

# AUSTRALASIAN Record

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Be Sure to Read:

"NURSE ENJOYED A  
DANGEROUS CAREER"

MURIEL HOWE, Page 2.

**O**UR DOCTRINE of healthful living should grow ever more precious to us as we near the end of time. Added strength for the battle ahead can be obtained only if our physical powers are sound and our thinking clear. A sickly body may produce a dull mind and an even duller spirit. It is difficult to comprehend deep spiritual truths and be inspired with heavenly thoughts when the head is sick. How much easier it is for patience to have her perfect work if the body has perfect health. Significant indeed are the words of Paul, "And every man that striveth for the mastery is temperate in all things."

That the Australasian Division is interested in offering counsel on food for the body as well as food for the soul, is evidenced by the emphasis that was placed upon our health message in the various camp-meetings. Each afternoon from one to two hours were devoted to health talks and cooking demonstrations, followed by question and answer periods.

It was heart-warming to see the number of people in attendance at these meetings. In many instances husbands and wives came for the instruction. In spite of weather or home duties, from 300 to 500 gathered into a large pavilion each day. This shows that our people are eager to learn more about a sound nutrition programme. Health has been a matter of little individual concern to most people. Only after they have lost their health are they willing to give any attention to the care of their bodies.

In Western Australia special mention should be given to those who worked so diligently to provide wonderful facilities and working conditions for the demonstrations. The planning must have been done months ahead of time. What a delight when we arrived Friday afternoon to find a model kitchen set up in the big tent. Brother and Sister W. W. Fletcher, medical secretary for the West Australian Conference, had made contacts with various business firms in the city and received from them on loan, cupboards, furniture, and other equipment. The kitchen built up on a platform was complete with sink, hot and cold running water, refrigerator, gas range, tables and chairs, electric mixer, frying-pans, Vitamizer, mixing bowls, cutlery, and various and sundry small items of equipment so necessary for a good cooking demonstration. It could not have been more completely equipped had it been in a gas company kitchen in the city—and all of this in the big tent on the campground.

"When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all of the household arrangements. Then the right arm will serve and protect the body."  
—"Counsels on Diet and Foods," page 73.

*{Please turn to page 12}*



MISS SCHLUNTZ

Perfect  
HEALTH  
Is  
WEALTH

MISS D. SCHLUNTZ  
Australasian Division Nutritionist

**REMEMBER THE MILLION-DOLLAR OFFERING, MAY 28**

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

# ROUND THE Conferences



## Nurse Enjoyed a Dangerous Career

[In the Sydney "Daily Telegraph," Thursday, April 21, 1966, there appeared an article with the above heading, giving the missionary story of Miss Muriel Howe, who has just returned to Australia on her way to the United States.]

Nursing can be a hazardous profession. In her thirty-two-year career, Miss Muriel Howe has survived a siege by rioting South African tribesmen, and braved an expedition into bandit-infested Communist China.

"It was rather a thrilling trip," she said, with masterly understatement. Miss Howe, who was born and bred in the Newcastle district, has returned to Australia after a seven-year absence. But she won't be here for long. In June she leaves for the United States, where she'll be working for the next few years.

The story starts back in 1934, when Miss Howe, a little woman with kind eyes and a sad, sweet smile, left Australia to study nursing in Shanghai, China, where she could "learn the language at the same time."

It was here that she nursed and met the three famous and beautiful Soong sisters—Madame Sun Yat-sen, Madame Sun Fo, and Madame Chiang Kai-shek.

But Shanghai and civilization couldn't hold Muriel Howe for long. She finished her training, and, with an American doctor and his wife, she left for Lanchow, on the remote Mongolian-Sinkiang border.

"We founded a nursing hospital at the Seventh-day Adventist mission there," she said. "It was 365 miles from the nearest railway, in the depths of the mountains, and we three were the only Europeans in the area."

"Daily bombings from the Japanese—it was the height of the Sino-Japanese War—did nothing to help the already primitive conditions."

"Running water was three miles away in the Yellow River, and there was no electricity. Operations were performed by flashlight."

Miss Howe spent four years in Lanchow, and then moved to the Seventh-day Adventist Mission in Chungking, where, as the only European on the staff, she was in charge of the nursing hospital and school.

She was still in Chungking twelve years later when the Communists took over China. "We had to leave," she said. "The Communists confiscated our fourteen hospitals on the Chinese mainland."



Miss Muriel Howe, missionary nurse.

But Miss Howe didn't get out of Communist China so easily. She still had one more trip to make.

At the end of 1949 she joined a six-weeks' expedition into the bandit-infested hinterland to rescue an American woman missionary who had collapsed and was unable to escape.

"It was a three-day train journey in carriages riddled with bullet holes, and through a countryside scarred with the ruins of sacked villages," she recalled.

"From the train we trekked for ten days through bandit territory, to where the woman lay. We had to carry her out on a litter."

"Fortunately we had an armed Communist guard accompanying us, and whenever we sighted bandits he would speak to them and turn them back."

### Interlude

The following years were an interlude in the United States. In 1951 Miss Howe completed her Bachelor of Science in Nursing Education, and in 1952 she gained her Master of Science in Nursing Administration.

But her life in China must have made her adventure-prone. In 1953 she went to South Africa to serve a three-year term of nursing in Malawi.

She was staying at the Seventh-day Adventist Mission, forty miles from the nearest town of Blantyre, when the local African population rioted against forming a federation with the two Rhodesias.

"The British evacuated most people from the area," she said, "but eight of us elected to remain at the hospital."

"To prevent the British getting back in, the Africans lopped down trees at fifty-foot intervals, blocking the road into Blantyre. We were completely cut off for the next twelve days, until the rising was put down."

In 1955 Miss Howe returned in her beloved China—this time in Formosa. She was Director of Nursing Education in the Taiwan Sanitarium and Hospital, where she taught the nurses in fluent Mandarin.

For nine months before she left Formosa, Miss Howe conducted an hour radio programme, and also a half-hour television programme which ran for two years, educating the people in public health and hygiene.

### Forty Thousand Civilians

Her public health campaign extended to the Chinese off-shore islands of Quemoi and Matsu. On Quemoi alone there are 40,000 civilians with inadequate hospital facilities, despite constant shellings from Red China.

As a nurse, she made a world lecture tour in 1963, speaking to students in universities, colleges, hospitals, and youth clubs through Europe, America, and Asia.

Right now she is writing two books—one on life in China and the other on the tribal people in Formosa. They are due for United States publication some time next year.

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## Cooranbong Talents in Fund Raising

### A. J. CAMPBELL

Recently the sum of \$1,700 was raised toward funds for the proposed new Avondale Village church building. Naturally there are many mixed feelings concerning the future of this historic church still standing, for finality has not been reached as yet. Therefore prayer is requested for God's guidance in this matter.

The present church building was erected in 1897 when Sister E. G. White lived at Cooranbong. That was in the formative period in the development of the Seventh-day Adventist Church throughout Australasia. This church at Avondale, in which Sister White sometimes addressed the worshippers, was later enlarged, though the over-all design remains much the same as it was originally, with the early addition of the north and south wings. In these days we sometimes hear the south wing referred to as "Kressville Wing," since those fine Kressville units have been erected.

Our attention was recently drawn to some valuable minutes that covered meetings of the Avondale College Board and the Avondale Hospital Board, held at the college and in this south wing of the Avondale Village church in 1899. Mrs. E. G. White and Pastor Haskell were present by invitation at one of these weekly meetings, which on that occasion was held in this wing. There it was decided that the Avondale Hospital be constructed directly opposite this south wing of the church. At a later meeting mention was made of the sum of \$100 which Mrs. White had contributed to this fund.

A member of a leading denomination had donated a similar amount, and a goodly sum was contributed by non-Adventists to help to bring this new institution into being. After construction the name was changed to the "Avondale Retreat" (which unfortunately was pulled down some thirty years later). The building was erected and dedicated in December of the same year, 1899. It was a fine little hospital, that along with the new college buildings, the food factory, and "Sunnyside," added to the wonder of those who viewed the college that mushroomed in the bush. This was a two-storied hospital, and an extension of the free medical service that had been given at "Sunnyside."

This revered old church today is much overcrowded, with tightly packed seating. The church membership and that of the Sabbath school is growing consistently. There is a much-appreciated extension of hearing facilities by electric wiring under the road to the inmates of Charles Harrison Home.

The plans for the church have not as yet reached maturity, but whatever may be decided upon in the future the item of most importance at present is fund raising. This task has been left over-long already, with the result that a heavier programme in this direction must now be implemented. It was decided to request the local conference to consider a new name that may be appropriate to this church, namely, "The White Memorial Church." Finally this was unanimously passed by the division committee.

The talent fund-raising plan was launched some time ago. The sum of \$500 in lots of \$2 was distributed to individuals for investment to be used in gathering funds. This proved very successful in that some \$1,600 additional funds were brought in, making the total now standing at \$4,000.

This is little enough, but is good in view of the late beginning that was made in fund raising for our church here. We could wish that the sum stood at least at \$40,000, which could have been the case had a beginning been made some years ago.

Many were the ways and means used to increase the talents received. Carnation plants were raised and placed in an appealing position. All profits on the sale of a certain quantity of records was another feature, and this raised a goodly sum. Another gave commission on time and trade returns, which yielded practical aid. The record-breaking effort came from two enthusiastic small boys. They were so successful that their parents abandoned their own ideas and joined their forces. A little cart was brought into commission which was often wheeled freighted down with "goodies" under the veranda of the Cooranbong shopping centre. They and their wares proved irresistible to passers-by. Result some \$60! Another lad also built a cart, and good results came from its appealing contents. Congratulations!

It is to be hoped that if and when a new church building is designed, that adequate space will be provided for the

main auditorium, and ample Sabbath school classrooms with separate divisions and all requirements that are requisite and essential to a well-appointed large church. This presents a great challenge to all and calls for a faith to measure up to the demands of the rapidly growing needs of our community.

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## Restoring Healthful Mercies

ELIZABETH GRAY

The month of July was not ideal holiday weather, but Mum and Dad needed a much earned rest after a busy year of toil and harvest. So early in July about three years ago they farewelled their five children, leaving us in the care of Grandma for three weeks.

Time passed quickly for us, as life was always full at the Gray home. Tomorrow our parents would return, and we were looking forward to having them home again. Yes! we would put on a special tea with Grandma's help. But unknown to us all, tomorrow was to be a day never to be forgotten.

The day following arrived, and Mother and Dad would be on their way home as planned. At home we were busy preparing to do the washing. At 9.30 a.m. while I was washing, a strange feeling came over me. My hands were feeling numb as though they did not want to respond. I mentioned it to Grandma, and we just laughed it off together. That was the last I was to remember for some days.

For some reason that morning Grandma was impressed to go and see how I was faring; such a shock she received, for I had collapsed on the floor. The position in which I had fallen made it difficult for the family to move me, and so a neighbour was asked to assist in placing me on the bed. As I made no response, the doctor was called and I was rushed to the hospital, where I remained totally unconscious for more than three days.

The doctors at the hospital discovered that I had a heart problem along with my illness, and they were very anxious to know if I had had this previously, or whether it had just developed. My parents informed them that my heart had been in good condition prior to this time.

Tuesday night my life seemed to be in the balance and the doctors told my par-

ents that if my condition did not improve I would be flown to Melbourne, approximately 230 miles across the Strait, next morning.

During the early hours of Wednesday morning a slight change for the better was detected, and the doctors in council decided to leave me where I was. During the next twenty-four hours I gradually regained consciousness.

Whether I was gradually becoming aware of where I was, and it was affecting my peace of mind I do not know; but as I discovered I was in hospital I developed some very unpleasant attitudes, and at times I didn't want anyone to come near me. I was apparently suffering from an acute mental disturbance. At this my parents were very worried and anxious about me.

During the next day my parents counselled with the doctors and were informed that I was fully conscious. They were taken in to see me and tried to get some response from me, but could make little or no impression. Whether I would remain indefinitely in this dull, unresponsive condition the doctor could not tell. He said that it was possible I might continue just as I was; also my heart was still causing much concern.

Both my parents decided that I should be anointed. They knew of my love for the Lord Jesus, and they had already seen God's hand in healing power. Some years before my father had been very ill, when the elders were called and he was anointed. Since then he has enjoyed good health and has worked hard for years. That and many other experiences gave them faith to know that the Lord could so restore me if it was His will.

On the Sabbath afternoon, after arrangements had been made with the hospital staff, the brethren came down the corridor with the nursing staff, who were naturally curious and anxious to have a peep at these unusual men. At the time of the anointing I was spasmodically aware of people and knew who they were, and they were able to make me understand that they were going to anoint me.

I am told that during the anointing I was quiet and very drowsy, yet conscious of their presence. The brethren present were Pastor Rudge, Pastor E. B. Andrews, Brother L. Revell, and my father.

After the service I sat up and felt I was suffocating. I wanted fresh air and wanted to go home. Father held me there, because it was obvious to him I was not all clear as to my actions. The brethren went out and the Sister came in and took over, and my father also left. It was a few minutes before afternoon visiting hours when Mother and Dad came up. I was lying quietly and hardly spoke a word. I went into no convulsions as at previous visits.

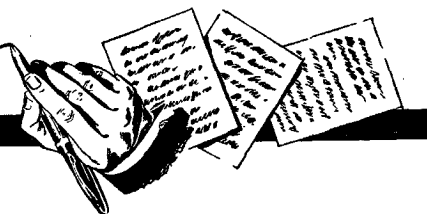
That evening was visiting period again, and on this occasion just three hours later, I was completely, and, I emphasize, completely my old self, laughing, well, and happy. Mother and Dad were joyously overwhelmed by my recovery, and gave thanks to the Lord for His wonderful love and care.

## A Child of the King

EDITH L. YOUNG

POOR? No, of course not! Why, how could I be,  
When Christ the King is taking care of me?  
Tired? Sometimes, yes, more than tired,  
but then,  
I know a place where I can rest again!  
Lonely? Ah, well I know the aching blight;  
But now—I've Jesus with me day and night.  
Burdens? I have them; oft they press me sore,  
And then—I lean the harder, trust the more.  
Worthy? Oh, no! The marvel of it is  
That I should know such boundless love as His!  
And so, I'm rich; with Christ I am "joint heir,"  
Since He once stooped my poverty to share.

# Editorial



## The Investigative Judgment In the New Testament

W. E. Battye

The teaching of a heavenly sanctuary and an investigative judgment in heaven before our Lord returns are cardinal pillars of the Adventist faith and are distinctive to this people alone. We teach a positive ministry of Christ as High Priest in the heavenly sanctuary which culminates in the closing work of our Lord and the message of the judgment hour.

It has been suggested that these claims are based upon outmoded Old Testament types unsupported by New Testament teachings. We propose to show that this teaching is fundamental to New Testament times.

In the fifteenth chapter of St. Luke's Gospel we read of the lost sheep, the lost coin, and the lost son. In drawing the lesson from these parables our Lord emphasizes the great rejoicing when the lost is found. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10. And again Jesus said, "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God." Luke 12: 8. These statements are represented as an immediate transaction. We would not believe that Heaven could be so interested in earthly affairs if it were not so stated by our Lord. There is a more rapturous song of joy among the angels as Jesus presents the yielded life of the repentant sinner before the Father. At that time the name of another soul is entered in the Lamb's book of life. (Luke 10: 20; Phil. 4: 3.)

In the Book of Revelation we note a different confession on a different occasion. This confession also takes place in heaven, of which the people on this earth have no particular knowledge. "He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3: 5.

On the former occasion it involved the entry of the repentant sinner into the kingdom of grace, whereas here in Revelation it concerns a review of those names formerly accepted, with some names blotted out of the book of life, in closing the account for all time. In other cases the righteous are vindicated before high heaven, and before the angels. This reveals an investigation and a judgment. Our Lord indicated this review when He referred to those who are "accounted worthy to obtain that world, and the resurrection of the dead." Luke 20: 35.

We may rightfully inquire, "When does this assignment take place?" Unquestionably this judgment is in session when the world is pursuing its careless round—the banker at his counting house, the clerk at his desk, the mechanic at his bench, the housewife at her daily task, and the farmer at the plough. The vast majority on earth are all unconscious of this heavenly assize. Obviously it is the last service in heaven before our Lord's return, for all whose names are retained in the book of life enter the heavenly city when our Lord returns for His people. (1 Thess. 4: 16, 17; Rev. 21: 27.)

Yet it does not overtake the world without warning. There is a proclamation in Revelation to all the living inhabitants which even now is being proclaimed to the world immediately prior to the coming of the Lord of glory. "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 7. This is the message of this church and the reason for its existence. At the time of His coming the investigation is over and the work in the heavenly sanctuary is complete.

One of the chief reasons for the investigation of the righteous will be the bestowal of rewards. Then will go forth the solemn message from the throne, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Let none say that the New Testament does not sustain the teaching of an investigative judgment. The New Testament would be incomplete without it.

The doctors requested I stay a while for observation. Monday they took a cardiograph and heart check, and when he visited the hospital the Sister requested my father to contact the doctor. The doctor said, "What do you think of your daughter? Is she the same as before her illness?"

The answer was, "Yes, wonderful! What is your opinion, doctor?"

His reply was, "She is fine."

I was soon discharged from hospital, and upon leaving we asked for his instructions from then on. He replied, "Just carry on as if nothing had happened."

Well, I went to school, joined in sports, swimming, etc., and never suffered any set-back. I went to school for another year and earned my School Board Certificate, and am now at college.

It is said if we could see the end from the beginning we would not have our lives ordered other than as they are planned for us.

Why did this happen? I never suffered personally at all. I hardly remember anything, and certainly never felt any discomfort or pain. My parents suffered, and also my dear grandmother, who so wonderfully cared for us during the absence of my parents. My sudden illness she took very much to heart, as she felt responsible seeing I was in her care.

Strange things took place. Our next-door neighbours were home the day I collapsed. They are Baptists, and they took this matter to their church and they prayed. Every day one of their deacons called to see how I was. My father's parents were led to open their Bibles, which was something they had never been in the habit of doing.

All our church members along the North Coast of Tasmania and at other places had prayer on my behalf. I thank the Lord that so many had my interest at heart.

My doctor, a Church of Christ member, who had a short time previously given his heart to the Lord, was informed by the hospital of the anointing and at the same hour they had prayer in the surgery for me. Included here is a statement from him which he gladly gave to my father in writing.

To Whom it May Concern Re Elizabeth Gray.

22/5/65

On a Sunday morning eighteen months ago I admitted this girl to hospital in a seriously ill condition. I know that God was faithful for it pleased Him to answer believers' prayers. Elizabeth made a total physical recovery.

Yours in the name of Christ,  
R. Gooderick, M.D.

Many came and expressed that they believed God had worked a miracle. As I read the many cards and letters which were sent to me, it made a deep impression upon me. My heart has welled up in gratitude to my heavenly Father for His manifold blessings to me. I have only one desire, to glorify the Lord Jesus in my life, and I re-dedicate myself to Him.



## Our ISLAND FIELD

### Thirty Days in Mission Lands

H. F. RAMPTON

Home Missionary Secretary, Australasian Division

A few hours on the MV "Lao Heni" brought us to the Lau District of Guadalcanal, where we again conducted special classes of instruction for laymen and workers on ways and means for finishing the work. Emphasis was again given to branch Sabbath schools, concluding with an investiture for three successful laymen and the dedication of others to the task.

The children of the Raupono school had prepared a special welcome ceremony for us. All neatly dressed, the children sang their welcome song and one lad was appointed to make a speech, delivered in excellent English. Decorations and tasty water-melons helped to make the occasion memorable.

Our next destination was on Malaita. After an exceptionally calm journey of about twelve hours over open ocean, the MV "Dani" sailed into the Langa Langa lagoon behind the reef. At Saliau village we were warmly welcomed for our next series of meetings, which followed our previous pattern. Workers and laymen again had gathered from districts round about.

Saliau village, like many others on Malaita, is built on coral islands, the houses of necessity being very close to each other. The church was on a separate island, joined to the village by a coral causeway. It is not surprising therefore that there are occasional drownings.

We were concluding our afternoon meeting at about 3 p.m. when it was an-

nounced that a child had drowned in the Catholic village next to Saliau. Quickly we moved over, to find that a little lad, probably about eighteen months old, had been found in the shallow water by the house. Pastor Hawkes immediately began mouth to mouth resuscitation, but in vain. The boy's mother, in her grief and despair, wailed loud and long, and soon began to throw bottles, saucepans and other household articles into the sea. Others joined her in the mournful dirge, which kept up constantly till the early hours of the morning.

The boy's father was away fishing at the time of the accident, and on his return said to Pastor Hawkes, "Your God can't do any good. I'll take my son to the devil priest and try his power." So the boy was shown to the devil priest nearby, who could, of course, do nothing. After consultation with his skulls (each village keeps the skulls of ancestors) the devil priest was able to satisfy the parents with an explanation for the boy's death. He said to the sad father, "At one time you swore against your father, who is now dead. His spirit, in retaliation, has given someone a shilling to kill your son."

The father accepted the story without question. That night, in addition to the customary wailing, the parents showed their grief by tearing down part of their home and throwing it into the sea. I asked some of the local folk what the people meant by their wailing. They told me that the "friends" were reminding the parents of their carelessness in not minding their son—modern Job's comforters.

At Saliau village we witnessed the making of the shell money, accepted currency

in the Solomon Islands. Large shells are carefully chipped with stones into small pieces the size of a small fingernail. They are then drilled with an ingenious wood drill with a short stone tip. Another process is the grinding between two stones both to make the shells consistently flat, and round. To do this the shells are strung together, and rubbed continually between two grooved stones. To add value to the shells, they are placed individually on heated stones, till they turn red. The finished shells are then artistically arranged on strings, and sold for about \$2 per six-foot length.

Another source of income at Saliau is the building of boats. With only meagre facilities they are able to construct very acceptable clinker built boats of up to thirty feet long.

A mother approached one morning and showed us her baby's eyes, obviously infected and badly swollen. This meant a visit down the lagoon to Buma, a Catholic mission station with hospital. Our folk received kindly attention from the Sisters, and soon we were on our way back to Saliau. We were almost asleep that night when we heard an approaching canoe with outboard motor. It stopped beside the MV "Dani" and a distraught father asked if we could help his son who had fallen and was evidently injured internally. Having no medicines, nor facilities, we had to send these folk also down to Buma.

With meetings completed at Saliau we moved on first to Auki, government headquarters for Malaita, to pay our respects to the District Officer, Mr. Dick Turpin. He discussed with us the proposed road over Malaita to Uru where our new hospital is nearing completion. He also showed us sites where the government hopes to build five airstrips, which would help to speed up communications on the island. At present there is only one road outside Auki.

We picked up Sali, an evangelist, and his family, who were under transfer to another village. They brought aboard their few meagre belongings, not forgetting the pet parrot.



LEFT: Soul-winners receive "120" badges at Raupono school during district meetings. Pastor L. Hawkes presents badges. RIGHT: Boys at Raupono school. H. F. Rampton, photos.



On arrival at Kwailibesi, on the northern tip of Malaita, we were met by Brother Malcolm Long, a builder employed by the mission. He has spent many months with Brother Merv. Polly erecting the new sixty-bed hospital at Uru Harbour.

Kwailibesi, the site of the Seventh-day Adventist medical work for several decades, is undergoing a change. The old wooden hospital has been removed to make way for a more modern concrete brick dispensary. At present Rossie Akin treats thirty to forty patients a day at the clinic. Rossie graduated from the Honiara Hospital in 1965, and is a very capable nurse. Over the years many lepers have been successfully treated at Kwailibesi, and there are at present nine cases receiving daily care.

Unfortunately, we found Pastor P. C. Cummings, President of the Malaita Mission, down with a bout of malaria, when we arrived. However, in a day or so he was back to normal, and able to care for his many duties. During the past eighteen months Malaita has seen some rather interesting developments. The new Uru Hospital is expected to greatly enhance our work on this outpost of heathenism. Many villages, particularly in the mountain regions, remain shackled to devil worship, and we hope to see a break-through before long. The hospital is expected to be open and ready for business in a few weeks.

A note of sadness spoiled our meetings at Kwailibesi. Dickson Tini, a four-year-old son of one of our Solomon Islands teachers, was very sick. At about 3 p.m. one day he went into convulsions with what appeared to be meningitis. Quickly Rossie and Eileen, her assistant, were called to the little leaf home. Dickson was in a bad way. His breathing stopped. Immediately artificial respiration was commenced. Pastor Hawkes, an experienced nurse, carried this on for many hours, with relief from others standing by. But those lungs would not respond. The heart beat was still good, but the breathing was nil.

Pastor Hawkes then tried to contact a Honiara doctor by radio for advice. After much delay contact was made, but by then the battery was flat. So another battery had to be brought up from the "Dani," lying at anchor offshore. Again we tried, and finally the doctor's advice came through. He offered little hope, but made some suggestions which were duly carried out. As the hours passed by there was little change. Finally at 1.30 next morning, after ten and a half hours of continuous artificial respiration, the little heart beat its last and another life was snuffed out. It was a sad procession that led down to a sacred spot where we laid Dickson to rest to await the call of the Life-giver on the resurrection morning. But how different is the attitude of those who trust in God instead of the old heathen devil priests! Dickson's parents were of good courage as they moved back to their district school once more.

(To be concluded)

## Good Public Relations in Island Unions

ERNEST H. J. STEED

Director Public Relations, Australasian Division

We all have public relations! the aim of our church is to make it good relations, that will tell for the advancement and appreciation of the Seventh-day Adventist Church, whether at home or abroad.

Our three island unions have leaders who are responsible for the organized programme of Public Relations, and they in turn have local mission personnel who are fostering the public relations programme.

The union Public Relations directors are, Pastor Reg Millsom, Central Pacific Union Mission; Pastor John Lee, Coral Sea Union Mission; Brother Ray Richter, Bismarck-Solomons Union Mission. These men are regularly seeing news of the church in the local newspapers, and having the radio present items in their news broadcasts.

An idea that made an excellent impact for goodwill toward Seventh-day Adventists has been put into effect by Pastor Reg Millsom.

In central Suva, near the municipal markets he has had erected, as a community service project, and with City Council backing, a tourists' guide, comprised of three maps. On one map are

pictured the main centres of interest in the city—parks, public facilities, and highlighting the churches. The second map shows the Suva Peninsula, and points out tourist attractions. The third map is of the major island of Viti Levu, showing the principal centres of population, rivers, roads, and mountains. In contrasting colours a small replica of the Seventh-day Adventist Highway Sign is painted on the map, indicating that the Guide is a gift from the Seventh-day Adventist Church.

This received a picture write-up in the Suva "Times," and radio news coverage. Without doubt it is a Public Relations feature that will keep on spotlighting the name and the community spirit of Seventh-day Adventists. This tourist sign was designed, constructed, and painted by Pastor Millsom in his "spare time."

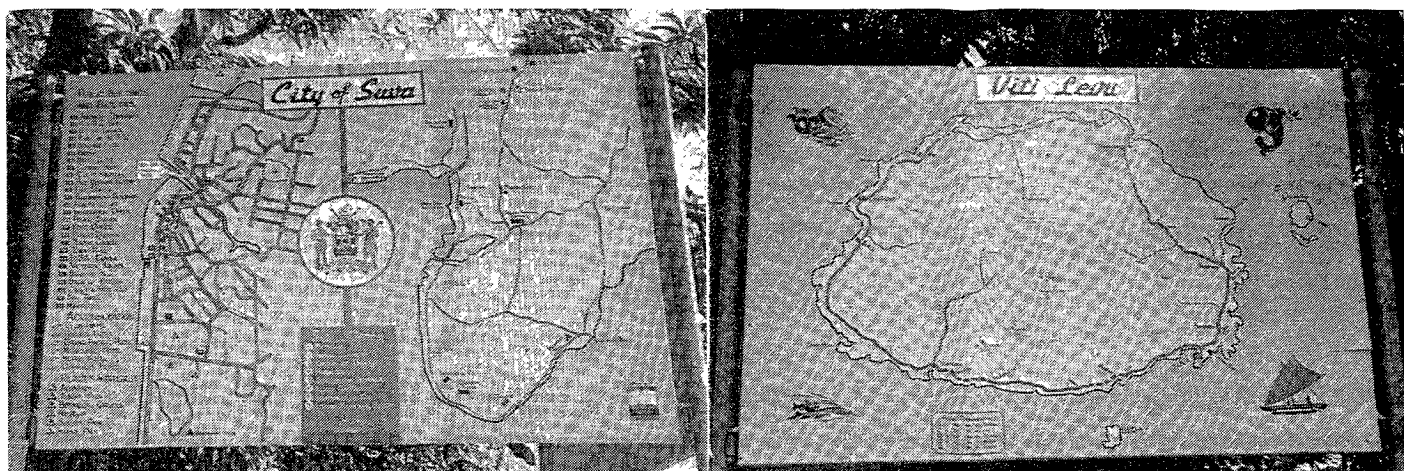
Pastor Millsom also reports that our Bible Commentary is being placed in the City library and the Theological College as a further Public Relations project.

In Rabaul the Jones Missionary College choir is ardently working to capture the honours again in the Choral Festival. Its success over many years has inspired good Public Relations and press and radio coverage.

In the Coral Sea Union Mission, the Temperance work is serving as a major Public Relations factor at the moment, with co-operation in planning for a



The burden-bearer.  
An appealing photographic study by  
Pastor H. F. Rampton.



Maps of Suva and environs and of the major island of Viti Levu, designed, painted, and erected by Pastor R. Millsom as a tourists' guide in the City of Suva.

three-day Seminar of Scientific Studies for the Prevention of Alcoholism.

Regular reporting to the news media of mission activities and progress, plus favourable contacts with civic and government leaders, has placed Seventh-day Adventists in a favourable position in our island unions.

☆ ☆ ☆

## The World Vision

### Protestant Congregation in Thailand Becomes Adventist

ELDON B. SMITH

Though blind, Brother Chalern finds his way out to the outlying villages of North Thailand in search of those who will listen and accept the story of Jesus' love. Some months ago Brother Chalern was given the name of a Voice of Prophecy interest who lives a half-day journey by bus north of Chiangmai.

The Voice of Prophecy student proved to be a member of a small Protestant congregation in that village. Brother Chalern asked him to read certain texts. Others became interested in the studies. After ten days of study a number expressed a desire to become Seventh-day Adventists.

Some time later Pastor Sopon from Chiangmai went to visit this new group of Sabbath-keepers. Soon fifteen were ready for baptism, and ten others were preparing for it. Near the close of Pastor Sopon's visit the district leader and the local pastor of the church group attended the meeting and raised objections to the Sabbath truth. They stated that the day was not important, for we are not bound by a day.

Pastor Sopon answered, "But you must remember that the Sabbath is ordained by God. It is like your wife, who was ordained to you. You wouldn't go with just any woman; you are faithful to the

woman who was ordained for you." This statement brought the discussion to an abrupt close.

The leader then stated, "The reason I came to this meeting was to ask these members if it is their intention to become Seventh-day Adventists." They stated that this was their intention. He then dramatically stated, "I give you members to Pastor Sopon." Pastor Sopon replied, "I want to thank you."

A little later the local pastor came to Pastor Sopon and stated that it was also his desire to become a Seventh-day Adventist. He added, "Your words struck a tender spot, for this district leader had left his wife in another town and is living with another woman. I can see that you are teaching the truth, and I want to join with you."

The representatives of this church made an appointment to visit Pastor Sopon and Dr. C. Lamberton in Chiangmai to negotiate the sale of their church building in that village to the Seventh-day Adventists. Certainly the Spirit of God is working in behalf of those who are sincerely searching for truth. We expect many more such wonderful experiences in Thailand.—"Review and Herald."

☆ ☆ ☆

### Ingathering in Northern India

LLOYD A. WILLIS

Dean of Men, Vincent Hill School, India

A terrific explosion rent the night air. Though we were in the midst of a group of two or three hundred chattering villagers, this sudden intrusion of sound was sufficient to make everyone start—I, rather violently. I looked at Pastor Campbell, who had resumed setting up the projector in the open space between two huts, but he just smiled and shrugged, so I was left in the dark for the time being. Soon there were more explosions, and a rough-looking character, obviously "under the influence" sauntered into the group with his .303 rifle pointed straight up over his head—most of the time. It was soon whispered to me that he was a local smuggler, notorious throughout the area, and reported to have killed two men during the previous year. We went on

setting up our film show as nonchalantly as possible, but still jumping whenever there were reports at too close a range. At one stage I noticed that the rifle was pointed directly at the projector, and I breathed a silent prayer, not only for the projector.

As the film on the life of Christ proceeded, there was an occasional shot when things were moving apparently a little too slowly, but otherwise everyone was attentive. Unfortunately, at one place we had to stop the film, and our smuggler friend took the opportunity to give a personal "testimonial" in the local Punjabi language; he then presented Pastor Campbell with Rupees 5 (about one dollar) and walked off, firing departing salutes. A little later two army police joined the group for a while and then walked off with words of approval.

Such was one of the interesting experiences we had in showing Christian films in some of the villages of the Punjab. In some of these villages we have one or two members, and in others we have larger groups, and even a mud-walled, but solid, church building. The inspiration of meeting the village folk was very real, after having spent two years in comparative isolation from this work at the Vincent Hill School at Mussoorie in the foothills of the Himalayas. This school is basically for the education of missionaries' children and prepares them for college entrance in the homeland. The rest of our "vacation" this winter (December to February) was spent in doing ingathering in various parts of North India, mainly in Delhi.

While in the bazaars of Old Delhi I had some interesting times meeting the "bunyas," or big-boss business men. Some of them are rather bigoted Hindus, but most of them are sympathetic with the needs of their fellow countrymen and are prepared to make good donations. One thing I did learn to do while in that area was to breathe shallowly. Not only the stench of the gutters, with excreta, spit-tle and betel-nut, but the cows that claim absolute right of way, and the sweating multitudes which push and shove you

(Concluded on page 14)



Mrs. J. Thomas, Miss D. Schluntz, and Mrs. W. Fletcher preparing for a demonstration at the West Australian camp-meeting.

## HEALTH EMPHASIS IN WESTERN AUSTRALIA

W. W. FLETCHER,

Secretary, Medical Missionary Department,  
West Australian Conference

STAINLESS STEEL SINK, hot and cold water, gas stoves for instant heat, refrigerator, fan, tables and chairs, and a beautiful ready made kitchen suite, plus pots, pans, mixer, deep fry, Vitamizer; all these things put together in an area 12 feet by 16 feet made the ideal kitchen setting for our guest lecturer, Miss D. Schluntz.

Pastor H. W. Nolan, Medical Missionary secretary for the Trans-Commonwealth Union Conference, and Miss D. Schluntz, Australasian Division Nutritionist, led out in a series of "Health Is Wealth" lectures at the West Australian camp-meeting from January 27 to February 7, to highlight our health programme, the helping hand of our message.

To assist Miss Schluntz, five ladies, Sisters W. Fletcher, J. Thomas, J. Roberts, D. Young, and N. D. Major were

eager to help make this Health Is Wealth series really profitable to all our members. As one veteran minister expressed: "I've been attending camp for forty years and have never seen anything like it." All in attendance felt the same. Another said, "It was a pleasure to listen to our health message being presented logically, simply, and with balance."

"The greatest single factor in maintaining health is proper nutrition," said Miss Schluntz. "Right food forms the foundation for health. Poor food means poor nutrition, poor nutrition leads to poor physical structure, and poor structure spells ill health and disease. Surely, then, anyone desiring radiant health must give attention to diet." From the magazine *A Balanced Diet* prepared for the Nutritional Foundation, we read: "In the final analysis, good nutrition means a balanced diet and as such has a direct effect on the health and happiness of every man, woman, and child. A balanced diet is important for growth function, and for maintenance and repair of all the cells of the body. As such it is the most important environmental factor affecting health. Every citizen interested in improved health from a truly personal basis or from a national or international point of view, should be interested in, know something about, and practise better nutrition."

Each afternoon as the samples were given out to those in attendance, we were reminded that there is this difference between the two temporal blessings—health and money; money is the most envied but the least enjoyed; health is the most enjoyed but the least envied; and this superiority of the latter is still more obvious when we reflect that the poorest man would not part with his health for money, but the richest would gladly part with all his money for health.

Because our health message is often referred to as the entering wedge, it is our plan in Western Australia to hold, from May 8 to 12, a School of Nutrition where delegates from our churches will add to their knowledge information that will help the church and others to healthier living.

May we as a people appreciate the re-emphasis that is being placed upon our health message at the present time and be amongst those who realize that health is wealth.

Brother W. W. Fletcher, Miss D. Schluntz, and Pastor H. W. Nolan in the kitchen which was set up in the big tent at the W.A. camp-meeting.





# School of Health

## North New Zealand

B. C. GROSSER, Medical Secretary

FIRST EVENTS are always approached with trepidation, and thus it was as North New Zealand Conference anticipated and prepared for its first School of Health.

Participants would be required to leave their families for the Easter period. This would be some sacrifice, for it is the last four-day break before the cold of winter shuts the door to most outdoor activity. Some would have to travel long distances at considerable expense.

It was with some satisfaction that we noted the applications were nearing fifty and, with a couple of last-minute cancellations, the final number of participants was forty-eight. The students began to arrive on Thursday afternoon to begin almost a week of programmes which began at 8.30 a.m. and continued until 9.00 at night. This happy group of earnest seekers after knowledge pursued the programme with a zest that amazed us all.

The sound, middle-of-the-road tuition given by Miss Schluntz convinced all that by following the blue-print we were in tune with modern scientific discoveries in the realm of nutrition.

Pastor Hon, himself saturated with "*Ministry of Healing*" and "*Counsels on Diet and Foods*," channelled to us the Master's methods of medical missionary work. His challenging messages opened before us avenues of activity in which most could engage.

Mrs. Hon, in her inimitable style, showed how it should be done, and then encouraged each student to take his or her place at the demonstration table and do it, too. This proved an enjoyable experience for all, both demonstrator and audience, with many amusing incidents to raise a laugh and melt away nervousness.

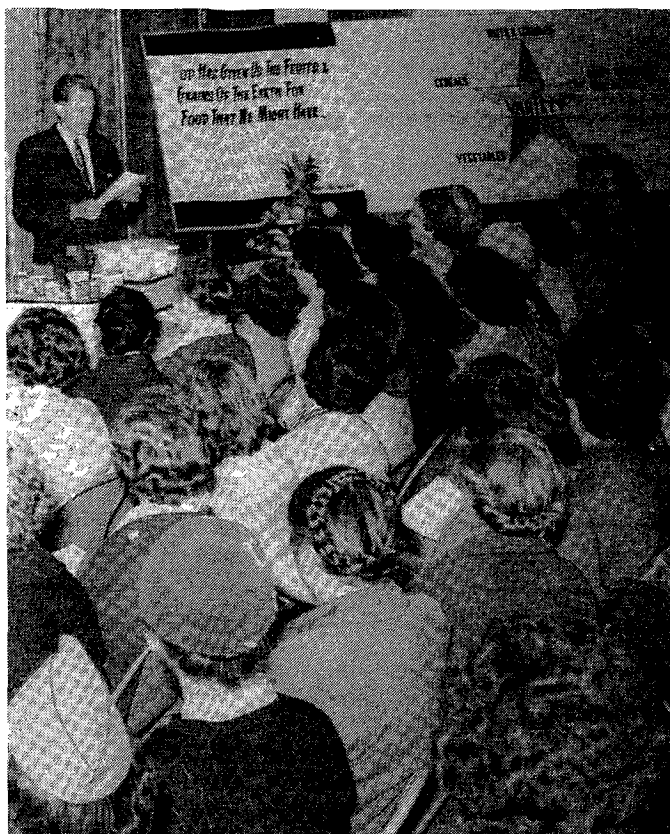
The variety of information and sound instruction gave a balance to the School which was appreciated by all. Many preconceived notions had to be discarded by some when brought into the light of scientific food technology. Questions were skilfully handled by our highly qualified dietician.

The success of the school was evidenced by the testimonies which were given at the final meeting on Wednesday afternoon. The students were unanimous in acclaiming it as the best kind of instruction they had received.

Following the School of Health, four days were spent in country visitation where meetings and demonstrations were conducted for both our membership and the public. A large self-service store in one country centre, interested in the Adventist health programme, invited the church there to conduct a healthful cooking demonstration. We grasped this opportunity of using the experts in this field to fulfil this request, and much interest was aroused among the townsfolk. Nine hundred recipe sheets were prepared and given to those who came to observe the demonstration and sample the dishes prepared, and stocks of Sanitarium Health Food products, attractively displayed at the side of the demonstration stand, disappeared in record time as men and women, their appetites whetted for these fleshless foods, bought the ingredients to try for themselves these new ways with food.

This new approach to health evangelism has received overwhelming approval by all who have been privileged to participate.

North New Zealand expresses grateful thanks to Pastor and Mrs. Hon and Miss Schluntz and say, "Please come again."



Dr. S. A. Kotz in action. He is here seen giving a health lecture before a large and attentive audience. Eric W. Were, photo.

## Wonders of the Skin

S. A. KOTZ, Medical Secretary,  
Australasian Division

"FOR AS THE BODY is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1 Cor. 12: 12, 26.

We may never have given much thought to the fact that our skin is infinitely more than just a bag with various contents of bones and muscles, but rather that it is itself an organ of vast importance with many vital functions.

In "*Ministry of Healing*," page 276, is an impressive statement on the need to care for this organ. It states: "Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs."

Thus we learn that cleanliness of the skin not only affects physical health but even mental health. Therefore, to teach cleanliness (especially in primitive countries) is real medical missionary work.

As we study the physiology of the body we see God's wisdom and His providence revealed. This leads us to a sense of awe and worship. Furthermore, we become impressed with the fact that our body stands revealed as a true temple of God.

**Size of the Skin:** The weight of the skin approximates that of the liver. It spreads over approximately  $1\frac{1}{2}$  square yards (20,000 square centimetres). Each square centimetre contains on the average ten hairs, fifteen oil glands, one yard of blood vessels, four yards of nerves, 100 sweat glands, 200 nerve endings that can distinguish pain, twenty-five nerve endings that specialize in touch, etc. All these are found in an area of skin the size of a small fingernail!

**Anatomy of the Skin:** There are three major layers, namely, (a) epidermis, (b) dermis, and (c) sub-cutaneous tissue.

The epidermis contains the outer cells which are worn away and constantly need replacing from cells manufactured in the true skin, or dermis, lying underneath. The dermis contains the sweat glands, oil glands, the hair roots, and a tiny muscle for each hair. When we are cold or frightened, this little muscle is stimulated by nerves, contracts, and thus makes the hair stand on end. The sub-cutaneous layer contains the blood capillaries which dilate or contract according to the need to give off body heat from the skin, or to conserve it.

#### Function of the Skin (Purpose):

(a) It has the chemical capacity to destroy many bacteria.

(b) It has sense organs of perception for excessive heat or cold, and reacts accordingly for the protection of internal organs.

(c) It has capacity for heat regulation through (i) its blood vessel supply (one yard per square centimetre), and (ii) the sweat glands (total of about two million over the body). These sweat glands can produce sweat from one quart to as much as twenty quarts in one day. The greatest density of sweat glands per square centimetre of skin is in the palms of the hands and the soles of the feet. Thus, these tend to sweat very easily. The forehead also has a large supply.

(d) The skin stores approximately one third of the total blood supply of the body which it can make available to muscles and internal organs during an emergency.

(e) The skin excretes various waste products, acids, water, and even urea. The latter is largely a waste product excreted by the kidneys, but when these do not function well, the skin, to a certain extent, may act as a "second kidney."

#### Facts of Special Interest.

(a) The fingers have extremely sensitive tips to discern temperature, texture or pressure. These sensations are relayed to the brain almost instantaneously for reflex protective response.

(b) Fingerprints are so distinct for individuals that the likelihood of two people having identical fingerprints would be one in twenty-four billion!

(c) Blackheads are oil glands in which the oil has dried up and blocked the duct.

(d) Albinos are people who lack the pigment melanin which is normally produced immediately underneath the epidermis. Lacking melanin cells, albinos

cannot develop a tan, and hence remain very sensitive to sunlight. The lack of the pigment in the iris of the eyes allows the colour of the retina to shine through, and therefore the albinos' eyes appear pink.

**Response to Treatment.** The skin is very responsive through its blood supply and nerve supply to the application of heat, cold, massage, and even mental stimulation. The effect is transferred to the organs lying deep within the body, thus treatment applied to the skin, although applied superficially, has effects that may influence other organs of the body. The following statement has scientific backing:

"Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath,

properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion."—"Ministry of Healing," page 276.

Can we fail to agree with and come into harmony with the emphasis of the apostle in 1 Cor. 6:19, 20? "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

### The Growing Ecumenical Movement—3

## How Liberal Are We?



F. D. NICHOL

Though we must stand apart in very large measure, though we cannot become a part of the ecumenical movement, it does not follow that we should ever permit ourselves to conclude that other religious groups are in some way really outside the fold of God, that they are insincere in their religious worship. We doubt that any Adventist has ever permitted himself openly to take such a position; though unconsciously, at times, a few among us certainly have acted as though they thought that way. It is so easy for a dedicated, crusading man to feel that all who do not agree with him are outside the pale of straight thinking, and strangers to the heavenly path. It was this mood of mind that gave vigour, often-times, to the crusades of earlier centuries in which thousands of God's faithful were martyred. There is one statement of our Lord that ought to sober all of us on this question of sincerity on the part of those who differ vigorously with us in religion. Christ declared: "The time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

One of the interesting facts in connection with the discussions at the Second Vatican Council that preceded the vote on religious liberty was a statement made by a Czechoslovakian cardinal who had himself for years been held something of a prisoner behind the iron curtain. He spoke in behalf of the schema, or resolution, on religious liberty for all men. He illustrated his argument by declaring that the church must atone for some of its deeds of the past toward dissenters, and specifically mentioned the martyred John Huss of Bohemia, now a part of Czechoslovakia. We commend his frankness.

Recently a devout Adventist brother asked us: "Do you really think Pope Paul VI is sincere in what he is saying and doing?" We do not doubt that the ques-

tioner was sincere, and we can understand the source of his perplexity in view of our ardent beliefs that Rome is following a wrong course. But he seemed unaware of the painful and pathetic fact that a man may be on a wrong course and yet be sincere. We told our brother that we were easily able to entertain the idea that the Pope is sincere, though of course, only God can really answer that kind of question.

We are on a dangerous path when we attempt to measure the sincerity of others who differ with us religiously. And not the least of the dangers is this, that our very attitude will tend to make it difficult for us to be helpful spiritually to those who differ from us. To anyone who is tempted to feel that those who hold different religious views are not genuine, sincere Christians, we would quote the words of our Lord: "Other sheep I have, which are not of this fold; them also I must bring." John 10:16. Then note this even more emphatic declaration which is part of our message to men in the last days: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Here the Lord speaks of "My people." That is a solemn thought. It is also reassuring. And what a joyous task to call on the Lord's people to gather together with us in one company to make ready for His soon return.

#### A Balanced Picture

To keep a balanced picture we need to discuss a further fact. Various religious groups have sometimes accused Adventists of taking a holier-than-thou position, and of claiming an exclusive right to heaven. What are the facts? It is clear from the literature of our church through the long years past, that we hold no view that excludes from heaven any sincere follower of God, even though he has not

accepted the presentation of Scripture that we offer. We have always taken the position, for example, that if a man lives and dies keeping the first day of the week, he is not therefore lost, contrary to some unfounded charges made against us at times. Our position has uniformly been that one who sincerely believed that he was doing the will of God by resting on Sunday in no wise jeopardized his eternal life because of this. We have always held that only when someone learns of the Sabbath truth and then wilfully refuses to accept it, declaring that it is too great a sacrifice, or some similar argument—then, and only then, is he really disobedient to God and thus subject to God's judgments. We could not take a less emphatic position than this without surrendering the basic concept that obedience to the will of God is the measure of our acceptance before Him.

Through the centuries since Luther about half the Protestant world has been Calvinistic, which is another way of saying that half have held to the view that some mortals are predestined to salvation and others to damnation. This awful view, only recently expunged in the Presbyterian churches in America, certainly is the most terrible doctrine of exclusivism ever invented by theologians. Adventists have never accepted this Calvinistic teaching. We have always declared: "Whosoever will, let him take the water of life freely." Rev. 22: 17.

Actually, our literature reveals that in the better world some will ask the meaning of the nail-prints in Christ's hands. They have never heard the formal preaching of the gospel, yet they have walked according to all the light that they had, light given to them by the divine Spirit, and are found in the kingdom. How could we be more generous in our appraisal of the chance that poor sinners have of inheriting eternal life?

Again, it is a fact of religious history that some church bodies practise, even at the present time, what is known as closed communion. When they hold communion service, only those of their own persuasion, those who agree with them in theology, may partake of communion with them. We have never followed this practice. We consider it too exclusive. Anyone who loves his Lord in sincerity and who seeks to do His will is invited to join with us in our communion services.

We mention these items, not to boast, God forbid, but only to put Seventh-day Adventists in proper perspective.

We are separate and we are distinct. Let us never blur that fact. But we also live in a world filled with a multitude of people, up and down the streets on which we live, that do not agree with us religiously. Yet in a measure we can co-operate with them. The bounds of that co-operation we have sought to present in what we have here written. No one can draw an absolute line on this or on endless other matters, but a practical line of division surely ought not to be too difficult to see.

#### Only God Can Judge

Let us repeat, in closing, that only God can judge rightly in the matter of sin-

cerity. We cannot. Our task is not to judge, but to preach "the everlasting gospel . . . to every nation, and kindred, and tongue, and people." Rev. 14: 6. Let us not forget the words of Holy Writ: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 17. He has sent us to the world on the same mission.

As we look out around us we should be at the opposite end of the pole from any mood of self-righteousness or of being holier than thou. Rather, we ought to be, by our very beliefs, the most humble of people, walking softly before our God, for we are the bearers of a final message of

life unto life, or of death unto death. We are a people whose lives must erelong be so utterly purged of all cherished sins that we shall be able to meet our Lord in peace.

Let us not soften our message, for it is a message of tremendous power and significance. But let us with softened hearts proclaim it to men. We shall always be tempted, as we acquire better standing in the world, to soften the sharp lines of our message to enhance or at least retain our standing. This we do at the peril of our spiritual lives and at the risk of blurring out the distinctiveness of the Advent Movement. Popularity is no passport to Paradise, either for us or for those to whom we go with our message.

## Revival and Reformation



W. E. BATTYE

Looking back over the years it would appear that there always have been times when there have occurred periods of spiritual declension and a slackening of moral development, when the grace of the dews of heaven has been withheld from the hearts of men because of their lack of spiritual power. Then out of the pall of night there has arisen a man who has shone like a star, attracting thousands to his reflected light amid the surrounding darkness. There have been men like the Old Testament prophets who gave their burning messages, whom the late H. G. Wells called "a new sort of men"—men like Elijah, Ezekiel, Jeremiah, Amos, Hosea, Daniel—who heralded their messages and called the people to reformation and revival. It would almost seem at times that they were made of different clay, or as if they breathed a different air, such was the fervour, the intensity, and the vigour of their spiritual vision. Yet we are assured that they were men with the same outlook, the same natures, the same feelings as ourselves. (James 5: 17.)

One of the most noteworthy of these was the prophet Elijah. Israel had been ruled by idolatrous princes, who by their example had led the people away from Israel's God. They indulged in a system of nature worship and sun worship, exalting the gods of paganism with the result that the name and worship of God Himself were discarded for debased forms; and a degraded priesthood depended upon sensuous, gaudy display, attracting the people by their questionable and seductive rites. The sun became the central orb of veneration, and the people lost their awareness of God.

Right in the midst of this emotional appeal of a licentious priesthood, Elijah, the hill-dweller, observed the lascivious rites of the people of the valley. His blood was stirred for the honour of God. His heart was moved with indignation because of their wilful perversion of truth and righteousness. He was very

jealous for the Lord God of Hosts. He was the man for the hour. He came at a time of great moral declension and spiritual inertia, and the Lord used him to call the people back to the commandments of God from the worship of Baal. He had read of the promises and judgments of God from the books of Moses, where the Lord had declared He would withhold the rain from the thirsty land if His people rebelled against Him. Elijah, brooding over the evils of the people, was stirred by these divine messages to leave his retreat in the hills, and striding down with determined step he challenged the king saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17: 1.

The judgments of God were immediately manifest upon the people to awaken them to a consciousness of their need. Famine and want rapidly followed in the parched and desolate country, and for the space of more than three years no rain fell. Then once again the voice of Elijah rang out before the assembled people, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21. The test was to be by fire, a fitting challenge to the god of heat and fire, for the sun-god was their deity. But no answering flame came to the sacrifice of the priests of Baal as they with incantations trooped around their altar, presenting a ghastly spectacle as they gashed themselves with knives, as well as rent the air with their hideous cries.

After they fell exhausted and silent, Elijah confidently prayed that God might accept his sacrifice and reveal Himself the God of Israel, and immediately the lightning clove the heavens, consuming the sacrifice, the water-drenched wood, and even devouring the very stones composing the altar, while the people cried with heads bowed, beating their breasts in fear, "The Lord, He

is the God: the Lord, He is the God." 1 Kings 18: 39.

As a result there came great reformation and revival in Israel, and the people were turned back again to the true and only wise God.

Coming down to the New Testament times we observe another great revival, for of John the Baptist the Scripture says, "There was a man sent from God, whose name was John." John 1: 6. No man is of any value in Christian service unless he is "sent from God." No man should ever take up the service of God as a mere profession or for a living. John came with a message of reformation and revival that stirred the hearts of thousands. This desert preacher cut away all the undergrowth of tradition with the axe of truth. He laid the axe to "the root of the trees," we read.

His soul was on fire with the heaven-born message of the coming of the King of whom he was the forerunner, to prepare the way. He had read these mighty Old Testament prophecies that clearly revealed that the Messiah was soon to appear, and he preached with unexampled fervour and zeal. He preached with such power that the people believed he was a prophet, yet the burden of his message was to declare the truth of prophecy already given. He had a message that burned its way into the hearts of the people—repent, repent, repent ye, "for the kingdom of heaven is at hand." He was the forerunner of the King of kings; and being Heaven's ambassador, having first gazed by faith into the face of God, he had no fear of the face of man. He came "to make ready a people prepared for the Lord." Luke 1: 17.

These men gleaned their messages from the Book to meet the needs of their age, messages that kindled the torch of truth as an ever-consuming flame in millions of hearts. Of John our Lord Himself said, "He was a burning and a shining light, and ye were willing for a season to rejoice in that light."

Since the days of John, passing down from the New Testament times when the clear light of truth shone from the burning hearts of the apostles, we also come to our own dark age, a time of spiritual decline of which the Apostle Paul spoke when he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

In the later centuries of the Middle Ages again the torch of truth was rekindled in men like John Wycliffe, Savonarola, John Knox, and Luther, who sought to cleanse the temple of God anew as the fires of reformation and revival burned in their hearts. They were very jealous for the Lord God of Hosts, and the message rang out to the people that it was not lonely vigils, not afflictions of the flesh, not weary penances of self-mortification, that would bring calm to the soul's disquiet; but through the

great sacrifice of Calvary purchased at such infinite cost the weary pilgrims can find release from sin. There came the conviction to their hearts that through the atonement of Christ alone could salvation be obtained, and that His righteousness could not be bought or obtained by bribes, but is a free gift of God's unfathomable love by faith in the great sacrifice. Just as the brazen serpent was lifted up upon a cross in the wilderness, so was the Son of God lifted up that those stricken by sin might look to Him and live.

So out of these times of formalistic service and lowered standards of Christian living, the vital message of "the just shall live by faith" burned its way into the souls of men, and it thrilled the Christian world. Some time later others arose to decry mere ritualism, and light the way of revival. John Bunyan, John Wesley, and George Whitfield, and during the last century, Charles G. Finney and D. L. Moody blazed the trail of free grace in Christ alone.

Each century has had its men as burning and shining lights in the world, but they have all come and kindled their torches from the Word of God, from Christ the Light of the world. It is to Him that we must all come in faith to light our lamps. Through every age He is "the true light, which lighteth every man that cometh into the world." John 1: 9.

Now in these last days some of the world's watchmen suggest that we are approaching a new dark age when anti-god propaganda and formalistic ritual with mass religious forces are taking the place of the Word of God. Ecumenical councils to promote religious unity in an endeavour to counteract subversive world ideologies will never provide the panacea to heal a sin-sick world. The Apostle Paul foretold that in these last days "perilous times shall come." We read: "You must face the fact; the final age of this world is to be a time of troubles." Then after indicting a whole category of evil it ends by saying: "They will be men who put pleasure in the place of God, men who preserve the outward form of religion but are a standing denial of its reality." 2 Tim. 3: 1, 5, N.E.B.

So a time has come when the people of God should arise and proclaim with added power the message "to make ready a people prepared for the Lord."

Viewing the world's need socially, nationally, and religiously there steals upon us the conviction that the only remedy

for its many ills is the coming of the King of kings. Once again the message of John is to be heard—"Repent, repent ye, for the kingdom of heaven is at hand." The time has come for an advancing crusade for Christ, cutting away traditional teaching, removing the stones of stumbling and unbelief, and restoring the highway of truth and righteousness for the coming of the King, and coming back to the Bible as the source of our doctrine and the only way of life; gathering up all the messages of reformation and revival, preparing for this great day.

Out of the Book of Revelation comes the resounding cry "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This call of Heaven with its accompanying warning message reaches the whole world. The people of God, charged with heavenly zeal, proclaim these last messages with pentecostal power. They are called to revival and reformation. They call us back to the Creator, back to the Bible, back to the commandments of God and the faith of Jesus. (Rev. 14: 12.) With the light of Christ shining through His earthly ambassadors they go forth penetrating the darkness of sin and evil, shedding the bright beams of heavenly light upon earth's inhabitants until the whole world is lightened with His glory.

Some years ago a physician was given a blue stone with a tiny brilliant point, as a curio. Later he took it to a jeweller to find out how much glittering matter lay within. The lump of clay was crushed and much to their astonishment there lay before them a valuable blue diamond so long imprisoned within the clay. How often the clay of prejudice, unbelief, and doubt encircles the glory that would otherwise shine from within! But, you may ask, how is it possible to reveal these hidden fires and let the light shine? It is really very simple. Christ is the cleansing agency, let Him remove the clay, the dross, and the sin, and allow His own nature to shine forth from within your life. He will revive, ennoble, purify, and restore if we are willing to yield heart and mind to Him. We will then possess a new experience, a new life governed by His power, and the fires of our souls will glow with renewed hope and joy. May we all go forth from secret communion with the Most High, renewed by His grace and revived by His Spirit to proclaim the last closing message with pentecostal energy as we prepare to meet the King in His glory.

## PERFECT HEALTH IS WEALTH

(Concluded from page 1)

In these increasingly momentous times, may God give to each of us a deeper sense of our need for a healthy body—the only medium through which the mind and soul are developed for the upbuilding of character. May we have an ardent zeal for our Heaven-indicted health message to give to a dying world.



*"It Couldn't Happen to Me"*

R. F. COTTRELL

Nearly two years ago the United States Surgeon General's select committee on smoking and health unanimously condemned cigarette smoking as a health hazard. One of the committee members quit smoking the day the report was published. Another, Dr. Louis F. Fieser, Harvard professor of organic chemistry, let it be known that he intended to stick by his usual four packs a day. Then, this August, a routine annual checkup located a small tumour in his right lung. Early diagnosis made surgery a hopeful prospect, but Dr. Fieser had three other tobacco-induced conditions that argued against an operation—heart disease, emphysema, and bronchitis. However, a special regimen followed for a few weeks compensated for these, and surgery was successfully performed in September.

"When we were working on the report, I was convinced about the findings," Dr. Fieser later told "Newsweek," "but I thought I was healthier than the people involved in the report. . . . I was sure that this couldn't happen to me. After all, statistics are cold things. It's quite a different thing when it becomes a personal matter."

Millions of people convinced against their will by the Surgeon General's report are still of the same opinion as Dr. Fieser was. This is evident from the fact that 1965 cigarette sales are well ahead of those for 1963, the year before the report was issued. Furthermore, human nature being what it is, most of these people, again like Dr. Fieser, will probably remain emotionally unconvinced until circumstances arraign them for a personal accounting of their sins in and against the body. And many of them will not be as fortunate as he was. If this human frailty proves anything, it is that facts alone are not enough to alter a habitual course of action that is motivated by and caters to carnal desire. More is needed, a soul-consuming purgative desire for what is good and right, and a personal commitment to it, in practice as well as in principle.

The other day a child of nine or ten—a stranger—walked past our place puffing at a cigarette with an air of nonchalant savoir-faire. Unwittingly I gasped—half audibly—and felt an urge to hasten downstairs and out to the street to ask the lass whether she knew where tobacco was leading her. But her response would doubtless have differed little from that of Dr. Fieser. Knowledge can be passed on from one person to another; volition must arise from within. Unfortunately, degenerate human nature suffers from a low VQ (volition quotient), and in this respect some of us are more human, perhaps, than others.

**Tobacco Profits and Politics**

Last July President Johnson signed a bill requiring that after January 1 every box and carton of cigarettes carry the following message: "Caution. Cigarette smoking may be hazardous to your

health." This may well prove to be the understatement of 1966, at least for the 125,000 or so whom nicotine-produced lung cancer will send to the undertaker. Significantly, the signing took place in private and without fanfare—not in the White House rose garden, nor in the shadow of the Statue of Liberty, nor at the country post office near the Johnson ranch in Texas, as it does when the President is wont to identify his name with a piece of legislation and give it the weight of his personal prestige. This document should have been signed with a blare of trumpets at the Department of Health, Education, and Welfare, or perhaps on the steps of the head office of Liggett and Myers or R. J. Reynolds.

Paradoxically, this bill in its final form represented a major triumph for the cigarette industry, whose profit-blinded tycoons had seen the smokewriting in the sky over Capitol Hill and thought it expedient to bargain rather than fight. They were full of financial glee over their eventual success at persuading Congress to excise from the bill the requirement specified by a Federal Trade Commission order, already theoretically in effect since July 1, that the warning apply to advertising as well, and the insertion of a two-year moratorium on any further effort to inflict so fatal a stroke on the industry.

Cigarette men in the United States spend \$200 million a year for advertising, half of which goes for television commercials. They told Congress they would prefer to drop all TV and radio advertising rather than include even a mild caution on the danger of smoking. Why should they spend vast sums of money warning the public not to buy their product? they asked with impeccable logic.

Incidentally, cigarettes bowed out of British television last July 31, having been indicted in the House of Commons by the British Minister of Health for the death of nearly 28,000 Britons during 1964 from tobacco-induced lung cancer. British lawmakers seem able to reason more logically from cause to legislative effect than their American cousins on Capitol Hill.

During the course of Senate Commerce Committee hearings on the bill last winter Dr. George James, New York City health commissioner, blamed at least two-thirds of the 2,761 deaths from lung cancer in his city during 1964 on cigarettes. "If we consider the excess mortality from other diseases associated with cigarette smoking," he added, "this means that cigarettes were one of the major agents causing death in our city last year." Evidently the venerable Senators reasoned that the 125,000 or so Americans who die each year from tobacco-caused lung cancer would not be eligible to vote in the next election, nor would they be accepting invitations to \$100-a-plate party dinners.

Any disease with such fatal effects as nicotine-poisoning has—polio or cancer

or heart disease, for instance—would spur a national crusade to determine the cause and to provide a remedy. But not nicotine. Too many sacred cows thrive on a diet of tobacco leaves. In the meantime, millions will go on saying, "It can't happen to me!" But, inexorably, it will. "Only yesterday . . . cigarettes were called coffin nails, and it was a joke," observes the December Reader's Digest. A very bad joke today. Just ask Dr. Fieser.—"Review and Herald."

\* \* \*

*Fellowship in the Quest for Truth*

R. F. COTTRELL

One of the Associate Editors of the "Review and Herald," Pastor R. F. Cottrell, commented recently on a proposed restatement of belief in "Presbyterian Life." After discussing the four proposed ground rules for debate he continues:

We have taken note of the four ground rules suggested by Presbyterian stated clerk, Eugene Carson Blake, for discussion of the proposed new "Confession of 1967": Know the facts, state an opponent's position fairly, credit him with being sincere, and remember that you both "belong to the same church and belong in it." And now we wish to comment briefly on the spirit in which a fruitful discussion of points of difference can take place within our own church.

On the great fundamental points of the Christian faith Seventh-day Adventists are in hearty agreement. On many minor points of interpretation, where the evidence may not always be altogether conclusive, there is room for differences of opinion. Discussion of differing points of view on such matters can help greatly in the discovery of truth, if it is carried on in a sincere spirit of brotherhood and with a purpose to apprehend truth and not to prove one's own view right and the other wrong.

Complete unanimity of opinion on every detail of Biblical exegesis and prophetic interpretation is not necessarily evidence of a healthy spiritual condition in the church. "The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine," writes God's messenger to the remnant church. "There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."—"Counsels to Writers and Editors," page 39.

On the other hand, we should avoid controversy and conflict that tend to generate more heat than light. The law of brotherly love always takes precedence over the discussion of moot points of interpretation, and where the opposite is true, discussion should be suspended until

it is possible to proceed in the right spirit. "There is to be closed every door that will lead to points of difference and debate among brethren."—Id., page 82.

#### "Let All Contention Cease"

It is never right to make differences of opinion on moot points prominent, nor to press one's private views upon others. Once when certain brethren were debating "the daily" of Dan. 8:11-13 Sister White wrote: "While the present condition of difference of opinion regarding this subject exists let it not be made prominent. Let all contention cease. At such a time silence is eloquence." "Let us not agitate questions that will reveal a marked difference of opinion."—"Selected Messages," Book 1, pages 168, 167.

At another time, amid heated discussion about the king of the north in Daniel 11, James White "had some ideas on some points differing from the views taken by his brethren." Sister White later wrote of being "shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them] and just because others believe differently would make these differences the whole burden of the message, and get up contention and variance."—"Counsels to Writers and Editors," page 77.

Men of mature, balanced judgment should be able to discuss points of difference in a calm, if earnest, spirit. Inability to do so is a symptom of emotional immaturity. Let us discuss our differences of opinion as responsible, mature Christians.—"Review and Herald."

## INGATHERING IN NORTHERN INDIA

(Concluded from page 7)

around as they try to make their way in the general direction of their objectives, are something to be experienced but certainly never adequately described. In contrast with this were the rich, almost overpowering aromas in the spice and herb areas. I frequently came home with my nostrils so choked up that I could hardly breathe.

I remember that in one little alley there were about a dozen of these bunyas, and most refused to give until we had been to the big overlord bunya, who owned most of the area. When we did eventually find him, he refused to give more than Rupees 11 (two dollars). Then we had to go back to the other bunyas and admit when pressed that the great landlord had given only Rupees 11. My Indian partner was able to talk one fellow into giving more, by saying, "Yes, but if you think that — should have given more, then you can give more." The fellow nodded in sympathy and gave us Rupees 25.

I also spent a little time doing the same work in Iudhiana and Amritsar in the Punjab. Amritsar is very close to the Indo-Pakistan border, and it was quite evident, as there were still large numbers

of army personnel and vehicles in the vicinity, though by the end of January these were being withdrawn in keeping with the agreement of Tashkent. In the Punjab my Ingathering was mainly in connection with very large industrial concerns, and it was interesting to note the difference. We made fewer calls, met even wealthier men, and received larger donations. The largest donation I helped with was for Rupees 1,000 (200 dollars), from a big woollen mill manager in Amritsar.

Eventually we arrived back at Vincent Hill School, glad to be "home" again, but with new appreciation for the work being done, and needing to be done, in this great country.

## THE SYDNEY SANITARIUM AND HOSPITAL

### Training School for Nurses

Seventh-day Adventist young men and women over the age of seventeen years as at December 28, 1966, who are desirous of undertaking the four-year General Nursing Course at the Sydney Sanitarium and Hospital are invited to submit their applications not later than August 19, 1966. Application forms are available upon request and from the principals of our Missionary Colleges at Cooranbong, N.S.W.; Carmel, W.A.; and Longburn, N.Z.

The New South Wales Nurses' Registration Board is prepared to accept for training those young people holding the New South Wales Intermediate, School Certificate, or Leaving Certificate, or the State equivalent providing a pass has been secured in both English and Arithmetic.

For those young people in Australia who do not hold one of the above certificates it will be necessary for them to sit the New South Wales Nurses' Entrance Examination. The next examination will be conducted in August, and arrangements can be made for this examination to be held anywhere in Australia. Applications to sit this examination must be lodged before July 1, 1966.

All intending applicants living outside Australia who do not hold one of the certificates referred to above will be required to sit a Test Examination set by the Australasian Division Education Department, August 1, 1966. New Zealand applicants not holding the School Certificate could also sit this examination.

The 1966 class comprises thirty-six young ladies and nine young men, and it is possible that we could plan for an even larger class for 1967.

For further information regarding the New South Wales Nurses' Entrance Examination, the Australasian Division Examination, or any other inquiry regarding the Training School, kindly write to: The Secretary, Nurses' Enrolments Committee, Sydney Sanitarium and Hospital, Fox Valley Road, Wahroonga, N.S.W.

## WEDDINGS



**BARTNICK-KNIGHT.** On April 7, 1966, in the presence of a goodly number of friends and relatives, Joy Knight of Morisset Park, N.S.W., came down the aisle of the Avondale church to exchange marriage vows with Gerhard Bartnick. As Brother and Sister Bartnick set up their home in Morisset we are confident that God will bless and make their home a blessing.

R. H. Abbott.

**SIPP-MASSOUD.** April 12, 1966, was a very important day in the lives of Ern Sipp and Lynn Massoud. Before God and many friends and relatives, they pledged to be faithful to the marriage vow. Ern is manager of "Gospel Films" and Lynn worked in our conference office for a little over four years. We trust that their united walk in life will be full of joy and happiness.

K. S. Parmenter.

**TEDMAN-JONES.** In the beautifully decorated Launceston church, on the evening of April 5, 1966, Patricia Jones made a lovely bride as she exchanged marriage vows with Dennis Tedman. Patricia is the daughter of Brother and Sister Jones of Illuka, N.S.W., and Dennis is the son of Brother and Sister Tedman of Somerset, Tasmania. These dedicated young people were recipients of the best wishes of the many relatives and friends present. As they make their home in Somerset, we wish them every blessing.

W. J. Cole.

**ROBERTS-AKROYD.** On Thursday, April 7, 1966, Lynette Dawn Akroyd and David Reginald Roberts sought Heaven's benediction as they stood hand in hand to pledge their troth at the Palmerston North church, New Zealand. These consecrated young people will make their home at Christchurch, where David is employed by the Sanitarium Health Food Company. Lynette is a graduate nurse from the Sydney Sanitarium and Hospital. Mrs. M. Spain, the mother of the groom, and David's sister Margaret, flew to Palmerston North all the way from Melbourne, for the happy occasion.

V. WOOD-STOTESBURY.

**CHARLESON-BINGHAM.** On the morning of April 11, 1966, a large number of friends and relatives were together as Dorothy Lynette Bingham came down the aisle on the arm of her father to join Graeme Charleson in exchanging marriage vows. Lynette is the daughter of Brother and Sister J. Bingham of Geelong; and Graeme is the son of the late Mr. C. Charleson, and Sister Charleson of Smeaton. The bride's brother James came from Avondale to play the organ for the ceremony. The writer, an old friend of both families, came from Tasmania to unite two consecrated young people. We rejoice that the witness of another Christian home will be established in Minhamite, Victoria.

W. J. Cole.

**STRANGE-HANN.** A very beautiful Adventist wedding was celebrated on April 11, 1966, at the Hawera Seventh-day Adventist church, when Carolyn Joy Hann walked down the aisle to meet Robert Andersen Strange. This union brought together two highly respected Adventist families. Carolyn is the eldest daughter of Mr. and Mrs. V. Hann of Stratford, and Robert is the son of Mrs. Strange and the late John Strange, well known to so many in New Zealand and Australia. A large number of friends from far and near witnessed the ceremony and gathered afterwards to wish them well. As Carolyn and Robert set up another Christian home in Palmerston North we pray that God's richest blessing will be with their united service.

W. A. Baines.

**RAYNER-ROWLING.** A beautiful day graced the wedding of Margaret Rowling and George Rayner as they met to unite their lives in the presence of God at the Seventh-day Adventist church, Bathurst, on April 11, 1966. Margaret is the daughter of Mrs. M. Rowling of Bathurst, and George is the youngest son of Mr. G. Rayner of Wollongong. A large number of relatives and friends came from many miles around for the joyful occasion. Many of these were from Lithgow, where the bridegroom had lived from boyhood. It was a nurses' wedding, as Margaret and George both trained at the Sydney Sanitarium and Hospital, graduating in 1964. May the Lord watch over these two earnest young people as they work together for Him, and keep their home till Jesus comes.

R. Straker.

**PERRETT-ARTHUR.** In the tastefully decorated South Brisbane church, on Sunday, April 3, 1966, John Perrett of Toowoomba and Junice Arthur of Brisbane linked hands and hearts to walk life's road together. John and Junice both come from old, established and well-known Adventist families. We join with the many friends and relatives who gathered, to wish these young folk God's rich blessing in their married life. K. S. Parmenter.

**DUMAS-RICHTER.** On Sunday, April 10, 1966, Stanley Alan Dumas met his bride, Yvonne Donna Helene Richter, at the Rockhampton Memorial church to pledge their mutual marriage vows. Both these young people are from well-known and respected Adventist families of Rockhampton. As Stan and Yvonne establish their home in Theodore, Central Queensland, we know that another beacon of Adventist faith will be lit. Our prayers and Christian good wishes accompany them. R. N. Heggie.

**CROCKER-BUCKLEY.** On April 18, 1966, the little corrugated iron hall at the siding of Scadden, north of Esperance, W.A., was tastefully decorated for the wedding of two young people from the Merredin church; Raymond John Crocker, son of Sister Crocker of Esperance, and Norma Patricia Buckley, who recently has been accepted and baptized into the Advent Message. A number of relatives and friends gathered to witness the joining of hands of these young people. At the reception and social gathering which followed, conducted by Pastor Helsby, all joined in wishing them God's blessing. Ray and Norma are making their home in Scadden, where Ray is now to do farming with his uncle. May this be another light in this rapidly expanding rural district. M. Tonkin.

**KRUGER-ADAMS.** Easter Monday, April 11, 1966, was a very sunny day for the wedding service in the Whangarei church, North New Zealand, in which Catherine Adams and Kerry Kruger exchanged their vows for a lifelong partnership. The wedding arrangements were simple but impressive, and God came near to bless this young couple. A delightful reception was held after the service in the Methodist social hall, in which a good number of relatives and friends met to wish the happy couple God-speed. Catherine comes from a well-established Adventist family in Whangarei, but Kerry is a comparatively new Adventist, joining the church under the labours of Pastor Lynn Uttley two years ago. They plan to set up home in Whangarei where Kerry is employed as a motor mechanic. We wish them God's richest blessing as they begin life together. F. L. STOKES.



"As the light of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good shed light upon the world long after the actors themselves have passed away."

**ELLIOT.** After a long illness, Brother David Elliot fell asleep in the early hours of April 1, 1966, at the age of seventy-four years. Coming from a long line of soldiers and administrators, Brother Elliot served his country in two world wars and as an administrator in times of peace. In 1948, while serving in India, he accepted present truth and in the same year he was baptized by Pastor Simpson from U.S.A. Coming to Tasmania, he and his family joined the Hobart church. Later he and his wife transferred to the Glenorchy church. Services in the Hobart church and at the graveside were conducted by the writer. W. J. Cole.

**SMITH.** After four months in hospital Sister Anna Smith passed to her earthly rest on March 24, 1966. She was a member of the East Prahran church, Victoria, having been baptized by Pastor Ratcliffe about five years ago. She endured patiently a very lonely life, having been predeceased by her husband and latterly by her only daughter, Mrs. Armstrong, whose husband and two married daughters remain to mourn their loss. With few exceptions she was unable to go to church, but her amazing knowledge of the truth that warmed her heart, and the faith that fortified her courage, gave evidence of her abiding love for God. We pointed her loved ones to the day of Advent glory, praying God to reward this dear soul with all the pleasures of Eternity. G. V. Palmateer.

**PENGILLY.** The cruel hand of death claimed one of God's precious lambs on Sabbath, April 9, 1966, when little Shirylee Maree Pengilly fell peacefully asleep. Brother and Sister Don Pengilly of Quirindi, New South Wales, had this precious treasure but nine short weeks, and laying their little one to rest was not easy, but through our tears we say, "He doeth all things well." Sympathizing friends assembled at the Quirindi church and at the graveside, where services were conducted by the writer. J. H. Wade.

**HARDYMENT.** The Thornleigh church, N.S.W., records with sadness the death of Ralph James Hardymont as the result of a fatal accident on March 26, 1966. Ralph, who was but twenty-four years of age, was the only son of Brother and Sister Percy Hardymont, highly esteemed members of the church at Thornleigh. Words of comfort and encouragement were spoken in the church and at the graveside by Pastors R. Tudor, R. A. Vince, and the writer. Mourning the loss of their dear one are the parents and one sister, Jennifer (Mrs. Bob Geelan). Our warmest Christian sympathies are extended to those loved ones and with them we look forward to the glad day of reunion. F. A. Basham.

**BEVERIDGE.** Miss Wilma Sarah Beveridge passed away suddenly on March 24, 1966, at Melbourne, Victoria. She was trained at the Sydney Sanitarium and dedicated her life to nursing, her latter years being spent at the Coburg Infant Welfare Centre. Her sisters, Miss Gladys Beveridge of the Mont Albert church, Victoria; Effie (Mrs. Ernest Reye), Rhoda (Mrs. Smith of Tasmania), Sybil (Mrs. Howell of Warburton), and Ethel (Mrs. Gollightly of Croydon, Victoria) are well known to our people. Her brother Frank died a few months ago, and her brother James lives in Queensland. Among those present at her funeral were representatives of the Coburg City Council, members of the Infant Welfare Centre and other charitable organizations, as well as relatives and friends. We leave her in the care of a loving Father who knows and understands. H. S. Streeter.

**ULRICH.** Sister Louisa Ulrich, aunt of the late Pastor Carl Ulrich, and the last member of the family of her generation, fell asleep on March 20, 1966. Pastor A. D. Pietz conducted the service at the graveside when she was laid to rest on March 23. Sister Ulrich with her parents accepted the Adventist faith when the early pioneers first took the message to Collinsvale (then Bismarck), Tasmania. Our sister served for a number of years in cafe work along with her sister-in-law, Sister Laura Ulrich, and was always a bright and happy person to meet. During a visit to Tasmania early in the year the writer had the privilege of visiting her in hospital at New Norfolk, and found she still retained the same happy spirit. We feel confident that her faith was firm to the end, and that she rests in the sure hope of meeting us all again at the last trump, when our Lord shall come to awaken His sleeping saints. G. Branster.

**FEATHERSTON.** Ann Patricia Featherston, who was only seventeen years of age, was innocently involved in a car accident in Melbourne on April 8, 1966, and died instantly. She was the eldest daughter of Sister June Featherston, whose husband was also killed on a roadside by a speeding motorist over twelve months ago. Ann was a beautiful young woman and loved by all. She was her mother's pride and joy, and her main security for the remaining family of ten fatherless children. Ann lovingly had dedicated herself to lift her mother's burden. We pointed the mother and family, bowed under the double stress of sorrow, to the assurances of a compassionate Saviour and coming Lord; and urge them to look by faith to the resurrection morning, when they will meet again the one who now sleeps in a sacred place in Burwood. We express our deepest sorrow. Pastor A. W. Martin and Brother L. Shick were also present to bring a message of comfort to this broken-hearted family. G. V. Palmateer.

**PEN-FRIEND.** Single Adventist young man, 26, desires to correspond with young people in the 20-28 age bracket. Please write: Pen-Friend, C/- Box 433, P.O., Mount Gambier, S.A.

**TO LET.** New self-contained furnished flat, all cons., fridge, washing machine, close church, transport, suit business couple. Mikelsons, 34 Boyle St., Nunawading, Victoria. Telephone 87 85719.

**LAND SALE.** Half acre block Warrimoo, 10 mins. station, next street to church. Roads tar sealed, k. and g. Water connected, electricity available. \$1,600 (\$800). Reply Morris, Box 140, Ermington, N.S.W. Phone 63 80122.

**ADVENTIST BUSINESS GIRL** desires to rent a bed-sitting-room with kitchenette. Preferably on Box Hill line. Please write to Advertiser, P.O. Box 60, Mitcham, Victoria.

**FOR SALE.** Attractive brick stucco home, 2 bedrooms, large lounge-dining-room, kitchen, bathroom, laundry, hot water, septic, large garage-workshop. Approx. 40 perches. Handy new S.D.A. school, Mount Gravatt, Brisbane. \$9,700 (\$4,850). Phone Moree 1354.

**HOUSE FOR SALE.** 3 bedrooms, lounge-dining-kitchen, bathroom, laundry, town water; also tank, hot water, window treatments, floor coverings. Overlooking beautiful Brisbane Waters, lovely gardens, lawns; 2 mins. station, bus passes. \$7,800 (£3,900) cash. Mrs. L. Evans, 25 Brisbane Water Drive, Point Clare, N.S.W.

**JACARANDA.** This year, 1966, we present a special feature issue of "Jacaranda." It is a public relations story, illustrating in pictorial form Avondale in its new dress of modern style buildings. You will want to keep this brochure for reference. Price per copy, \$2.50. Copy of "Jacaranda" plus PR Calendar, \$3; copy of "Jacaranda" plus PR Calendar, plus contribution to "Christian Education," \$5. Address all moneys to Sales Manager, "Jacaranda," Avondale College, Cooranbong, N.S.W.

## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
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Associate Editor - W. E. BATTYE

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## PEOPLE and EVENTS

★ At a recent annual general meeting of the Melbourne University Seventh-day Adventist Students' Society, the following office-bearers for 1966 were elected: President, Geoffrey Madigan (3rd. year B.Sc.); Secretary-treasurer, Kenniel Cummings (2nd year Dip. Soc. Studs.); Publicity Officer, David Clark (4th year combined B.A. and Mus.Bac.). Monash Representative, Ondrea Thrift (2nd year B.A.); Graduate Adviser, John Fowler (B.Com., B.Ed., T.P.T.C.)

★ Brother Hedley Eager of the Hawthorn Adventist School was reported to have received his Diploma of Education, but we now discover that he recently graduated Bachelor of Education (Post-graduate) at the Melbourne University.

★ Scholastic success has come to Brother John McGillivray, with a B.A. degree from Monash University. He is the first Adventist to graduate from this new university.

★ At the half-yearly division committee meeting the president, Pastor L. C. Naden, presented an interesting and informative comparison of the amazing growth of the mission field as related to the home base membership.

In 1945: 17,975 home base; 5,135 mission field.

In 1955: 25,408 home base; 15,460 mission field.

In 1965: 35,766 home base; 38,665 mission field.

An analysis of these figures reveals that the home field has doubled its membership in twenty years, whereas in the same period the mission field has multiplied itself more than seven times. In 1945 the home field had almost three and a half times the membership of the mission field; today the mission field has outstripped the home base by about three thousand members.

★ The president of the Samoan Mission, Pastor F. G. Pearce, at present on furlough in New Zealand, has served three years in the mission field. He has been granted permanent return to the homeland because on medical advice his wife is not physically fit to take a further term in the island field. We shall notify later where this family will be finally located.

★ Miss Marion Snelling, having previously served in the Southern Asia Division, was appointed for a two-year term to Suva, Fiji, for clerical service. Under medical advice Miss Snelling will be returning permanently to the homeland. We trust that as she takes up an appointment in the home field she will soon recover her usual buoyancy of health.

### Vigorous Growth in West Africa

E. E. ROENFELT  
President, Northern European Division

[In a personal letter written to Pastor W. G. Turner, Pastor E. E. Roenfelt, well known to most older members in Australia, tells of the stirring meetings held in West Africa and Ethiopia. We are sure that our "Record" readers will be pleased to hear from one of Australia's sons as he gives us a quick bird's eye view of this vast area. Pastor Roenfelt is the president of the Northern European Division, which includes West Africa and Ethiopia.]

You will be interested to know that I left for West Africa on December 14, 1965, and arrived in Accra on the evening of the same day. I spent about three weeks

in West Africa and this was a very busy period. First of all we had a large camp-meeting in the city of Accra for our Ghana people. More than 15,000 came to this meeting. It was the first general camp-meeting ever to be held in that country. Not only did this meeting bring great blessing to all who attended, but it also was a wonderful witness by our church and the message we have for the world, to the people of the city of Accra.

Following the camp-meeting we had our constituency meeting, which was followed by committee and board meetings. These kept me more than busy. From Accra I went on to Nigeria where I spent a few days inspecting some of our institutions. In Nigeria we have a number of hospitals and several schools. I am glad to report that good progress is being made in connection with all of these.

Unfortunately—or perhaps I should say fortunately—our work is making such progress in Nigeria that practically all of our institutions are bursting at the seams and consequently building programmes are either at present under way or are about to begin.

From Nigeria I went on to Ethiopia. Our work in that field is also making very good progress. We had some splendid meetings there. In the city of Addis Ababa we had committee and board meetings from early morning until late at night, but each day the meetings were interrupted so that I could preach an evangelistic sermon in the Addis Ababa church each evening. We have a very fine church in that city, and each evening when I preached the church was packed. The vast majority of the people who attended were non-Adventists. I am hoping that as a result of the campaign I began and which is being continued there, a large number of people will be led to understand and accept the truth of God for this hour.

I spent a week-end at the Ethiopian Adventist College at Kuyera. This is a developing institution, and already it is supplying the Ethiopian Union with some splendid and well-trained workers.

Since returning from Ethiopia and West Africa I have been in Norway where, first of all, I attended the constituency meeting of the West Nordic Union. This was a very encouraging meeting. The reports that were presented indicated progress in every phase of our denominational programme. After these meetings in Oslo, I went to our Tyrifjord school, where I conducted the Week of Prayer. We have a very fine school there now. Probably you remember that Tyrifjord school has taken the place of an old school that was conducted elsewhere in Norway years ago. Tyrifjord school is located on the shores of a beautiful fjord. The buildings are very attractive and serviceable. Already we have a large enrolment, and it was a real pleasure for me to conduct the Week of Prayer and to observe the interest in the message that I presented, not only on the part of the student body, but also on the part of the staff and their families and the Adventists living round about.

I am glad to report that the work throughout our division is making, in many respects, satisfactory progress. I do get very restive, however, over the fact that here in the home territories our work is not making the rapid progress that I feel it should. We are living in the very last of the last days and little time remains for us to give the message of God for this hour to the multitudes of the world all around us. I have the conviction that "where sin abounds, grace doth much more abound," and that if our workers will go forth fully surrendered and trusting in the Lord, they cannot help but meet with success.

I must not stay to write more just now. Time is moving on rapidly and very shortly some of us will be going to the United States to attend the forthcoming General Conference Session. This will be an important meeting.