

Be Sure to Read:

**THE BEGINNINGS OF THE
YOUNG PEOPLE'S WORK**

VERONICA M. FLANNIGAN, Page 13.

The "SIGNS" that would not burn.

Pastor C. R. Winter, Lay-Activities Secretary of the Tasmanian Conference, inspects the letter-box which contained "the 'Signs' that would not burn."



A. MABERLY,

Sales Manager, Signs Publishing Company
(who heard the story from Brother J. Ward)

FIERY FEBRUARY, 1967, is a time which will for ever be burned (if you will pardon the pun) into the memories of those who lived through it in Tasmania.

At a certain house lived an elderly gentleman, a certain Mr. Knotley, but at the time of the fires he was in hospital. Brother Ward, his neighbour, had, according to arrangement, been feeding the hens and keeping an eye on the house for the few weeks of the old gentleman's absence.

Then came the fires, and Brother Ward, who works at the S.H.F. factory in Hobart, rushed home and then over to his neighbour's place to see if there was anything he could do to save the property, as the fires were sweeping in that direction. Unfortunately the house was already ablaze, and nothing could be done.

The fire razed the house, and devoured trees and shrubs, the blackberries and the fence, and raced over to the edge of the road. Nearby there were some young pines growing, and the fire, playing no favourites, attacked them, whereupon they burst into fierce flame and burnt with an intense heat.

When the fire abated, Brother Ward went to examine the situation and found that the only thing standing was the letter-box. The paint was white and uncharred and the box was intact. It stood like an obelisk amid the ruins and ashes.

Peering in, Brother Ward saw some mail in the box. He extracted Mr. Knotley's pension cheque and a copy of the *Signs of the Times*. They had survived the flames.

Is not this somewhat symbolic of the indestructibility of God's message triumphing as it does over disaster and destruction? Two Adventist girls are sending the *Signs* to this address. They are working in co-operation with the Lord who has promised that His Word shall not return unto Him void.

In Retrospect . . .

THE VANDEMAN SERIES

ROY C. NADEN

PASTOR GEORGE VANDEMAN has now returned to America. His crowded Australian itinerary is now concluded. It is time to share with our people a little of the inspiration the "It Is Written" speaker brought to our division.

This was not just another evangelistic programme. It was the united approach of the church to the great cities of our nation; it was a carefully co-ordinated outreach to those seeking light; it was a Spirit-filled plea to those already acquainted with truth to commit themselves completely to Christ; it was an intensive visitation programme by members and preachers alike; and it all centred in major halls in our capital cities, where Pastor Vandeman proclaimed with power the distinctive truths of the three angels' messages.

It would still be easy, however, to slip into synthetic statistics in speaking of this nation-wide itinerary! One could tell of the 3,358 non-Adventist inquirers who requested literature, or the vast total audience of 55,400 people in eight cities, or the offerings of \$11,000, or the 15,600 books now in circulation in homes across the Commonwealth. But important as these facts and figures may be, they show merely the shell, not the kernel of the recent evangelistic thrust.

Let me share with you some of the basic issues. As you may know, Pastor Vandeman is an associate secretary of the Ministerial Association of the General Conference. In this capacity he spent many hours talking with the ministers, in most of the Australian states. He unfolded to them simple steps whereby they could be used of the Spirit to bring souls to a full commitment to the Lord. Our ministers everywhere left those sessions enthused, refreshed, and inspired.

A Forthright Declaration

To his vast audiences, Pastor Vandeman outlined in his lucid and inimitable style, the distinctive aspects of our message—the Sabbath, the sanctuary, and the nature of man in death. But there was no holding back, no "soft-peddalling" of the implications of these truths. He made a forthright declaration backed by the words "It Is Written."

Nearly every city, from Perth to Sydney, faced rain or fog sometime during the series! But people were so vitally interested, it seemed to make little difference to the attendances.

The first two presentations, dealing with our position in the stream of time and what happens to a man at death, were introduced by recent events of world-wide discussion. Pastor Vandeman revealed some startling information about Unidentified Flying Objects, and the prognostications of Mrs. Jean Dixon, America's widely acknowledged prophetess.

The third meeting presented the story of salvation through the symbols of the sanctuary. In the hush of the darkened auditorium, you could see and feel the "Passion Play of the Ages." The huge backdrop, forty feet by eighteen feet, painted in black light, the golden models on a platform twenty-four feet by four feet, the illuminated brazen altar, altar of incense, candlestick and the ark, made an impression on the audience that will never be forgotten.

In the fourth meeting, Pastor Vandeman presented Sunday as the mark of the Roman Church, and the Sabbath as the sign of allegiance to Christ the Creator. For an hour and twenty minutes, there was scarcely a sound as people absorbed this truth revealed in such a kind yet positive way.

The Final Night

The final night was the family night, entitled "Happiness Wall-to-Wall." In a relaxed way, the factors that bring happiness into marriage were interestingly presented. Many homes are happier today because of this final meeting.

Although originally we arranged for our guest to have one full day free each week, he chose to use the evening of that day to speak to our University students, and our business and professional men. On this occasion Pastor Vandeman dis-

cussed some recent developments in Seventh-day Adventist scientific research.

The evolutionary theory has made inroads in the social sciences, philosophy, religion, psychiatry, and, in fact, into almost every aspect of life. Because of this, hundreds of our people associated with these fields are vitally concerned. Those who came to this special presentation—held specifically for the Adventist University societies—left with the assurance that "the other side of the question," the creationist's viewpoint, finds encouraging support in true science.

God has called the remnant church to reveal Christ to the world, both as Saviour and Creator. The Sabbath is God's eternal sign of creation, the memorial of Christ's creative power. Therefore evolution, which calls "chance" the moulding hand, and "natural selection" the patient artist, is diametrically opposed to the gospel. No one could be a true Sabbath-keeper and an evolutionist at one and the same time. These two are mutually exclusive. For more than a century we have held tenaciously to our belief in God's Word, in spite of the overwhelming pronouncements of science to the contrary. But often we have wondered if, perhaps, some day God would allow a break-through to confound the worldly wise and rescue the honest sceptic.



Pastor Roy Naden (song leader) and Pastor George Vandeman pictured during the Australian campaign.

Nuclear Scientist

The connection of this church with this current research began some nine years ago, in a Florida city, where the "It Is Written" telecast was being screened. A brilliant young nuclear physicist, Robert Gentry, was viewing. He followed this series and was led ultimately into the church. In recent years he has been engaged in extensive research in nature's tiniest realm, in areas previously little explored. The result: a thought provoking challenge to the basic assumptions of science, particularly regarding time-dating methods, to determine the probable age of the earth. It is a break-through that is receiving sober and respectful evaluation by men of authority in these fields.

Evolutionists contend it has taken billions of years to bring into existence life as we now see it. Yet now we have new and convincing evidence of instantaneous creation. There appears to be an actual record in the rocks to verify it. As Pastor Vandeman cautiously unfolded the broad outlines of this brilliant young physicist's work, the faith of many was greatly strengthened. "Stones of stumbling" were taken out of the way as the Lord's messenger promised they would be.

It was a great privilege to travel around the Commonwealth with this man of faith. You see, this was **not** just another series of evangelistic meetings. Our Brother Vandeman has united our church in a plan and programme of witnessing such as has never been known before. We have seen him touch the very heart-throb of creation itself, and in this experience we have felt, in a strange way, the warmth of the heart of our Saviour and Creator.

Then, too, we have seen more clearly the possibilities of a united co-ordinated witness. We have realized the power of the television screen to preach the truth. We have sensed the shortness of time left to us to finish the work of righteousness. We thank God for bringing him to our division, and we would pledge ourselves to work while it is still day, for even now the shadows of earth's last night are speeding quickly across the world.

100-STUDENT SCHOOL FOR LEPERS OPENS IN AFRICA

LARRY MAGNUSSEN, M.D.
Medical Director, Masanga Leprosarium

At the recent opening of a new school for leper children at Masanga Leprosarium in Sierra Leone, West Africa, the guest of honour was G. F. Harris, deputy secretary of the British Leprosy Relief Association.

The school, which has a capacity of 100 students, is the result of donations received from Adventists in Denmark. It has even a greater Danish heritage, since it was built under the supervision of J.

Strathfield High School Students

Take Over Sydney Church

MRS. AILEEN CRAIGIE, P.R. Secretary, Castle Hill (N.S.W.) Church

DURING A FOUR-DAY geography field study tour of the central-western district of New South Wales, by the sixth form students of the Strathfield Adventist High School in April, under the control of the geography master, Brother M. Krause, Brother E. Neirinx (elder of the Castle Hill church) was so impressed by the conduct and ability of these young people that he invited them to take charge of the Sabbath programme at Castle Hill church on May 27.

The church on that morning was packed to capacity, with thirty-three visitors, twenty-one being from the sixth form. Brother D. Adderton, our Sabbath school superintendent, welcomed and introduced the "superintendent and assistant" of the day, Sue Gray and Stephanie Thompson, and handed the Sabbath school over to them. After the opening hymn and prayer, Pam Foots gave the missionary news, after which the earli-teens and juniors separated for their lesson study. A panel of seven students—G. Parr, Jenny Petherbridge, Sue Gray, J. Pye, A. Jones, and C. and P. Rampton, led by Brother M. Krause, conducted the senior lesson in an efficient and capable way. A male quartette (A. Jones, C. and P. Rampton, and A. Kingston) completed the Sabbath school period.

It was a refreshing experience to see and hear these young people discuss and master Bible doctrines and lead the Sabbath school in such an excellent way.

The speaker at our divine service was Brother Krause, who commenced his sermon with the texts Revelation 3:13-17, and Matthew 5:11, and impressed on all members that the church is in danger from a life of ease and popularity, but blessings can come from adversity.

The Strathfield girls' sextet rendered a beautiful item during the service.

Young People's Meeting

At 2.00 p.m. everyone had eagerly assembled to hear the young people present an interesting nature talk compiled by Brother C. Greive (Science Master), and presented by Stephanie Thompson, Tom Borody, Greg Parr, Alan Bates, Janice Ferguson, and Janette Hughes. With the help of objects and diagrams, these young people discussed the danger of drawing



Brethren M. Krause (left, front) and C. Greive (right, rear) with the Strathfield High School students who conducted Sabbath school, church service, and the MV meeting at the Castle Hill church early this school term.

conclusions only by what one sees, and the natural abilities of the insect and animal world preceding human inventions. Examples given were: the bees' air-conditioning of their hives, the spiders' hydraulic system, birds with zip-pers (formation of feathers on their wings), and the flight of birds.

The Strathfield male choir rendered the item "Worthy is the Lamb," and during the whole day the music was directed by Andrew Kingston at the pipe organ.

The Castle Hill members will long remember the spiritual feast received from the worship and fellowship with such wonderful young people.

Comments at the conclusion of the meeting were:

"I am now convinced that church school is what I want for my children."

"What I have seen and heard today has been far above my expectations."

"What a lovely group of Christian young people!"

J. Fredriksen, a Danish builder appointed to Masanga by the West African Union.

More than sixty school children are now living on their own school compound, utilizing some mud huts for their dormitory. In this new location away from the busy confusion of the main settlement compound they enjoy farming, fishing, and play activities that were not possible in the old location. They conduct their own morning and evening worship under the supervision of their "school father," one of our church members who also has leprosy. Thus we are blessed in having a boys' dean, who, being a leper himself, is able to help these children after school hours.

The children's instructors are C. B. Sesay and P. O. K. Kamara, who have been

teaching not only the three R's but also gardening, rice farming, and other practical occupations. They hope to give their students a balanced education for body, mind, and spirit.

Probably 70 per cent of the Masanga children will return to normal society again with no disfigurement due to leprosy. Others, though they show signs of the ravages of the disease, will be taught useful occupations so they may maintain themselves as respected citizens after they become non-infectious. Only about 2 per cent of these children may never regain a measure of health.

It is our hope that the Masanga school for leprosy children will yield good fruit for the Lord.

EXPANSION IN WEST AUSTRALIA



The new Youth Hall at Victoria Park, Western Australia.

New Hall Opened at Northam

A. M. PETERSON, P.R. Secretary, West Australian Conference

The second hall to be opened in W.A. on the same weekend was at Northam, where a crowd of over two hundred gathered on Sunday afternoon, May 14. The official opening was conducted by the member for Northam, The Hon. A. R. G. Hawke. Some fourteen years earlier, when Mr. Hawke was Premier of Western Australia, he had officially opened the Northam church building.

Following the brief introductory service outdoors, the official party moved inside and onto the platform, and the crowd of members and friends filed quietly into the building and took their seats. Guest speakers were the Mayor of Northam, Mr. C. T. Beavis; the Shire Council representative from Toodyay, Mr. Wroth; and again, Mr. Hawke. Denominational speakers were the president of the W.A. Conference, Pastor W. E. Rudge; MV secretary, Pastor K. E. Martin; and the Northam church pastor, Pastor T. E. A. Sedgman.

The membership of the Avon Valley church has a long heritage in the Advent faith, commencing before the turn of the century with the work of the early pioneers. Services had been conducted in Northam, Toodyay, York, Quellington, and other nearby towns at different periods, and in the late 1940s an amalgamation of forces produced the virile Avon Valley church. The main church building in Duke Street was opened in 1953, and a little later on plans and preparations were made to establish a youth hall and Welfare Centre. Fruition of these plans came with the official opening ceremony on Sunday, May 14, at two p.m.

Voluntary Labour

The youth and Welfare hall has been established at the rear of the church block on a section of land specially procured for the project. Although it is valued today at \$19,000, the actual cost to the church members was a great deal less. This was brought about by the large amount of volunteer help in construction, supervised by the elder and building committee chairman, Brother H. Harders.

Forward planning has incorporated a very fine Welfare section, with kitchen facilities on the lower floor, and storage and meeting facilities upstairs. A symbolic mural at the rear of the main auditorium platform, painted by Mrs. R. Krieg, depicts the stream of life running through a valley.

"It was announced that, in addition to providing accommodation for badminton, table tennis, and other sports for the younger people, the hall will be used to conduct a course of instruction in first aid and home nursing, and to give lessons in cookery. It is thus obvious that the new centre will be much more than just another hall in the town," concluded the item in the "Northam Advertiser."

Youth Hall and Welfare Centre at Victoria Park

MRS. T. E. LOWTH, Press Secretary, Victoria Park Church

On Saturday evening, May 13, 1967, an audience of 350 people were present to witness the culmination of over two years of praying, working, and sacrificing by the members of the Victoria Park church, when their new youth hall and Welfare Centre was officially opened.

Official visitors included Mr. R. Cleaver, M.H.R. for Swan, Mr. R. Davies, M.L.A. for Victoria Park, Councillor H. Rossister representing the Lord Mayor of Perth who was unable to attend because of ill-health, and Pastor H. F. Rampton, Welfare secretary of the Australasian Division.

In declaring the hall open, Mr. Cleaver said he had many pleasant associations with the Adventist Church through the Temperance work into which he had been drawn by Pastor E. H. J. Steed. He also paid tribute to our world-wide faith, "for there can be no church without the dedication of its laymen."

Mr. Davies said he appreciated having such a fine hall in his electorate.

New Dimensions

In Pastor Rampton's remarks he intimated that "this young people's hall and Welfare Centre would add new dimensions to the ministry of this church to the community."

During the evening a presentation of books was made to the official visitors.

The hall, a modern brick building, is situated on the corner of Geddes and Hordern Streets, adjacent to the church. It is valued at \$28,000, but because it was built on a self-help basis, cost only about \$14,000 to complete. It covers an area of 5,250 square feet, the main hall being sixty-five by forty feet including a stage.

Rooms to accommodate the junior divisions of the Sabbath school and a kitchen are also provided. The building also includes a Welfare Centre, with space for office, fitting rooms, and spacious cupboards. These facilities will be the means of more efficient operation of Welfare and Civil Defence programmes.

It would be difficult to mention individually all who assisted with the erection of the hall, but special thanks should go to the senior elder, Brother W. Fletcher; and to the building committee, Brethren R. Molyneux, F. Hendy, R. Hook, and G. Harders. These brethren gave much of their time in planning and working.

The first public programme for the new hall will be a "5-Day Plan," to be conducted by the temperance and medical committee of the Victoria Park church.

ONCE A YEAR . . .

"Set aside a little time, once a year at least, to decide where you are going, what are your priorities, ambitions, aspirations. Not just in your business alone, but also in the personal things—your own free evenings, your own feelings of status and worthwhileness in life, and your own dignity, your own integrity, your family."

—WILLIAM C. MENNINGER.

July 31, 1967

MISSIONARY VOLUNTEERS *on the March*

SIXTY YEARS OF MISSIONARY VOLUNTEERING! Yes, this year of 1967 marks the Diamond Jubilee of the MV Department, which from humble beginnings in 1879 became recognized as a department of the remnant church in 1907.

It was in February of that year in Gland, Switzerland, the General Conference Committee made the decision to include the youth work as an organized entity within the church. In July of that same year a convention of young people's leaders was called at Mt. Vernon, Ohio, and there was laid the foundation of our Missionary Volunteer work as we know it today. The Messenger of the Lord had penned inspiring statements which referred to an army of youth who were waiting to be marshalled for the finishing of the work.

In 1907, our youth may not have appeared like an army either in size or in organization. There were fewer than 100,000 Seventh-day Adventists in the whole world. At that time we had entered seventy-eight countries and were using fifty-eight languages to send "The Advent Message to all the world in this generation." What an astounding history has followed by God's help!

Since then, with the aid of this fine army of Advent youth which through these sixty years has been enlisted and trained for world service, our church membership has grown to more than 1,000,000. From the 8,933 young people enrolled in 461 societies scattered all over the world field in 1907, we have grown to an army of 569,663, meeting in 18,224 societies. The 1,242 societies and 43,863 youthful soldiers who constitute the Australasian Division of this great army are abundant evidence of the blessing of God on our youth work since that first struggling MV society was formed by Pastor Daniells in Adelaide in 1892. Truly we can say, "What hath God wrought!"

The Challenge

But we cannot rest upon past laurels. We are now facing the challenge of our General Conference president, Pastor Pier-son, to arise and finish the task. Youth loves a challenge. On the eve of the French entry into Rome, Garibaldi made a classic and terse address to his troops. He said, "Let those who wish to continue the war come with me. I offer neither pay nor quarters nor provision. I offer hunger, thirst, forced marches, battles and death." Four thousand men followed Garibaldi that night. Our world youth leaders have set before us as a goal 100,000 souls for Christ by the year 1970. And youth all around the globe are responding to that goal.

Typical of reports appearing both in the *Youth's Instructor* and the *Review and Herald* is this one from the *Review* dated March 2, 1967, and headed "Kentucky-Tennessee Youth Lay Evangelism Plans for '67." The article says, "Youth of the Kentucky-Tennessee Conference recently set 1967 goals for fifty-seven soul-winning projects and 249 baptisms. Further reports may raise the baptism goal to 300." This news comes from Don Holland, conference MV secretary, who went on to say, "Our pastors at the workers' meeting in January pledged to have seventeen Voice of Youth crusades in our conference this year." It is significant to note that even the Pathfinder Clubs set themselves a goal of seventy-seven baptisms. It is this spirit which will finish the work.

The Task Finished

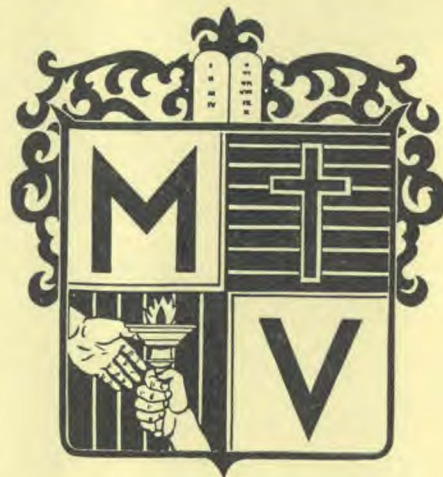
The Messenger of the Lord in "Counsels to Teachers," page 555, said: "With such

(Please see foot of page 2)



"WE HAVE AN ARMY"

SEVENTY-FIVE YEARS AGO from the pen of inspiration came the immortal words, "We have an army of youth today who can do much if they are properly directed and encouraged." ("Testimonies to Ministers," page 32.) Russ Harlan, the artist of the above picture which appears on MV posters and bulletins, has pictured the vision which Ellen G. White embodied in these words, characterizing the Advent youth during the MV Diamond Jubilee. Thinking of the past is to no avail unless we shall ever remember the Lord who has been leading, and ever keep before us our goal to finish the task. Today we have this army, and we believe under the command of our faithful and loyal MV leaders around this division we can complete the task God has committed to us.



OUT OF THE PAST

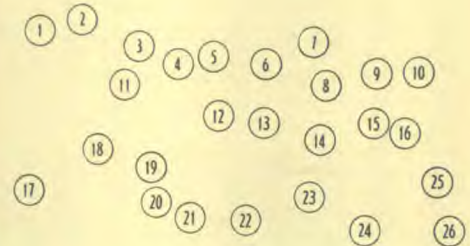
A Selection of Pictures from MV Department Files and Other Sources



MRS. ADELAIDE (GOODING) HUGHES AND HER DESCENDANTS

Mrs. Hughes was a charter member of Adelaide Young People's Society, organized 1892. This photograph was taken seventeen years ago. Two grandsons have been born since.

(1) Mr. Llewellyn Hughes. (2) Winifred (Mrs. Dodd). (3) Noel. (4) Roy. (5) Mrs. L. Hughes. (6) Wesley. (7) Don. (8) Alan. (9) Mr. Milton Hughes. (10) Mrs. Adelaide (Gooding) Hughes. (11) Keith. (12) Mrs. Milton Hughes. (13) Derek. (14) Glen. (15) Leon. (16) Mr. H. Hughes. (17) Marion (Mrs. Jull). (18) Earle. (19) Miss Mercy Hughes. (20) Mr. Ralph Hughes. (21) Mrs. R. Hughes. (22) Shirley. (23) Owen. (24) Lionel.



MELBOURNE RIVULET SOCIETY (1890)

(1) Mrs. J. Woods. (2) Fred Miller (father of Edgecombe Miller). (3) Mrs. Morrison. (4) Ivan Tenney. (5) Minnie Stockton. (6) George Summerville. (7) Mrs. Tenney. (8) Nellie Thom (Mrs. Little). (9) —. (10) Maude Irwin (Mrs. Rye). (11) Ethel Morrison (Mrs. Jones, mother of Dr. Harriman Jones). (12) Priscilla Prissmall (Aunt of Pastor H. Kingston). (13) Alice White. (14) Ruth Tenney. (15) Clara Ballingall (Mrs. White of W. & G.). (16) Elsie Michaels. (17) Daisy Irwin. (18) David Ballingall. (19) Willie Thom. (20) Alice Thom. (21) — Ballingall. (22) Harry Stockton. (23) Bessie Irwin (Mrs. Llewellyn Jones, Sr.). (24) Leslie Irwin. (25) — Ballingall. (26) Frank Pallant (later Pastor).

an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

How soon indeed! If there were only 5,000 Seventh-day Adventist youth in the world and every one of them resolved to win and succeeded in bringing three souls

to Christ in one year, at the end of the first year you would have 20,000, after two years there would be 80,000, at the end of three years you would have 320,000, after five years there would be 5,120,000, at the close of nine years you would have 1,310,720,000. So that if every one of those 5,000 youth started out to win three souls, in just over ten years as many people as the

present population of the whole world would be led to Christ.

Impossible? Never! The gospel commission will reach its consummation in just this way. God's great youth army is on the march. Will you march with it? Remember, **THE GOD OF THE STARS IS COUNTING ON YOU.**

"Forward March," MV Youth

The words of this Diamond Jubilee theme song will be sung by thousands of youth at youth rallies on the occasion of Pastor John Hancock's visit to this division, July-September.

We have a might army, ready to do and dare;
We have a hope within us, a faith to live and share.
Forward we'll march together, with Christ we have no fears.
Let us carry high His banner, Missionary Volunteers.

Chorus

Forward march! ev'ry youth; we will heed our Lord's command.
Forward march! ev'ry youth; we will work with heart and hand.
Share the truth, MV youth; let the Advent message ring,
Forward march! onward march! on to victory for our King.

Start with an act of kindness; great tasks from small ones build.
Make of your life a sermon; to youth has Jesus willed
To spread the final message to a world that's lost in sin.
Ev'ry youth can be of service, many souls for Jesus win.

Teach us this day we pray, Lord, to yield our hearts to Thee;
Ready to be Thy servants in air, on land, or sea.
Take us in youth for service; O help us do Thy will,
To hasten Thy soon coming and Thy blessed Word fulfil.



Pastor James Johanson, assistant MV secretary, Victorian Conference, Mrs. Johanson (nee Maretta Engelbrecht) and their three children. Mrs. Johanson is a descendant of one of the charter members of the first Adelaide Society.

"WE HAVE AN ARMY"

	MV Socie- ties	Member- ship	Offerings
1910	84	1,764	No record
1920	120	3,060	" "
1935	400	11,000	" "
1951	594	14,789	\$17,300.62
1955	795	21,650	\$17,972.30
1960	1,002	34,427	\$24,408.35
1966	1,254	44,454	\$37,037.22

ROLL CALL OF MV SECRETARIES

DIVISION

1907-1911	Edith M. Graham (Sabbath School Secretary caring for MV)
1912-1914	A. L. Hindson (Sabbath School Secretary caring for MV)
1915	W. W. Fletcher
1916-1918	F. Knight
1919-1920	A. C. Chesson
1921-1922	K. Knight
1923-1926	H. C. White
1927-1930	N. H. Faulkner
1931-1936	S. V. Stratford
1937-1946	E. L. Minchin
1947-1953	A. W. Peterson
1954-1965	R. A. Vince
1966-	C. V. Christian

TRANS-TASMAN UNION CONFERENCE

1949-1953	B. H. McMahon
1954-1961	A. White
1962-1965	C. V. Christian
1966-	D. B. Hills

TRANS-COMMONWEALTH UNION CONFERENCE

1949-1957	A. P. Dyason
1958-1965	L. C. Coombe
1966-	G. D. Box

CENTRAL PACIFIC UNION CONFERENCE

1949-1954	A. W. Martin
1955-1961	C. R. Thompson
1962-	K. J. Gray

BISMARCK-SOLOMONS UNION MISSION

1953-1961	H. A. Dickins
1962-1965	R. W. Richter
1966-	J. R. Lee

CORAL SEA UNION MISSION

1949-1951	K. J. Gray
1952-1954	R. M. Ellison
1955-1961	K. J. Gray
1962-1963	H. A. Dickins
1964-1965	J. R. Lee
1966-	R. W. Richter

Advent Youth, It's Time to . . .

"AWAKE, ARISE, EVANGELIZE"

DESMOND B. HILLS, MV Secretary, Trans-Tasman Union Conference

"I think it's time that we young people stop asking what the church can do for us and begin wondering what we can do for the church."

The sixteen-year-old who made this pointed statement at a Bible conference has put her finger on the heart of youth problems. There are many young people in Australasia who agree with this young lady, for they know that the close of human probation is near at hand. They know that "it's time" that all who profess to be Christians should become seriously involved in evangelistic endeavours.

IT'S TIME to awake, to arise, to evangelize.

IT'S TIME: The fulfilled prophecies reveal that we are living in time's last hour.

IT'S TIME: The population explosion demands full-time witnessing by those who know the truth for these times. There are almost sixty million people born into this world every year.

IT'S TIME: The hundreds of new ideologies and isms that are capturing the minds of men are leading millions to hopeless, Christless graves.

IT'S TIME: The critical international scene occupies the attention of all and the masses need the gospel of the Lord Jesus Christ. The one million youth in Australia between the ages of fifteen and twenty-two need to be introduced to the Saviour of mankind.

IT'S TIME: The youth who don't share their faith lose it. Yes, this is a startling statement, but it is true. Thousands of teen-age drop-outs testify to the truthfulness of this warning. Remember that the gospel highway is an uphill road, a narrow road, a one-way road. There are only three alternatives on the highway to heaven. Either we are moving forward, we are parked, or we are running downhill. We move forward only when we live and share our faith.

A large ocean liner went down during a violent storm off the coast of Scotland some years ago. There were two lone survivors who managed to get into a lifeboat—a father and his son. It was a long distance to the rocky coast and bitterly cold. The father, wishing to shield his son from the tedious task, grappled both of the oars himself while the son rested. Several hours later, the small boat bobbed through the breakers into a sheltered cove. But, alas, the father discovered his son was frozen to death. If only he had shared the oars with his boy! Commenting on this story, one of the world leaders of the MV department, Pastor Lawrence Nelson, says: "Those words 'If only' could be repeated over and over concerning fallen youth within the church. They are perishing for the lack of evangelistic activity." Con-

sider these words from the pen of inspiration: "The soul that refuses to impart [share] will perish."—"Desire of Ages," page 417.

Target Evangelism

MV Target Evangelism was introduced to give young people further opportunities to strengthen their faith through service and to help rescue men and women for the kingdom of heaven. The target programme is a world-wide crusade for Christ. Never before have the Advent youth of the



PASTOR D. B. HILLS

world been so marshalled in co-ordinated evangelism. Reports from many parts of the world field indicate that the youth have worked hard and that the Lord has abundantly blessed their efforts. However, it is evident that the youth of Australia and New Zealand could do much more to share their faith.

In the light of the times in which we are living, the MV secretaries of the division, the unions, and the local conferences have pledged themselves anew to do all that they can in the field of evangelism.

Will you step into line? Will you volunteer for Christian service? Will you join the army of Missionary Volunteers on the march?

Advent youth around the world will soon be singing the theme song for this anniversary year, "Forward March, MV Youth." You will be captivated by this new marching song that will be introduced into all MV societies in this division during the month of July. The words of the song are to be found on page 7.

The following article by Luther Warren, one of the church's foremost organizers of

youth, appeared in the "Youth's Instructor" two years before the official formation of the department.

"Object of Young People's Organization

"Do you have a young people's society in your church? Do you belong to it? Why do you belong to it? What is the object of the society?"

"If I can understand the messages sent to young people concerning organization, God has just one object for which we are to organize. Jesus had only one object in coming to our world. He came to seek and save the lost. (Luke 19:10.)

"Our work is to co-operate with Him. This is the very same work that was given to God's people in every age. This is the work for which the church was organized.

"The work of all believers is to co-operate with Christ in seeking those who are lost. Christ has given this work to His followers, and the members of the church stand arraigned before God as unfaithful unless they undertake this work disinterestedly and thoroughly.

"The special call to our children and youth is not a call to organize something separate from the church. It is a call to awake and unite in doing the terribly neglected work of winning souls to Christ."

"Settle it, then, that the one object of young people's organizations is work—work for the lost. 'Let young men, and women, and children go to work in the name of Jesus.'—'Christian Service,' page 34.

"Please read again carefully the messages asking us to organize, and see how that word **work** is emphasized.

"Young men and young women, cannot you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?"—'Christian Service,' page 34.

"Let there be companies organized in every church to do this **work**."

"Who should organize? 'Young men and women and children who really love Jesus.' 'Christian youth.' 'Armies of consecrated workers.'"

"For whom are we to work? 'Reach out for the unconverted.' 'Labour for the salvation of their fellow youth.' 'For those who profess to be Sabbath-keepers.' 'For those who are not of our faith.'"

"What are the steps in this work? First, make sure that Jesus is your personal Saviour. 'If you do not realize that He is yours, by all means make Him yours. Then, without delay, teach others what you have experienced in the Christian life.'"

"Second: 'Seek counsel of God.' 'Consult with men who love and fear God, who have experience.'"

"Third: 'Unite with others upon some plan and order of action.' 'Form a band of workers.' 'Form plans and develop methods by which you may work in earnest for certain results.'"

"Fourth: 'Have set times to pray together.' 'Why do not two or three meet together to plead with God for the salvation of some special one?'"

"Fifth: 'Put forth united action.' 'Make well-directed personal efforts' to save souls."

"To sum up: The one object of young people's organizations is to crown Jesus as King of our own lives, and then put all our tact, skill, and talent to work to induce others to do the same."

"To the work! To the work!"

We are servants of God.

Let us follow the path

That our Master has trod.

"With the Word of His counsel

Our strength to renew,

Let us do with our might

What our hands find to do."

What Can We Do?

Are there young people and MV officers reading these lines in this special "Australasian Record" who are asking the question, What can we do; what can our society do? We hope and pray that this will be the response of every young person and every MV officer in the Australasian Division. In anticipation of such questions, we have prepared a special Target Evangelism Operation Kit. This composite kit featuring the five Share Your Faith projects and five Community Outreach projects has been sent to every MV society. In this kit there is information on Operation Fireside, Voice of Youth, Friendship Teams, Branch Sabbath Schools, and Bible School Evangelism. These are the projects that pastors and youth around the world have linked hands on. We trust that every youth in this division will play his part in Target Evangelism. The Community Outreach projects listed in the kit are as follows: Visitation Evangelism, Community Service, "Signs" Promotion, and Operation Good Neighbour. Let us step into line with the half-million Missionary Volunteers around the world who are accepting the challenge to Awake, Arise, Evangelize.

The youth of the North New South Wales Conference have engaged in Crusades for Christ over the Christmas-New Year period. Last year's effort was called "Beachfront Evangelism" and this year it was known as "Operation Impact." Both of these Crusades for Christ proved that the Christmas-New Year period is a good time for community witnessing. The programme captured the imagination of many youth, and volunteers gave of their time and money to join the team. At our request, Mrs. L. Croft of the North New South Wales Conference MV staff has written the report on this page entitled, "Youth of North N.S.W. Share Their Faith."

☆ ☆ ☆

As the rose tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes overcast, alternately tempestuous and serene, so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—Burton.



NORTH NEW SOUTH WALES YOUTH EVANGELISTIC TEAM

From left to right: Lorraine Crabtree, Peter Dawson, Mrs. Martin (cook), Edna Cantrill, Colin Lynn, Jenny Douglass, Geoff Kane, D. W. Croft (assistant MV secretary), Frank Cantrill, Marlene Kane, Sylvia Martin, Brian Smith, Michael Sisson, Allan Cantrill. Missing from the picture is Ken Boehm.

Youth of North New South Wales ...

SHARE THEIR FAITH

LESLEY CROFT

BELLINGEN'S WELCOME to more than a dozen North New South Wales youth was far from dry when a tropical downpour interrupted their door-to-door invitations to the townsfolk.

Young people sheltered in cars, in telephone boxes, in garages, and crouched near fences in an effort to stay dry and presentable! However, their spirits were far from dampened, and the sun soon came from behind the clouds to see these enthusiastic young people inviting all and sundry to come to the programme for which they had distributed handbills the previous afternoon.

To further encourage folk to come, two young men toured the streets, announcing the programme with a loud hailer and with posters on a car. From available information it seems that this was a very effective advertising method.

This pilot programme was presented in the Coronation Hall, Bellingen, a picturesque town about twenty-five miles south of Coff's Harbour, on Saturday night, December 31. The team's enthusiasm was further encouraged when about fifty folk attended this first programme, over half of whom were non-Adventists.

Two temperance films, "Verdict at 1:32" and "Time Pulls the Trigger," were the main programme features. In addition, a number of youth gave brief but pertinent talks on such subjects as:

"Why I Choose not to Touch the Comforting Cigarette,"

"Drinking and the Road Toll,"

"Diet and Health,"

"Principles of Health."

"Groggy Froggy"

The most unusual and dramatic feature of the programme was Mr. Ken Boehm's

presentation of "Groggy Froggy," when he demonstrated the effect of alcohol on a frog and then, with the use of charts, paralleled the effect on the human body. This dedicated young man did not miss the opportunity of recommending the Bible and the God of the Bible as man's only safeguard against the evil habits that enslave us.

This same programme was repeated the next night at Sawtell at the youth camp site, when only a few non-Adventists attended, but local church members bolstered the numbers, and the youth were none the less enthusiastic.

On the Sunday afternoon the youth presented a Children's Story Hour programme in Bellingen. Twenty-two children and a number of their parents thoroughly enjoyed the singing, stories, and junior style "Groggy Froggy." The film, "Cry of New Guinea," gave the children a glimpse of life in New Guinea, while they eagerly vied for prizes in a Bible quiz.

If nothing else was accomplished, and we trust and pray it was, then our own young people were inspired with sharing their faith. In fact some are giving thought to the possibility of presenting a similar programme in their local areas. Do pray for our youth.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Messages to Young People," page 196.

Helping Pathfinders Find the "Path"

G. D. BOX

MV Secretary, Trans-Commonwealth Union Conference

WE ARE ALL familiar with the saying that young people are "going to the dogs" these days, and I guess the only problem staggering us is that this generation could be descendants of such wonderful people as their parents. But when we look at the problem objectively we must agree with G. K. Chesterton when he observed that the frightening thing about heredity and environment is the fact that we parents provide both.

There is a limit to the amount the church can do for its boys and girls. It is also true that there is a limit to the amount parents can do for their children. Parents cannot provide the needed fellowship with other young people of the same age and interests as our boys and girls. Parents can't always play the games and demonstrate the skills that interest our boys and girls. However, playing games, making things, hiking, tramping, and swimming are all part of religion. Jesus had a balanced personality. His development included physical, social, and mental areas, as well as spiritual power.

"More Abundant Life"

Pathfinding helps a boy or girl find another path leading to the more abundant life. It helps young people to see that religion is life, in every phase, and the young person who is "balanced by religious principle" may serve God in a thousand ways. It helps him to appreciate the fact that clean fun is far more satisfying and lasting than the anaesthetic of much so-called pleasure. He can laugh, and the angels rejoice with him; rather than be found among those who laugh while the angels weep.

The path to eternal life is not so much hard to walk as it is hard to find, and boys and girls in their early teens need every influence possible to help them find the narrow way.

In short, Juniors need:

People—who will give themselves.

Activity—to keep them out of mischief. Remember Satan and the idle hands.

Teachers—who can teach! This means hard work of course.

Hope—in a hopeless world.

Faith—that is first hand. Second-hand religion is as objectionable as a second-hand toothbrush.

Influence—of good men.

Nurturing—they're not very old, you know.

Direction—secretly they long for someone to show them the way.

Encouragement—when their castles crash. You know what I mean.

Responsibility—to develop character. They may surprise you.

Sincerity—because they're not fools. They are more sensitive than a lie detector.

The reader probably knew all this before. This being so, there's just one thing that troubles me: Why are there so few who seem to care?



Crosslands Pathfinder Fair '67

C. V. CHRISTIAN, MV Secretary, Australasian Division

A TAILOR-MADE DAY, an interested crowd, and a spirit of good sportsmanship among the 225 enthusiastic Pathfinders were the ingredients which intermingled to produce a successful Pathfinder Fair at Crosslands in the Greater Sydney Conference. Among the features which made this Fair just a little different were two which took my eye.

The first was that of the preparation of a camporee site by each of the clubs. Some weeks prior to the Fair, Pastor J. F. Hankinson, MV secretary for Greater Sydney, made available a tract of land adjacent to our youth camp for use as a camporee site. Each club was allocated a section of this site, and, had you been an ant on one of the trees, you would have seen Pathfinders working feverishly in the bush Sunday mornings and afternoons, hacking, clearing, and burning the undergrowth. The scores of interested parents and friends little realized the hours of painstaking effort which went into the preparation of this lovely spot.

As I walked along in the shade of the tall gums, the warm autumn sunlight filtered down through the leaves. The air carried just a hint of the pungent aroma of burnt eucalypt leaves. Little knots of Pathfinders stood here and there excitedly discussing the day's events. Neatly pitched tents and carefully lashed camp tables which must have challenged the ability of the judges all added a touch to this ideal bush setting. One or two clubs had identified their areas with rustic lettering done in bush timber. Each club was judged on its campsite. Six clubs—Parramatta, North Sydney, Wahroonga, Kellyville, Blacktown, and Lakemba—took full marks for their effort.

Raft Building

The second feature which was a highlight was the raft building competition. Still Creek, about 2.00 p.m. on April 16, 1967, witnessed one of the most amazing flotillas that have ever been seen. Here was a group of Vikings who appeared to have leapt right from the pages of some history book. There was a mission raft with a doctor operating on his long-suffering victim, and on another a group perpetuating the spirit of Columbus with "watch" perched precariously on the mast with spyglass in hand.

Then followed the race when the unwieldy craft "sped" down the course toward the finishing line. All dignity was thrown to the four winds as Pathfinders fully dressed leapt into the water to supplement by sheer manpower the propulsion produced by flailing oars. It was an exciting and colourful event!

The events of this day have now been woven into the tapestry of memory, but to the Pathfinders who participated it means more than a mere memory. It is just another illustration to them that a junior can be a follower of Christ and enjoy good wholesome fun as well.

Counting on You

ROBERT HARE

He is counting on you, my brother, on you
For the work He has planned, for the purpose in view!
And if you should fail Him, oh, what will He say
When reckoning comes at close of the day?
With crown, and with sceptre, and throne all in view,
The God of the stars is counting on you!

He is counting on you, my sister, on you!
In life, love, and spirit, He whispers, "Be true!"
And if you should fail Him, one star will be dim
That might have flashed out in its glory for Him.
With crown, and with sceptre, and throne all in view,
The God of the stars is counting on you!

What matter if tempests burst over the way?
Jehovah still loves, He cares night and day,
What matter if friendships pass by, and we're sad?
Jehovah still loves us. He bids us be glad.
What matter though all of our hopes prove untrue?
The God of the stars is counting on you.

Manus Pathfinder Camp

K. SILVA

FROM BETIKAMA MISSIONARY SCHOOL on Guadalcanal in the south to Boliu Adventist School, Mussau, and Pisik Adventist School, Manus, in the north, the Bismarck-Solomons Union Mission Pathfinders are on parade!

Come with us to one Bismarck-Solomons Union Mission Pathfinder Camp. This is Pisik Adventist School, Lou Island, Manus, and it is Pathfinder camp time again. Every available canoe has made its way to Point Mangon to the camp site. Some boys walked across the island and borrowed canoes from the village there, and still other boys and girls walked the bush track beside the sea until the track disappeared into the sea. From there they waited for canoes to pick them up or swam the four miles to the camp site.

Mangon is situated in a quiet bay, and the camp houses are 150 feet up from the water's edge. Coconut trees surround the twelve houses, constructed of native materials by the male members of the Pathfinder Club with the help of some of the parents.

The camp day began with an early morning swim at six o'clock. This was followed by unit worship and breakfast.

Eight-thirty and inspection time! Throughout the duration of the camp points were awarded for behaviour, courtesy, group togetherness, punctuality at all meetings, tidiness of houses and dress. And weren't those judges particular!

Flag-raising

Flag-raising ceremony was held on the parade ground, this being a flat stony area jutting out into the sea. From here the 150 Pathfinders marched to their place of worship. Nestled under the shadow of the rocks and shaded by huge tropical trees, the boys and girls gathered to worship in God's great out of doors. Only the lapping of the water on the shore a few feet away and the calls of tropical birds in the trees above broke the silence as one of the counsellors led out in worship.

And now to work! During this camp the Pathfinders had to complete an honour on practical handicraft. They had to demonstrate their ability to build overnight shelters, kitchens, fireplaces, and tables. All material was to be found in the surrounding jungle. This was not an honour for boys only. The girls proved that they were in many cases better than the boys!

Prior to the camp the finalists in both the pidgin and English sections of the Oratorical Contests had been decided, and on Thursday and Saturday nights of camp the finals were held.

Sabbath a Delight

Sabbaths anywhere are a delight, but somehow there is always something extra special about Sabbaths in camp. The special feature of this Sabbath was the baptism of eighteen of the Pathfinders. Sabbath afternoon the Pathfinders walked to their MV meeting rendezvous. Along the track they crossed a small stream flowing gently at the bottom of a steep,

narrow, rocky gully. No Pathfinder would drink this water, for this was the place where the bodies were thrown after tribal fights in the years before the Adventist message came to the island. Bones are still visible there. Close by the stream the young people's meeting was held. No camp is complete without storytime and a campfire. Saturday night a huge fire was built on the beach, and the Pathfinders sat enthralled at stories from their counsellors, some of whom had been missionaries in other places.



Sunday, and the last day of camp. This was the most exciting day of all. Following a Pathfinder Display, came the presentation of banners to the honour groups and prizes to the winners in the Oratorical Contest and the Temperance Poster Competition.

And so camp was over for another year.

Youth Activity in the New Guinea Highlands

R. W. RICHTER, MV Secretary, C.S.U.M.

WERE YOU TO VISIT the classrooms at the Kabiufa Adventist College on almost any Saturday night you would find groups of MVs and JMV's busily engaged. Saturday night is hobbies night.

Brother Brian Faulx is co-ordinator for class activities of some 350 young New Guineans plus a dozen or so European young folk. Not the least of his planned projects is a Master Guide investiture later in the year involving sixty youth.

Now pop into the large grass-roofed church during a Sabbath afternoon MV meeting and hear Wilf McClintock give a resume of last week's branch Sabbath school activity. Am I hearing properly? Yes, last Sabbath morning just over 1,000 people attended some twenty-five branch Sabbath schools conducted by 150 young people from the Kabiufa church. Sounds good, doesn't it?

About half a dozen young people form a group to conduct a branch Sabbath school. These groups meet on Friday night to plan the programme and have a season of prayer. Out they go next morning—some early, some earlier, depending on the distance to the village where they are operating. One group walks for two hours into the mountains, conducts a branch Sabbath school, and then walks back, in time for their own Sabbath school, which commences at 10.15 a.m. You can figure out what time they get up!

Baptismal Class

One group I spoke with was making preparations to commence a baptismal class in a village in which they had been operating for some time. Another group reported that the people in the village were planning to build a house where a branch Sabbath school could be held in rainy weather.

Branch Sabbath schools operate from many other centres in New Guinea. At Kumul, just off the Highlands Highway ("Highway!?!") there is a church and a school conducted by two nationals—Ravu Oli and Joshua Mane. At the edge of the school blackboard is a list of groups which conduct branch Sabbath schools. The first group is listed to leave Kumul at 4.30 a.m. on Sabbath morning, because, Ravu explains, "they have a two-hour walk, and must start their branch Sabbath school at 6.30 in order to catch the people before they leave the village to go to the garden or market."

You might think a native's life in New Guinea is uninteresting—but not for these young people who go out to share their faith.

THE WEB OF DESTINY

In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross.—"Messages to Young People," page 212.

MV KALEIDOSCOPE

GENERAL CONFERENCE MV SECRETARY VISIT

The Australasian Division will be privileged to have a visit from one of our General Conference MV secretaries, Pastor J. H. Hancock. His itinerary will include a safari through our three island union missions as well as the Trans-Tasman and Trans-Commonwealth Union Conferences. As well as providing inspiration at specially planned youth rallies, he will be conducting at least four Pathfinder Counsellor Training Courses in centres as far apart as Brisbane and Perth. Travelling with him as part of his baggage will be his 120-bass piano accordion with which Pastor Hancock has become inseparably associated in the thinking of thousands of youth all around the world.



PASTOR J. H. HANCOCK

NEW MOBILE KITCHEN FOR ADVENTISTS

(As reported in the *Townsville Daily Bulletin*, April 27.)

Main feature of the youth programme in the big tent at Halliday Park, Aitkenvale, on Saturday night will be the dedication and commissioning of the newly constructed twenty feet by eight feet youth mobile kitchen.

Mr. E. A. Ferris, new leader of North Queensland Seventh-day Adventist youth, said that the mobile unit is worth over \$5,000. This was raised by North Queensland youth and their supporters.

It is fully equipped with gas refrigerator, two gas stoves, twin stainless steel sinks, electric iced-drink dispenser, ample cupboards, a complete range of cooking utensils, and tiled floor.

It will be the base for many campouts by youth, Pathfinders, and juniors in all parts of the North Queensland Conference, from north of Cairns to south of Mackay, and westwards.

AVONDALE COLLEGE MASTER GUIDE CLASS

This year, Avondale College has one of the largest Master Guide classes on record. There are almost two hundred students studying to be Master Guides. The St. John First Aid Class has an enrolment of 109 and there are eighty attending the denominational history class. Each year, the students are challenged to join the MV society and be Master Guides.

Each member of the Master Guide class is given a booklet, entitled, "Your Guide to Master Guide," which shows how the course can be completed at College.

The MV sponsor is Mr. B. B. Houliston, and Miss E. J. Tutty is the assistant sponsor. Several students assist these faculty members with the organization of the Master Guide classes and annual camp.

NATIONAL SERVICE

A recommendation was made by the division MV Department that all National Service trainees should receive from the local conference MV department a subscription to the "Australasian Record" in order that the boys might be kept posted on developments in the field. The division MV Department is planning to match this gift with a subscription to the "Youth's Instructor" for the period of training of draftees. Please remember our boys in camp in your prayers that they might be kept faithful.

NORTH NEW ZEALAND YOUTH CAMP

For the second year in succession Rotongaio camping ground just south of the tourist town of Taupo was the venue for the North New Zealand Easter youth camp. The decision of the MV Secretary, Pastor Graham Miller, to use this spot again was vindicated by the more than 160 youth who patronized it. A show of hands indicated that representatives from almost all sections of the island were present. A varied programme of hiking, swimming, water ski-ing, intermingled with good food and spiritual inspiration served to whet the appetite of those present for a similar programme in 1968.

MV SECRETARIES' COUNCIL, CROSSLANDS

A division-wide conference MV secretaries' council will be held at Crosslands Youth Camp, September 12-18. The programme will include discussion of topics vital to our youth, inspirational messages from our leaders, including Pastor J. H. Hancock, information on bushcraft and orienteering, as well as opportunity to pray and enjoy fellowship together. A camporee involving the Pathfinder Clubs of the Greater Sydney Conference will be staged at the new camporee spot adjacent to Crosslands over the week-end of September 15-17. At the same time Pastor Hancock will be conducting a Leadership Course for MV leaders of the Greater Sydney Conference, delivering material never before presented in Australia. The MV secretaries will be observers of this course with a view to introducing it later to their youth leaders.

YOUTH BIBLE CONFERENCES

Interest in Bible Conferences continues to maintain a high level. Numbers in the vicinity of 100 are common in our larger conferences, indicating that young people long for something more lasting than a "good time." The ideal situation for such a programme is a youth camp where young people can be close to God's "other book," nature. Typical of such programmes around our division is this picture of some of the 100 youth attending the 1965 Bible Conference at Cairn Curran, Victoria. They are pictured in front of the beautiful chapel erected by Pastors K. Satchell and R. Possingham.



The Beginnings of the Young People's Work

VERONICA M. FLANIGAN, *MV Department, Australasian Division*

A CURIOUS TREE GROWS IN AUSTRALIA. When it is young it is a bush with a number of twiggy branches arising from the ground. After some time as a bush, suddenly one stem in the centre begins to grow up and at last emerges as a tree. The twigs at the base wither away, and a stately tree with spreading branches stands in its place. This is the "leopard tree" (*Flindersia maculosa*).

The Seventh-day Adventist Church organization grew much like the leopard tree. In reviewing the history of our youth work, it would be difficult to do so without gaining an understanding of how the general framework of our organization developed.

Diamond Jubilee

"We have an army." Yes, an army of youth 40,000 strong in the Australasian Division; an army marching forward in ever-increasing strength as fresh recruits join the ranks of Missionary Volunteers. Seventy-five years have passed since the call to mobilize was first sounded by Sister White.

Beginnings

As we turn the yellowing pages of the old "Bible Echo" files we discover with some surprise that the taproots of the youth work go back even beyond 1892. Let us begin where the pioneers, S. N. Haskell, J. O. Corliss, M. C. Israel, and party, arrived on our shores with a supply of American "Signs of the Times" and boundless faith and enthusiasm.

With amazing speed tent missions were conducted and churches raised up—in New Zealand, Victoria, South Australia, and Tasmania. Wherever a church was organized, a Sabbath school and a Tract and Missionary Society were organized also. The work in each centre grew like a leopard bush. There was no conference such as we have today to care for each department of the work. The Sabbath School Association, the Publishing Company, the Tract and Missionary Society, and the church, were all self-contained, and all independent of one another.

In those days, workers were very scarce and they had to spread themselves as best they could. Young churches in distant places were left for long periods without ministerial help. But some of the missionary zeal of the evangelists rubbed off on the new converts. "Missionary meetings" helped to keep alive the missionary fervour.

Even the children were imbued with the missionary spirit. In the report of the fourth quarterly meeting of the Melbourne Tract Society we read, "Some of the children of North Fitzroy and Prahran have engaged in missionary work, giving out more than a thousand periodicals."

Just three years after the pioneers arrived, the work had burgeoned to such an extent that it was felt that the time had come to organize a conference. This important meeting took place in August, 1888, when workers and lay representatives from Adelaide, Hobart, Melbourne, and country towns of Victoria met in council. Pastor

G. C. Tenney, the editor of the "Bible Echo," was elected the first president of the Australian Conference, which consisted of four churches—Melbourne, Ballarat, Adelaide, and Hobart, and 266 members. The conference, however, was merely another twig on the leopard bush, quite independent of the Publishing Company, Tract Society, or Sabbath School Association.

Rivulet Societies

Pastor Daniells, as a young man of 28, had arrived in New Zealand in 1886 to build up the work commenced by Pastor Haskell. Under his efforts the work prospered, so that, in 1889, the New Zealand Conference was organized with three churches and 250 members. In connection with the conference meetings, a Tract Society convention was held in Auckland, and another in Napier. Pastor and Mrs. E. M. Morrison from America were in attendance to give counsel and help before completing their journey to Australia. Not important enough at the time to record, but of real significance to us, was the organization of "Rivulet Societies" in Auckland and Napier during the visit of Pastor and Mrs. Morrison. Belle Berry, the secretary of the Napier Society, gave this description in the "Bible Echo" of January 15, 1891, of a typical meeting:

"After the opening exercises, there would be a short Bible reading or prayer meeting. Members then addressed papers or wrote letters, and reports were given. . . . The motive that prompts our society is 'For the love of Christ constraineth us.' The Morrisons were located in Melbourne from mid-1889 to mid-1891, and somewhere between those dates, a Rivulet Society was organized in Melbourne. The only living member, Bessie Irwin (Mrs. Jones, the mother of Pastor Llewellyn Jones), has preserved an interesting picture of this little group.

Pastor Daniells

In 1891, Pastor Daniells was transferred to Australia. His work now consisted of training the young Australian ministerial workers, Stephen McCullagh and David Steed, in public evangelism, and of strengthening the recently commenced work in Sydney.

Pastor Daniells was now thirty-three years of age, and not the elderly, bearded gentleman who smiles so benignly down on us from the familiar photograph. In August and September of 1891, in association with Pastors Baker and Curtis, he conducted a series of revival meetings for the young people of Melbourne, eight of whom had

been baptized a year earlier, and another twenty to whom this rite was administered at the close of this revival series. It was said of them that they were "Sabbath school scholars and children of the church."

Mrs. E. G. White

The pace was growing faster. As the work snowballed, it became obvious that a school was needed to train workers. True, some of our young people had gone to America to be trained, either at Healdsburg for ministerial work, or at Battle Creek for medical work, but this did little to meet the insistent demand for workers.

Australia's good friend, Pastor S. N. Haskell, who was visiting this country for the Australian Conference Session in 1890, was delegated to represent this field at the General Conference, and to place before the brethren the needs here. At this conference, it was decided to invite Sister White to Australia that she might help with the founding of a school.

In December, 1891, Sister White, her son, Pastor W. C. White, and others, arrived in Melbourne. It was hoped that Sister White would be able to remain a year in Australia.

Within a few months, the St. Kilda School was commenced as a temporary expedient. No time could be wasted, because workers were needed so urgently. With the school running smoothly, Sister White decided to spend a few months in the warmer climate of Adelaide, because she was in poor health at the time.

Adelaide

Let us focus our attention for a while on Adelaide. One year after the pioneers had first landed in Australia, Pastor Corliss had spent three months in this distant city, and had raised up a church of about thirty-five members. Adelaide was a long way from the headquarters of the work, and ministerial visits were very infrequent. One year later, Pastor Israel was there for five weeks. At this time, the record says, "A number of youth signed the covenant." Pastor Tenney visited Adelaide briefly the following year, and his visit resulted in the appointment of a resident minister. Pastor Will D. Curtis remained there from late-1888 until mid-1892, and during this term the membership increased to 129. Pastor Tenney later reported that "the labours of Pastor Curtis brought out a most intelligent class of people."

Pastor and Mrs. Curtis were deeply interested in the youth of the church, and laboured earnestly for them. For the young

people, Pastor Curtis conducted meetings on Sabbath afternoons, and Sister Curtis had a group of smaller children meeting during the church service on Sabbath mornings.

A peep inside the lecture hall of the Bible Christian Chapel in Young Street, where Sister Curtis held her meetings, would reveal some interesting little personages; among them, Walter (W.M.R.) Scragg and Horace Steed, whose sons were destined to occupy positions in the General Conference seventy-five years later.

At the close of the conference session early in 1892, Pastors Daniells and Gates visited Adelaide. Pastor Gates was the chief missionary of the ship "Pitcairn," which was on its maiden voyage, and at this time was undergoing repairs in Auckland. These two brethren spent a week or so conducting revival meetings for the members of the Adelaide church. Before leaving Adelaide, Pastor Gates called the young people together for a meeting. They were so impressed that they desired more meetings of like character. Several requested baptism, and one pleasant Sunday afternoon fifteen were baptized in the Torrens River.

"We Have an Army"

The sudden departure of Pastor Curtis to America on the "Pitcairn" in May, 1892, left Adelaide again without a minister. Pastor Daniells, the Australian Conference president, was there again for six weeks from late September until early November. His stay coincided with the visit of Sister White to that city. At the same time, Dr. Francis E. Clark, the founder and president of the Christian Endeavour Society, was visiting Australia. This movement received favourable notice in the "Bible Echo" for September 15, 1892. "It has for its object the laudable purpose of identifying Christian youth with Christian work," it said. Sister White gave earnest study to its organization and objectives.

It was under these circumstances that the first young people's society was formed in Adelaide as a result of counsel given by Sister White. There were fifteen charter members. Twenty-five years after the society was organized, and again thirty-six years later, Pastor Daniells visited Adelaide, and each time checked on these charter members. He said, "It is a great satisfaction to me now to know that nearly every charter member of that band is in the message and most of them are active workers."

Seventy-five years later seems to be a good time for another roll-call of members.

Annie Higgins, the only living member, has given a lifetime of service, first in the Tract Society and then in the young people's MV Department.

Minnie Gurner worked in the "Echo" office and married Bro. F. Miller, a worker there. Her son and daughter, Edgcombe and Alice, have each given a lifetime of service to the cause.

Susie Gurner has three daughters and their children in the message. Two daughters, Mrs. Una Watson, and Mrs. Lola Engelbrecht, are married to workers. Her grand-daughter Margetta Engelbrecht is married to Pr. J. M. Johanson, assistant

MV secretary for Victoria; Judy Engelbrecht is a missionary in New Guinea; Bernard is doing a medical course; Lorraine, the nursing course. Ngaire Watson is working in the Publishing Department.

Evelyn Gooding gave a lifetime of service, teaching in the home and island fields, and serving in colporteur and Bible work.

Adelaide Gooding (Mrs. H. Hughes) has three sons and one daughter, seventeen grandchildren, and twenty great-grandchildren, all descendants in the message. Three sons and seven grandchildren are in the organized work, some in S.H.F., some in teaching, one in publishing, one in ministerial, and one in the island mission work.

Edgar Davey gave a lifetime of service as a Christian physician. His son and daughter and four grandchildren are all Adventists. Meryl Davey is married to

Dr. G. Rosenhain, Educational secretary for the Trans-Tasman Union Conference.

Ada Davey gave a lifetime of service as the wife of Pastor A. H. White. A grand-daughter, Helen Dilger, works in the Trans-Tasman Union Conference office.

Elsie Davey: Two daughters and six grandchildren are Adventists. One daughter, Leila Hollingsworth (Mrs. F. Salmond), spent a number of years in the work before her marriage.

Annie Hames had three children (one deceased), also four grandchildren who are Adventists.

Esther Knuckey gave a lifetime of service as the wife of Pastor H. Mitchell. One son also gave a lifetime of service.

William and Daisy Vercoe, Annie Lucas, Alice Paul, and Ethel Dodd all died in the truth.

Who Kissed Me?

★
By EVANGELINE BOOTH

ONE MORNING I stood outside the large iron gates of a local police court and temporary prison. There were people waiting there, some out of curiosity, and some because they had a relative inside.

I waited expectantly for the opening of the gate. I heard the shuffling of heavy feet. They came close; then I heard sounds of loud voices, and one especially that got louder and more shrill. It was the voice of a woman.

The gates opened wider, and I witnessed a sight which, if eternity can wash away from my mind, time never can. It was a woman. Two policemen walked in front, and two behind. One stalwart man firmly held the right arm, and another the left. Her hair was uncombed and matted and dishevelled. Her right tem-

ple was blackened with bruises; clots of dry blood stood upon her left temple. Her clothes were torn and bloodstained. She tried to wrench her arms from the grasp of the police.

The very atmosphere of the morning was laden with her curses and her oaths. She tossed her head wildly as the six policemen dragged her down the passageway.

What could I do? One more moment, and the golden opportunity to be of help would be gone. Could I offer prayer? No, there was not time. Could I sing? It

(Please turn to page 16)

Cookery Nook - - - - - Hilda Marshman

Nutolene and Pea Hot Pot

WINTER is the time for satisfying casseroles like this tasty hot pot. When your casserole dish is smaller than you require, try a big enamelled basin covered with either an enamelled or a tin plate. At times it really pays to bake a larger casserole than required for one meal. Left-over portions reheat satisfactorily in a saucepan on top of the stove.

Thin-skinned potatoes for hot pots need merely to be scrubbed, then rubbed dry in a rough cloth. The baked skins are enjoyable to eat, and save waste. Thick-skinned potatoes, if scrubbed with a nylon pot-cleaner, become much thinner, and are easily eaten in their jackets.

Use 8 oz. measuring cup, and level spoon measurements with the set of standardized plastic measuring spoons.

1 lb. tin Nutolene

3 tablespoons flour

1½ lbs. potatoes

½ lb. white onions

2 tablespoons super margarine

¾ cup sieved stewed tomatoes

2 teaspoons salt

1½ cups shelled peas

1 cup diced celery

1½ teaspoons Marmite

1½ cups boiling water

Slice the Nutolene into eight rounds and cut each round into quarters; coat with flour. Cut the scrubbed unpeeled potatoes into thick slices. Slow-fry the sliced onions with margarine in a small, lidded saucepan for ten minutes. Place the fried onions in a 4½-pint casserole; put the tomato on top, sprinkle with salt and half the remaining flour; cover with half the Nutolene and half the potatoes sprinkled with salt. Repeat layers with remaining Nutolene, green peas, celery, salt and flour, finishing with remaining potatoes sprinkled with salt. Barely cover the layers of peas and celery with Marmite dissolved in the boiling water. Cover with casserole lid, and bake in moderate oven (400° F. electric, 350° F. gas) for 1½ hours. About thirty minutes before serving, remove lid and raise heat to 450° F. electric to brown potatoes. Serve with green beans and carrots. Serves six.

WEDDINGS



SAVAGE-ASHBY. Two highly respected South New Zealand families were linked more closely together on June 12, 1967, by the marriage of Alan James Savage and Beverley Helen Ashby in the Ilam church. The choice of a holiday for the occasion afforded the opportunity for about fifty guests to travel from the bridegroom's home town of Timaru. Because of the high esteem in which this consecrated young couple are held, the bridegroom has recently been invited to be an elder of the Ilam church, where already he and his wife have given yeoman service in youth leadership in Christchurch. To Alan and Beverley are extended a prayer for health and happiness, as they set up their home where Christ will be made first and best in everything.

E. B. Price.

McMAHON-SONTER. On the afternoon of December 27, 1966, amid the most delightful floral decorations, a charming bride in the person of Letitia M. Sonter entered our Gosford church on the arm of her father to be united in the sacred bonds of matrimony with John T. McMahon. Letitia, a graduate nurse from the Sydney Sanitarium, is the daughter of Brother and Sister L. A. Sonter of Gosford, New South Wales. John, a teacher in the New South Wales Education Department, is the third son of Pastor and Mrs. B. H. McMahon of Wairoa, New South Wales. Guests arrived from near and far, the record going to the bridegroom's eldest brother, Dr. L. H. McMahon from our hospital in Malaita, Solomon Islands. As John and Letitia establish yet another Christian home and consecrate their united lives to Him, we are certain that God will answer the prayers of their many friends and prosper their way.

B. H. McMahon.

[The above notice was delayed in transit, arriving at the office in late June. Because of its earlier despatch, we include it this week.]

UNTIL THE DAY BREAK

PASCOE. On May 15, 1967, Minerva Pascoe was laid to rest in the Dunedin (N.Z.) cemetery to wait the call of her Lord whom she had served faithfully for many years. Her long life of some eighty-nine years witnessed many happenings, including her marriage into the well known Pascoe family. Years ago, Sister Pascoe set up her own hospital and maternity home catering for the needs in back country farming areas. To her surviving sisters and daughter we commend God's promises of reunion and no more partings.

Laurence Gilmore.

McBAIN. Frances Whittaker McBain fell asleep in Christ on June 15, 1967. Almost forty-two years ago she was married to John McBain. They lived on their farm at Otama, in Southland, until their retirement to the city of Invercargill eleven years ago. In November, 1956, they with their daughter Sylvia attended an evangelistic crusade conducted by Pastor Alvin Cooke. They signified their faith in the everlasting gospel of our Lord Jesus by their baptism that same year. Faithful always to the cause she accepted, Sister McBain rests to await the call of her Lord whom she loved to serve.

Ritchie Way.

PENALURICK. Sadness came to the members of the Kadina (S.A.) church on Sabbath, June 3, 1967, when Brother Mervyn John (better known as Jack) Penalurick, the beloved elder of the church, collapsed suddenly in church and was taken to hospital where he died on Wednesday, June 7, at sixty-six years of age, being the victim of a stroke. His "little, nameless, unremembered acts of kindness and of love," endeared him to all who were privileged to know him. Brother Penalurick accepted the third angel's message under the labours of Pastor T. R. Kent, and as the years have gone by his faith has remained constant and true. On June 10 services of comfort and consolation were held at the home of our late brother at Moonta Mines and at the Moonta cemetery. Brother E. M. Stuart was associated with the writer. To Sister Penalurick (nee Linda Thring) and her loved ones we tender our sincere sympathy, but we sorrow not as those who have no hope.

S. C. Butler.

FRENCH. Albert Edward French, the loving husband of Sister Dorothy Ethel French (formerly Turner) of the Ilam church, Christchurch, New Zealand, passed to his rest on May 18, 1967. He faithfully attended church with his wife and, more recently, the Cherry Mission, and had indicated that he desired her faith to be his, but death intervened before he was able to take that final step. Words of comfort were spoken to the bereaved at the funeral service conducted in the Canterbury crematorium chapel.

E. B. Price.

BARTLETT. Henrietta Bartlett, senior member of Perth church, Western Australia, while a patient at Sir Charles Gardiner Hospital, passed unexpectedly to rest on June 8, 1967. Accepting Christ's message some forty years ago Sister Bartlett became a loyal member in the service of God and untiringly gave of her best for the Lord. On June 12 she was laid to rest in the Karrakatta cemetery to await the return of the Lord whom she dearly loved. Our Christian sympathies are directed to the sorrowing husband, Mr. J. Bartlett, and other relatives to whom we commend the comfort of God's Word.

G. I. Wilson.

KEYSER. During divine service on Sabbath, June 10, 1967, in the Albany church, Western Australia, Gavin Charles Keyser suffered a heart attack from which he did not recover. He was seventy-seven years of age. He was a well-known identity in the Albany district both in the fishing industry and in cycling circles. He survived his late wife Elizabeth by about three months. He had been away from the Adventist Church for a number of years, but during the past month had been attending church again and while on his knees in prayer breathed his last. Laying him gently to rest in the Albany cemetery we leave him in the hands of One who knows best, asking comfort for those children who have thus been parted from their father: Gladys, Douglas, Aileen, Ruby, Shirley, Marjory, and Heather.

G. B. Helsby.

GLOCKLER. The hearts of many of the older Auckland Seventh-day Adventists were made sad when the news came to us that Mrs. Vera Mabel Glockler passed away on June 10, 1967, in an Auckland hospital. Sister Glockler was the wife of Pastor P. Glockler, who had passed away some years previously. Mrs. Glockler, before her marriage, was known as Vera Mabel Lucas, and as a young lady, worked for eight years in the Sanitarium Health Food Company, during which time she was manageress of the cafes in Wellington and Sydney. Mrs. Glockler was married to Pastor Glockler in 1907, and in 1913 they entered the conference work. Pastor and Sister Glockler served in various capacities around the Australasian Division, as missionaries in Fiji, in secretarial work in the Queensland and North New Zealand conferences, and in the later years of their service, served in various churches in North New Zealand. It could be said, truthfully, of Sister Glockler, that she stood nobly at the side of her husband, working with him, sharing his problems and his joys. Their labour for God was a joint partnership. A service was held in the Brentwood Avenue, Auckland, church on June 13, 1967. The writer was assisted by the Brentwood church leader, Pastor E. J. Brownie. The interment took place afterwards at the Mangere lawn cemetery. The many friends who gathered for the occasion testified to the high regard and esteem in which Sister Glockler was held by many. To all those who sorrow at this time we offer our sympathy, knowing that we sorrow not as those who have no hope, but look forward to a joyous reunion when Jesus comes.

F. L. Stokes.

WANTED. Adventist couple to help run dairy in Callide Valley (near Biloela, Queensland). House provided. For details write to Mrs. H. van Itallie, P.O. Box 149, Biloela, Queensland 4715.

FOR SALE. Wairoa. Cement-rendered house near sanitarium, church, and school. Three bedrooms, separate lounge room, dining room, kitchen, sewing room, covered patio, septic system, garage, newly painted. Apply R. Schrader, 17 Elizabeth Street, Wairoa 2076. Phone 48 5833.

GOOD TYPEWRITERS needed by the typing class at Jones Missionary College in New Guinea. If you can help with this worthy project you would gladden the hearts of many students and teachers at Jones Missionary College. Write, in the first instance, to the Editor of the Record, giving details.

DOUG MARTIN SINGS FAVOURITE HYMNS. Featuring Doug Martin singing "There's Not a Thing That God Can't Do"; "The Wonder of It All"; "The Loveliness of Christ"; "Tenderly He Watches." Also available, the WILLIAM COOK EPs, two EPs of great gospel songs. Priced at \$1.60 at all Book and Bible Houses.

REGISTERED PHARMACIST. Applications are invited from registered pharmacists for the position of Assistant Pharmacist at the Sydney Sanitarium and Hospital where there is both a Retail and Hospital Pharmacy. Applications or requests for further information may be sent to the Business Manager, Sydney Sanitarium and Hospital, 185 Fox Valley Road, Wairoa, N.S.W. 2076.

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PERMANENT POSITIONS AVAILABLE. Due to forthcoming retirements and changes of personnel, there will shortly be a number of vacancies on our permanent staff. We shall require gardeners, storeman, cooks, and domestic workers. This is an excellent opportunity for church members to get work in an Adventist institution. Apply in writing to The Manager, Warburton Sanitarium and Hospital, Warburton 3799.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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

First 25 words - - - - \$1
Each additional 6 words - - - - 8 cents

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

Flash Point

- ★ On Tuesday, July 4, 1967, Pastor G. G. Stewart, brother of Pastor A. G. Stewart, set out from home to make some purchases at Hornsby. Apparently he elected to walk home, but became lost in the bush between Hornsby and his home in Normanhurst. An intensive three-day search ended in the tragic discovery of Pastor Stewart's body near a watercourse at the bottom of a gully. The coroner found that a coronary occlusion was the cause of death. Our hearts go out to Sister Stewart and the family. Pastor Stewart was ninety-one.
- ★ Pastor B. A. Foster, now working in the Queensland Conference, is planning to make his home in England. When he reaches the territory of the British Union Conference, he will be employed as an evangelist. We wish Pastor Foster God's blessing in his new field.
- ★ The editor of the "Signs of the Times" asks us to point out that August is the big month for the promotion of that journal. In August you will be hearing again of the mighty work that the "Signs" has done and is still doing. And, on behalf of the editor of the "Signs of the Times," we ask for your continued support. The slogan "More 'Signs,' more souls" is a proven formula.
- ★ Many will remember Brother George Teasdale who, in recent years, has lived in Queensland. It is with regret that we report his passing, three weeks short of his ninety-ninth birthday, on July 3, 1967. A life sketch will appear next week.
- ★ Mrs. Lester Bowen lives in Wisconsin, U.S.A., and attends the Evansville church. Now, if your church has the same problem as the Evansville church has, read the whole of this item; if it hasn't that problem, skip over to the next item. The trouble with Evansville church is that it has more pews than people to fill them. (Have we lost many readers from here on?) What to do? Well, Mrs. Bowen is a full-time employee at a retail store, but comes the evening and she becomes really busy. Currently she is keeping twenty-two homes busy with Bible studies. Some of these people responded to newspaper advertisements offering a free Bible, others she found by just going from door to door. Does it surprise anyone to learn that Mrs. Bowen has been named Layman of the Week by her union conference Lay Activities Department? (Yes, it surprises us, too; we thought it would have been at least Layman of the Year.)
- ★ Youngest in the sisterhood of churches in all the division is the Deloraine church, Tasmania. On June 3, 1967, it was organized by Pastor A. D. Pietz, and has a baptized membership of nineteen. At present the members meet in a hall, but by the time you read this, or soon after, they will have their church hall built. The pastor is Brother Malcolm Allen, and the senior elder is Dr. Ray Swannell.
- ★ "Finally, brethren . . ." (from our tame philosopher): "Some people are like blisters: they show up only after the hard work is done."

WHO KISSED ME?

(Concluded from page 14)

would be absurd. Could I give her money? She could not take it. Could I quote a verse of Scripture? She would not heed it.

Whether it was a divine suggestion or not I did not stop to think, but the impulse of a burning desire which filled my heart as she passed, made me step forward and kiss her on the cheek.

Whether the police were taken off their guard by my extraordinary action and had relaxed their grasp, I do not know, but with one wrench she freed her arms, and clasped her hands, as the wind spread her matted and dishevelled hair, and she looked toward the grey skies, and said, "My God!"

She looked around wildly for a moment, and then said, "My God, who kissed me? My God, who kissed me? Nobody has kissed me since my mother died."

Lifting her tattered apron, she buried her face in her hands, and like a little lamb she was led to the vehicle which took her to prison.

Later I went to the prison in the hope of seeing her, and at the door stood the warden. When I approached the warden, she said, "We think her mind has gone. She does nothing but pace up and down her cell, asking me every time I go in if I know who kissed her."

"Would you let me go in and speak to her?" I asked. "I am her only and best friend."

The door was opened, and I slipped in. Her face was clean, her eyes were large and beautiful, and she said, "Do you know who kissed me?" And then she told me her story.

"When I was a little girl, seven years old, my widowed mother died. She died very poor although she was of gentle birth. She died in a back basement, in the dark. When she was dying she called me to her, took my little face in her hands, and kissed it, and said to me, 'My poor little girl. My defenceless little girl. O God, have pity on my little girl. O God have pity on my little girl, and when I am gone protect her and take care of her!' From that day to this, nobody ever put a kiss upon my face until recently."

Then again she asked me. "Do you know who kissed me?"

I said, "It was I who kissed you."

Then I told her of Him whose life was so much more tender than mine ever could be, and how He went to the cross and bore our sins upon Himself and was wounded for our transgressions, that He might put the kiss of pardon upon our brow.

In Him she found light, and joy, and comfort, and salvation, and healing, and love. Before she was released from prison the warden testified not only to the change in her life, but to its beauty. She was made, through Christ, the means of salvation to numbers of others who were down as low as she had been, and who were bound with as heavy fetters as those with which she herself had been bound, the fetters of sin.