

Be Sure to Read:

"SCIENCE FOR HIGH  
SCHOOL STUDENTS"

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## Beyond the Cry of New Guinea

By

FRANK S. BEHRENS

*The "Cry of New Guinea," that inspiring film we all know so well, depicts the beginnings of medical evangelism in the Karimui area—but beyond Karimui lies what?*

*With this district now under my care I determined to know, particularly after hearing of a man at Kewa with a dream—!*



Natives from another newly opened area, Lake Kopiago, who are responding to the gospel as wholeheartedly as are those of Mount Karimui.

HELICOPTERS had been buzzing around the other side of Mount Karimui, carrying a government patrol, but we enjoyed no such luxury. Walking from Noru, our farthest outpost, we descended to the Tua River, where previously rafts built by an exploratory government patrol had been swept away, thus defeating their purpose of investigating further. Due to a long dry spell the river was twenty-five feet below high-water mark, and the natives from a small village opposite brought us all safely across in a wobbly single log canoe.

A local lad we had taken with us found he was able to talk with these people who had recently left their caves up on the mountain-side, to build houses near the river. After medical treatments and worship we spent the night amid towering walls and peaks of limestone. An old man who had once been across country to Kewa, agreed to guide us next day, and we learned what it was like to climb those limestone ridges! Night found us sleeping in a shallow cave, with stalactites like crocodiles' teeth hanging from its outer face. It was raining the following morning, and like Agag of old, we "came delicately," lest a slip on the sharp-edged limestone should damage someone's motive power. Many cracks and vertical shafts in the rock had to be avoided, and there were evidently horizontal ones, too, as in one place a whole river went roaring into the mountain under our feet, and out on the other side. We were not sorry when our guide cleared a path down the last slope and we saw a broad quiet river below us, with long-houses on its bank.

There were several widely separated men's houses, each with its attendant group of little houses jointly occupied by the women and pigs. We saw one burial platform (unoccupied at the time!) and a total of eighty-one people, including a village constable. We were in Papua. In the village book I read an interesting comment by the A.D.O. He considered that after three years of visitation by patrols, the people seemed to have stopped fighting, and considering their extreme remoteness

and the difficulty of travel, an annual visit would be deemed sufficient. But the village was not Kewa.

Our interpreter told the policeman we wanted to go to Kewa. He looked doubtful and said, "It is a day's paddle up the river, and five people were murdered there a few days ago." I told him we still wanted to go and needed three canoes, so he agreed to arrange it the next day.

The people were mainly dressed in bark cloth, and the men wore plaited armlets and chest drapings. Some had possum-fur headbands and many had coloured feathers, or twigs decorated with beads, stuck into numerous little holes in the ends and sides of their noses. Treatments were given, and there was much laughter at one lad with three tablets in his mouth, who got the long feather protruding from the tip of his nose tangled up with the bamboo-ful of water and was well sprinkled by his willing helpers.

Everyone was a little on edge during the up-river trip, and the paddlers relieved their feelings by periodic bursts of strenuous paddling accompanied by concerted yells. When we finally reached the first Kewa houses they were empty. The people had taken to the bush. At this point our counsel was listened to, and all proceeded quietly, except for calls of "Avagio! Avagio!" (friend) as we rounded each bend of the river, and after a time we found a man and a woman standing in their canoe waiting for us. Explanations were made, and then they went on ahead, to advise the people that it was safe to remain and talk to us.

As we stepped ashore at the main group of houses a man pushed forward, holding a long spear with a broken-off cassowary bone in its end, and through our interpreter declared he wanted to "make court." This was the murder weapon that had killed five of his relatives, and he knew who had done it. He dragged forward the chief witness, a lad who had also been in the house at the time of the killing, but who had managed to escape into the bush. "Now I must go and bring the criminal to justice," he said.

I had some difficulty explaining the difference between a patrol officer and a missionary, as he had not heard about missionaries before, but he finally got the idea, particularly after we had worship together in the evening. However, I took the details of the case and they were forwarded to the patrol post by radio later, doubtless to the recipient's regret!

With only two and a half hours until Sabbath began we barely had time to erect a bush house for ourselves, but we managed it, although rain the next night showed up the imperfections of the roof, and we had a busy time by lamplight endeavouring to

stop the leaks. So the people of Kewa had their first Sabbath and listened attentively to the stories from the picture roll and tried to sing choruses. We left a picture roll and a promise to return and came away.

And what of the man of Kewa with a dream?—The dream of a clean village with no pigs and a teacher had in fact been a reality, for the man had travelled and seen an Adventist village elsewhere. But yet, it is a dream that I hope will soon come true for these isolated people.

But to return briefly from the beyond to the present Karimui.

While Bible translators are still working out the first portions of the Scripture in their language, and many women are not allowed by their men folk to wash, or to go about in public unless hidden in bark capes—the time of decision has come. With the entry of other mission bodies allowing the eating of pig and other unclean practices, many have been drawn away from the high standard our workers maintain. However, our hearts are encouraged by the faithful stand taken by those like young Iako, who leads a pit-saw team of his own, and who alone in his family is in the baptismal class. Being too old for school he has nevertheless asked for a Pidgin language New Testament, so that he can learn to spell out for himself the truths he has accepted so sincerely. He, with others, is planning to be baptized at the coming district meeting, when we hope the present baptized membership of Karimui will be doubled.

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## *I Must Go to School*

J. P. HOLMES

President, Eastern Solomons Mission

Pastor Shadrach, the district director, and Kaleatu (Kar-lee-art-oo), our young evangelist, trudged inland toward the mountains of Guadalcanal, in the Solomon Islands. It was hard going, and the path through the jungle at this point was

very steep. They had been walking for three days and they were weary.

It was a pleasant sight for them to see the small Adventist village of Duidui. They were joyfully welcomed by Piruga (Pee-roo-gar) the teacher, and the village people. In this out-of-the-way place they do not receive many visitors, and it was a joyful occasion as they all visited and worshipped together.

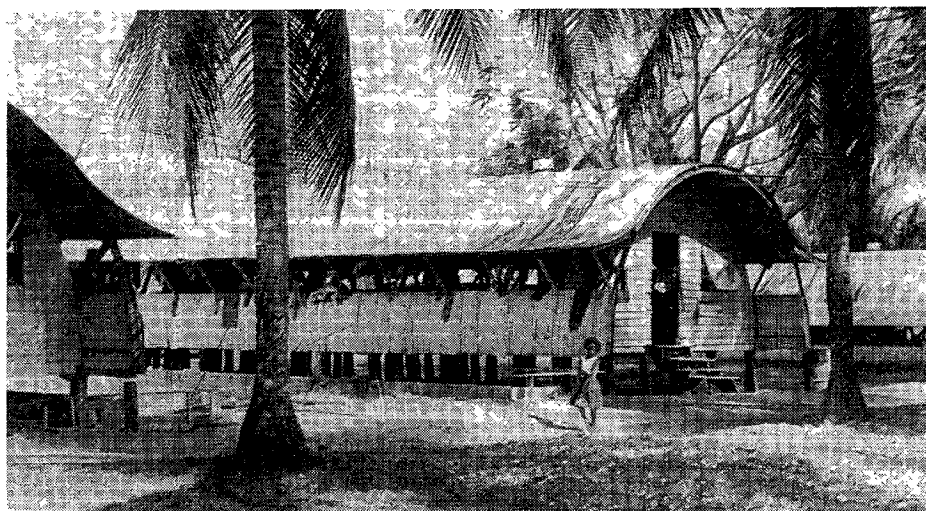
About one mile farther up the path is another village where the people are not Adventists. Kaleatu, the evangelist, sent "talk" that he would visit them and show them some pictures from his battery-operated projector. These people were willing, so that evening about fifty people gathered to see and hear the old, old story of Jesus and His love.

After the pictures were finished a young boy of about ten years came to the evangelist and said that he wanted to go to the Adventist school at Duidui. This lad, Martin, said that he would follow all the rules of the school if they would only let him go to school. However, when he asked his parents the next day if he could go to our school, they angrily prevented him. Martin was not a boy to give up. Next day he arrived at school in a bark loin-cloth. Clothes and money are rare in the mountains, and the bark cloth was all he had to wear.

On returning home he was beaten and threatened by his parents. However, he was determined to come to school. Each day he managed to steal out from his village and arrive at school. He was so determined and persistent that the parents finally decided not to worry him further.

Martin is now ready to attend our district school. After two years there he will come to our Betikama Central School, where there are many other boys like Martin, who are preparing themselves to work for the Lord.

Betikama has many students who, like Martin, battle against tremendous opposition in their search for truth. We are endeavouring to provide more and better dormitories so that we can adequately care for these workers of the future. Your gifts on thirteenth Sabbath will assist us.



*Worn-out dormitories at Betikama Central School, Solomon Islands, which are soon to be replaced.*

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God's best gifts are the commonest—the light, the air, the beauty of the world, the blue of heaven, the winds, and stars, and sunsets, the infant's smile, the mother's tenderness, the sweet affection of sister, child, and wife.—F. W. Farrar.



Girls at Betikama Central School have no dining-room, and so must eat their meals beneath the trees—a real hardship during wet seasons.

### Strange Fire

By an OBSERVER

There was a fiendish yell from the Hindu priest and the whip descended again, lashing out cruelly at the silent, emaciated form of the yellow-clad suppliant—behind him a sea of brown anguished faces with haunted eyes. At the command of Kali, the bloodthirsty goddess, they came to sway drunkenly, to torment their bodies, to walk through the fire—unscathed in flesh but scarred and maimed in spirit—to claim the blessing of one who knows no mercy, and yield themselves to the control of one who delights in their despair.

This is Fiji, a land with a long heritage of Christian missions, but a land in which thousands of Indians live and die in darkness of which we know nothing.

I saw a father with his tiny daughter in her dainty yellow dress, reel through the fire while she swayed in his arms—her eyes staring in terrible fear.

A mother, overcome by the rhythmic advance of the devil drums, clutched her baby son in her arms and endeavoured to join the exhausted fire-walkers who had prepared for ten days for this moment. A priest roughly pushed her aside, doused her with the ritual yellow liquid and spat upon her as she sank to her knees at the edge of the crowd.

Three times, with the drums beating their terrible tattoo, men and boys ran through the fire and encircled the temple before coming to prostrate themselves before Kali in supplication, urged on by the whips of the devil priests. Then raising the goddess to their shoulders they led the procession as women in beautiful yellow saris—their faces contorted in agonized entreaty—followed with their children. Some, utterly possessed, could scarcely be controlled as they whirled madly before the paper idol, while others staggered along in silence.

I saw tiny children prostrated before the shrine by zealous mothers—and thought of the Mothers of Salem who went away blessed. I watched a stooped old lady sink to her knees before the fire, with her forehead pressed to the warm earth in mute appeal. I witnessed the work of an alien power in the lives of men and women.

Truly the devil as a roaring lion walketh about seeking whom he may devour—and thousands are being devoured in Fiji. Helpless and hopeless, they are outwardly content but inwardly consumed by a fire more terrible than the scorching ashes that left unmarked the feet of the Indian firewalkers.

How shall we help them? How shall we reach them? How shall we give to them the Blessed Hope? May God help us to find His way—to work, to pray, to give, and to live that the heathen of every land might be released from spiritual slavery.

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### Evangelism in New Ireland

LORNA HARRISON

Wife of Pastor R. A. Harrison, President, New Ireland Mission.

The walls were up, they were made of cement brick. The windows were holes left in the walls. The doors were just openings, and the roof was the glorious star-studded heavens.

This is our combined church and evangelistic centre here in Kavieng. We do not plan that it should always be in this unfinished state, but time was short, there were thousands of people expected in Kavieng for the New Ireland show, and we wanted to make the most of the opportunity of contacting so many with the message. We had our first meeting last night, fortunately under a cloudless sky. The seats were lengths of timber balanced on a couple of cement bricks, but that

did not deter our audience. We had over two hundred and fifty people inside the building, and quite a large number outside.

We had a varied programme of items from villagers from Mussau. They comprise the crew of a racing canoe, which has come down as part of the show programme, another canoe from Mussau is due this evening, the two of them will be racing next Sunday morning, and this is one of the highlights of the show. The boys are very happy to be able to assist in this evangelistic effort at the same time. Besides the choral items we had a Bible film strip, and a talk about the Bible from my husband.

The people were most attentive and very reverent. It was thrilling to see so many non-Adventists keenly interested in the presentation of truth. We plan to have a meeting every night for a week, although the show does not start until the week-end. For tonight we have a movie film to include as well, and this is most popular with the local folk. We are praying that this may be the means of introducing our message to many people from the outlying islands and other districts of New Ireland where thus far we have no work.

## Science for High School Students

E. A. MAGNUSSON

Over the last few years educational authorities have been doing a great deal of careful thinking about the teaching of science in schools and universities, and a great deal of effort has been expended in improving the standard of science teaching. Provoked by Russian successes with sputniks, the American Government has spent many millions of dollars in providing for improved facilities, improved teacher-training, and improved courses for American high school students. The same thing has taken place in England and Europe, and is at present taking place in Australia. In New South Wales the secondary school course has been lengthened from five years to six years, and a lot of very careful planning has gone into the courses which have been provided. The Wyndham Plan, as it is known, represents a complete break from traditional methods of secondary school teaching, and although there has been a great deal of controversy about details, there has been very considerable agreement about its merits.

All students in New South Wales high schools are now obliged to study certain subjects from a "Core" to which are added other elective subjects chosen according to the interests and abilities of different groups of students. Science is included in the "Core" and thus studied by all students. In the upper two years

# Editorial



## The Teachings of Jesus

W. E. Battye

It is well for us at times to re-emphasize the eternal verities of our faith. Christianity means more to us than a system of ethics or subscribing to a set of rules. It means more than observing certain dogmas laid down by an ecclesiastical authority or even having our names on the church roll, necessary as this may be. Is it possible that we may so concentrate upon the doctrinal structure, the bones of our belief, as it were, and yet but dimly discern the glory of the Author who clothed them with flesh?

We may admire the harmonious unity of the body of doctrinal teaching that makes us a distinctive people. We may delight to trace the marvellous unfolding of prophetic truth in the march of empires that illumines the Sacred Page through the divine window of prophecy. We may be fascinated and revel in the exact fulfilment of time measures in the Sacred Record that only the feeble in spiritual perception could fail to appreciate or the most obdurate be bold enough to refute. However, there is always the danger in proclaiming forgotten or neglected truths lest we should substitute the doctrines for the Person who ordained them. It would be a tragedy if in seeking great truths we made the object of our quest supersede the One who originated them.

We should never forget that Christianity is Christ. Christianity is centred in a great-hearted, lovable personality who drew all classes to Him by His compassionate tenderness revealed in look, word, and tone, as He said, "Follow Me." "Every one that is of the truth heareth My voice." John 18:37. "I am . . . the truth." John 14:6. "Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36. There was this difference between Jesus and other men. Other men expounded truth; He lived it. He was what He taught. Truth with our Lord was never abstract. Truth in Him was concrete, exhibited in a life. Christianity is centred in a person, and that person is Jesus. Jesus, a name that is above every name; a person who means more to us than ten thousand worlds—for He is our life. He is to us the most vital, the most potent power in our existence, the star of our hope, the chiefest among ten thousand, the centre and circumference of all doctrine. Let us then follow Him, and teach the truth as it is in Jesus.

of the new six-year course students tend to become more specialized and science is taken only by those with a special aptitude for it. In both upper and lower sections of the six-year course the material provided for study in science has been brought up-to-date, with the result that students are studying topics which are still exciting and interesting, and on which much research is still being done. In addition, the total amount of science which is studied by the average student has been greatly increased.

Seventh-day Adventists can have no quarrel with this—a student with no background in science is very poorly prepared for life in the modern world—and one can be glad that such excellent planning has gone into these courses. What does cause concern is the fact that evolutionary theory has been included in this course to such a large extent. This would cause no problem if both points of view were carefully presented and if students were given the opportunity to weigh up all the evidence. Unfortunately, this is

not the case. Although great care is taken to show that the theory of evolution is accepted by scientists because of the evidence which supports it, no attempt at all has been made to show how well this same evidence supports any other theory. Indeed, the possible existence of any other explanation of the evidence is not even mentioned.

The Science syllabus for the fifth and sixth year Science courses, recently issued, reveals that a very large amount of time will be spent in the study of the origin of life, the evolution of living things, the evolution of man, cultural evolution, etc., without any mention of alternatives. Science is to be taught at three levels in the new Matriculation course, and even at the lowest there are almost 120 periods devoted to the study of evolution. Alternatives to the theories presented are mostly treated under headings such as "Pre-Scientific Geology," "The False Views of Lamarck," or they are not treated at all. This is certain to bring great difficulty and confusion to

young people who wish to maintain their faith in the Bible at the same time as they seek to become scientifically competent. Not only must they correct the bias engendered by the selection of topics in the syllabus, but they must also resist the attitude so commonly imposed upon them by their teachers. "It is nothing but intellectual suicide to continue to believe in the Bible in the face of such evidence," is the kind of thing which our young people must face, as one young man recently reported to the writer.

Clearly, our young people need to be trained in our own schools. Our young people must be given the opportunity to hear a calm presentation of both sides of the story and to make up their minds in an environment where they will be encouraged to see the harmony that exists between God's Word and natural science.

An appeal must also be made for our young people of ability to consider whether or not they should enter the teaching ministry of the church. From what other source will we find qualified, efficient, and dedicated teachers to provide for all the young people who will wish to be taught in our schools in the future? It will be many years before the science graduates of Avondale College, from the B.Sc. (London) and B.A. Courses, are able to fill the needs which exist at the present time, quite apart from the increased demands of the next few years as educational systems in Australia and the South Pacific are improved. There is a challenge here that our young people must not fail to meet.

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## ASLEEP IN JESUS

*He takes them in His arms—the weary ones,*

*The aged and the ill, who need Him so,  
And smooths the furrows from the troubled  
brows;*

*He is the source of comfort for their woe.*

*He knows from human life among us here,*

*How heavy grows the sorrow of the  
years;*

*He knows through centuries of bending  
down*

*To hear our prayers and wipe away our  
tears.*

*He holds them in His arms through sleep-  
less nights,*

*Yearns over them who suffer through the  
day.*

*No mother who has watched her ailing child  
Can match His tenderness, His gentle  
way.*

*He takes away the pain and bids them rest,*

*He cools the brow that fever burned so  
long.*

*He gives His blessed sleep in kindness;*

*Who slumber on His bosom, wake to  
song!*

—Selected.



# ROUND THE Conferences



## New Approach in Radio Story

As reported to R. C. NADEN by BARRY CRABTREE, President, West Fiji Mission.

In a letter received from the president of the West Fiji Mission, Pastor B. Crabtree, the other day, he gives a wonderful report of a new radio outreach which has recently developed in the Central Pacific Union Mission. Although it is not possible to broadcast the message in Fiji, they are finding a way around this prohibition by broadcasting from Radio Tonga. Brother Crabtree writes:

"I had a letter from Brother Warren Bailey, of Beulah Missionary College in Tonga, in which he stated that probably Tonga was receiving as much benefit from the programme as Fiji was. He reported that groups of Tongan people were gathering about their radios on Friday evenings and getting someone who understood the Fijian language to interpret for them. Considerable interest has been aroused, and one Tongan minister, who understands Fijian, commented that this Fijian Voice of Prophecy programme is the best programme he has ever heard.

"Brother Aisake Kabu, who is the speaker in the programme, returned from Tonga yesterday and reported to us that there is a Fijian village in Tonga where the people invited him to preach to them. They were so thrilled with the message that they gave him a big feast, which is the customary Fijian way of showing appreciation. Many of the people in the village have bought transistor radios so that more of them can listen to the programme. The leading man of the village has already given up smoking and drinking, and after studying with Kabu for a week or two has decided that he wants to be baptized. He is anxious to help in some way in order that the message may be preached to more people.

"In Fiji we have evidence that the programme can be heard from almost every part of the Colony, and many people are listening each Friday night for the interest in the programme is growing. Applications for the Bible Correspondence course are coming in quite well. One man wrote from a distant island in Lau to say that he had turned his radio on half way through the first broadcast. What he heard so impressed him that he felt that he must make his life right with God, and immediately wrote in asking for the Bible Correspondence course.

"We are very encouraged about the possibilities of the success of the programme and are confident that, coupled together with the visitor-evangelism approach to

the Bible Correspondence lessons, it will prove to be a wonderful blessing in our field. Evangelistic work in Fiji has been going exceptionally well in recent years, and I am confident that this new radio approach will build the morale of our people. They have suffered many hardships as a result of the two floods and hurricanes which left so much destruction in their wake earlier in the year. The opposition also of other churches in Fiji has become very strong indeed. I believe this radio programme together with the visitor-evangelism scheme will put vitality into our evangelistic approach again, both for workers and laity. With right organization I believe next year will be our best year in Fiji."

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## Christchurch Action Unit

G. J. WATSON  
Honorary Secretary

We have just celebrated our third birthday and we would like to share with you some of our experiences over this period of time.

The Action Unit, a branch of the Australasian Temperance Society, was inaugurated in July, 1962, with Pastor J. B. Trim as leader and nine charter members, six of whom are still with us today.

The first year's work included the previewing of several temperance films from

the National Film Library, the sponsoring of "Alert," the distribution of "The Winner," and considerable negotiation in the planning of public meetings in conjunction with the British Medical Association. Meetings were held at Christchurch, Rangiora, Oxford, and Leeston.

In the second year public meetings were conducted in Christchurch and suburbs on nine consecutive nights. The opening was attended by the Deputy Mayor, Mr. H. P. Smith, and eight doctors were made available to give talks, by the B.M.A. The Department of Health contributed the use of their travelling X-ray clinic at each meeting and the response of the public was good. These meetings were subsidized by the Christchurch branch of the B.M.A., the British Empire Cancer Society, and the Riccarton Rotary Club. Another meeting was held at Lyttelton and after-church rallies were also conducted for various denominations. During this time the Unit also supported a petition to Parliament on the liquor licensing poll question and we were very pleased to have the visit of Pastor J. V. Scully from the General Conference.

In this third year, time has been lost in the change-over in leadership, but much success can still be reported. After-church rallies have been again held in churches of several denominations. A public meeting was held in the Riccarton Town Hall, by the Ilam Branch supported by the Traffic Department and the B.M.A.

Two new innovations which have been a challenge to the Action Unit were the holding of a 5-Day Plan here in Christchurch, and the conducting of a series of meetings with an examination at the close of the series at various centres of the Baptist Youth group known as the Boys' Brigade. The 5-Day Plan was quite a success, and we hope to pursue such a venture again next year.



Christchurch Action Unit, a branch of the Australasian Temperance Society, with an inset of Pastor J. B. Trim, the person responsible for the inauguration of this unit in 1962.

We were very pleased to have Pastor C. V. Christian, the Trans-Tasman Union Conference Temperance secretary, present for our third annual meeting at which time he presented a real challenge to us.

The annual report was read and it was noted with gratitude that under the blessing of God the Unit had met all the requirements set down by the division. A generous tribute was paid to Pastor Trim for his splendid foundation work with the Action Unit, and it was with sincerity that the secretary was asked to write to Pastor Trim conveying to him the good wishes of the Action Unit as he takes up his appointment as Temperance secretary in the West Indian Union.

Already much work has been done in this new year, and we plan in concentrated effort to press forward and drive back the enemy by educating the people, especially the youth.

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### Wahroonga School of Prayer

HECTOR KINGSTON  
Wahroonga Church Pastor

"The best prayer meetings I have attended for years."

"Most helpful and inspirational."

"That was really worthwhile."

Such were some of the expressions of appreciation passed concerning the "School of Prayer" conducted during August and September in the Wahroonga Church by the church pastor.

Material for the special series of attendance-building meetings was presented in "The Ministry" for October, 1964.

The popularity of this scheme is due to the fact that the topic has a very broad appeal, for all active members of the church are interested in how to pray more effective prayers. The suggested format was an introductory talk on some aspect of prayer such as "The need for a deeper personal prayer life," "Preparation for prayer," "Types of prayer," "Public prayer and family worship," and "Prayer for the sick."

"The Ministry" suggested that this be followed by either a panel discussion or group discussion lasting some forty minutes, making a ninety-minute programme all told.

Adapting this approach to local circumstances we streamlined the format to occupy no more than sixty minutes. Following the opening items the introductory talk lasted only twenty minutes and was followed by either panel or group discussion taking about fifteen minutes. The chairman of the panel discussions encouraged audience participation, members answering spontaneously whilst the panel members had time to prepare. The contributions from the "floor of the house" certainly increased the interest and added depth to the field of discussion.

On the two occasions when the congregation divided into smaller groups for discussion classes, each group had a different set of questions to discuss for about ten minutes before engaging in a short season of prayer. After this they reassembled, and reported their finding on the given

questions to the whole congregation. Thus all benefited by the discussion of the other groups, and interest was maintained to the last. Our panel was composed of personnel of varied age groups and both sexes to give as varied an expression as possible, and the comments of these panel members were received with real anticipation and interest.

The film "Faith of Our Families," recommended by "The Ministry" for the School of Prayer, we hired from a religious film library, and lasting over forty minutes, was the main feature of an entire mid-week meeting. It was greatly appreciated for its message on family worship, and might well be screened some Sabbath afternoon or week night.

"Proof of the pudding is in the eating." The proof of the success of the School of Prayer was manifested by a doubled attendance which held throughout the series, and by a deeper appreciation of prayer.

Having tried the suggestions as outlined in "The Ministry" I can thoroughly commend them to local churches with the assurance that the same success that followed the introduction of the scheme in churches of the United States of America will follow the plan here to the uplift and blessing of the congregation.

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### Dusky Jewels from Northern Rivers

THELMA ROSENDAHL  
Wife of Pastor E. Rosendahl, Aboriginal Mission, East Armidale, N.S.W.

Not knowing how she could find the money she needed to attend our recent Northern Rivers, N.S.W., camp-meeting, Sister Fairhall of Evans Head presented her financial dilemma to the Lord. A senior citizen, she had saved all she could toward camp, but with less than two weeks remaining she laid the matter before the Lord in faith. Almost immediately our sister was asked to help process a catch



In attendance at the Northern Rivers camp-meeting, from right: Sisters Fairhall, Ferguson, and Olive.

of fish, at which work she was proficient. The school of fish lasted for five days only, and since then no more of them have been caught, but this run of fish put £13 into Sister Fairhall's hand, sufficient to provide for her camp-meeting plans. God hears and answers the prayers of His children.

Sometimes in our work we are sad, because we want to see all of our dear people strong in the Lord. Many however, are very faithful. Sister Fairhall's recounting of her earlier struggles gave me much courage, and I thought her simple story would be of interest to "Record" readers, for she has come through an experience to glorify the Lord, who is her joy, her salvation and her hope of heaven.

Years ago our sister, who is still very keen and alert in her advancing years, smoked, drank, and was clever in organizing gambling. She always evaded the clutches of the law, and carefully eluded the police. Sister Fairhall has been a consistent worker, and she earned good money, but she spent it all on worldly pleasures: she loved the pictures, dancing, and the like. Then Pastor Tonkin came along and interested her sister in our truth for these times. Sister Fairhall had never been satisfied in her soul, and was seeking for something, something more satisfying, searching from one church to another. Her own sister invited her to a Bible study in her home, and almost immediately Sister Fairhall asked Pastor Tonkin about the Sabbath truth, which had always interested her. After a Bible study on the commandments and the Sabbath, right then and there, she believed the truth presented from the Word of God, and immediately set her face to follow the Lord.

But the smoking! That was too much to be able to give up. The other wrong habits fell away without delay. While Sister Fairhall was very faithful in attending our church, yet there was always the troubled conviction that she ought to be obedient and faithful in all things. As time went on, one day, when listening to Pastor H. M. S. Richards over the radio, she gave her heart completely to the Lord. The cigarettes went on the spot.

That evening after the usual meal, her husband asked "Where's your smokes?" (the regular family practice,) Sister Fairhall said, "I've given away the smoking, and have given my heart to the Lord." Her husband laughed, "I'll give you three weeks!" he said. But Sister Fairhall never smoked another cigarette from that day of consecration. Soon she was baptized by Pastor Beira Jones.

Do we love her as we have become acquainted with this sister in her love for her Saviour? Yes, surely! With her daughter, Sister Olive of Casino, and our mutual friend Sister Ferguson of Port Macquarie, we have had some very happy associations at this camp-meeting.

Sisters Fairhall and Olive have been faithful members of this church for sixteen years, but this was Sister Ferguson's first attendance at camp-meeting. God's love is in their faces, and they are a

wonderful encouragement to us in our work. Will you pray for them, and for us, and for all the dear folk here in North New South Wales, who are setting their faces toward the Kingdom of God.

While today Sister Fairhall handles little money, she is very faithful in paying her tithe. She practises the budget plan, first of all setting aside her tithe, then attending to her household needs. However there is little left after all necessary expenses are met; but she is better off today than she has ever been, and God always supplies her necessities. May all of us be as faithful!

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## Kellyville Comes Alive!

CYNTHIA M. DAWES

It was just about twelve months ago that Mr. W. Butler of the Kellyville church said that it would be nice to run a Vacation Bible School in this district.

Kellyville is a country village with a quiet little church nestled in the hills halfway between Parramatta and Windsor.

There are approximately three hundred and fifty homes in this district, and quite a number of children attending the local public school.

"This is just the place to hold a Vacation Bible School," said Mr. Butler. "Yes," said another member, "two years ago we held cooking demonstrations, and the pastor had said that every year the Adventist church would like to do something for the community, so it is time we did something else."

And so it was that plans for the school started, rather slowly at first, but with a little pushing it finally got under way, with a few headaches for the leader.

It took approximately twelve months from the first suggestion to the final day, and the fulfilment of the plans.

The logs were given out concerning the V.B.S. a few weeks before, and some of the comments as we knocked on the doors, were "Oh, it's the Seventh-day Adventists. Yes, we'll send our children," and "The Adventists are the only people who do any work around here." On the whole everyone was very favourably impressed.

The morning dawned, and in our hearts was a slight note of dismay as the skies were darkened with thick black clouds. The rain had fallen heavily the night before, and we had prayed that we would have fine weather, because homes in the Kellyville district are quite spread out, and many would have had to walk in the rain to get to the Memorial Hall, where the school was held. Yet when we opened the hall there were some eager expectant children waiting for us at 8 o'clock when starting time was 9 o'clock.

I had to rush away as I was the driver of the transport car for many who were too far away to walk. The first few houses I called at were sick with either measles, chicken pox, or bronchitis. My spirits fell with the dull weather and the illnesses that I had met; nevertheless I prayed that all would be well with the rest.



*During the craft hour the children's absorbed attention and interest was evident.*

On returning to the hall it seemed to echo with the sound of "Jesus loves me, this I know." The power of God is greater than that of Satan. In spite of bad weather and sickness we had eighty-six enrolled in our first day's endeavour. The spirit of the children was wonderful, and all co-operated with a will. The week passed all too quickly, and during that week crafts of popsticks, glass paintings, fretsaw, rope figures, plaster moulds, and even kites took place. There were various shapes and sizes but all were happy in their work, and in the meantime stories of God's letter to us (the Bible), the love of Jesus, His life and death, the forgiveness of sin, and life eternal, were presented to the children so carefully, so quietly, that it would for ever remain in their hearts, to someday blossom and bring forth fruit.

The last day broke forth in all its fury of rain and wind and storm. During the whole week the clouds had lasted, but the rain fell only before and after the V.B.S. hours, for which we were all thankful. But now it seemed that all the fury of the elements conspired to defeat us. This was our final day, when the plans were all arranged for the big Saturday night programme when all the parents were to be entertained by the efforts of their children. Again the Spirit of God was in evidence. There were eighty children present, and none wanted to miss out. The Saturday night's programme was a big success. A few juniors joined in a sword drill (the quickest to find a Bible text), one said the books of the Old Testament, and a young girl from the Church of England related the books from the New Testament. Every child took part with memory verses learned during the week. At last when they were all assembled on the stage there were altogether eighty children. They joined together with much gusto in singing "Give Me Oil

in My Lamp, Keep Me Burning" and "Wide, Wide as the Ocean."

The evening followed on with the crafts displayed, and the Castle Hill Pathfinders demonstrated the activities of their club to aid Kellyville in their follow-up work.

The hall was crowded, with many standing. At the conclusion, Mr. Branch of the Church of England, stood up and thanked the Kellyville church for doing such a wonderful job in their community during the holiday season.

I know we were all thrilled with the experience, and in many of our hearts a silent prayer went up in thanks to our heavenly Father for His blessing in this work.

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## Temperance Rally—Innisfail

K. E. MARTIN

MV Secretary, North Queensland

Public temperance rallies are often hedged with difficulties and opposition. In spite of problems, Brother Alex Currie, the church pastor of the Innisfail church, laid the plans for a highly successful rally. Saturday night, September 11, found a group of enthusiastic young people from Townsville, as well as the North Queensland MV secretary, Pastor Ken Martin, eager to unite with the church in this well-organized programme. Innisfail is no mean town in natural beauty. Surrounded by sugar cane and bush, tropical, undulating country, the town itself is located on the Johnstone River. A superabundant rainfall maintains a continual living green throughout the district.

For some weeks this town, with its mixed population, has felt the impact of Brother Currie's preaching in a public effort. The influence of liquor and tobacco soon became evident in some folk attending the mission. Hence the decision to present a well-balanced programme to assist those in need.

The rally opened with a pleasing number in attendance. There were some real addicts there, hoping to find relief and lasting benefit. They were not disappointed. The films, "One in 20,000" and "Pay the Piper," added a powerful thrust into these clouded minds. Experiments, skits, interviews, and a talk by a member of the Police Department gave the necessary balance and colour needed.

At the close of the programme, many questions were asked over a refreshing glass of fruit juice, generously donated by the head of the leading departmental business house of the town. Brother Currie assured these genuine inquirers for help that complete victory could be theirs by courage and perseverance.

The influence of this meeting did not end with the close of the programme. As the ripples on a lake extend, spreading wider and wider, so goes the story of help offered to these poor deluded souls. Inquiries are still coming from people who have heard from others.

One man who has smoked heavily for forty years, approached Brother Currie in the street, and said, "I haven't smoked since the Temperance meeting; I've finished with it."

God's people believe that men's minds cannot fully grasp the importance and urgency of truth until their minds are cleared from the effects of liquor and tobacco.

We rejoice with our Innisfail church and pastor in this experience. Surely there will be souls won for Christ through service of this nature. As minds are cleared, truth will be seen. A fresh concept of God will be gained, resulting in satisfaction and assurance of His strength in time of need.

In letter 8, 1893, Sister White wrote: "In fastening upon men the terrible habit of tobacco using, it is Satan's purpose to palsy the brain and confuse the judgment, so that sacred things shall not be discerned."

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## South New Zealand Pathfinder Fair

R. A. VINCE  
Division MV Secretary

To the skirl of bagpipes and the rattle of drums provided by one of the outstanding Scottish pipe bands of Christchurch, New Zealand's Pathfinders stepped out in their fifth annual Pathfinder Fair. It was ten o'clock on Sunday morning, September 26, a beautiful spring day. The spacious playing fields of the Papanui school added a glorious new green background to the resplendent colours of the band in their scarlet and plaid uniforms, with swinging sporrans and kilts, and ostrich feather busbies blowing in the breeze—and to the two fine groups of Pathfinders from Papanui and Sydenham, looking trim and bright in their uniforms of green and gold and red.

The comparatively small constituency of South New Zealand cannot yet boast of many Pathfinder Clubs, but "who hath

despised the day of small things"? South New Zealand's Pathfinders are marching forward and PROGRESS is their watchword. Papanui and Sydenham, the chief contestants, are two large clubs with enthusiastic leadership. Ashburton and Kaikoura JMV societies shared in the programme of events, and it is expected that other groups will before long be forming into the Pathfinder Clubs of the future.

In spite of the small number of participating clubs, the programme of events was carried through with as much enthusiasm and attention to detail as any I have witnessed elsewhere. Pastor Possingham, the new MV secretary, had most successfully carried on the traditions established by his predecessor, Pastor Trim, and excellent organization and untiring energy marked his leadership. The hundreds of parents and friends present, increasing as the programme moved on, testified to the constituency's appreciation of the importance of Pathfinding to their boys and girls.

Following flag-raising and march-past and salute, came an investiture of several JMV's and two Master Guides, which was ideally placed in the open-air setting of the Fair with its environment of uniform and colour.

The programme moved along with good precision, including drill, semaphore signalling, fire-building, and cooking of a three-course meal, relay-racing, pyramid building and several items "just for fun." Outstanding displays of Pathfinder hobbies and crafts were set out in the school hall by Papanui and Sydenham, who also

presented ingenious floats depicting features of Pathfinder themes.

An excellent spirit prevailed throughout the day, particularly as the main objective of the contests was not to better the other clubs but to improve on efficiency in time and skill within their own clubs. The Efficiency Shield for highest attainments, during the year and at the Fair was presented to the Papanui Club.

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## Behold He Cometh

### NORTHERN RIVERS CAMP-MEETING

R. D. CRAIG  
Secretary-Treasurer, North New South Wales  
Conference

"Behold He Cometh," this was the theme of the Northern Rivers camp-meeting, which was held at the Robert Hare Memorial Park, in Jubilee Street, Goonellabah, approximately three miles from Lismore, from August 26 to September 4.

Approximately 200 families took up residence in tents and caravans amidst an attractive setting of ornamental trees and flower beds.

During the camp badly needed rain came to parts of the northern section of North New South Wales, particularly the Lismore area. In fact for the most part the camp was wet, and the grounds were muddy. Nevertheless, the meetings were very well attended, and everyone seemed to be in good spirits and enjoyed this wonderful time of rich spiritual refreshing and Christian fellowship. We were conscious that the Spirit of God was present throughout the period of the camp.



*Tasting the three-course meals with evident approval are Mrs. Hollingsworth, wife of South N.Z. president, Pastor Possingham, MV secretary for South N.Z., and Pastor R. A. Vince, division MV secretary. These meals were prepared for the cooking contest.*



We place on record our thanks to the following delegates who were in attendance: Pastors H. White, R. W. Howes, D. Sibley, C. V. Christian, E. Hon, R. C. Piper, and Doctor D. Ford.

On both Sabbaths of camp there were over 900 in attendance. In spite of the severe drought and cyclones in the northern area over recent months, on both Sabbaths the offering was almost an all-time record.

The mission service was conducted by Pastor H. White, and the total amount received in pledges and cash was £1,171 5s. 9d. Of this amount £135 4s. 6d. was received from the Youth Mission Service, which was conducted separately this year.

The evangelistic symposium on the last Sabbath afternoon was a real inspiration. It was thrilling to see how the ministers, literature-evangelists, and laymen, combining their efforts, had been instrumental in winning souls for the kingdom of God.

Another feature of the camp was the large number of children and young people in attendance. Their meetings were very well attended, and a strong spiritual influence was evident.

The first Saturday night of camp was devoted to a programme featuring our Radio-TV work. This included the history of the work, and excerpts from the various programmes that are conducted by the Radio and Television Departments.

We had the privilege of having the wife of Doctor Alan Jones with us, and she told us some thrilling mission stories, particularly from Vietnam, which brought inspiration, spiritual life, and blessing.

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## New Church Hall and Welfare Centre, Te Kuiti

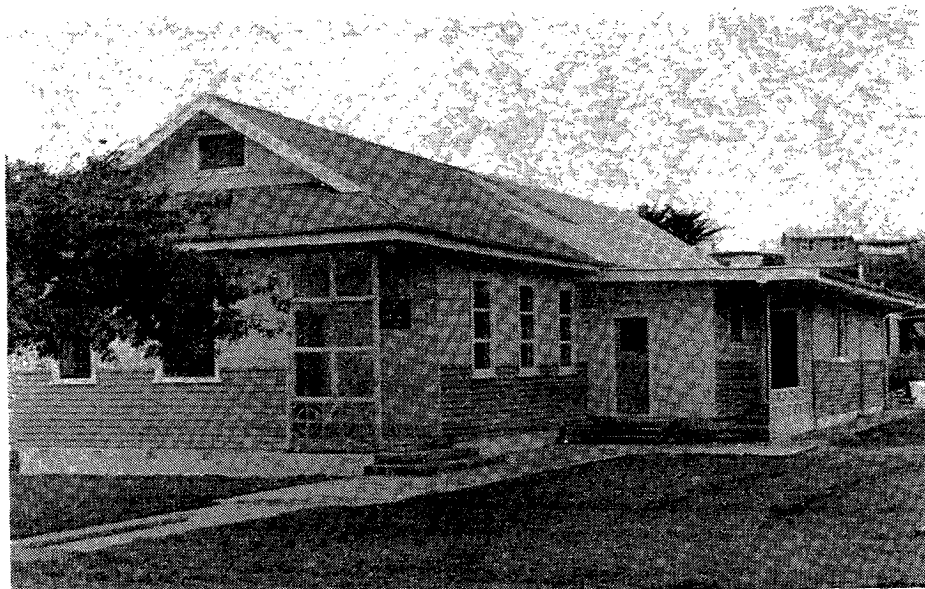
F. L. STOKES

President, North New Zealand Conference

The King Country in North New Zealand is considered by many of the local inhabitants to represent some of the most rugged and broken countryside in the North Island. It was here in this countryside that the Maoris made their last stand against the Europeans during the Maori wars. It is encouraging to realize in this comparatively untamed country the Adventist message is surely but steadily gaining ground.

Friday, September 3, at 7.30 p.m., saw the culmination of a three-year do-it-yourself programme in the opening of a new church social hall and welfare unit in the King Country town of Te Kuiti. For a number of years we have had a company of members who met in a small church building never completely finished. Three years ago Pastor Lyn Uttley ran a successful mission in this area which resulted in our organizing the church. Since that time the members have been working and completely renovated the church building and have added a large social hall combined with a welfare unit.

Present on this Friday evening was Mr. K. W. Low, Mayor of Te Kuiti, Pastor Petrie, secretary of the North New Zea-



The new church hall and welfare centre, Te Kuiti, North New Zealand.

land Conference, together with Pastors L. S. Uttley and F. A. Benham, with a representative company of members and friends. At the end of the evening programme His Worship the Mayor graciously declared the new buildings opened. This was followed by a period of inspection and happy fellowship.

During the evening service a number of speeches were made and gratitude for labour and sacrificial offerings freely given was widely expressed. We all felt the felicitations were deserved and we are grateful to God for the good work that has been accomplished, and a willing mind shown by so many.

Perhaps the story is best told by Pastor Uttley, who narrated the following:

"In August of 1962, the conference furniture van pulled up outside the minister's house in Te Kuiti, and there to greet the new pastor and family were representatives of the Adventist company in this King Country district. We were enthusiastically referred to as an answer to prayer.

"In the vigorous programme of evangelism that ensued, God blessed the combined efforts of evangelist and laymen, and the membership was doubled, with an addition of twenty-nine precious souls. With the increased membership there was urgent need to extend the small church and to provide a hall for Sabbath school and youth needs. So it was that a business meeting of the church was called and a decision made to commence raising funds with a plan to extend the church, and build a hall and welfare centre and suitable amenities. Considering that the building fund consisted of only £80, this was a major undertaking. However, the newly elected building and finance committee, comprising Mr. R. Moore, as chairman, Mr. T. Brown, Mr. R. Jackson, and Pastor Uttley, were enthusiastic and optimistic about the prospects. Mr. Jackson, who is a builder and talented in drafting plans, proceeded to prepare a rough plan of the proposed project. Meanwhile everyone launched into the

work of raising funds. The pastor suggested scrub-cutting, and ten men can still remember the trip into the virgin lands of the wild King Country. After barely half a day's work, with severely blistered hands, a stop-work meeting was held, and it was agreed by all that this method was a little out of line. A paddock was kindly made available for the planting of potatoes. The efforts to clear the fern, fence this two-acre lot, and prepare it for planting will never be forgotten. One enthusiastic youth set a light to the fern and the result was a raging bushfire on a three-mile front that burnt out hundreds of acres. The Lord blessed our toil and about £200 was netted from the potatoes.

"Then came the news that Mr. Baxter, a friend of a relative of Mr. Jackson, was prepared to make a generous agreement with the church concerning a large clump of pine trees on his property. The arrangement was that we fall and prepare the trees for milling and we take half of the timber. The result—12,000 super feet of beautiful timber, and the only cost that of milling and treating. This was more than was required for the building project and the 3,000 super feet over was sold, and netted £100, which we were glad to add to the building fund.

"With £1,000 donated by the church members, and with all the timber required, together with free labour, the finance committee concluded that the stage was set for building operations. At this stage I was called away from Te Kuiti to conduct an evangelistic crusade in Whangarei. What a thrill it was for my wife and I, just eighteen months later, to attend the official opening of this attractive hall and welfare centre! The inside of the church had been radically changed so that it was hardly recognizable. The Seventh-day Adventists in Te Kuiti, the centre of the King Country, now have a church hall and welfare centre in which they will experience great satisfaction. May God bless them as they

(Concluded on page 16)

# The WORLD VISION

## *Soul-winning in Japan*

D. A. McADAMS  
Associate Secretary, General Conference  
Publishing Department

Mr. and Mrs. Sakuko Kamezawa of Japan are now rejoicing in the truth as a result of the "Signs of the Times," the Voice of Prophecy Bible Correspondence School, and the missionary endeavours of a literature-evangelist and his wife. This soul-winning story, related by Sister Kamezawa, will thrill your heart:

"I am glad that I was able to be baptized at the colporteur institute at Shirahama. I am thankful for God's goodness and am confident that He will never forsake us.

"It was about six years ago that I first got in touch with the Advent Message. At that time I belonged to the Salvation Army and was greatly enjoying the soul-saving work and inviting the people into the meetings with the tambourine in my hand. I was ready to enter the Salvation Army Academy for further study, and all the necessary preparations were completed. When about to take the train, I was suddenly called home because of a certain family problem that needed me there.

"Thus my plan to enter the Salvation Army Academy had to be abandoned. While at home I became discouraged, but could not give up my desire to serve the Lord. I prayed to God every night by the riverside at home. Later I was forced into marriage with an unbeliever. I felt miserable, and yet I could not forsake the Bible teaching entirely and was suffering alone. My husband noticed my inner struggle and he was kind enough to promise me that he would not interfere with my religious convictions.

"Just about that time I was fortunate enough to become acquainted with the Adventist colporteurs, Mr. and Mrs. Ikeda. They introduced me to the 'Signs of the Times' and other books, and also enrolled me in the Voice of Prophecy Bible Correspondence School. Thus I began to study the Bible again, and found the true church with the seventh-day Sabbath. I am so glad for God's marvellous hand in leading me thus into the truth. Words fail to express my gratitude for God's wonderful love.

"My husband dislikes to travel, but when I was preparing to go for the colporteur institute where I was to be baptized, he decided to come with me. Of course we had to leave our children, four and three years old, with friends at home. When we arrived for the institute the

first thing I noticed in the hall was the motto on the wall which said, 'The night is far gone, the day is at hand,' and I thought of my husband and began to pray for him every night while I was attending the institute.

"God answered my prayers miraculously. Though he did not understand the truth fully, he expressed his desire to be baptized. The people he met at the colporteur institute made an excellent impression upon him, causing him to desire to join the group.

"I am thankful for the kind instruction given him by the colporteur leaders, and am very happy to say that we were baptized together at this time. This experience taught me anew that our God is a God who answers our prayers and who is full of love to us. It is my determination to serve Him the best that I can."—*"Review and Herald."*

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## *Eight Inspiring Weeks in the Middle East*

E. L. MINCHIN  
Field Secretary, General Conference

A woman from Samaria offered me a drink of sparkling water from Jacob's well in the valley of Shechem. I had to pinch myself to believe it was true. "The well is deep," the woman of old had said to Jesus as He sat one hot noonday by the very same well. How true it was—about 120 feet in Christ's day.

Then I looked across those fields of waving grain to the village of Sychar. In imagination I could see the crowds of people coming from that city upon the woman's urgent invitation, to see Jesus. Once more I could hear His words as He gazed upon the seeking multitude, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Today the Saviour is still offering the water of life, His message of love, to the needy millions in the Middle East.

For eight inspiring weeks it was my privilege recently to visit the cradle of civilization, those lands in which God's power and presence were manifested so mightily in Bible times. I walked where Jesus walked. I stood amid the ruins of ancient Babylon, of Nineveh, and of Petra, the lost city of the Nabateans. I gazed upon the loveliness of Lebanon. I saw the stern and gloomy grandeur of Mount Sinai, where God's great revelation of truth was given to man so long ago.

It is difficult to describe the feelings that frequently came over me as I gazed upon the ruins of the Near East, and remembered God's dealing with His children of old. I thought of the many generations that have come and gone since those days. Now we are here filling out our little life's span. If time lingers, in a short while another generation will take our place. Over and over again during those days of ministry and travel in the Bible lands I felt the comfort and the assurance of those things that endure. "Thou, God, remainest." He is from generation to generation. His Word endures, and His promises of future glory grow more real and more precious every day.

Sad to say, it appears that the millions of those lands, thoroughly committed to a non-Christian religion, are as unready to receive their Lord as they were when He came and "dwelt among us." But Christ in His redeeming love and power is still the only hope of this bewildered world.

## *Dedicated Workers*

Roger Wilcox, president of the Middle East Division, and his team of dedicated workers are men of courage and of faith. They see a light on the horizon. Their faith reaches upward, and in spite of setbacks hundreds, yea, thousands, are hearing the good news in the Middle East, and responding to the power of Christ and His message of love.

It was my joy and great privilege to associate two months with Anees Haddad, the MV and educational secretary of the Middle East Division. His consecrated life and beautiful Christian character greatly enriched my own ministry, and added to the joy of our fellowship.

Beginning in Istanbul, Turkey, on April 16, we held revival services in our centres throughout the division. From Istanbul we went to Beirut, Baghdad, Teheran, Amman, and Cairo, concluding on June 20. The programme included the Week of Prayer at Middle East College, so beautifully situated overlooking Beirut and the blue waters of the Mediterranean. A wonderful spirit of consecration and dedication was manifest at the college. On the last Sabbath of the Week of Prayer more than thirty earnest young men offered themselves to the gospel ministry.

Pastor and Mrs. George Keough, who have for so long served the college and the Middle East, left for the States while I was there. Kenneth Vine is now principal. It was also a pleasure to join our Middle East workers as they met in their midyear council at our headquarters in Beirut.

Besides ministering to our people in each centre, we conducted a series of workers' meetings in the forenoons. These hours of Bible study, prayer, and fellowship were rich with blessing, heart searching, and deepened consecration. One evening the workers' meeting continued until the early hours of the morning. The deep movings of the Holy Spirit were felt.

A strong evangelistic programme is being promoted throughout the division. Hundreds of Moslems attend our meetings. Many are sincere seekers for truth and are men and women of noble character. We need to pray for them, and to seek for them. They respond very quickly and sincerely to a spiritual atmosphere and appeal. They know little or nothing of genuine Christianity and the matchless power and loveliness of Jesus. To become a Christian to them is not only turning away from their own religious system, but is regarded as disloyalty to their family and country.

Recently, spacious new homes of worship have been opened in Beirut and Teheran. An evangelistic centre is being planned for the ancient city of Jerusalem, and our fine evangelistic centre in the heart of Cairo has been miraculously preserved. On the last Sabbath of our meetings in Cairo we had one of the largest Sabbath congregations of interested Moslems that has ever been seen there. In the after-meetings in each city large numbers of both Moslems and Christians remained to pray, to counsel, and to seek for personal victory over sin.

We ask the prayers of our people around the world for the millions in these lands where God's great power was once so marvellously manifested, and where Jesus, the Saviour, once came and dwelt among men. Surely our heavenly Father has a host of chosen ones who must yet be gathered out in the Middle East.

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## Progress In Poland

ERWIN E. ROENFELT  
President, Northern European Division

The Polish Union session and the sessions of the three local conferences in that union were held May 20 to June 6. Attending these gatherings from the Northern European Division, of which Poland is a part, were E. W. Pedersen, secretary, B. B. Beach, education and Sabbath school secretary, and the writer.

The union session was held in our Warsaw church, which is centrally located and is a portion of a large building that provides accommodation for the union headquarters and other offices and also for several families of union workers. The church itself is commodious and nicely appointed. One hundred and four delegates responded to the roll call, and these, together with many of our people who attended all of the meetings, fully utilized all of the seating for each meeting.

The business of the session was conducted in an admirable Christian spirit. The delegates gave evidence of keen discernment in their questions and constructive suggestions during the discussions. G. Baron, who had carried the leadership of the union for a number of years, unfortunately is in ill health and has found it necessary, on medical advice, to relinquish all physical and mental strain. We hope and pray that under the blessing of God he will recover his health sufficiently to enable him to continue in some sphere of service. S. Dab-

rowski was elected president of the union, Z. Lyko, secretary; Z. Debicki, treasurer; and P. Cieslar, secretary of the major departments. The other departments were divided among these four men.

The reports that were presented revealed growth and development. A total of 931 members was added to the church during the quadrennium, seventy-seven per cent having been Roman Catholics. Unfortunately, many of our people have constantly been emigrating from Poland to other lands, and this has seriously affected our membership in that country. The present membership stands at 3,805. However, when the youth who have not yet been baptized, and the persons who are preparing for baptism are added, the total is raised to 6,235. In Poland it really means and costs something to step out to obey God and to become a member of the remnant church. To observe the large number of earnest and enthusiastic youth in the services is most heartening, and augurs well for the future of the work.

Our members in Poland are organized into sixty-eight churches and thirty-three groups. These, together with the isolated members, are scattered over the country and are making an impact upon the public. The population of that country now stands at thirty-two million. What a challenge this is to our people! The power of God's Spirit, poured out in the fullness of the latter rain, is needed for the task of giving these multiplied millions the message of God for this hour. It is heartening to observe that our people, conscious of their responsibility, are determined under God to accomplish their mission.

The financial report that was submitted revealed the faithfulness of our Polish membership in the payment of the tithe and their liberality in the giving of offerings for the support of the work. The accomplishment of our people in the erection and acquisition of church buildings throughout the country is amazing.

## He Prayed

*He prayed for strength that he might achieve;  
He was made weak that he might obey.  
He prayed for health that he might do great things;  
He was given infirmity that he might do better things.  
He prayed for riches that he might be happy;  
He was given poverty that he might be wise.  
He prayed for power that he might have the praise of men;  
He was given weakness that he might feel the need of God.  
He prayed for all things that he might enjoy life;  
He was given life that he might enjoy all things.  
He had received nothing that he asked for—all that he hoped for;  
His prayer was answered—he was most blessed.*

—Author Unknown.

A number of very fine edifices have been acquired from other denominations whose membership in certain places has fallen away, and these buildings provide splendid accommodation for our congregations.

Regular colporteur work cannot be carried on in Poland, but the amount of literature distributed among our people and through them to the public is most gratifying. It is encouraging to observe that quite a number of Spirit of Prophecy volumes have been translated into the Polish language, and having been printed, are now being enthusiastically acquired by our people.

The union session was immediately succeeded by the session of the East Polish Conference. This, too, was an interesting and inspiring meeting. Here I shall briefly observe that a wonderful spirit of unity and harmony is evident among our people. Their one purpose is to be ready for the coming of the Lord and to be used by Him to help others get ready for that transcendent event.

## Inspiring Week-end

Present with us at these week-end services were many of our people from Czechoslovakia. It was estimated that between 500 and 700 of our members had crossed the border to be with us. It was inspiring to meet these fellow believers and to observe their earnestness and devotion. Also with us were the leaders of our work in Czechoslovakia and in Roumania. Their presence and the reports of the work in their countries were a great inspiration to all of us.

No one, unless he is devoid of feeling and emotion, can go to Poland and be unmoved by the singing and music of our people of that land. Everyone—young, middle-aged, and old—not only knows how to use the voice, but uses it, with the result that the congregational singing is inspiring and moving. I personally was stirred to the depths by the congregational singing. But there were also special musical items—band music, orchestral numbers, instrumental renditions, and vocal quartettes, trios, duets, and solos. In each service three, four, and even more instrumental and vocal numbers were presented. It surely was a foretaste of the music that the redeemed will enjoy in the heavenly realms!

Immediately following these week-end services, several of us had the privilege of a cordial and helpful interview with the minister in charge of all Protestant church affairs. Not only was it a privilege to meet those responsible men, it was a pleasure, for they revealed themselves to be understanding and kindly disposed toward our church, its members, and our purposes. We assured them of our sincere appreciation of their kindly attitude and took the opportunity of helping them to arrive at an even fuller and more sympathetic understanding of the spiritual mission of our church.

This surely is the day of opportunity for our work in Poland. May all of our people, conference workers and church members, arise to extend and to finish the work of God in that land.—"Review and Herald."

God Has Made Marvellous Provision to Enable Us to Attain to

# Perfection In Christ

★  
PRESTON SMITH  
Pastor, Oregon Conference

Much perplexity over Christian perfection vanishes in the presence of the marvellous truth that what God requires, He has made provision to supply. That perfection is a requirement for entrance into heaven there is not the slightest doubt, for both Jesus and the apostles teach it. But how and when this perfection is to be attained has perplexed many earnest hearts.

Feeling that God requires perfection now, some have struggled continuously without apparent success, and have become discouraged. Others, holding that one cannot attain perfection until Jesus comes, continue on without making advancement in Christian living.

The truth is that God does require perfection now, and He has made provision for every believer to receive it daily. Those who continue in sin until Jesus comes will certainly be destroyed, since Jesus ceases His intercession at the close of probation and no one can obtain forgiveness.

Perfection was God's standard for Abraham and the children of Israel. Jesus commanded it in His Sermon on the Mount, and expects every Christian to achieve it. The problem is that we are all sinners with no righteousness of our own by which to fulfil God's requirements.

This is the point at which God supplies our lack. Jesus, who was sinless Himself, became sin for us in order that we might be made the righteousness of God in Him. (2 Cor. 5:21.) No state of perfection can be more perfect than the righteousness thus available to us which is ours by faith in Christ.

## Righteousness—Imputed and Imparted

As we come to the Father confessing our sins and yielding our lives fully to Him, it is recorded in the books of heaven that our sins are forgiven through Jesus' death for us upon the cross. However, God's provision does not stop here. To our credit in heaven He places the perfect life of Jesus.

During His life and ministry on earth our Saviour was tempted in all points like as we are. He was tempted to say wrong words, to be impatient, to be dishonest, to be self-indulgent, to be selfish, and to yield to Satan's every suggestion, yet He gained complete victory over every temptation. This victory is available to us, for when we confess our sins—our hasty temper, wrong words, self-indulgence, selfishness, and all other failures—Christ's perfect life is placed to our account.

This disposes of our past, sinful lives. But God's gracious provision does not stop here. He has also made provision for the present. "Now unto Him that is able to keep you from falling, and to present you

faultless before the presence of His glory with exceeding joy." Jude 24. If Jesus is to keep us from falling, He must be in full possession of our lives. This requires a complete surrender, and constant trust in the Lord each day.

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the suffering of the Son of God." ("Messages to Young People," page 338.) When we make mistakes we will confess them immediately,

# A Test of Character

★  
THEODORE CARCICH  
Vice-president, General Conference

The supreme purpose of tithing is to develop character and test loyalty to God. Compulsion and pressure have no part in true tithing. When tithing is a matter of clear conscience between the individual and God, the tenth is returned cheerfully to God's church.

The tithe is the Lord's, whether we return it or not. Keeping the tithe does not make it ours, and the condemning knowledge that we are retaining something that does not belong to us develops a crooked streak in our nature. This dishonest streak is spotlighted in Malachi 3:8, "Wherein have we robbed Thee? In tithes and offerings."

Abraham was a tither. "He gave . . . tithes of all." Gen. 14:18-20. This is the first recorded instance of tithing in the Old Testament. His example destroys the charge that tithing originated as a Jewish institution, and establishes it as a recognized moral obligation already in his day.

Some reason that living in the dispensation of grace frees the believer from tithing. But Abraham lived his life on the basis of faith and grace. In the fourth chapter of Romans he is set forth as an example of men who are saved, not by works of righteousness that they have done, but by grace through faith.

If there was nothing incompatible between Abraham's life of faith and his practice of tithing, surely there can be nothing incompatible with our tithing in the dispensation of grace. Such senseless excuses as "We are not living under the law, therefore we need not tithe" reveal a greedy nature that would retain the Lord's money at any cost, even at the cost of honesty and self-respect.

and thus be covered continually with Christ's perfect robe of righteousness.

Sanctification comes to us as a free gift from God. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess 5:23, 24. Jesus is made unto us "righteousness, and sanctification, and redemption." 1 Cor. 1:30.

In His illustration of the growing grain Jesus taught that the Christian is to be perfect at each stage of development. When probation closes, the Christian will have reached the state of mature perfection. God has provided for this experience through the latter rain ministry of the Holy Spirit, which places the finishing touch on character. Just as the Holy Spirit kept Jesus from sin so He will keep last-day Christians from sin and enable

Few men desire to be known as cheats, frauds, or swindlers. All wish to be identified as upright, conscientious, honourable, and just. How we shall be classified in the books of heaven depends upon our relationship to God's tithe.

But tithing is far more than simply returning money to God. Tithing is an act of worship. God wants more than our tithe. He wants us. Money apart from the giver is not a complete sacrifice. The giving of money, however much needed by God's church, is never accepted by God as a substitute for the gift of oneself. On the other hand, when we do consecrate ourselves to God, He wants all of us—our money included. The one cannot be separated from the other.

Life takes on a new meaning when we sense that possessions constitute a trust from God, and that the faithful discharge of this trust prepares us for heavenly citizenship. Are you faithfully returning an honest tithe to God? Have you made arrangements so that upon your death your property and possessions will benefit God's cause? Soon the Lord will say to many, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25:21. Will it be said to you?

"Give as you would if an angel

Awaited your gift at the door;

Give as you would if tomorrow

Found you where giving would be no more;

Give as you would to the Master

If you met His searching look;

Give as you would of your substance

If His hand your offering took."

—Author Unknown.

—"Review and Herald."



them to stand the severest trials that men and devils bring upon the people of God.

"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be transformed into the likeness of Christ. The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man."—"Testimonies to Ministers," page 506.

"As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised."—Id., page 509.

#### Our Co-operation Essential

While it is God's work to bring the soul to perfection, yet our co-operation is required: "Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will re-

ceive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—Id., page 507.

Emphasis is placed on individual responsibility to seek for the Holy Spirit: "A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we will lose our souls, and the responsibility will lie at our own door."—Id., page 508.

Just as God made garments for Adam and Eve after sin entered, just as the father clothed the prodigal son in the best robe in his house, and just as the king provided robes for the guests at the wedding feast—even so God has made provision to supply every one of His requirements. For the death penalty justly meted out to sinners, He supplies the death of His own Son. For a righteous life He supplies the perfect life of Jesus to cover our past mistakes, and then imparts His Spirit to give us power to obey. For complete perfection He supplies the latter rain to bring the soul to maturity.

By God's grace let us lay hold of His marvellous provisions, and daily find the experience He desires us to have, then we shall be ready for the close of probation and the soon return of our Lord.—"Review and Herald."

Moreover, such conduct in the house of the Lord reflects a shallow Christian experience, a cradle-roll concept of His infinite greatness and majesty. In addition, it robs those who do wish to listen to His voice, of the precious opportunity of communion with Him. Finally, we wondered whether this Laodicean murmur of voices may not reflect a heart condition that is the primary cause for the delay in the coming of the Lord. It is a certain symptom of a lack of preparation for the Holy Spirit, should He come, or for the latter rain and the loud cry of the third angel. Can the work ever be finished until the temple is cleansed of this defiling babble of voices? Even more to the point, can it be finished in our own hearts until we recognize God's presence and learn to listen when He speaks?

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. . . . If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God. . . . We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. . . . If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. . . . The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart. . . . The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. . . . God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offence to Him."—"Testimonies," Vol. 5, pages 491-500.

Beloved, is it not time for a real reformation that will restore reverence to God's sanctuary? Then why not begin that reformation next Sabbath? Let us look for God the moment we cross the threshold of His house, and be willing to listen when He speaks. Said the wise man: "Guard your steps when you go to the house of God; to draw near to listen is better than to offer the sacrifice of fools. . . . Be not rash with your mouth, nor let your heart be hasty to utter a word before God." Eccl. 5: 1, 2, R.S.V. Wise are those among us today who heed this advice, for "when every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."—"The Desire of Ages," page 363.

Over the next few weeks, in all of our churches across the land, let these and other words of counsel from the "Testimonies" appear prominently in the church bulletin, or be read from the sacred desk.—"Review and Herald."

## Does God Attend Your Church?

★  
RAYMOND F. COTTRELL  
Associate Editor, *Review and Herald*

On a recent Sabbath we were visitors at the Sabbath services in a nearby church. To us the Sabbath morning services are a time for holy joy and quiet reflection on the things of the Spirit. But the sanctuary resembled a noisy classroom ten minutes after the bell has rung and the teacher has not appeared. Could it be that the Great Teacher was absent today? During the services, and especially between them, there was such a babble of voices on all sides that a blind person would never have guessed that he was supposed to be attending church. Pulling out all the stops, and with grand swell pedal pushed all the way in, the organist did his best to drown out the noise. Logically, conversations had to be stepped up a decibel or two.

Of course, not everyone was talking. In fact, a majority seemed to be suffering patiently through the unsanctified clatter and din, groping desperately to imagine that God was present despite every indication to the contrary. God might as

well have been absent; perhaps He was. If He was present some people didn't recognize Him, or perhaps they were just deliberately ignoring Him.

Had this been my first visit to an Adventist church, prompted by a sincere desire to evaluate the Adventist claim to be God's remnant people, I would have gone away convinced that Adventists—generally speaking, at least—know little or nothing about God, and that their main purpose in going to church is to meet their friends in air-conditioned comfort. I would have concluded that they are relatively insensitive to spiritual things, that they have little respect for God, and that they don't bother to listen when He speaks to them. How many sincere seekers for truth are driven from Adventist churches each week by this unholy verbal buying and selling in the temple? How many sincere seekers for truth are we guilty of leading to reject the message God has given us to bear to the world?

# Can the Church Survive?



KENNETH W. WILSON

With a church steeple as the cover design, "Look" magazine for July 27, 1965, features "the Battle of the Bible." It characterizes its lead article as "a blunt report on Protestant turmoil," and poses such searching questions as "Is your God a myth?" and "Can the church survive?"

Prominent leaders in the large denominations, "Look" Editor T. George Harris points out, are convinced "the church will not survive as it is. Holding itself aloof, . . . it no longer reaches into the human situation. Radical young theologians want to abandon the word 'God' because church-going millions use it as a nickname for superstition. Conservatives, shocked, fear the 'new theology' degrades Christ to a 'myth.' Result: a full-scale battle of the Bible over the purpose of the church and the living test of truth."

The article goes on to cite names and issues involved in a complex "reformation" that brings "harsh new divisions over what is truth, and what a church must do about it." Clergymen are afraid to tell their congregations of the conflicts going on—many of them having quit their posts because of "friction between the old and the new guard."

Not necessarily the leader in the "new guard," but certainly a vocal spokesman is the English churchman Bishop John A. T. Robinson. His shocking best seller of three years ago, "Honest to God," and his second book, "The New Reformation," continue to raise storms of controversy in Protestant religious circles.

The conservative Christian stands in amazement as he sees theologians in high places within the church apparently trying to demolish the very foundations of faith. Bishop Robinson and others deny the existence of the traditional God. Parts of the Bible record are labelled as "myth." Christians are told that they must be willing to abandon "even our most cherished religious categories and moral absolutes."

Robinson's ideas are largely a popularization of those of Bonhoeffer, Bultman, and Tillich. The logical conclusion of this theology leads to total collapse of traditional Christian belief. "So," says the "Look" editor in summation, the average person "no longer learns to seek forgiveness from a wrathful God above. Our generation knows a cold hell, solitary confinement in this life, without God to damn or save it. Until a man figures out the trap and hunts what Tillich calls 'the Ultimate Ground of Being,' he has no reason at all for his existence. Empty, finite, he knows only that he will soon die. Since this life has no meaning, and he sees no future life, he is not really a person but a victim of self-extinction."

## Assaults Not New

Now, assaults on God's Word and truth are not new. This first lie, told as part of the deception that induced our first parents to sin, was a flat contradiction of God's plain statement (Gen. 3:1-5). And the struggle has been raging with varying degrees of intensity ever since.

From time to time dramatic confrontations of the champions of truth and error have attracted public attention. Such were Elijah's challenge to the priests of Baal on Mount Carmel (1 Kings 18) and the protracted conflict between Moses and Pharaoh (Exodus 7-14). More often, however, the warfare has consisted of behind-the-scenes attrition like the accusation of the high priest Joshua before the angel (Zechariah 3).

The Apostle Paul was fully aware of the danger threatening the church from within, but especially from within. He plainly told the elders of Ephesus to be on guard against "grievous wolves" attacking the flock; and he pointed specifically to those who would arise among themselves, "speaking perverse things." Acts 20:28-30. It is this infiltrated enemy, this "fifth-columnist," this "wolf in sheep's clothing," that gives the loyal defender of a stronghold the greatest difficulty. An enemy wearing the uniform and insignia of the defenders is hard to identify. The loyal troops are reluctant to strike down one who pretends to be one of them. It is only when the true nature of the attacker manifests itself in overt acts, or when the light of scrutiny pierces the darkness shrouding his dealings, that the falsity of the enemy's disguise can be surely recognized.

It should not be necessary at this point to remind ourselves that our enemy is a master of deception whose methods are so artful that they threaten to "deceive the very elect." Matt. 24:24. We know that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." ("The Great Controversy," pages 593, 594.) Therefore it is imperative for each Christian to be alert and on guard. He should look to the condition of his equipment.

The only weapon available to the soldier of the cross is the "sword of the Spirit, which is the Word of God." Eph. 6:17. And his defensive armour consists of such old-fashioned elements as truth, righteousness, and salvation, and "above all . . . the shield of faith." Verses 13-17.

Are these items of equipment inadequate in the contest against modern weapons? Does the Christian soldier appear as incongruous as a Roman legionnaire standing up against an armoured tank? Perhaps so, but appearances are often deceiving. "Molotov cocktails" stopped Hitler's panzers in the streets of Stalingrad,

and David's simple sling toppled the giant Goliath. Notice again the text about the Christian soldier. Verse 16 contains the promise that with "the shield of faith . . . ye shall be able to quench all the fiery darts of the wicked."

Another wonderful promise about the spiritual struggle is found in 2 Cor. 10:3-5. Here we are promised that, regardless of appearances, "the weapons of our warfare are . . . mighty through God to the pulling down of strongholds." And of particular significance in the present clash of philosophies is verse 5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

## Faith Will Guarantee Victory

Here is the answer to the enemy's challenge: faith, abiding faith in God's Word, will guarantee victory. "Scripture says, 'Everyone who has faith in Him will be saved from shame'—everyone: . . . because the same Lord is Lord of all, and is rich enough for the need of all who invoke Him. For everyone, as it says again—'everyone who invokes the name of the Lord will be saved.' How could they invoke one in whom they had not faith? And how could they have faith in one they had never heard of? And how hear without someone to spread the news? . . . We conclude that faith is awakened by the message, and the message that awakens it comes through the Word of Christ." Rom. 10:11-17, N.E.B.

Yes, the Scriptures call for active, implicit faith in a divine Saviour. Any concept of Christ short of divinity clothed with humanity is unscriptural and un-Christian. The Apostle John warns against this teaching and applies an unequivocal label to anyone who propounds it: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John 7. "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John 5:10.

The conflict, then, boils down to a matter of belief in the divinely inspired Scriptures. The "Look" article puts it this way: "But there's a missing link. 'I can't imagine dying for my "Ultimate Ground of Being,"' says a well-read Kentucky pastor. Others agree . . . the brain cannot supply the final irrationality, the act of faith that affirms a man's reach beyond himself."

It is on the basis of living faith that the Christian can triumph over the assaults of error. "The victory that defeats the world is our faith," the apostle affirms, "for who is victor over the world but he who believes that Jesus is the Son of God?" 1 John 5:4, 5, N.E.B.

This kind of faith enables the Christian to see beyond the uncertainties and perplexities of this present world to "new heavens and a new earth, wherein dwell-

eth righteousness"—"according to His promise." 2 Peter 3:13.

The Christian soldier has only one alternative to complete capitulation to the forces of the enemy: He must "fight the good fight of faith." 1 Tim. 6:12. And it is the duty of every soldier of the cross to go into the fray, actively seeking to rescue souls from the delusions of evil—to give a confused world the assurance of faith in God's unfailing Word.—"Review and Herald."

☆ ☆ ☆

## WEDDINGS



**MAKIRU-POA.** September 26, 1965, at the Ponsonby church, Auckland, N.Z., Brother M. Makiru met his bride, Maara Poa, where they exchanged their marriage vows. A large number of friends later met at the Youth Hall for the reception to congratulate the happy couple. These young people from the Cook Islands are now living in Auckland, and as they set up another Christian home we would join in wishing them God's blessing.  
J. T. Howse.

**IVAMY-LAREDO.** On Sunday, August 29, 1965, Andrew Peter Ivamy and Juan Lucille Laredo, youngest daughter of Brother and Sister John Laredo, joined hands in marriage. The service was conducted by Pastor Ray Mitchell and the writer in the Stanmore church. Many friends joined in wishing this fine young Christian couple a happy and useful life together and that the beautiful spring day with its bright sunshine may be a symbol of the bright path to the land of eternal glory.  
G. Burnside.

**DONALD-BLAIR.** The Avondale Adventist church, on October 4, 1965, became the meeting place for the marriage of Anthony Raymond Donald and Kathleen Valda Blair. Tony, son of Brother and Sister R. Donald, of Launceston, Tasmania, is a successful builder and cabinet-maker, and Valda, the daughter of Pastor and Mrs. L. H. Blair, has been engaged in stenographic duties. Representatives of the families concerned came from Western Australia, Tasmania, and the Queensland border for the happy occasion. All present wished them well as they with the heavenly Pilot sail the sea of life together.  
Leslie H. Blair.

**PEARSE.** Brother Alfred James Pearse's long and active life was terminated on September 13, 1965, at the age of eighty-four years. His only son was joined by other relatives and members of the Morningside (Old.) church, to whom divine comfort was extended as we paid our respects at the Hemmant cemetery. Tenderly we laid him to rest to await the resurrection morning.  
M. M. Stewart.

**FLUERTY.** On September 11, 1965, Kathleen Beatrice Fluerty passed peacefully to her rest after a period of much suffering. Born in Christchurch, N.Z., our late sister lived on the west coast, there to accept the Advent faith, and later to return for fellowship with the St. Albans church (Christchurch) membership. A nurse by profession, and one who lightened the lives of many people, she awaits the resurrection morning and the time of reunion.  
Laurence Gilmore.

**PEVERILL.** Our later Sister Jane Ann Peverill was born at Ballarat (Vic.) ninety-one years ago, and was laid to rest in the Mt. Thompson Crematorium (Brisbane, Qld.) on August 30, 1965. To all who mourned, and particularly the two sons and three daughters, their partners, and the grandchildren, we extended God's own comfort and our sincere Christian sympathy both in the Metropolitan Chapel and the crematorium, where our beloved sister awaits the call of Christ to eternal life.  
M. M. Stewart.

**HORN.** "Let there be no sadness of farewell when I depart." "For I know whom I have believed. . . . He is able to keep." Such was the faith of Miss Amy Isobel Horn, whose Christian courage and sweet disposition were an inspiration to all who knew her throughout her seventy-four years and during her last long illness. Tenderly we committed her to her heavenly Father's keeping at the Mt. Thompson Crematorium (Brisbane) on October 7, 1965, where many relatives, friends, and fellow church members paid their respects.  
M. M. Stewart.

**ROBSON.** Sister Mary Ann Robson fell asleep in Jesus in Christchurch, N.Z., on October 3, 1965, in her eighty-eighth year. Some forty-five years ago our sister accepted the Advent message and throughout her long life she took every opportunity to tell it to others. Her thoughtful, kindly interest endeared her to those living in her community. To her the return of Jesus was a blessed hope and she looked for the day when He would return. To her three brothers and other relatives we extend our sympathy.  
H. W. Hollingsworth.

**SHERWOOD.** On August 31, 1965, Sister Elizabeth Ann Sherwood of Wanganui, N.Z., passed quietly to rest at the age of eighty-eight years. Sister Sherwood came from England to New Zealand over sixty years ago, and has lived in Wanganui for most of that time. It was in the year 1947 that our late beloved sister accepted the great advent message and she has been a consistent witness for her faith. Sister Sherwood was a real mother in Israel. To all who mourn her passing we express our sincerest sympathy and look forward to the day when sorrow and sighing shall flee away.  
R. L. Hodgkinson.

**OSBOURNE.** Charles Noel Osbourne was born eighty years ago on the Great Barrier Island, New Zealand, and passed to his rest in the Middlemore Hospital, Auckland, on September 21, 1965. The late Brother Osbourne accepted the message and was baptized by Pastor Reg Burns in 1949. He spent most of his life on the Barrier and hence did not enjoy the privileges of fellowship with others of like faith. Words of comfort were spoken to the sorrowing relatives by the writer, particularly to Sister Alice Hartwell, his niece, who for many years lived with him and shared his isolation. May we all be kept true and faithful until the resurrection morning.  
J. T. Howse.

**DALTON.** Beatrice Caroline Dalton of Christchurch, N.Z., passed peacefully to rest on October 5, 1965, having reached seventy-nine years of age. Born in Bunbury, W.A., of the pioneer Smith family, she came to this country and completed her nursing training at the Auckland General Hospital. Her whole life was spent in this work as she operated a number of private hospitals here. She is survived by her brother, Maurice Smith of Auckland, and her nephew, Ross Smith, and nieces, Olive Slade and Maureen Walsh. To the sorrowing relatives and friends the consoling comfort of Jesus was presented when we laid her to rest at the Waimairi cemetery. May Jesus quickly come to reunite our broken families.  
Laurence Gilmore.



**COLE.** On September 24, 1965, Brother Ernest Colyer Cole passed quietly to rest in his home in Rotorua (N.Z.) at the advanced age of ninety years. Some three years ago Mrs. Cole's prayers were answered when she saw her husband baptized into the great family of God. In the few moments of consciousness before falling asleep in Jesus, Brother Cole reiterated his confidence in the Lord and expressed a desire to be reunited with his loved ones at the resurrection morn. As we laid him to rest in the Rotorua lawn cemetery, the dear ones were comforted with the promise of Christ's soon return. Brother R. Nixon was associated with the writer in the last rites.  
L. S. Uttley.

**MILLIST.** On September 30, 1965, in Christchurch, N.Z., Sister Mary Elizabeth Millist passed peacefully to rest at the age of eighty-four years. Our Sister Millist, formerly Nurse Rout, was widely known for her service and devotion. In 1935 Brother C. Bird conducted a mission in St. Albans and she with her husband and family embraced the Advent message. Following the death of Brother Rout, she was united in marriage to Brother C. V. Millist some thirteen years ago. Left to mourn a loving companion and a devoted mother are her husband, four daughters and three sons. All found comfort in the promise of our Lord's return for His sleeping saints.  
H. W. Hollingsworth.

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## AUSTRALASIAN RECORD

and Advent World Survey

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Associate Editor - - - W. E. BATTYE

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## PEOPLE and EVENTS

- ✱ It is estimated that there were four thousand in attendance at the Greater Sydney Conference session and camp-meeting held in Blacktown over the final week-end. The Sabbath was the "high day" of the week. In the early morning a solemn yet pleasing ordination service was held when Brethren Errol Wright and Edward Ho were set apart to the gospel ministry. We pray God's benediction may rest upon these brethren in fruitful service as they engage in richer ministry in the vineyard of the Lord. This service seemed to set the tempo for the great blessing that followed during the sacred hours. The meeting concluded in the blended harmonies of the Avondale Choir which sealed the grand spiritual feast for the day.
- ✱ At the Greater Sydney session and camp-meeting, Pastor R. K. Brown announced that the millionth call was made on Dial-a-Prayer in Sydney on Tuesday afternoon, September 28, at 4.06 o'clock. It has taken just four years to reach a million calls. It reveals the great heart hunger of the multitudes for the spiritual help and comfort they might receive in these days of nervous tension, anxiety, and fear.
- ✱ Miss Margaret Stacey, who is at present engaged in service for the Sanitarium Health Food Company in the secretarial department at Head Office, and Arlagene Kotz, the telephonist for the division, are to join the ranks of the newly weds before the end of the year. We extend our congratulations and wish them happiness. To take their places, two Avondale graduates have been appointed, Miss Faye Jensen as telephonist, and Miss Linley Butler, daughter of Brother and Sister Mervin Butler of the Sanitarium Health Food Factory, Cooranbong, in the secretarial department at head office. Miss J. Graham, who is on the staff of the Avondale College, is appointed to join the staff of the Lewisham Sanitarium Health Food Factory and Wholesale.
- ✱ Arrangements have been made by the Chief Medical Officer in the Territory, for the Coral Sea Union Mission to assume the responsibility for staffing the Abau Government Hospital in Papua. This large hospital is ideally situated overlooking the sea coast of Papua, where we have many members in the Seventh-day Adventist Church. We are confident that the influence of these additional members will bring new activity and blessing to the constituency in this area.

### *Nature's Paradise of Mountain Bushlands*

1965 TRAMP CAMP  
ANTHEA NICHOLLS

Recently one morning in Melbourne, about twenty-four eager, pack-laden teenagers boarded a train at Spencer Street, bound for one of the most memorable holidays of their lives.

On arriving at Stawell, we were met by our leaders, Brethren J. M. Johanson and R. D. Trim, and taken by car to Hall's Gap. There we met a few more fellow trampers, and then set off walking, without packs, however, which were taken by road to our first camp-site.

We soon found our first piece of evidence of the Grampians' beauty—a small cool waterfall. Then we made our way to a lookout for the first of many beautiful and spectacular views of the surround-

ing country. Pressing on again, we came to our camp-site—the Wonderland Turntable—where we set to work pitching tents, fetching mountain water and preparing tea. Although it was after dark by the time our tea was ready, and we often had to remove those inevitable pieces of charcoal from our food, this was tramp camp and we were enjoying it.

Camp duties were awaiting us when we woke the next morning, and the sun was climbing high into the sky by the time we had worship, and put on our packs for our first day of real tramping.

The day's journey led us through the Grand Canyon; on, after a tiring climb to the Pinnacle, and on again for many miles along quiet mountain roads. Eventually, we stopped for the night in a clearing by the roadside and ate a well-earned tea.

Next morning it was "up packs" and along the road to Mount Victory, where

we were given yet another commanding view of the land, and nearby found the rock formation, the "Jaws of Death," so typical of the Grampians. In the afternoon we visited the beautiful McKenzie Falls, and still laden with packs, struggled up the rocky steps beside the waterfall. It was a steep climb, but we were rewarded when we got to the top by the sight of a then well-stocked kiosk.

Thus refreshed, we pushed on for the last lap of the day. This lap proved to be extremely long and arduous, and it was with sighs of relief that we put down our packs and set up camp that evening. However, no sooner was this done, than it started to rain, dampening spirits as well as sleeping bags. One can imagine the havoc a friendly snake caused when it decided a tent was warmer than a log! But the next morning spirits rose, and it was "up packs" again for the last day of our journey.

We left our packs further along the road while we walked up to the Mount Difficult look-out for our last look at the now familiar view. When we returned, we decided to try and cut a few miles off the walk back to Hall's Gap by coming down the mountain through the bush.

Some scouts were sent ahead to see if there was a way, and when we heard their "okay" signal, we pushed into the scrub. For a while the ground was reasonably level, but then it began to drop. Down, down, down we went; those in front sometimes making slippery slides for those behind! It was a tiring and difficult descent, and it was a relief when we reached the road. It was here that we cooked our lunch, and then hoisted up our packs—which had become lighter and more comfortable—for the final stage.

Just outside the Hall's Gap camping ground, camp was pitched for the last time. Our skilled chef and leader cooked his last tea for the trampers, and for the last time we lay down on Mother Earth for the night—with just a thought before we slept, of seeking God's blessing and of the beds awaiting us.

Next morning before we left for Stawell, we gathered together for worship. We had a real reason to thank God for His goodness and mercy on that, our last morning in the Grampians.

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### NEW CHURCH HALL, TE KUITI

(Concluded from page 9)

make this their centre of evangelism for the future."

All present shared with Pastor and Mrs. Uttley the thrill of a good task well accomplished and completed.

The following day, Sabbath, September 4, was also a very happy day for the Te Kuiti church members. Pastor Petrie, the conference secretary-treasurer, gave a sparkling lesson during the Sabbath school which was followed by the writer taking the divine service. The afternoon young people's meeting was conducted by Pastor Lyn Uttley, who recounted some stirring mission experiences. A very happy Sabbath was brought to a conclusion with a social tea and concert on Saturday evening.