many friends and relatives of both families enjoyed communion together at the church and afterwards at the wedding feast. It was observed that these two young people were well equipped to render both spiritual and physical service to a needy world. May God abundantly bless them as they set up their home in Sydney.  
R. A. Millsom.

FISHER-MILLSOM. The Nunawading church blossomed forth with all the decorative flowers of spring as Colin Edgar Fisher and Ruth Lorraine Millsom met to unite their lives together on the afternoon of August 29, 1965. Colin is the son of Mr. and Mrs. Harold (Tad) Fisher of New Zealand, and so inherits a long background of service to God's church. He is at present an accountant with the S.H.F. Company in Melbourne. Ruth has been teaching at our Hawthorn High School for the past two years. May the joy of service continue to activate their lives.  
R. A. Millsom.

NOTE.—Because of their limited time in Australia Pastor and Mrs. Millsom wish to thank all the kind friends who spent many hours of work to make these three wedding celebrations so successful and enjoyable.

**BURLING-McCUTCHEON.** Noel Garth Burling and Miriam Lois McCutcheon had the desire of their hearts realized as they pledged their troth and humbly knelt together to seek God's blessing upon their union. The exchange of the sacred vows of matrimony took place at the Palmerston North (N.Z.) church, August 30, 1965. Miriam is the eldest daughter of Brother and Sister Allan McCutcheon of Palmerston North, and Garth's parents worship at Master-ton. V. Wood-Stotesbury.

**PARMENTER-BLANCH.** A very pretty wedding took place on August 31, 1965, in the Mullumbimby church, North New South Wales, between Kevin, eldest son of Brother and Sister Charles Parmenter, and Merylin, eldest daughter of Mr. and Mrs. Blanch. Relatives and friends gathered from many far-flung centres to wish the happy couple a successful and prosperous future. As Kevin and Merylin established another Christian home in Mullumbimby, we trust that a light will be kindled that will bring cheer to their own hearts as well as to the wayfarer. K. S. Parmenter.

**SODEMAN-CURTIN.** Sunday, August 29, 1965, dawned a beautiful day, as if especially arranged, for the marriage of Colin Sodemán and Edna May Curtin. The Gosnells Seventh-day Adventist church was tastefully decorated for this happy occasion. Colin is the son of Brother and Sister Sodemán, Gosnells, W.A., and Edna is the daughter of Brother and Sister Curtin of Thornlie, W.A. We wish Colin and Edna much of God's blessing as they set up their home together, and we pray that His presence will grace it continually. G. D. Box.

## UNTIL THE DAY BREAK

**QUICKE.** Mrs. Janet Quicke fell asleep in Jesus on August 27, 1965, in her eighty-eighth year. On the day following, which was a Sabbath, the funeral service was conducted in the Palmerston North (N.Z.) Crematorium. Messages of hope for the future were given from God's Word which brought strength and comfort to the bereaved. V. Wood-Stotesbury.

**BAXTER.** On July 13, 1965, the Lord called Maud Angela Baxter to rest from the pain she had so bravely borne over a period of time. She was eighty-seven years of age, and a much-loved member of the Palmerston North (N.Z.) church. Sister Baxter was buried on July 15, after a service of consolation and confidence in the Blessed Hope at her home church. "He giveth His beloved sleep." V. Wood-Stotesbury.

**FIRTH.** Ethel Diana Firth of Essendon, Victoria, peacefully fell asleep in Jesus on August 23, 1965, at the age of eighty-one years. Mrs. Firth was first interested in the truth through the Voice of Prophecy, and after Bible studies was baptized and became a member of the City Church. Services were held at the funeral parlours and Crematorium. We committed our sister to the Lord until that day, when He comes to make up His jewels. J. S. Jackson.

**AGLAND.** On August 27, 1965, relatives and friends gathered round the grave at Milthorpe cemetery, N.S.W., to pay their tribute of respect to the late Mr. William Herbert Agland. Mr. Agland, who lived with his daughter in Orange, passed away suddenly, after some years of failing health, aged seventy-six years. We lovingly committed him into the Father's care, and shared expressions of sympathy and comfort with his wife, Mrs. A. R. M. Agland, and with his two daughters, Sister Grace Cully and Sister Eileen Scarr, and grandson, Rodney Scarr, all of Orange. A. H. Tolhurst.

**LISTER.** Margarita Lister was born at Halifax, North Queensland, on April 16, 1882, and passed to her rest in the Kurri Hospital on August 30, 1965, after a short illness. Our sister accepted the Advent message as the result of the work of her brother, the late Pastor E. Rosendahl. She completed her training at the Sydney Sanitarium in 1915, and in that year married Brother Thomas Lister (now deceased) and has lived at Avondale for the past fifty years. She leaves to mourn their loss two sons—Tom, who lives near Warragul, Victoria, and Robert of Adelaide. Pastor R. H. Abbott had charge of the services and was assisted by Pastor G. Sterling and the writer. She awaits the call of the Life-giver. W. N. Lock.

**NICHOLSON.** It was with sorrowful hearts, yet not without hope, that Brother and Sister Don Nicholson (nee Philp) saw their little treasure, Virginia Colleen, laid away in the quiet little cemetery, at Mount Crawford (S.A.). Only one day of life was granted this little one, and now she sleeps safe in the arms of Jesus. Brother J. F. Webster was associated with the writer as the sorrowing relatives were pointed to the day of reunion when babies will be restored to their mother's arms. S. C. Butler.

**BITCON.** Ian Douglas Bitcon was born in Durban, South Africa, on August 14, 1904, and passed away at his home in Ringwood, Victoria, August 9, 1965. Exerting a quiet Christian influence Brother Bitcon lived to honour his Saviour and to help humanity. In 1946 he was united in marriage with Miss Alice Forster, at that time a Bible worker in the New South Wales Conference. To Sister Bitcon and son, John, a ministerial student at Avondale College, we offer sincere sympathy. The writer was associated with Pastor H. Josephs in the services at the Ringwood church and the Burwood cemetery. J. B. Conley.

**LAMBE.** Elena Estha Lambe passed quietly to rest on August 8, 1965, at the age of seventy-nine years. Sister Lambe accepted the message through a mission conducted by Brother Allan Butler at Cannon Hill twenty-nine years ago, and remained true and steadfast to the end. Her husband, a son, Cecil, and a daughter, Thelma Pascoe, together with other relatives and friends gathered for the service at the Morningside church after which the final service was held at the Mt. Thompson crematorium. We are confident that at the sound of the great trumpet our sister will arise with the strength of youth to meet her Saviour. S. W. Carr.

**HUGHES.** Margaret Ann Hughes came from England shortly after her marriage. Later the family settled in Shortland, Newcastle. From there she attended Pastor Burnside's mission and was received into the Wallsend church. Fifteen years of faithfulness and service ended when at the age of sixty-five years, on July 4, 1965, she peacefully fell asleep. Her three daughters, also members of Wallsend church, her devoted husband and her son, with other relatives, assembled in the church and at Sandgate cemetery to receive the appropriate message of hope ministered by Pastor D. A. Whitaker and the writer. May God hasten the day of awakening when pain shall be no more. T. A. Anderson.

**MITCHELL.** Edmund (affectionately known as "Tonga Mitchell") passed peacefully to rest at the Sydney Sanitarium on September 2, 1965. Our late brother was born on February 7, 1888, on a farm near Eden, and lived his early years there. In his late teens he learned and accepted the truth through literature left at the isolated farm by a colporteur, Brother Harlow, and in 1910 was baptized at the Brisbane camp-meeting. Brother Mitchell was united in marriage to Elsie Spiller in 1915. Making their home at Gympie, they helped to establish the local church. Later they moved to Avondale, where Brother Mitchell completed the then Missionary Course in 1922. He immediately volunteered as a self-supporting missionary to Tonga where the family lived for ten years. When the Tongan Mission needed a permanent training school, Brother Mitchell, at considerable sacrifice, offered his valuable property for the original purchase price. It is now known as "Beulah College." Returning to Australia the family settled at Avondale where our brother's services were highly esteemed. Later Brother Mitchell's missionary zeal led him to make his home at Narrabri for ten years, and more recently the family moved to Woy Woy. His life was characterized by strong faith and a lively hope which were ever an inspiration to the churches where he lived. Left to mourn the passing of a loving husband and father are his devoted wife; the sons, John, pastor of the Nunawading church; Percy in New Zealand, and Vincent in Perth; the daughter, Evelyn (Mrs. Sid Smith of Waleget), and a wide circle of other sorrowing relatives and dear friends. Associated in the services at the Avondale church and at the cemetery with the writer were Pastors R. H. Abbott, E. A. Boehm, B. Hadfield, and G. Sterling. Our brother sleeps in "God's Acre" where he awaits the award of glorious eternity at the resurrection. C. S. Palmer.

### RETURN THANKS

Mrs. Catherine L. Bailey and Mrs. E. Andrew wish to sincerely thank the many friends far and near who sent cards, telegrams, letters of sympathy, and many floral tributes during their time of sorrow at the passing of their husband and brother. Will all please accept this as a personal acknowledgment, as there were so many it is impossible to answer all individually.

### THANKS

Mrs. R. G. Anderson of the Raymond Memorial Training School, Falakata, Jalpaiguri District, West Bengal, India, gratefully thanks all the ladies and Dorcas Societies who sent parcels of patterns to her for the girls' sewing and knitting classes at the school.

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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-  
DAY ADVENTISTS

Editor - R. R. FRAME  
Associate Editor - W. E. BATTYE

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

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

## PEOPLE and EVENTS

- ✱ It was pleasing to hear the voice of Pastor J. W. Nixon over the telephone on his arrival in Australia on permanent return from England. Pastor Nixon went to the Southern Asia Division just over ten years ago. He remained in India till August, 1960, when he was appointed in charge of the book work in the Northern European Division. He has appreciated his stay in each of these divisions, which has been educational, rewarding, and inspirational. During the past twelve months sales in the Northern European Division have increased by 87,000 dollars above the previous year, while over the five-year period sales have increased by fifty per cent. Pastor Nixon returned because of Mrs. Nixon's indifferent health, but on her doctor's advice she is assured that with the warm climate and abundance of sunshine the prospects are bright for a complete recovery.
- ✱ The British Publishing House has taken the first major step towards the erection of a new building. About a hundred miles north of the present site, Stanborough Park, at a country centre named Grantham, work has already begun on the new project.
- ✱ Brother Lynray Wilson, a trainee accountant of the treasury department of the division office, has accepted an appointment to join the office staff of the Coral Sea Union Mission, Lae, New Guinea. Brother Bruce Mitchell, who is in charge of the accounts department, has been under very heavy pressure of late, and we are confident that Brother Wilson will give effective assistance. We pray for Brother and Sister Wilson the blessing of the Lord as they fulfil this mission appointment.
- ✱ It will be recalled that the mission boat, "Kambubu" was lost off the coast of New Britain. In order to replace this vessel the "Wanganill," a vessel of approximately forty feet overall, with diesel engines, was purchased in Rabaul. This vessel is giving excellent service between Rabaul and the Jones Missionary College. In order to keep living the tradition of the former vessel it has been suggested that this new boat be renamed "Kambubu II." This pleasing gesture has met with the approval of the appropriate committees.
- ✱ It has been discovered that Dorcas and Welfare supplies from New Zealand have no direct shipping services to New Hebrides and the Gilbert and Ellice Islands. Therefore it has been recommended that for the most part these islands be supplied by the Victorian and South New South Wales Conferences from the ports of Sydney and Melbourne. New Zealand will continue to supply Fiji, Tonga, and other islands as heretofore.
- ✱ The October 11 issue of the "Record" will be a special health number which, aside from timely articles from the field, will contain healthful recipes for bread-making and proven entrees, as well as simple home treatments. You will desire to keep this number on file for reference.

### Kenya Colporteurs Start Branch Sabbath Schools

G. R. NASH  
Sabbath School Secretary, General Conference  
Brother D. R. L. Astleford, who carries both the Sabbath School and Publishing departments of the East African Union, writes:

"Thirteen literature-evangelists of Central Kenya field started thirteen branch Sabbath schools during 1964. The total

membership of these schools was 195. The total of baptisms to date is thirty-two.

"Thirteen literature-evangelists at Gen-dia started fourteen branch Sabbath schools during 1964, with a total membership of 371. The baptisms to date total ninety-six."

This is a wonderful report, and shows what can be done by our faithful colporteurs through branch Sabbath schools. We trust that all our churches will be

faithful in sending their picture rolls in harmony with the suggestions that come to them from their conference Sabbath School secretaries. Often these Picture Rolls are the only equipment our laity have, other than their Bibles.—"Review and Herald."

☆ ☆ ☆

### Good Results from South American Evangelism

W. R. BEACH  
Secretary, General Conference

Reports of evangelism in South America are most encouraging. In Sao Paulo, Brazil, where Alcides Campolongo has recently completed a series of meetings, 280 people were baptized at the first ceremony. The total baptisms there are expected to reach 400. This series of meetings was a combined effort through the Voice of Prophecy organization, Faith for Today films, and the Temperance department. Now several evangelists are adopting a similar plan.

In the Buenos Aires area, the goal for baptisms this year was set at 700, and the four evangelistic campaigns now in progress give promise that the goal will be exceeded.

The South American evangelists have faith to believe that the division goal of 20,000 baptisms will be reached by the end of 1965.—"Review and Herald."

☆ ☆ ☆

### Elmshaven—Former Home of Mrs. E. G. White

ERNEST LLOYD

Dr. and Mrs. John Jacques from Loma Linda have joined Brother and Sister Aaby as receptionists and instructors at Elmshaven, the historic home of Ellen G. White, which is visited by thousands every year. The Jacques are located comfortably in the former office building close to the old home where Sister White lived and carried on her work of writing books and articles during the last fifteen years of her life—1900 to 1915.

Mrs. Jacques, formerly Grace White, daughter of Pastor W. C. White and granddaughter of Ellen G. White, grew up close to Elmshaven, and her daily contacts with the grandmother furnished her with many pleasant memories which she enjoys passing on to youngsters who now visit there. During the past twenty-one years, Sister Jacques has been an elementary school teacher in Pomona, Baldwin Park, and Loma Linda, and she knows how to interest boys and girls.

Doctor Jacques has retired from his medical practice. In recent years he has done considerable travelling about the world, visiting our churches and schools, helping to build greater confidence and faith in prophetic guidance—its **certainly** and **preserving** influence. He is an enthusiastic speaker, well informed regarding Sister White's work and influence.

Elmshaven is ably staffed today, and visitors are grateful for it. A hearty welcome is always extended to our church members and also to their non-Adventist friends on the six working days of the week and on Sabbath afternoons.

—"Pacific Union Recorder."