

Be Sure to Read:
"NEW GUINEA CRIES YET"
 A. L. VOIGT, Page 8.

Spotlight on New Guinea

ON THIS PAGE, two significant advances in New Guinea are recorded. The first is the ordination of a man whose short stay in New Guinea has made a tremendous impact. The second is that young New Guineans are training themselves for leadership and that they are thus preparing for the day when they shall lead out in their own affairs.



Pastors L. N. Lock, F. T. Maberly, O. D. F. McCutcheon, and L. I. Howell with Dr. and Mrs. Farag (centre) on the occasion of Dr. Farag's ordination.

(Photo: Courtesy F. T. Maberly.)

Medical Secretary Ordained

During the past three years, Saleem A. Farag, Ph.D., M.P.H., has served in our Coral Sea Union Mission as Medical secretary and director of our Public Health Training Programme and School of Nursing in conjunction with our hospital at Sopas in the Western Highlands of New Guinea. Dr. and Sister Farag came from the United States of America and they have also served in East Africa.

Recently, Dr. Farag's responsibilities were broadened to serve as the Medical secretary of the Australasian Division. His ministry has always been deeply spiritual, and on July 5, 1967, in Lae, New Guinea, he was ordained to the gospel ministry.

Sixty-three Invested

At a special meeting at the Ela Beach Adventist church on August 19, sixty-three young people were invested with JMV badges. The meeting was organized by Brother and Sister Brian Wheeler, and the young people were invested by Pastor John Hancock of the General Conference.

Success did not come easily to these young people; in some cases it came as the result of three to four years' preparation. Among the recipients were nine young men and women who earned their Master Guide badges. These young people and their teachers are to be warmly congratulated.



Pastor R. W. Richter presents the Master Guides with their badges. (Photo: "South Pacific Post.")



Is the Israeli-Arab War in Prophecy?

ADRIAN M. PETERSON, P.R. Secretary, W.A. Conference

"AND JERUSALEM SHALL BE TRODDEN DOWN of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. International attention has recently been focused on major events transpiring in the Middle East and, in particular, in the old city of Jerusalem itself.

The Jews and the Arabs, bitter enemies for millenniums, have just fought a war, which practically took place between two Sabbaths. Now that the Jews have retaken old Jerusalem for virtually the first time in nearly two thousand years, new attention has been drawn to the Jews and their Messianic hopes.

The Jewish nation is endeavouring to maintain its expanded borders, and has transferred thousands of the Arab inhabitants across the Jordan River into the kingdom of Jordan. In spite of American statements that the Jews should return Arab territories to their former rulers, the Mayor of Jerusalem has received instruction from his government to annex old Jerusalem and to administer the old and new cities as one city.

Homes Bulldozed

The Jews have bulldozed the Arab homes in front of the foundations of the old Temple of Jerusalem, leaving a large public square so that the Jews can again have access to the "Wailing Wall." They plan to stay, they say.

This international situation raises a problem for Bible students. When Jesus was giving His famous eschatological sermon that is recorded in Matthew 24, and similar parallel passages in two other Gospels, He spoke of certain events that affect Jerusalem. One event is recorded in Luke 21: 24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Jesus was here stating that Jerusalem, destined from ancient times to be the noble city from which the world would be evangelized, had forfeited its opportunities and was soon to be overcome by the Gentile nations. Jesus also said that Jerusalem would be occupied by these nations, "until the times of the Gentiles be fulfilled." Was He here implying that when the "times of the Gentiles be fulfilled," the Jews would again re-inhabit the old city of Jerusalem? Does this prophecy about the Gentiles' overrunning the ancient Holy City really call for the return of the Jews to Palestine?

The time-honoured position of the Seventh-day Adventist Church has always been that the return of the Jews to Palestine is immaterial to Biblical prophecy. William Miller, in 1818, made the statement in his articles of faith, "that the theory of the return of the Jews was not sustained by the Word." ("Apology and Defence," William Miller, page 9, quoted in Vol. 4, "Prophetic Faith of our

Fathers," page 463.) From this time onward, we as a people have sustained this position.

Return to Palestine

However, in spite of the fact that there are millions of Jews in the major capital cities of the world, we realize that in recent times multitudes of Jews have returned to Palestine and set up their own national polity.

The history of Israel from the times of Abraham and Jacob to the destruction of Jerusalem is familiar to all Bible students.

Following the destruction of their capital city, and the later revolt under Simon bar Cocheba, Jerusalem was turned into a Gentile city and named by the Romans, Colonia Aelia Capitolina. In the 1300s, small numbers of Jews began to return to their former parental homeland, and in 1870 a large group of European Jews formed a colony in Palestine, which, by this time, was under Turkish rule. In 1897, the Zionist movement was founded, and then the stream of incoming refugees began to increase. Through the action of Great Britain, the Balfour Declaration marked out Palestine as a Jewish national home, and the modern State of Israel officially came into being on May 15, 1948.

For the Jewish nation to emerge, the Arabs had to be largely elbowed out; but not until a few weeks ago did the Jews regain old Jerusalem—for the first time in nearly two thousand years.

These and similar events have caused many modern expositors to take the prophecies of Ezekiel and other Biblical writers and apply them to the modern restoration of Israel. Familiar passages are involved, such as "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will

gather them on every side, and bring them into their own land" (Ezekiel 37: 21), and "I have gathered them unto their own land, and have left none of them any more there [in dispersion]." Ezekiel 39: 28. Regarding Gog and Magog it is stated, "After many days thou shalt be visited: in the latter days thou shalt come into the land that is brought back from the sword." Ezekiel 38: 8.

Conditional Prophecies

However, as we know, the prophecies towards the end of the Book of Ezekiel are all conditional prophecies—conditional upon the obedience of the children of Israel. They were not obedient, and thus were later cast off for ever as God's chosen race. See S.D.A. Bible Commentary, Vol. 4, page 25 ff.

Jesus was aware in His day that the Hebrew race was about to forfeit their divine privileges. With inexpressible sorrow He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23: 37, 38. And on another occasion, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21: 43.

In the events of the crucifixion of Jesus and the persecution at the time of the stoning of Stephen, the Hebrew race was for ever cut off from being God's chosen people. The "nation bringing forth the fruits thereof," the church of God scattered throughout the world, has become God's chosen people. As spiritual Israel, the church during the past two thousand years has undergone the experiences outlined in the Book of Revelation, and has emerged to the light of day in recent times as the Great Advent Movement.

Because the Hebrew race has been cast off from God and replaced by the Christian church, the conditional prophecies of Ezekiel can never be fulfilled in God's original intention. Revelation's prophecies have replaced them. Because of this, Jesus, in Luke 21: 24, cannot be implying that the Jews would inhabit old Jerusalem again, as a fulfilment of last-day prophecy.

How then do we understand this verse?

"Gentiles"

In a closer examination, we see that the word "nation" is used once, and

How to Avoid Worry

A good way to avoid worry is to study nature and observe the happiness and trust of God's creatures. Have you ever known a bird that was unhappy because he could not build more nests than his neighbours, or a fox that fretted because he had only one hole in which to hide? No squirrel ever died of anxiety because he hadn't enough nuts for two winters. No animals worry over who will care for them in old age.—"Christ Is Our Victory," page 185.

"Gentiles" is used twice, yet, for both, the Greek uses only the word "ethnos." This Greek word is translated sixty-one times in the New Testament simply as "nation" (or "nations") and ninety-two times as "Gentiles." Translating "ethnos" consistently in Luke 21:24 we read simply, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the nations until the times of the nations be fulfilled."

Never again, said Jesus, would Jerusalem be inhabited by a high and holy people, a people who loved and served

God, after the times of the rejection of the Jews as God's people.

Jerusalem could never again be transformed into the New Jerusalem as God originally intended, but, rather, it would be for ever in the grip of nations who do not love and serve God. This would be the case until the "times of the nations be fulfilled." Daniel 2 tells us that Jesus comes as the stone cut out without hands to destroy the nations of this earth. Jerusalem will thus be for ever the plaything of unconverted nations right down through history until the time of the second advent.

TOP TEN A SUCCESS

Reports rolling in from the field indicate that the hymn popularity poll conducted recently through Australia and New Zealand by the Public Relations and Radio-Television departments was an unqualified success.

Designed primarily to publicize our radio and television programmes, the poll resulted in several thousand enrolments for our Bible courses, hundreds of column inches of publicity in the newspapers, and dozens of news items over radio and television.

The top Ten Hymns for Australia were, in order of choice:

1. Abide With Me
2. Rock of Ages
3. The Lord's My Shepherd
4. Nearer, My God, to Thee
5. Just a Closer Walk with Thee
6. Onward, Christian Soldiers
7. How Great Thou Art
8. Lead, Kindly Light
9. The Old Rugged Cross
10. The Lord's Prayer

The Top Ten for New Zealand were as for Australia, but the placings were different. For instance, "How Great Thou Art," which was seventh favourite in Australia, was first in New Zealand, followed by "Abide With Me" and "Rock of Ages."

Pastor M. G. Townend, the division Public Relations and Radio-Television secretary, who organized the campaign, said that the choice of a comparatively new religious song as New Zealand's top favourite as compared with the old favourite "Abide With Me" chosen in Australia, would seem to indicate that most Australians chose a hymn from away back in memory's hall, whereas current involvement in religion by New Zealanders was a little more common than is the case in Australia.

Pastor Townend said that when he conducted a similar poll during a Bible study at the South New South Wales camp meeting earlier this year, from the seventy-three people present he received sixty-eight different hymn choices, indicating, he deduced, that to Seventh-day Adventists religion is a very real and personal matter.

A Melbourne Seventh-day Adventist record company and their New Zealand associates released a Top Ten Hymns

record featuring the Faith for These Times singers. They report that the first Australian pressing of five hundred records was sold out in a few days, and keen interest in this record suggested that hundreds more would need to be pressed to cope with the demand from the public.

An occasional effort even of all ordinary holiness may accomplish great acts of sacrifice, or bear severe pressure of unwonted trial, especially if it be the subject of observation. But constant discipline in unnoticed ways, and the spirit's silent unselfishness, becoming the hidden habit of life, give to it its true saintly beauty; and this is the result of care and lowly love in little things. Perfection is attained most readily by this constancy of religious faithfulness in all minor details of life, consecrating the daily efforts of self-forgetting love.—T. T. Carter.



Ray Dixon, tenor.



Jan Martin, contralto.



Bevan Greive, baritone.



Pastor Roy Naden

Editorial

BLIND LEADERS

Last December the National Council of Churches in America held its annual convention at Miami Beach, Florida. No doubt, a good time was had by all. Generally, the delegate group was held to be a fair sampling of churchmen and lay religionists, representing a wide geographical spread. Two-thirds were ordained clergymen, and 42 per cent were on denominational staffs; 90 per cent were college graduates, although only 4 per cent were Negroes (compared with 11 per cent in the overall U.S. population).

To this representative group certain elementary theological questions were put. They were "elementary" in that they depended for their answers upon faith rather than "book learning." And the faith upon which the answers depended was so elementary that the merest theological student should have been able to peel off an answer without much thought at all.

One question they were asked was: "What factors are absolutely necessary for salvation?" Most of us would expect that such a learned-in-the-Scriptures group would come up with, "Believe on the Lord Jesus Christ, and thou shalt be saved," and put that down as Number One. But no! "Love your neighbour" was in first place as the thing most essential to salvation. And while no one is down-grading the importance of love to one's fellow man, it does strike one as something less than reassuring that these Protestant leaders should regard what is virtually salvation by works as greater than salvation by faith. Surely one might be pardoned for wondering what is happening to the faith once delivered to the saints!

This issue, however, was not merely between these two things. The religionists there gathered were even more mixed-up than you thought! They offered as the most necessary factor in salvation the following (in overall order of preference): 1, Love of neighbour; 2, Belief in Jesus Christ as Saviour; 3, Prayer; 4, Doing good for others; 5, Holding the Bible to be God's truth; 6, Baptism; 7, Regular communion; 8, Church membership; 9, Tithing; 10, Being a member of a particular religious faith.

Nine of these ten things, excellent in themselves, surely pale into insignificance beside that which was just nudged out of first place: Belief in the Lord Jesus as Saviour. Imagine, if you can, men of the cloth, intelligent theologians, leaders of the church, who would even consider some of those listed as being worthy of a second thought! Imagine anything else in that list as being more important than belief in the Lord Jesus as Saviour! Yet every one of these other nine factors was listed as number one by at least one of the men who took the test! What would Paul have said to them? One's spine tingles at the thought.

On the other hand, we should not be surprised that these blind leaders of what must surely be the blind (else how would they tolerate such "shepherds'?) should vote as they did. Consider some other strange theological beliefs they registered without so much as a "begging your pardon."

"I know that God really exists, and I have no doubts about it," was one statement for affirmation or denial. Simple enough, and one which should be checked off without much bother. After all, it was the convention of the National Council of Churches, not the Free-Thinkers' League, or the American Assembly of Atheists, or the Agnostics Anonymous (if such bodies exist). But one in three of these church leaders could not affirm his belief in the existence of God! Does not the imagination boggle at such tacit blasphemy? (Can you imagine the result if you fed this quiz to the ministry of your own denomination?)

Now that we have established that only two-thirds are sure that God exists, surely nothing will surprise us. And it won't. But you should know the rest. "Jesus is the divine

Son of God, and I have no doubts about it" was an even greater stumbling block. Thirty-six per cent of the delegates assembled could not tick that off without reservation. Most (but by no means all) of them would have been prepared to agree to the statement if it had been phrased thus: "While I have some doubts, I feel basically that Jesus is divine." Oh, what a faith! Of such is the kingdom of heaven! Flesh and blood hath not revealed such depths of faith to these shepherds who tread in the footsteps of Saint Paul! Go out, ye champions, and do exploits for your Master (in whom you hardly believe)!

"There is a life beyond death" was agreed to by two out of every three. Thirty-one per cent couldn't bring themselves to believe that, and 3 per cent found the statement too difficult for them to offer an opinion. One must be pardoned for wondering what kind of comfort these men would offer the bereaved as they stand beside the death-bed of a loved one. One wonders how embarrassed they must be at a funeral service as they struggle to say something that will satisfy their own consciences and, at the same time, bring comfort to the sorrowing. And one wonders how they will rationalize the matter as they themselves face the question mark that is death.

Of course, when you are not sure about the existence of God, the divinity of Christ and the question of life beyond the tomb, the Bible becomes something to be taken as it suits you. To the statement that "Miracles actually happened just as the Bible says they did," nearly two in three (62 per cent) could not agree. In fact, only one in four of these ecclesiastics and leading churchmen would agree with such a proposition. Thirteen per cent couldn't offer an opinion at all! It is questionable whether that 13 per cent were in a worse position than the 62 per cent who felt sure that the miracles were not as written. The unhappy 13 per cent were so mixed up that they were still groping for the wall when the papers were collected!

And if the miracles didn't happen just as they are described in the Gospels, what did happen? (Oh, yes, we have an explanation for them. What do you think we are, atheists?) Thirty-five per cent of the unbelievers put the miracles down to "natural causes" (now there's a sound, solid piece of evidence of a man's basic faith) while 26 per cent were either unsure that the miracles happened at all, or they were sure they didn't.

When it came to the matter of the Virgin Birth, you can well imagine the consternation that this threw into the ranks of these disciples of Wesley, Calvin, Luther and the Waldensian fathers. Only 28 per cent could give this their acquiescence. The rest—nearly three out of four, mark you—could not see themselves ever believing that!

In view of the foregoing, it is as well, perhaps, that only 23 per cent of these men believe that the devil actually exists. At least, if they don't believe in him, they don't have to fight him. For if they had come to grips with "that old serpent, called the Devil, and Satan," one wonders what weapons of faith they would use against him.

Modernism with its critical approach has only itself to blame when it foists blind leaders on the flock. It has sown the wind; now it reaps the whirlwind. Jesus said, "What saith the Scripture?" and "It is written. . ." And with that two-edged sword wielded against him, Satan would flee.

Thank God for a ministry who are rooted and grounded on the immutable Word of God. Thank God for a body of belief which is built on "Jesus' blood and righteousness." And thank God for the wonderful light which streams from His Word, "which shineth more and more unto the perfect day."

R.H.P.



A PICTURE OF SOME OF THE EARLY PIONEER ADVENTISTS OF OUR WORK IN NEW ZEALAND, TAKEN DURING A CAMP MEETING HELD IN 1893.

(1) Brother H. Camp, (2) Brother Bell, (3) Brother Mountain, (4) Brother McKnight (from Napier), (5) Brother Paap, Snr., (6) Brother Simpson, (7) Pastor A. G. Daniells (pioneer missionary to New Zealand, later president of both New Zealand and Australian conferences and eventually president of the General Conference), (8) Brother Glass (from Hastings), (9) Brother Clayton, (10) Brother Harris, (11) Brother Simpson, (12) Pastor A. W. Anderson (minister, musician, editor, author—father of Pastors R. A., O. K. and the late Dr. C. R. Anderson), (13) Sister Gribble (Bible worker with Pastor Daniells and apparently a beautiful singer), (14) Sister A. W. Anderson (wife of Pastor Anderson, above), (15) Pastor Read (from Pitcairn), (16) Pastor S. McCullagh, (17) Pastor E. H. Gates, (18) Brother Stevens (of Napier), (19) Pastor G. B. Starr (came with Mrs. E. G. White from America in 1891 and worked in various capacities in the work in Australia for eighteen years), (20) Pastor W. C. White (son of Mrs. E. G. White), (21) Pastor M. C. Israel (came to Australia from America in 1885 with the first group of missionaries, transferred to New Zealand in 1889 and returned to America in 1896), (22) Sister M. Brown (mother of Pastor R. P. Brown, North New Zealand), (23) Sister Read, (24) Sister Read (wife of Pastor Read, above), (25) Sister Caro, (26) Sister S. McCullagh (wife of Pastor McCullagh above, whose daughter sits at Sister McCullagh's feet), (27) Sister Gates (wife of Pastor Gates, above), (28) Sister Tuxford (in charge of the Tract Society in Wellington, N.Z.), (29) Sister G. B. Starr (wife of Pastor Starr, above), (30) Sister M. C. Israel (wife of Pastor Israel, above), (31) Miss C. McCullagh (daughter of Pastor and Mrs. McCullagh).



Editor's Note: Some of the above are thought to be those indicated, but we will stand to be corrected on them. Verification has been extremely difficult as readers will appreciate.

IF YOU HAVE A HISTORIC PHOTOGRAPH, we would like to see it with a view to using it in these pages.

JUST BEYOND



By MARK BULLOCK

*Just beyond the fair horizon
Is a city pure and bright,
And the Lamb of God for ever
Is its glory and delight.*

*There's a river clear as crystal
Flowing from the Father's throne,
And the angels sing sweet music
Mortal ears have never known.*

*I have heard so much of heaven
And the beauty of the place,
And the One who'll be our Shepherd—
How I long to see His face!*

*There are splendours ever shining,
And its pleasures never cease.
There the blest of God dwell safely
In the pleasant paths of peace.*

*Now the morning light is breaking
Over skies once veiled and dim.
Soon we'll be at home with Jesus,
Evermore to dwell with Him.*

Temperance Emphasis in Europe

By ERNEST H. J. STEED, Associate Secretary, General Conference Temperance Department

LOOKING AT EUROPEAN TEMPERANCE programming through the eyes of an Australian, I thought, may interest members of the Australasian Division. The General Conference Committee had agreed with the plan that I should take over the work of Pastor W. A. Scharffenberg with the International Committee for the Prevention of Alcoholism. Therefore they cared for his travel with me to Europe to meet top personalities who support this work of prevention of alcoholism.

During the six weeks, we covered the countries of Norway, Sweden, Finland, Denmark, Germany, France, Belgium, Holland, Austria, Switzerland, and Yugoslavia, and paid a visit to London. In all these areas we met leaders in the various fields of community service—politicians, educators, business men, church leaders, and doctors of medicine.

Along the way I saw something of our church work. I spoke at the Adventist college in Finland, about one hundred and twenty miles out of Helsinki. Also, I found that the Temperance secretary for the Finnish Union is a professor at Turku University. In the Finnish Parliament a temperance society is operated with sixty-five of the country's politicians as members.

Central Europe

At our college in the Central European Division (which comprises Western and Eastern Germany), we met hundreds of youth who had come in for the summer vacation to attend a language school to catch up on German pronunciation.

Our college at Collonges, France, actually overlooks Geneva, Switzerland, and is beautifully situated. It was graduation Sabbath—a wonderful day to remember.

In Paris we met Pastor Charles Gerber, editor of "Health." With him we made visits to government leaders who care for the live educational campaign against liquor. Dr. X. L. Fleck showed us a graph indicating the downward trend of alcoholism in France, due, no doubt, to the strong educational campaign.

A Sunday afternoon look at the Paris air-show was spectacular and fascinating. Big Russian jets and helicopters, an exact-size model of the Concorde now being built jointly by France and Britain, and many new fighter planes made it a thrilling afternoon.

Our church in France is slowly but surely making headway. In fact, most European countries are finding that the temperance work is one of the best approaches to leading citizens, to the community, and to other organizations.

Wonderful Sabbath

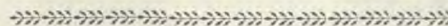
Austria is a lovely place, and the people are just as pleasant. What a wonderful Sabbath we had there! A fine five-storey building right in Vienna is our headquarters. It includes a spacious church and worship area. Here we met young people from a number of Eastern European countries—they had marvellous stories to tell of God's goodness! In the



E. H. J. Steed

city of Gratz, near the Yugoslavian border, we held an evening meeting with our Austrian Union Temperance secretary, Pastor Joseph Gratz, truly a man of God with a dedication to the great principles of health and temperance.

Next morning we travelled on to Zagreb in Yugoslavia. Here for ten days we attended the All-European Institute of Scientific Studies for the Prevention of Alcoholism. Of the 250 present, thirty-five were Adventist workers, including the three division Temperance secretaries and seven Adventist doctors—three of these doctors conduct rehabilitation clinics for alcoholics in Berlin, Hungary, and Yugoslavia.



SPRING IS HERE

ADLAI A. ESTEB

I sensed a stirring in the trees,
And thought at first it was the breeze,
But when I turned and looked again,
I felt the power of sun and rain.

Within the span of these few weeks
I've heard the message nature speaks;
Pulsating power crept through the earth,
And all of nature had rebirth.

I saw life leaping from the sod—
The resurrection power of God!
Without fanfare or roll of drum,
I realized that spring had come!

Our church is being greatly blessed of the Lord in Yugoslavia. The members have many problems, but the opportunities, they say, far outweigh the problems. I was able to make an opening for the holding of the 5-Day Plan in Yugoslavia. This our church sees as a real breakthrough for community contact. The president of the conference was vice-chairman of the Institute Board, and seven Adventists participated in the Institute programme.

At a meeting of the International Commission for the Prevention of Alcoholism, Pastor W. A. Scharffenberg presented his resignation as executive director. The committee of thirty, representing fifteen nations, appointed me to carry this work forward as executive director of the ICPA.

In honour of Pastor Scharffenberg's great service over the years, and his work in setting up the Commission, he was appointed an honorary president.

Plans Laid

In meeting with our Temperance leaders for the three European divisions, plans were laid for the holding of a tri-division Temperance secretaries' council in late May, 1968.

Returning through London we met with other members of the European bloc. On the Sabbath I had the pleasure of speaking at the Watford church. Pastor John Coltheart was up country conducting a short effort, but it was a pleasure to meet Pastor D. J. Mowday and family who are doing a mighty work at Chelmsford, and to meet Carol Brayley, my cousin, and Jenny Cox, two young ladies from Avondale. A Friday night visit to Dr. Billy Graham's opening mission to England in Earls Court was most interesting.

Doctor John Hyde, division Temperance secretary, is a real Englishman with a bulldog determination to get on with the job—and a grand job indeed he is doing for the cause of Christian temperance. Returning to Washington, I had one day in the office, and then proceeded with my family in our station-waggon to Oshawa, Canada, for the Ontario-Quebec camp meeting. While we were in Canada, the Queen visited the country and helped the Canadians celebrate their one hundredth birthday. On our way home we spent one day at Expo '67 in Montreal. We certainly enjoyed singing "God Save the Queen" again.

Yes, God is blessing the emphasis of temperance. Do pray for these workers and the people they are endeavouring to reach.



Pastor J. Hancock

CHILDREN LEARN WHAT THEY LIVE

- If a child lives with criticism he learns to condemn.
- If a child lives with hostility he learns to fight.
- If a child lives with fear he learns to be apprehensive.
- If a child lives with pity he learns to feel sorry for himself.
- If a child lives with ridicule he learns to be shy.
- If a child lives with jealousy he learns what envy is.
- If a child lives with shame he learns to feel guilty.
- If a child lives with encouragement he learns to be confident.
- If a child lives with tolerance he learns to be patient.
- If a child lives with praise he learns to be appreciative.
- If a child lives with approval he learns to like himself.
- If a child lives with acceptance he learns to love.
- If a child lives with recognition he learns that it is good to have a goal.
- If a child lives with sharing he learns about generosity.
- If a child lives with honesty and fairness he learns what truth and justice are.
- If a child lives with security he learns to have faith in himself and in those about him.
- If a child lives with friendliness he learns that the world is a nice place in which to live.
- If you live with serenity your child will live with peace of mind.

ARRIVAL OF AN AMBASSADOR-AT-LARGE

PASTOR JOHN J. DEVER, Pastor-elect of the S.D.A. Church, Kuranda-Mona Mona.

"WHY DON'T THEY do something like this for us all?" several passengers from New Guinea and the British Solomon Islands said on arrival to Cairns, by T.A.A. trans-Coral Sea flight, on Sunday, August 6.

As our world youth leader, Pastor John Hancock of Washington, D.C., U.S.A., stepped from the plane, it was to the martial music of Australia's northernmost Aboriginal Brass Band, from the Kuranda-Mona Mona Seventh-day Adventist church and Welfare Centre.

Specializing in Pathfinder programmes and summer camps for senior, teenage, and primary-age young folks around the world, Pastor Hancock has travelled far, and his diary for the past five weeks sounds like a tourist agent's dream-come-true.

Surveying and inspecting youth facilities provided by Seventh-day Adventist missions across the Pacific, he has visited and toured extensively in Fiji, Tonga (for the coronation), Samoa, New Hebrides, British Solomon Islands, the New Guinea Islands, and New Guinea itself.

Arrival in Cairns

Pastor Hancock's arrival in Cairns marked the beginning of an exhaustive itinerary throughout Australia and New Zealand, which will culminate with a Youth Leaders' Council in Sydney when the directors of Adventist youth activities throughout Australasia, from Perth to Pitcairn and from Cooktown to Invercargill, will be present.

"News sources are co-operating with us in a campaign to tell 'What is right with young people' instead of featuring only delinquency. For every young person who 'gets into trouble,' there are thousands who are doing wonderful things—like the party of student missionaries I saw in one of the missions in New Guinea, and like the thirty-five young American students from Adventist colleges at present on assignment investigating mission-field needs in many parts of the world," said Pastor Hancock on arrival.

Asked about the young Negroes in the States, Pastor Hancock said, "There are millions of Negroes who are solid and loyal in the communities in the States. Millions of them question 'What is the trouble all about?' But, like young people anywhere, it is the small percentage of the hippies who score the headline news."

Asked whether he believed in co-education in summer camps, he said he liked the idea himself. "Boys generally behave better when the girls are around," he commented.

While at the airport, where he met the youth of the Seventh-day Adventist churches from Cairns and farther afield,

Pastor Hancock played his piano-accordion for them as an introduction to Australia of his new theme song, "Forward March, Advent Youth." This is already being sung all through the Pacific where he has been, and will soon be a "top pop" in Australia.

Lemon Leaf Band

Next place on Pastor Hancock's itinerary was Kuranda. Intrigued and highly delighted with the playing of the lemon leaf band, he invited as many as possible to attend his night meeting in Cairns to play his theme song on lemon leaves.

At the lookout on the Kuranda range he noted the inscription on its brass plate which reminds passers-by that it was on August 7, 1942, just twenty-five years ago, that the blood of Americans and Japanese stained the Lunga River on Guadalcanal.

"I was there just a few days ago," he said, "and I saw the boys and girls of the Betikama Missionary School, operated by the Adventists just near the Henderson Airfield, stage a life-saving exhibition in the waters of that same river."

While in Tonga, Pastor Hancock attended the coronation of King Taufa'ahau Tupou IV as press representative for the "Review and Herald."

"There I met Peter Truscott of Tully and his bride Barbara [nee Stirling of Lake Eacham]. The band of Peter's school, the Beulah Missionary College, won the coronation band competition," he said.

Most Significant?

"What were the two most significant things I noted in the Pacific? One was the fact that wherever I went in the Adventist schools I found the people speaking English. Only twice in five weeks did I need an interpreter. The other was the readiness of the people to learn music! I'll never forget hearing the Hallelujah Chorus sung faultlessly, without any accompaniment, by the natives of Mussau Island. They never lost a beat. These were the people who not so long ago were branded as being absolutely decadent."

Pastor Hancock left Cairns for Townsville on the following Monday morning. Almost every night for the next six weeks he will be playing his accordion, teaching youth his militantly evangelistic songs, and entertaining and challenging youth and youth leaders to "Forward March."

NEW GUINEA CRIES YET

A. L. VOIGT

AMONG NEW GUINEA PLACE-NAMES sharing the spotlight of publicity in Adventist circles, Karimui has been one of the foremost. Far off the beaten track, situated on a plateau bordered by mountain ranges marking the boundary of Papua and New Guinea, this place was the goal of veteran missionary Len Barnard in the film "Cry of New Guinea."

This same film has been used extensively in the homeland to publicize our mission work in this island. The story in the film is of a people suffering from the scourge of leprosy, from malnutrition, and from the results of generations of degenerate living.

Recently it was the privilege of the writer to accompany Pastors H. A. Dickens (Eastern Highlands Mission president), C. R. Stafford (district director for the area), Joseph Mave (Union Temperance secretary), and Pastor Dickens's able assistant, Timothy Pakavai, to the annual district meetings to be held at Tobiai, our main mission station in the Karimui area.

Although we were the first mission body in the area, it is now occupied by two other mission bodies, one of which had a large hospital about a mile from Tobiai. Their station as well as ours is in close proximity to the Government outpost and airstrip.

Spectacular Flight

Not for us were the rigours of many hard days' walk along the only track into the area, but a simple appointment at Goroka airport, fitting in between the bags of Dorcas clothing inside the VH-SDB, and then a short but spectacular flight in to the airstrip at Karimui. To fly over and to cover country that takes hours where there is a road, or days of walking to get to the same place, is surely nothing else but spectacular.

Upon arrival at the mission, we could see that our people had not forgotten the meetings which were to convene—a highlight for all the workers after being so long in isolation during the year. This was a chance to strengthen their faith, strengthen each other, and, as it so happened, to settle minor differences that had arisen between some of them.

The red carpet was rolled out for us in the form of a large sign announcing "Welcome to Karimui," and all the school boys, with their teachers, standing at attention, ready to sing a song of welcome as we approached.

During the meetings, as the workers presented the mission offerings from the different areas, it became obvious that if the amounts handed in were in any way indicative of the progress of the work, then the preaching of the message is far from being finished.

The habit of these people is to live in small family groups in the bush, which makes it extremely difficult to consolidate the work in any one place.

The feeling of independence brought about by the presence of the hospital, and the fact that leprosy is no longer on the rampage in this area, are also reasons why it is hard for our workers to find those who will accept the healing that they are able to offer for the soul as well as for the body.

Progress Evident

However, progress is evident, with a happy, healthy group of youngsters at the mission school, all eager to respond to the invitation to be in the "class ready" (baptismal class) after witnessing the baptism of four trophies from this area.

Pastor Mave was able to bring to a large number of visitors, including the Government officer, the reasons for temperate living and the results of living otherwise. The officer was heard to remark afterwards that we had all the Lutheran evangelists at our meetings, all eagerly watching the "Walkabout pictures" of the work in the homeland, as well as the films on temperate living.

These folk may now realize that our work does not consist of only a few missionaries in New Guinea, but enjoys the backing of a large work in the homeland and in other parts of the world.

One of our baptized members, Kilagi by name, decided he would be an example to the others during the district meetings, always being one of the first

in church for the meetings, singing lustily if only "somewhat" tunelessly the choruses he knew, and smiling broadly every time we looked in his direction.

This is nothing unusual, except for the fact that this man is completely paralysed from the waist down, the lower half of his body being wasted literally to skin and bone, the result of a boyhood accident. He walks on his hands, sometimes partly protected by a pair of very worn-out fabric gardening gloves, swinging his wasted body like a pendulum and then rocking on the remains of his feet to go forward for the next move. It was an inspiration to see him so happy in the message which gave hope for a better body in the future.

The Epileptic

Then there is the young wife in the class ready from one of the areas, about sixteen years old, the mother of five children, four of them dead. Her husband's body is disfigured by ugly burns sustained while in the middle of one of frequent epileptic fits, one of which was taken inside the church during one of the meetings. He, too, came to most of the meetings. To watch these coloured brethren of ours coming to hear the message and view the films that have the message of hope for them, some limping with their feet half gone from leprosy, some with hands mere stumps—to see the womenfolk crouch like frightened animals, their heads covered with dirty blankets; to hear the squeal of pigs which had taken the place of human babies for at least some of the women; and to hear stories of difficulties by our workers, with appeals for more workers, that cannot be met because of lack of funds, all brought home forcibly the fact that New Guinea cries yet.

Only as these cries reach the ears of a loving heavenly Father and He opens ways for them to be answered will the work in this field be completed.



Kilagi, who is completely paralysed from the waist down, must walk on his hands. Yet he remains cheerful.



The children lined up ready to sing a welcome song.

(Photos)



Mrs. June Collett of Dunedin, N.Z., typing Braille characters so that the blind may read our message. (Photo: L. A. Gilmore.)

A Woman and her Hobby

ONE LADY FOR THE BLIND

LAURENCE GILMORE, Church Pastor, Dunedin, N.Z.

Sitting before a little machine, which resembles at first glance some type of higher priced toy, is a young married woman who can claim a few "firsts." She is unassuming and humble by nature. One would need to ferret out these attainments from her, but they are none the less real. Mrs. June Collett of Dunedin, New Zealand, recently qualified as the first person in this city of the province of Otago to hold the Braille Writers' Certificate.

This is no mean achievement, for it requires a 100 per cent pass. What is more, at the time of writing she is the only one so qualified in this city (and we suspect the only Adventist in New Zealand), and with it she is a loyal member of the local church.

Asked why she chose to study this line of work, she recalled having read an article about the work some two years ago, and felt that she, too, might make her contribution. There was no thought of financial gain, for this would be a missionary activity. At that time, a mission was being conducted in this city, and she figured that perhaps some convert might be lacking in full vision and unable to read normally the pages of Advent truth. This would be her vocation to the blind.

She the pupil—she the teacher. This was to be the programme for many, many long months as she tried to master the intricacies of the Braille alphabet, and the little machine and its strange keys. Concentration and determination were needed continuously as she studied in her own world. The lessons were checked with the local Foundation for the Blind, and our champion moved steadily forward.

Perhaps when next you see or touch the distinctive raised dots of the Braille characters, you will remember that it is not an easy assignment to master. For there are words, parts of words, abbreviations and the like, which take months to

No Easy Assignment

know. In this country at least, women have shown their aptitude over men towards this much appreciated (and should we say, consecrated?) task.

This busy lady, with a family, too, somehow finds time to be the local church clerk, to visit the hospital, and to meet the requests from the Blind Institute. Currently she is preparing school-books for a blind girl in the city. One can imagine the calls she gets to "translate" knitting patterns, crochet designs, articles from the newspapers on gardening and related subjects, and then to replace well-used books for the blind. Just one machine—just ten fingers in all of this city and province!

Only eternity will reveal how many children have read themselves to sleep with Uncle Arthur's "Bedtime Stories." But what of the blind child? Mrs. Collett's great wish is, at the first opportunity, to commence work on one of the series. Surely, all would wish her well in her dedicated task.

Do people appreciate her sacrifice? Letters of thanks continue to flow in to her mail box from many towns. While it is hard for people to master the Braille characters and equally hard for the typist to succeed, too, June is happy that she is making a contribution to those living in darkness.

The little machine pictured costs about \$NZ28 and is made in Britain. A larger machine, and costing considerably more, is used in blind schools and is reported to be easy to operate. Who knows that some day she may try to write "The Bible Story" volumes which she is looking at in the accompanying picture.

Oh, we forgot to mention that Mrs. June Collett has sight in only one eye, and surely that makes her a "first" among Braille copyists. No doubt, "Record" readers would join us in praying God's blessing on this gracious Christian young lady.

☆ ☆ ☆

FREEDOM IS "OUGHT"

J. F. KNIPSCHILD

Dr. Ashley Montague, on the Mike Douglas TV programme, August 30, stated: "Democratic freedom is the right to do what you ought and not what you want."

The "want" capacities of human nature are largely selfish. The "ought" raises the selfish to "self-less."

To the Christian the "want" is, by God's grace, to submerge itself within the "ought" so that they become one.

Northern California has 6,238 youth of elementary and high school age; total attending Seventh-day Adventist schools is 3,961 (as of June, 1966). To the parents and churches of the 37 per cent not in attendance in God's required place of education, an appeal to a wedding between "ought" and "want" by all is proffered.

Seventh-day Adventist youth's eternal freedom is at the crossroads of "ought" and "want" to be like . . . Jesus. Our job is to provide the climate for the right answers.



to the visitors as they arrived at Karimui. (L. Voigt.)

THE HOLY LAND AFTER THE SIX-DAY WAR

PASTOR R. BRANDSTATER

ADVENT HOUSE in the heart of Jerusalem, soon after the recent war, provides the setting and necessary impetus for writing this article and sharing with the *Record* readers what may be seen in the so-called Holy Land today. With Brother E. Higgins, American teacher on furlough from the Philippines, I covered the country from Dan to beyond Beer-sheba. Bible history comes alive, and present events bristle with both promise and foreboding as one looks over "The Promised Land" now.

Jerusalem is again battle-scarred—nothing new for a city that has been destroyed fourteen times before. The hoary walls are punctured with shell holes near the Damascus Gate, and also near the Golden Gate on the eastern side. Everywhere the masonry is peppered with the marks of small arms fire, and there are many wrecked buildings. But in spite of these evidences of war, the city is teeming with tourists, not only from the outside world, but from Israel itself, to whose people it is an exciting experience to walk freely through the gates that have been closed to them for nineteen years.

The Sight-seers

Whether you squeeze through the Jaffa Gate or move more comfortably through the Mendelbaum Gate, you are mixing dust with Jews in big black hats and frock coats, long-haired unshaven orthodox youth, and modern Israeli young people. There are Arab women in colourful brocaded dresses, carrying fruit baskets three feet wide on their heads. There are men in long robes and kaffiyehs, Druses with white turbaned hats, water vendors with fancy brass urns strapped on their backs, and, of course, world tourists by the thousand. All start out animated with expectancy and return to collapse with exhaustion, for all sight-seeing in old Jerusalem must be done on foot. Arched and roofed street sections create draughts and keep the city cool. Food stalls, cooking stoves, spices, fish



Advent House, Jerusalem, the headquarters of our work in Israel.

(Photos in this article by the author.)

and meat markets, all in the open, give the city a combination of smells that mingle with the multitude, and mark it as distinctly Jerusalem.

Here is a centre for three great religions—Jewish, Muslim, and Christian. At this time of free entry for all, one

can sense the movings of deep emotions, especially among the Jews. I was impressed with the fervour of these devout descendants of Jacob as they crowded in thousands along the length of the Wailing Wall on the Sabbath afternoon. A large area of closely packed dwellings has been cleared away, giving room for many thousands to move in and gather at this sacred meeting place, the only authentic wall that remains on the Temple site, the centre of Israel's worship.

After being cleared, the wall is now about one hundred yards in length and forty feet high. Thousands of nails with small prayer scrolls are driven in between the masonry. Large Torah scrolls are open and on display to add inspiration to this historic occasion, for while the Jews have had access to the wall at times, such as under the British mandate, not since the great disaster that befell them in A.D. 70 has this cherished spot been in the hands of its own votaries till now.

No wonder there is jubilation and renewed fervour! Quite a large area is enclosed by street barriers, and photography is banned on the Sabbath. Anyone may enter the enclosure providing he has suitable dress and has his head covered. Half-way along the wall on the left are men and youth reading, intoning, and singing their psalms of praise. On the right, divided from the men, are the women, less vocal perhaps, but no less fervent.

"Sabbath-with-a-Vengeance"

It is an "Avondale Sabbath" feeling to arrive in Jerusalem on Friday afternoon. Soldiers were begging lifts all the way from Haifa and Tel Aviv, anxious to get home before Sabbath. All shops, restaurants, and food stalls close before sundown. Being a little late, and neglecting to buy food, I faced a mealless Sabbath, but was saved by the gracious invitation of Sister Riemens for Sabbath lunch. All buses and taxis come to a standstill. It is Sabbath-with-a-vengeance for the uninitiated. However, everyone able to walk comes out on foot, it seems. The roads and footpaths are packed with pedestrians. Some shops open on Saturday night, but on Sunday all comes to life again. Shutters fly open, and cars and buses resume their roar through the streets on the busiest day of the week.

War damage to the established holy places has not been wholly destructive. The Church of St. Anne, traditional birthplace of the Virgin Mary, is badly scarred, and large shell fragments are



Crowds streaming to and from the Wailing Wall in Jerusalem.

still imbedded in the massive walls. This church adjoins the Pool of Bethesda. Across the way the tall minaret of a mosque has been half blown away, while the Dominican Church, traditional place of the Last Supper, lost its roof in the bombardment. The Church of the Nativity in Bethlehem was hit by four shells, and fire started; but a bucket brigade of monks and priests saved it from serious damage. One medium-sized shell dropped through the roof of the heating room of our Adventist Mission headquarters on the Jordanian side of Jerusalem, but fortunately little damage was done. Steel doors and shop windows on the Jordanian side of the city were shattered. The bus that I took to Jericho had four bullet holes in the windscreen, and five more in the bodywork. Some cars running around town were shot through like a sieve.

Tragic Death

Those who have visited the Garden Tomb will remember Mr. Suleiman Matta, a gracious Christian gentleman, and the devout keeper of the Tomb. He was sleeping in this secluded place on June 7 when he was awakened by the sound of firing. Unfortunately, he came out to look around and was shot dead near the garden gate. His body lay undisturbed for four days, when some friendly monks buried him in the sacred garden he had cared for so tenderly. Out on the streets temporary stone cairns are dotted here and there, marking the places where soldiers have fallen. Usually these are topped with a blood-stained uniform and the remains of a weapon to remind passers-by of the horrors of war.

Advent House, on the Israeli side, was untouched. We have owned this property for some thirty years. It contains a chapel, a flat for the resident worker, and a number of rooms which are let to passing guests. Brother and Sister Riemens are in charge here. Brother Riemens speaks four languages, but says they are not sufficient for the multilingual people to whom he must minister. Beside the small congregation here, we have a few Adventists in Haifa and Tel Aviv. The work goes slowly here, because of regulations controlling evangelistic activities. Just three months ago I found similar conditions prevailing in Egypt, where it is illegal to baptize Muslims.

Sabbath at Galilee

During my two weeks' stay in Israel I visited many familiar places of Biblical interest outside Jerusalem. It is tempting to dwell on such places as Sodom, Masada, Engedi, Nazareth, Tiberias, Caesarea, and Megiddo. We spent a Sabbath around the shores of Galilee, and there baptized Brother Higgins's three children. We ascended the Mount of the Beatitudes, and stopped at the place where Jesus fed the five thousand. We stepped into the Synagogue at Capernaum, and remembered that Jesus did the same in the long ago.

Everywhere we went we saw signs of rehabilitation of a worn and parched

land, watered from the generous Lake of Galilee. This water is pumped and reticulated hundreds of miles, to give life to the Negev. All the way to Beer-sheba there are flourishing orchards, vineyards, and many varieties of crops, some now being harvested. Mountains once denuded of trees are again covered with young trees, including firs, pines, and our own beloved gums. It was breath-taking to stand on Mount Megiddo, amidst the ruins of King Solomon's city, and look over the vast plains of Jezreel. Rarely on earth does one see a plain so fertile and lush with crops, so historic, and so clouded with the threat of further conflict.

Two-Minute Meditation . . .

"WHATSOEVER HE SAITH, DO IT"

KENNETH H. WOOD

At the marriage feast of Cana, Jesus' mother issued a command of lasting merit and universal application. When the servants, apparently expecting Mary to solve the problem, complained that the wine was gone, she relayed the information to Jesus, then said to the servants: "Whatsoever He saith unto you, do it." John 2:5.

Ere long Jesus looked in the direction of six large stone water jars, and commanded the servants: "Fill the waterpots with water." Verse 7. Without hesitation or protest, the servants obeyed. Then Jesus said: "Draw out now, and bear unto the governor of the feast." Verse 8.

The result was dramatic. Not only was the water now wine, it was good wine, better than that which had been served earlier in the festivities.

The conduct of the servants was praiseworthy indeed. While their response to Christ's command to fill the waterpots was perhaps not unusual, their unquestioning obedience in drawing out the water and offering it to the governor of the feast as wine was amazing! Human reason might have argued that such a course would be unproductive and foolish. ("Do you want people to think we've lost our minds?") But apparently they made no protest. They were willing to do their part and leave the results with Jesus. If failure resulted, at least they had obeyed orders.

The lesson is clear. God expects human beings to obey, to co-operate with Him. He expects them to provide willing hands and hearts. Man cannot miraculously turn water into wine, but he can obey; he can fill containers with water; he can pour out some of the "water"; and he can carry it to the governor of the feast. If man will do his part, God will do His.

Professed Christians have numerous opportunities to demonstrate how much authority they attach to God's Word. For example, when God says, "Remember the seventh day," do they begin keeping the Sabbath at once? When God says, "Thou shalt not commit adultery," do they immediately abandon immoral be-

Knowing something of the deep hatred and revenge burning in the Middle East today, and watching the lining up of East and West, with all the potential for world destruction, we are reminded of the Bible prophecies. We do not need to interpret every detail of prophecy in order to see the grim warning in the build-up of arms, the political pressures, and the determination of both small and great powers to control this vital centre of the world. The fuse is burning, and will again surely reach explosion point. Who knows when an escalation of these events will engulf the whole world in Armageddon? "Wherefore, be ye also ready."

haviour? When God says, "Thou shalt not take the name of the Lord thy God in vain," do they clean up their language? When God says, "Thou shalt not bear false witness," do they begin at once to tell the truth?

Too many people consider these commands impossible to obey. After a few feeble attempts they give up. What a mistake! Naturally it is satisfying to succeed in one's efforts to obey, but whether one fails or succeeds, he must keep trying. This is man's part. God will give success even as He supplied the power to change water into wine.

"Bring ye all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of hosts." Too often the Christian's response to this clear and unequivocal command is less than immediate. Reason argues, "How can I pay tithe when every cent of my income is already spoken for?" But millions testify that when one exercises faith and "pours the wine" the results are exciting; God does open heaven's windows.

Act on Principle

"A new commandment I give unto you, That ye love one another; as I have loved you." John 13:34. Reason protests, "I cannot love others unless I feel like it; and since 'emotions cannot be legislated,' I cannot be expected to love unlovable people." But faith says, "I will act on principle. I will feed the hungry, help the needy, and advocate the cause of the downtrodden. Feeling will come as I go to work."

The point on which our obedience to God is tested varies from person to person. To one the test may come on health reform. To another on gospel finance. To a third on Sabbath-keeping. To another, on sending one's children to church school. To still another, on going "where You want me to go, dear Lord," in fulfilling the gospel commission. But however we may be tested, if we truly love Christ and have confidence in His word, we will respond as did the servants at Cana. "Whatsoever He saith unto you, do it."—*Review and Herald.*

"THE ENTRANCE OF THY WORD GIVETH LIGHT"

M. C. SPAIN, Publishing Department Secretary, South New South Wales

The Apostle Paul was an aggressive evangelist, a tireless worker for God. He delighted in Heaven's appointed task, the winning of souls for the kingdom of God. His challenge to Timothy was, "Preach the Word." The church of today, ministry and laity united, still carry the same great responsibility—that of quickly sharing their faith.

The Spirit of Prophecy outlines in every detail effective and successful methods of implanting truth in the hearts and minds of men, women, and children. In Mark 13:10 we read, "And the gospel must first be published among all nations."

The servant of the Lord has said: "As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the Papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed. 'When they persecute you in this city, flee ye into another.' If persecution comes there, go to still another place. God will lead His people, making them a blessing in many places. Were it not for persecution they would not be so widely scattered abroad to proclaim the truth. And Christ declares: 'Ye shall not have gone over the cities of Israel, till the Son of man be come.' Matthew 10:23. Until in heaven is spoken the word, 'It is finished,' there will always be places for labour, and hearts to receive the message."—"Testimonies," Vol. 6, page 478 (1900).

In the days of Luther and Zwingli, the circulation of the printed page by dedicated laymen enlightened thousands of souls who existed in darkness and superstition. The very foundations of Catholicism began to shake as error was exposed. In this generation we can thank and praise God for the great world-wide publishing programme.

Sister Bernadette

Recently in South New South Wales it was the writer's privilege to make contact with several Catholic nuns who lead out and teach in their schools. Owing to the successful introduction of "The Bible Story" to Catholic institutions in North America, we felt the time was long overdue for a break-through within our conference areas.

Albury was first on the list, and so on the morning of Tuesday, July 25, Sister T. Garrett, who has been a very successful literature evangelist for many years, was overjoyed at the idea of joining in to observe the proceedings. Our first contact was the principal of the school, Sister Bernadette, who soon recognized the beauty and value of Uncle Arthur's

"Bible Story" set. We were then led to her assistant teachers, who also graciously confirmed the desire to order the volumes for their institution. Our prayers had been answered. The display of "Priest" magazine convinced them completely.

In no time we were speeding off to St. Anne's, where we met another dedicated nun. Her response was identical, and September was set as the date for delivery. As Sister Garrett said, their faces really light up as they view the wonderful Harry Anderson and Russell Harlan pictures. The Lord had blessed our visits that sunny morning, and we could not help but rejoice. The next morning at 8.30 I was at Narrandera, one hundred miles away. I contacted the nun in

charge of the school there, and she, too, approved of the idea and arranged for payment as soon as cash was available.

Wagga, Too

The next day looked full of promise, as Wagga was next on the list, this large town being a strong Catholic centre. Another lady literature evangelist, Sister Fischer, was also thrilled with the idea of seeing how it worked—the showing of "Priest" magazine, the plastic pictorial spread, and one volume (No. 7) of the set. Our first contact was a primary school in a suburb, and to our delight this nun was also a prospect for an early delivery of the ten-volume set. The local schoolmaster of a public school placed an order as well, so the afternoon was most profitable indeed.

Now for Friday morning's episode: the Mount Erin High School and primary division—here was a big one! Rev. 18:1 was fulfilled again. These nuns were just as keen to receive their sets at an early date. All we can do now is to leave the results with the Lord, and we did have a wonderful time with our "separated brethren." Many, we believe, will find God's truth for this hour in and through our truth-filled publications. The labourers are few, so do join us in this thrilling crusade for Christ.

The reward will be well worth it, my Adventist brethren and sisters, and we would solicit your earnest prayers on behalf of these people we have mentioned.

Cookery Nook - - - Hilda Marshman

CHOICE SOY LOAF WITH APPLES PAPRIKA

"A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body."—"Counsels on Diet and Foods," page 207.

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

SOY LOAF

2 cups cooked soy beans	2 ozs. ($\frac{1}{2}$ cup) full-cream powdered milk
$\frac{1}{2}$ cup chopped onion	1 cup boiled rice ($\frac{1}{2}$ cup raw)
2 tablespoons super margarine	2 ozs. ($\frac{1}{2}$ cup firmly packed) soft, fine breadcrumbs
2 large eggs	Buttered breadcrumbs
$1\frac{1}{2}$ teaspoons salt	
$\frac{1}{2}$ teaspoon sage	

Pound soy beans (cooked in salted water) to a pulp; add onion softened in margarine, beaten eggs, and seasonings. Mix well. Add powdered milk; mix again. Fold in well-drained rice; stir in breadcrumbs. Lightly press into oiled loaf-dish. Level the top; sprinkle with buttered breadcrumbs, and press down lightly. Bake in moderate oven (425° F. electric, 375° F. gas) about one hour, or until firm and tinted lightly. Serve cut into blocks, with apples paprika. (Serves six.)

APPLES PAPRIKA

Wash, wipe, and halve three large red apples; remove cores, fill with biscuit crumbs. Dust apples with paprika, and place a knob of super margarine on each. Arrange in oiled baking dish; cover with twisted grease-proof paper or foil. Place in oven with Soy Loaf during the last twenty minutes.

A Light in the Assam Valley

R. N. BAIRD, President, Assam Section

IN 1963 Obed and his two friends left Nagabat, their little hometown in the Assam Valley, to attend our Falakata High School some 500 miles away. Although his two companions left school after only a few months, Obed stayed on and completed a whole year there. His one year at school impressed him once and for all that the Seventh-day Adventist message was the truth.

Upon his return home he immediately began to interest others around his village in his new-found faith. As a result, it was not long before a request was made to the school for someone to come and teach these people more about the Seventh-day Adventist truth.

The Assam Section did not have a Hindi-speaking worker whom we could send to Nagabat, and so a request was made to the East India Section, and Pastor Paul Suren was lent to us for the express purpose of visiting these new interests and giving them instruction in the doctrines of this wonderful message. Pastor Suren could stay there for only six weeks, and so the needs of the interested group at Nagabat were considered at our year-end meetings in January this year. We could claim only one Hindi-speaking worker, and so it seemed fitting that he be appointed to care for this new work in the Assam Valley.

Encouraging Letters

Pastor M. C. Kujur took up his work in February of this year. We received many encouraging letters from him telling of the interest and growth of the believers there. He stated that he had thirty-two in the baptismal class. How thrilled we were, in the first week of June, to receive a letter telling us that he was planning to have a baptism on June 24, and that twenty-three were ready to receive this sacred rite.

Along with Brother C. J. Gorde, it was my happy privilege to visit the little village of Nagabat for this memorable occasion. The trip up the steamy Assam Valley was somewhat uneventful, but we could not help but be impressed with the sight of the mighty Brahmaputra River as it swept on, uncontrolled, taking before its swirling waters anything that stood in its way. Whole sections of the main Grand Trunk Road were eaten away, and puny men, like ants, were frantically trying to escape from its treacherous waters by building a new road in the nearby hills. The sight could not help but remind us of the effect of sin and its onward rush, taking with it countless souls into eternal doom. As we passed through village upon village and town upon town, and saw the teeming millions who have not heard the name of Jesus, we could only be possessed with a feeling of helplessness as we face the task of reaching this vast area with God's last warning message.

Sceptical Thought

Friday afternoon found us making our way through the paddy fields to the home

of Pastor and Mrs. Kujur. As we passed by stagnant pools on either side of the road, with perspiration flowing freely from our bodies, a thought of scepticism crept into my mind, and I could not help but wonder if any good thing could come out of such a place. However, it was not long before this feeling was dispelled and we realized that there was more than just the warmth of the atmosphere around us—there was a genuine warmth of Christian love. As many came to welcome us, and as we listened to them sing, and watched the expression on their faces during the services that night and on the Sabbath, a feeling of unity assured us that we did belong to one great family.

The greatest thrill, however, came that afternoon when the twenty-three followed their Lord through the waters of baptism. This took place in a little stream right on the border of Nagaland. Husbands held their little ones and sang while mothers made their way down into the water to bury the old life of sin. They later emerged from the heavy undergrowth on the opposite side, dressed in lovely clean clothes. Then it was father's turn. As each one rejoined the group, I could not help but notice the expressions on their faces. One I noticed had his glasses precariously perched on the end of his nose, but all sang with a new fervour, "All to Jesus I surrender, all to Him I freely give." At young people's meeting that evening, many expressed the great inward joy that they realized in accepting Jesus, and how they longed that others of their relatives would also find their way to this wonderful truth. They promised to do their best in interesting others in the truth to which they now belonged.

Another Sabbath day had ended; a day we shall long remember. Those stagnant pools that seemed so obnoxious as we entered, were completely transformed as they reflected the glorious colours of the golden sunset. Little glow-worms came out by the thousands, transforming the countryside into fairyland. We made our way homeward rejoicing that a light was now burning in the Assam Valley.



Why OUR OWN SCHOOLS?

W. A. TOWNEND

President, North Queensland
Conference

The list is indeed an impressive one: 4,607 primary schools, 431 secondary schools, ninety-four colleges and academies, thirty-four schools of nursing, two universities. And, like all Adventist statistics—they have grown larger by the time they are circulated!

At least \$50,000,000 has been invested in Adventist school buildings and equipment. Why? Just why do Seventh-day Adventists have their own school system?

Have you ever thought of this? I guess that as a good Adventist you have. All that Seventh-day Adventists do as a denomination, as God's people, can find its motivation in the three angels' messages of Revelation 14:6-12. Of course.

Why do Seventh-day Adventists have their own schools at various levels of the educational system? Here are some of the answers you find in Revelation 14:6-12:

To prepare for service (verse 6);

To prepare for judgment (verse 7);

To promote worship (verse 7);

To exalt the Creator (verse 7);

To save from false teaching (verse 8);

To save from God's wrath (verses 9, 10);

To prepare for eternity (verse 12).

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was the work of redemption. This is the object of education, the great object of life." —Ellen G. White, in "Education," pages 15, 16.

Adventist University Students Hold . . .

ANNUAL CONVENTION — CROSSLANDS

W. J. GILSON

MAY 19-28, 1967, was the time, and Crosslands, Sydney, New South Wales, the place, when and where seventy-five Adventist students representing Australian and New Zealand universities gathered for their annual convention. In addition, twenty others, including the president of the Australasian Division, Pastor L. C. Naden, the MV secretary, Pastor C. V. Christian, the president of the Avondale College, Dr. E. G. McDowell, and the president of the Greater Sydney Conference, Pastor C. D. Judd, attended and participated in the opening programme.

The weather seemed to find it hard to decide whether to be favourable or unfavourable. Clouds and rain alternated with sunshine, and cold nights calling for heaters and hot-water bags were often succeeded by the warmth and relaxation of a lingering autumn day.

Serious discussions were interspersed with periods of vigorous recreation, and especially did enthusiasm reach a high point when the clanging bell summoned everyone to meals. Appetites seemed to be quite adequate for the occasion.

Earnest Purpose

Throughout the whole period of the convention there was an atmosphere of earnest purpose as the various papers were presented and discussed. Everyone seemed fully cognizant of his responsibility not only to prepare for future service for God and humanity, but that here and now he must so live and so participate in the affairs of his university that he can maintain an unswerving witness to the God whose he is and whom he serves. It was decided that on this occasion a special topic should be developed and discussed over an extended period,

and the theme of Christian Education was chosen to be treated in this way.

Time will not permit the recording of the valuable material contributed by visiting speakers and contained in the papers presented by the students themselves, but all were relevant to the spirit and purpose of the occasion. Heartfelt expression of appreciation was generously given for the time and effort expended in their preparation and presentation.

The University of New South Wales society was host for this year's meeting, and president John Kite and his officers are to be commended for their excellent preparations and their flawless organization throughout the whole period of the convention. We descended the hill of blessing grateful that we had been privileged to share this period of fellowship and communion.

[Editor's Note.—Brother W. J. Gilson has been much too modest to mention that he was the special guest speaker at this convention, and presented a number of papers on Christian Education which were much appreciated by those in attendance. Subsequently, we understand, he read the papers at Avondale.]



Mr. M. Krause of the Strathfield High School reads a paper at the University Convention at Crosslands. Also in the picture are Mr. R. L. Wilson (Strathfield High School), John Kite (president of the S.D.A. Students' Society, University of N.S.W.), Dr. Colin Standish and David Short (president, Sydney University S.D.A. Society). The meeting was not held in the open air. The scene at the back is a mural painted by Pastor K. Mead of Sydney.



WEDDINGS

WHITSED-GIBBS. On the afternoon of August 7, 1967, at the Perth church, W.A., Lloyd Whitshed and Daphne Gibbs exchanged marriage vows. Lloyd and Daphne will be setting up home in Bencubbin. As the sun smiled through the rain clouds on the bride as she entered the church, and on both after the ceremony, so we trust the smile of God will be on them as they walk through life together. M. Tonkin.

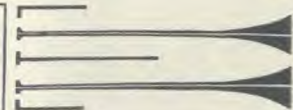
POWELL-HOWE. On August 29, 1967, Irene Rose Howe was united in marriage to Lawrence Vivian Powell at Brighton, South Australia. Irene is the daughter of Mr. and Mrs. J. W. Howe of Ouyen, Victoria. She is a teacher at the Adventist Central School, Prospect, South Australia. Lawrence is the second son of Mr. G. F. and the late Mrs. Powell of Adelaide. We pray that God's richest blessing may be theirs as they establish their home in Adelaide. C. A. J. Ogg.

WATERS-CLARKE. On August 29, 1967, at the Wahroonga church, Sydney, Warren Waters of Maitland and Margaret Clarke of Toongabbie, N.S.W., were united in marriage. Warren is a state school teacher and is the son of Mr. and Mrs. E. Waters of Maitland, a well-known Adventist family. Margaret was recently baptized by the writer. It was a great joy to unite her to Warren, who had led her into the Advent faith. As they build their home we thank God that another witness will be established for Christ. Pastor R. C. Piper assisted in the ceremony. Austin P. Cooke.

COPLEY-RALSTON. In a wedding memorable for its beauty and elegance, Peter William Copley and Janette Lyn Ralston exchanged the vows that have united their lives together under the blessing of the Lord. With his parents and brother, Peter recently came to Australia from England. His father is an elder of the Perth City church. Janette's parents and sister are loved and respected by us all in West Australia. The joy of this young couple we took to be an omen of the truth we see in Christ, that God's own love and grace will enrich their lives with abiding happiness in their new-founded home. They were married in Perth, August 28, 1967. Austen G. Fletcher.

BUTCHER-BUCKINGHAM. On July 30, 1967, the sun broke through to add its radiance to the tastefully decorated Preston church, Victoria, on the occasion of the marriage of Roy Alfred Stephen Butcher to Shirley Anne Buckingham. The happy couple are highly respected members of the Preston church. Roy is a successful literature evangelist in the city of Melbourne. Friends and relatives gathered with Mr. and Mrs. J. Butcher and Mr. and Mrs. M. A. C. Buckingham, the parents of the bridal couple, at the reception in the Preston church hall to extend to Roy and Shirley their best wishes. We pray God's benediction on their lives as they set up their home in Melbourne. E. A. Reyce.

TILL
HE
COMES



McKENZIE. After a full and useful life, Mrs. Edith McKenzie slipped quietly to her rest in the Camperdown (Victoria) hospital on Friday, July 28, 1967, at the age of eighty-four. Sister McKenzie embraced the teachings of the remnant church in Camperdown in 1926, and from then on was a staunch supporter in Camperdown, and later in Melbourne. Her chief methods of Christian service were distribution of literature and collecting funds for hospitals. Like an understanding smile on the face of our heavenly Father, the sun shone forth amidst the showers as we laid Sister McKenzie to rest in the tree-lined Camperdown cemetery. She sleeps until the eternal morning dawns. Edwin I. Totenhofer.

FUATAVAI. Andrew Stephen Fuatavai, the six-months-old son of Daniel and Vaelua Fuatavai, died of virus influenza on Friday, August 25, 1967. He was buried in the Eastern cemetery after a service in the Invercargill Seventh-day Adventist church. May the comfort of God sustain the sorrowing parents. Ritchie Way.

QUIN. On August 8, 1967, at Concord Repatriation Hospital, Sydney, Brother Sinclair A. Quin passed to his rest. He was sixty years old. Brother Quin was baptized in 1962 by Pastor F. A. Basham, and was a member of the Arcadia church, Sydney. Brother Quin was a returned soldier, and for twenty years served the Sydney County Council. Left to mourn him are his wife and his children, Fay, John, Ann, Peter, and Mark. Pastors Basham and Tudor brought comfort and hope as they led out in the funeral services. Austin P. Cooke.

FRASER. Mrs. Dorothy Jean Fraser of Connells Point, Sydney, was called to rest on August 19, 1967, aged forty-one years. Her sudden and unexpected death shocked and saddened her relatives and a wide circle of friends. It was the writer's privilege to baptize Dorothy Fizell, a Voice of Prophecy interest, in December, 1955, and she has since been a valued member of the Hurstville (N.S.W.) church. In December, 1957, it was my privilege to marry Dorothy to our esteemed Brother Alex Fraser, also a member at Hurstville. At the funeral chapel the husband, friends, and relatives were pointed to divine comfort and the blessed hope of the Scriptures. Lovingly and confidently we laid our beloved Sister Fraser to rest in the Woronora cemetery until the Life-giver awakens her to life and immortality. Ralph Tudor.

JANSSEN. Henderick Janssen fell asleep in the Hurstville church at the beginning of the service on August 19, 1967. He is survived by his wife, two sons, Hank and Theodorius Henderick, and two daughters, Maria Johanna and Jennifer. Mrs. Janssen and Maria developed a lasting interest in the Advent message before their departure from Holland, their native land. Their interest then matured to membership under the spiritual guidance of the late Pastor W. Marr. Still more recently the younger son, Theodorius and his wife also discovered the satisfying joy of the truth during the Vandeman campaign at Sydney showground. Mrs. Janssen's consistent devotion to her family and to her Saviour also recently led her husband to plan for membership with God's family; thus minded, life's chapter closed for him while spoken in God's house. Words of comfort were spoken by the writers.

R. J. Burns and W. P. Claus.

DRAPER. One of the oldest members of the Parkes church (N.S.W.) passed to his rest on August 4, 1967. Brother George Robert Draper was born at Parkes in the year 1884, one of a family of eight. He married Charlotte Fannie Fifield in 1906, and four years later accepted present truth under the instruction of Pastor Britten. In 1915 he attended Avondale College, and in that year sat with the writer in classes. For forty-six consecutive years Brother Draper was elder of the Parkes church and was dearly loved as elder and father in the church. A man of deep spiritual life and a steady, quiet disposition he has left an example never to be forgotten. His memory will always be a blessed incentive to live for Christ. He leaves two sons, Mort and Don, who each have two sons, one of whom is Dr. Laurence Draper, a science teacher at Avondale. Brethren F. A. Basham and G. Agars associated with the writer in the funeral services.

*His faith rests in the blessed hope
That Christ will come again,
He sleeps till resurrection's dawn
Shall claim death's godly man.*

W. M. R. Scragg.

HOLMAN. Suddenly on August 14, 1967, while at her daughter's home in Millicent, South Australia, Mrs. Myrtle Ann Holman of the Coburg church, Victoria, was called to lay down her life at the age of seventy-six years. She became interested in the teachings of the Adventist faith in 1918 through the labours of Pastor R. J. Burns, and was baptized in 1921, joining the Coburg church, of which she was a faithful member and officer. She rests from her labours, and her works do follow her. To mourn her loss, she leaves her husband George, and four daughters, Yvonne (Mrs. C. Grosser of Millicent), Phyllis (Mrs. Morrall of Brunswick, Victoria), Roma (Mrs. H. Miller of Sydney), Meryl (Mrs. Bevan of Sydney), and her son Reg, sixteen grandchildren, and one great-granddaughter; also her sister (wife of Pastor R. J. Burns), and her brother, Will Andrews of Rensdelham, South Australia. To these and the members of the Coburg church we commend the promises of God. We laid her to rest in the Fawcner lawn cemetery, where the services were conducted by the writer, assisted by Pastor R. J. Burns and Brother I. Watts, leader of the Coburg church. H. S. Streeter.

MAINSTONE. Henry Mainstone, after a short illness, passed quietly to his rest on August 12, 1967. Born in England in 1885, he migrated to Australia, and in 1936 together with his wife and family, accepted the Advent faith, uniting with the Stanmore church. Later, he spent a period of five years as a literature evangelist, and in 1951 took up residence in Coorabong. He was laid to rest in the Avondale cemetery to await the great resurrection morn. To his sorrowing wife, two daughters, Mona (Mrs. R. Turner) and Edna (Mrs. Ted Martin), and son Henry, we extend our deepest sympathy. S. G. Winter.

THE TREASURER of the South New South Wales Conference wishes to acknowledge the receipt of \$5 tithe on August 23, 1967, paid anonymously.

SELF CONTAINED FLAT, 2 rooms, kitchen, conveniences, 3/4 m. station, close shops, church. Prefer couple. \$9. Elsters, 34 Ireland Street, Ringwood 3134. Phone 870 2091.

FOR SALE. Full set of Maxwell's "The Bible Story." Very good condition \$20. Phone Sydney 634 2327 or Mrs. Jones, John Road, Castle Hill, N.S.W. 2154.

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WANTED TO BUY 20th Century Bible Course No. 1. New edition. Film strips and tapes. Tapes not necessary. Please reply stating price and particulars to G. R. Fisher, P.O. Box 798, Launceston, Tasmania. 7250

FARM POSITION WANTED. Youth 18 with experience in sheep and cattle farming in New Zealand wanting position immediately on sheep or cattle station anywhere in Australia. Apply Lynden Wright, River Reserve, Coorabong, N.S.W. 2265

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VACANCY FOR ADVENTIST DOCTOR. Assistantship with view, or long term, to replace third member Melbourne suburban Adventist group early 1968. Two well equipped and staffed clinics, good conditions, liberal bonus. House available. Write Mr. Winston Kent, 24 Sheffield Street, West Preston, Victoria. 3072

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NEWCASTLE ADVENTIST SCHOOL REUNION BANQUET

NOVEMBER 5, 5.30 p.m.

All ex-teachers and ex-students are invited to write to the Headmaster, Newcastle Adventist School, 172 Kemp Street, Hamilton, N.S.W. 2303, for an invitation. Banquet charge: \$1.75.

50TH JUBILEE—BACK TO HURSTVILLE
To celebrate its Golden Anniversary, Hurstville church invites all former members to be present at the "Back to Hurstville" programmes, Sabbath, October 21, 1967. Spend the day with your old friends and join in the evening social gathering. Evening meal provided. Begin at Sabbath school, 9.30 a.m. Inquiries ring (Sydney) 50 6777 or write Miss I. Enberg, 36 Woll Street, Kingsgrove, N.S.W. 2208. Any historical information would be welcome.

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

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Editor - - - - R. H. PARR
Associate Editor - - F. T. MABERLY
Office Secretary - ELIZABETH GILES

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

First 25 words \$2
Each additional 5 words 10 cents

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

Flash Point

- ★ We will let you work out the moral of this story all by yourself. "Early in 1967," a lady reports to Pastor Eric Hon, Medical secretary of the Trans-Tasman Union Conference, "there was a bakers' strike for almost a week. The lady next door was almost desperate, trying to feed her family of five children. I made her some bread, with which she was thrilled. She and another neighbour wanted to know how to make it, so next day I gave them a demonstration in my kitchen. Since then there have been other inquiries from neighbours in the street. I have given two more demonstrations of wholemeal bread with one lady, and with five another day. Since then I have found them much more approachable. Three of them are quite willing to read the 'Signs of the Times' and books that I lend them." Get the message?
- ★ Fruitage from a strenuous campaign gladdens the heart of the harvester. In Greater Sydney, where toil, sweat, prayer, and dollars have flowed freely in the evangelistic campaign which reached its climax in the Vandeman meetings—the climax but not the end—a meeting of ministers recently revealed that 113 people are now attending church and some have been baptized. These are fairly evenly distributed through the conference. At present, 4,101 people are studying the Faith Bible course, which indicates that the harvest is not yet over.
- ★ Does your church run a clinic? Then you will be interested to know what happens when this form of service is carried on. In Greater Sydney, in the first six months of this year, 1,049 treatments were given, and \$899 was received in donations from the grateful patients. (Two of the churches report a new face among the worshippers as a result of the clinics.) In Brisbane the picture is even better. For the same period, 2,976 treatments were given, and \$1,047.76 was received in donations.
- ★ Why all this mention of clinics and healthful cookery and such? Really no reason at all, unless it is a foretaste of this paper two weeks from now, when our special Health issue will drop into your letter box. October in many states brings the annual Health Week. Be with us in a fortnight's time for a really important issue.
- ★ North Queensland is moving forward in the field of education. It is hoped that a two-teacher school will be operating in Townsville as from January, 1968. Already preliminary work has been done at Halliday Park, and a new and attractive building is planned. Two churches—Aitkenvale and Townsville—are co-operating in this worthwhile venture.
- ★ Stand by for October 17, all South New Zealanders! On that date your FIRST clinic opens—in half of the former conference office.
- ★ "Finally, brethren . . .": "The [Catholic] church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."—"The Question Box" in "The Catholic Universe Bulletin" 69 (Aug. 14, 1962), 4.

Gleanings from the "Record"

Twenty-five Years Ago

The following brethren are shortly to leave Australia to recommence service in the mission fields: J. B. Keith and A. Gallagher to the New Hebrides, B. E. Hadfield to Society Islands, J. E. Cormack to Cook Islands, A. G. Jacobson to Fiji.

★ ★ ★

Brethren H. Stacey, G. H. Minchin, E. A. Boehm, and C. Pascoe were ordained to the gospel ministry in October, 1942.

★ ★ ★

"The members of the Ryde Sabbath school, New South Wales, are active and original. Thirty members have compacted to sell one pound of newspaper per week to greengrocers at twopence per pound. Thus, without any depletion of their funds, five shillings weekly will be raised toward the upkeep of a native teacher. The plan is worthy of consideration."

★ ★ ★

The nine nursing graduates from the Sydney Sanitarium and Hospital in 1942 were: Hilda Markey, Miriam Ballard, Rose Escreet, Vera Duffy, Amelia Rose, and Nellie King. The three gentlemen nurses: Brethren J. L. Simpson, R. G. Cooper, and L. T. Giblett.

Fifty Years Ago

In 1917, the Sanitarium Health Food Company successfully conducted cafes in Sydney, Melbourne, Adelaide, Perth, Brisbane, Auckland, Wellington, and Christchurch. Connected with the Sydney cafe, Brother Roy Thompson was in charge of a health treatment room.

★ ★ ★

The enrolment of students at the Australasian Missionary College [Avondale] in 1917 was 221 names made up as follows: boarders: boys 83, girls 68; day students: boys 31, girls 28. The faculty comprised fifteen teachers and six superintendents in charge of the various industries.

★ ★ ★

From the totals reported by the church schools in Australia in October, 1917, the following figures were revealed:

	Schools Teachers Pupils		
Church Schools	19	23	456
Secondary Schools (including Avondale)	3	29	291
	22	52	747