

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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WARBURTON, VICTORIA, AUSTRALIA

Volume 72, Number 17

April 22, 1968

"Fore!"

SURPRISE for PITCAIRN **THEY'LL ALL PLAY SOON**

BY NOW residents of Pitcairn Island will have received word that seven sets of golf clubs will soon be on their way to their two-square-mile island home.

In addition to the men's and women's golf clubs, a golf cart was donated and several golf bags came in. Others volunteered tennis rackets and other miscellaneous game equipment for the young people there.

What they do not know yet is that just before Christmas another gift of golfing equipment will enable practically everyone on the island to take up the sport.

L. J. Wall, a member of the Lansing, Michigan, church and vice-president of Auto Owners Insurance Company, contacted George Wakulsky, also of Auto Owners and Larry Cushion, operator of a Lansing sporting goods store, and together they provided about one hundred golf clubs, mostly new or like new, along with several golf bags, golf balls, and golf instruction books.

As the golfing equipment is crated in the next few days for Pitcairn, contacts will be attempted with the island via short wave radio.

As Mr. Wall put it, "If Fletcher Christian, acting mate of His Majesty's Armed Vessel 'Bounty,' could return to Pitcairn Island



Pastor E. N. Wendth (centre), Public Relations secretary of the Michigan Conference, examines the golf equipment donated to Pitcairn Island by Mr. Larry Cushion (left) and Mr. George Wakulsky (right), of Lansing, Michigan.

sometime in 1968, he would be amazed to see his great-great-grandsons and daughters smacking a little white ball with steel-shafted clubs, trying to avoid the three thousand-mile water hazards which surround the island on every side."

It would seem that one of the prime requisites of a potential pastor of Pitcairn would be an ability to keep his temper when he is bunkered. Will all ministers who wish to apply for Pitcairn please form an orderly queue?

ADVENTISTS

The Most Active Church in Poland

S. DABROWSKI, Union President

The Seventh-day Adventist Church in Poland is the most active Protestant organization among the thirty-two million people there, most of whom are Catholics, and more than 30 per cent of our 4,002 members are young people. In fact, this is a favourable time for us, and the religious freedom we enjoy must be utilized to the uttermost. There are, for instance, no limits set for the number of publications we are permitted to produce.

During the last year our publishing house, "Znaki Czasu," published the following six books:

"The Book of Daniel," 5,000 copies; "The Two Millenniums," 10,000 copies; "Evangelism," 3,000 copies; "Vaticanum II — Bridging the Abyss," 10,000 copies; "The Church Manual," 3,000 copies; hymn book, 6,000 copies.

We print three periodicals and employ forty literature evangelists. In addition, our workers and many of the lay members take our literature from door to door. Last year we sold 12,000 books and copies of the Bible, and as a result souls are being won. During the first three quarters of 1967 we baptized 262 people, more than in the full previous year.

At present forty-six evangelistic campaigns are in full swing. We have twenty-four ordained ministers, fourteen licensed ministers, twenty-five Bible instructors, and eighteen administrative workers.

Besides the union headquarters, and the South, East, and West Poland Conferences, we have three institutions in operation: the publishing house in Warsaw, the training school for ministers in Podkowa Lesna, and the old people's home in Bielsko, which we plan to extend, and where twenty-two old people are housed.

We have forty-two students in our school, and at present three are studying at Newbold College. We hope to send more of our young people there in the near future. We are working on plans for the building of a new secondary school. We have qualified teachers, the government is interested and we believe that our young people will come.

Sabbath School

Sabbath school attendance in Poland is equal to that of the divine service. All candidates for baptism are first enrolled in the Sabbath school, the membership of which is 4,872.

Our Public Relations Department is helping greatly to correct the false impression many have had of our church. Some have thought of us as a sect imported from abroad, and having no background in Polish society. This picture is gradually changing, however, as correct information and favourable reports are given over the radio and through both secular and religious news media. Our experi-



Seventh-day Adventist evangelists in Poland with open Bibles.

ences in this phase of our work are very encouraging.

Our Social Action Department promotes temperance, anti-smoking campaigns and social work. This is an important aspect of our activities and helps to create a true picture of Adventists and what they stand for.

Rapid changes are taking place in our world and we are therefore constantly looking for new and better methods for the promulgation of the message. The work is not easy. We face a secularized society, weak Protestantism, and Post-Council Catholicism. Moreover, we are still small and poor. But we feel that God is close to us, and nothing can stop the forward march of His church. His programme for the third angel's message will quickly be fulfilled in Poland.

No Updating Needed

The world president of the Seventh-day Adventist Church has warned church leaders of the insidious philosophy of the new morality. In the opening address in Washington at the church's Annual Council, Pastor Robert H. Pierson said: "Principle needs no updating. The gleaming new age of technology has not made the slightest change in the nature of God or in His attitude toward right and wrong. Sin in a twentieth century missile launching pad is as evil to God as it was in a nineteenth century house of ill-repute." The president said that church leaders need a new experience with Christ and an understanding of the royal law rather than becoming enmeshed in the "apparently plausible philosophy of situational ethics."

WHAT THE MICROSCOPE MISSED

A botanist found a beautiful plant by the wayside. He sat down to analyse it. He pulled it apart and examined every bit of it under a microscope. When he had finished he could tell you the colour of the flower, its classification, the number of stamens and pistils and petals and bracts; but the life and the beauty and the fragrance of the plant were gone. Many treat the Word of God in the same way—they pull it to pieces, they criticize it, they doubt it. The beautiful sayings of Jesus have lost their power for such, because through unbelief they have made them of none effect to their own souls. The Word of God is either a savour of life unto life or of death unto death to us, according to how we treat it. Faith makes the promises of God real facts in the life, but unbelief makes them worthless.

20,000 Copies of "Great Controversy" Sold in Finland

W. AITTALA, Union President

"SAY NOT YE, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. With these words of Jesus I want to bring you greetings from 5,200 Finnish-speaking Adventists in Finland. As perhaps you already know, there are also another six hundred Swedish-speaking Adventists in Finland belonging to the Swedish Union.

We have in Finland two Finnish conferences, the East Finland Conference with its headquarters in Helsinki, and the West Finland Conference having its headquarters in Tampere. The presidents of these conferences are real brothers, Pastors Sulo and Onni Halminen, the sons of Brother H. Halminen, one of our veteran colporteurs who has given over forty years of his life to the literature work.

During the past quadrennium in Finland we have received 699 new members. The evangelistic work during this time has been rather hard—a direct result, it seems to us, of better living conditions. On the other hand the situation also reflects itself in a 41 per cent increase in tithe compared with the previous four year period. The Appeal for Missions campaigns have also achieved a better result each year.

During the last quadrennium we have built a gymnasium at our junior college, Toivonlinna, a dormitory and office building at our permanent youth camp, and an annexe to the old people's home, which can now accommodate about fifty people. In addition, several churches now have their own church buildings, or church homes as we call them.

Literature Work

The best news from our field relates to the literature work. During the past quadrennium we have sold 209,954 books. The new edition of "Great Controversy" has been a best seller. We have sold over 20,000 copies of this timely book, and this, we are sure, is an earnest of more souls to be won to Christ in the years to come. There are many interesting experiences relating to the spreading of this book.

This summer one of our literature evangelists worked in a village where it had been raining constantly for such a long time that the farmers had not been able to harvest their hay. As our brother described the book to one farmer, the farmer told him that because of the long period of bad weather he could not afford to buy any books. But our brother, who is a man of courage and confidence, replied with such faith that the farmer finally said that he would like to order the book anyhow.

Answer to Prayer

As our brother left the home he prayed for God to reveal His power and give

fine weather, and, amazingly, soon after he had prayed, the rain stopped and during the next fortnight there was the best possible weather for harvesting. When delivering the book our brother asked the farmer if he had been able to harvest his hay and the man told him delightedly that he had never before brought such good hay into his barns. He promised to read the book and since then one of our pastors has had Bible readings and cottage meetings in that village and many people have attended.

It is very evident that God is with us and that nothing can stop His work for the salvation of men. We are working toward an even stronger literature work in our country, and we believe that it will

help us win more souls to the kingdom of God.

Public relations become better year by year. We have access to the radio seven to eight times a year, and once a year we have a full one-hour service on the air. We were the first of the free churches to hold a divine service on TV, and in several other connections Adventists have been featured on TV and radio.

We sincerely believe that the words of Jesus concerning the harvesting-time are also true in Finland. Therefore we lift up our eyes and take courage. There are promising signs of a good future for the work of God in our country. We need your help, however. We need your prayers that God may soon finish His work here.

Visit to Centenarian

W. M. R. SCRAGG

One of the highlights of my stay at the Victorian camp meeting this year was my visit to Sister Sarah Potter of Warburton. She is a sprightly one hundred years old.

As a young worker in the Victorian Conference fifty years ago, I studied with this gracious little lady and she accepted present truth. She was among the first-fruits of my work in the ministry. She has been faithful ever since.

When I visited her at Warburton, her son Jim (now eighty) and his wife and two of his children, and her youngest son, Don, were with her. What a wonderful time we had together, recalling the old days and reminiscing together!

Sister Potter and I remembered that, in those days, in Mildura, there were five families which the Lord used me to win to this message—the Butchers, the Potters, the Robbs, the Taylors and the Wadhams. Surely with long life God has blessed many of them, and showed them His salvation. Some, however, await the call of their returning Lord, but their sons and daughters, to the second and third generations, are to be found in God's work.

Sister Potter is still able to take an active interest in her garden and she knits vigorously, keeping her three sons in sox. She busies herself about the house and



SISTER POTTER

finds plenty to do every day to keep herself occupied.

On the occasion of her one hundredth birthday, Sister Potter received telegrams of congratulations from Her Majesty the Queen, the Governor of Victoria, Sir Rohan Delacombe, the then Prime Minister of Australia, the late Harold Holt, and the Premier of Victoria, Sir Henry Bolte.

Through the years, Sister Potter has taken an active interest in church work and was organist at her home church for many years.

A Message from the Division President



Dear Brethren and Sisters,

We will soon be enjoying the blessings of another annual Week of Prayer. I am personally very anxious that this special week should prove a time of great spiritual refreshing to God's people. There is no need for me to emphasize to you personally the seriousness of the times in which we live. As Adventists we are made aware daily of the facts and figures that depict the fulfilment of prophecy in our day and generation.

One of the most outstanding signs of the times at the moment is the ecumenical movement and its effect upon Catholics and Protestants alike. A letter from one of our local mission presidents received today, tells of the excellent results coming from his area from the preaching of the message by four recent graduates of the Fulton Missionary College. One of these young men spoke very convincingly on the subject of church unity, much to the annoyance of the local leaders of a certain denomination. They were in the midst of demolishing their church building because it had been leaning at a precarious angle. You can imagine how they felt, however, when they wrote to their church leaders asking for counsel in respect to a possible meeting place while their church was being rebuilt, and received instruction to meet with the Roman Catholics in harmony with the understanding that had been worked out with the leaders of that church! They were shocked and chagrined to learn that their leaders were leaning in a steep angle in the direction of church unity! Who would have dreamed years ago that the day would come when we would be subjected to the pressures of ecumenism! Recently in one of our mission territories we were approached by a leading Roman Catholic educationalist with a view to pooling our resources while planning for the extension of our respective educational programmes in this particular area! We know from the prophetic forecast of Revelation 13, and the counsel of the Spirit of Prophecy, that some day soon we are going to stand alone as a denomination. That day is rapidly approaching. May it not come upon us as a surprise.

We long to see a greater evidence of revival and reformation in our midst. There are many encouraging signs that depict a movement in the right direction on the part of our people, but we are anxious to see a complete dedication of all that the ministry and laity possess by way of talents and means to the finishing of the work in this, time's last hour. The people of the islands of the South Pacific are at present in a most receptive mood to the preaching of the third angel's message. This is our day of opportunity. We will all have to sacrifice more that we might take advantage of the providential openings that are accruing everywhere just now.

I am appealing to you to personally endeavour to get out of the coming Week of Prayer the blessings that it will afford you.

The climax to the Week of Prayer, of course, will come on the second Sabbath when the Week of Sacrifice Offering will be lifted. If we will sacrifice we believe that a pool of mission funds will be created that will enable us to reap the great harvest that is waiting to be gathered in.

We are counting on you, and would be glad of your assurance that you are with us in planning for the most successful Week of Prayer to date in the history of our work in Australasia. This will take much prayerful planning on our part, but it will bring in its train that for which we all long and pray—the outpouring of the Spirit in the “Latter Rain,” with a resultant ingathering of souls comparable with Pentecost. What a prospect! May God bring it to pass following our 1968 Week of Prayer.

I want you to know that I will be praying for you during the Week of Prayer as you endeavour by God's grace to gain the full blessing of this special week.

Yours for revival, reformation, evangelism and sacrifice,

L. C. Naden

Gleanings from the “Record”

FIFTY YEARS AGO

The following appeared in the “Record” April 22, 1918, under “South New Zealand Notes”: “Bitter opposition has been manifested in the south where Brethren T. Whittle and J. Thompson have been labouring since camp. Their tents have been pulled down both at Gore and Maitauri. The ministers have conspired to canvas the district against them, circulating all kinds of discouraging reports. A number are deeply stirred by the truth, but as yet it is too early to predict results.”

Under “Western Australia Notes”: “The camp-meeting that has just closed was the largest ever held in this state. We had ninety-eight dwelling tents erected, and had to divide one of our marquees into divisions, as well as rent a house and several rooms in the neighbourhood to accommodate our people. Twenty-five persons were baptized on the last Sunday morning of our camp-meeting. This number included fifteen young people.”

TWENTY-FIVE YEARS AGO

Under “News Notes” in the “Record” dated 26/4/43 appeared the following: “On a recent date we were very much interested to receive a letter from one of our girls who is on active service in the Middle East, Nurse Joyce Cherry. Our sister speaks of her desire to help ‘the boys.’ It has been her privilege to visit many places of interest in the Holy Land, and she also tells of a visit to one of our schools in the Middle East, where she was able to tell our brethren and sisters there of the college in New Zealand and the work generally in the homeland.”

“The Wairoa War Service Band recently welcomed home from the Middle East, Des. Adair, son of Brother and Sister George Adair.”

“The friends of Brother A. D. Piez will be interested to know that he has rejoined Pastor J. B. Keith and Brother A. Gallagher in the New Hebrides. These workers, together with Brother J. H. D. Miller, would appreciate the prayers of God's people in their very difficult situation.” (Appeared in “Record” 12/4/43.)

“Brother Don Stewart has re-connected with the teaching work, having recently been appointed to the South New South Wales Conference.”

“Brother Keith Dickins of Melbourne has been transferred to Victoria in a similar capacity.” (Appeared in “Record” 12/4/43.)

HISTORIC PICTURE GALLERY



North New Zealand Colporters, 1909-1910

Caps in the front, bowlers in the middle, panamas at the back. Does this suggest there were three grades of literature evangelists in New Zealand sixty years ago? That is not a hole in the wall but a piece torn from the photograph from which our picture was copied.

The picture shows, left to right:

BACK ROW: Fred Holder†, Harold Smith*, Les Scott*.

MIDDLE ROW: Les Smart*, A. E. Hodgkinson (the State Agent, as the Publishing Department secretary was then called) and R. K. Piper.

FRONT ROW: Herb Morrison* and Wilfred Smith*.

*Pukekura students working for Avondale scholarships during the 1909-1910 vacation.

†Not a student at Pukekura but went to Avondale.

(Photo, courtesy Miss V. M. Flanigan.)



Missionaries at Union Conference, Sydney Showgrounds, 1926

BACK ROW: E. B. Rudge, H. R. Martin, H. A. Hill, G. Branster, S. W. Carr, C. S. Palmer.
SECOND ROW: A. H. Ferris, Dwarka Singh, W. N. Lock, Mrs. Lock, A. R. Barrett, Mrs. Barrett, H. T. Howse, Mrs. C. S. Palmer.
FRONT ROW: W. D. Smith and Milton, Mrs. Smith and Ivan, Pana, G. F. Jones, Mrs. G. F. Jones.

A Time for Appeal

JOHN A. SLADE
Preceptor, Longburn College

A high point in our college year at Longburn is the chapel period concluding our Appeal for Missions. The devaluation of the New Zealand dollar and the country's severe economic pressures caused us to wonder if we would reach our last year's attainment of \$5,406. We went out armed with the knowledge that every student was participating in the Appeal. This was to us a source of great encouragement.

The Appeal for Missions this year gave us an insight into five aspects of Christian service:

First, it was a time of earnest prayer which arose from our need for strength, courage, faith and the blessing of the Lord upon our visitation. Second, it was a time of long and earnest labour. Scattered as we were from Wellington in the south, Taumarunui in the north, and Waipukurau in the east, we knew of the need for persevering work in a short, sharp campaign. Third, we found it to be a time of contact and enlightenment as we discovered as never before the perplexity of hearts and minds in these crisis days. Many a soul was revealed to us as hungering and thirsting for reasons for the bewildering times in which we live. This was an opportunity to speak of Jesus and His soon return. Fourth, the Appeal proved to be a time of renewal and deepening consecration as we found opportunities for Christian service. Our need of Heaven's wisdom and power came to us as we moved from place to place. Along with this need came a resolve to give ourselves anew for the work of Christ on the earth.

Finally, on our return to the college the deep satisfaction we experienced as we laboured turned into a time of great rejoicing, for, as the reports of the various bands came in and were chalked up on the board, it was revealed that by the Lord's grace an extra \$500 had been collected. The total for the campaign was \$5,938. As we arose to sing the Doxology, "Praise God from whom all blessings flow," we thanked our heavenly Father for His divine favour, protection, and guidance in our endeavours.

During the chapel period, the first copies of our new school magazine, the "Longburn Collegian," were distributed. This magazine is available to any of the friends of our college or past students, who may obtain a copy by writing to the editor at the college.

Fellow believers, we earnestly request your prayers on behalf of our school here at Longburn and for sister-institutions throughout the division that the spirit of service so wonderfully manifest at Appeal time might continue throughout the college year. Pray with us that our young people may, through such a spirit, be trained for Christian leadership.

Seven Endless Days of War in Our Front Yard

BEATRICE SHORT NEALL

Saigon lay quiet. The firecrackers of the Tet holidays had spent themselves. It was Wednesday, January 31. Suddenly at 3.00 a.m. there were two tremendous explosions. I leaped out of bed and called for my husband to follow. "Maybe it's just sonic boom," he said. "You usually hear two like that." Just then there was a third blast. I saw sparks flying into the air across the street from us.

Convinced, Ralph jumped out of bed. "Let's go outside," he said. Taking our radio and tape recorder, we ran across the compound to the old mansion where Dr. J. C. Holm and other hospital personnel live. From the steps we could see the sky aglow over the downtown area of the city.

In the distance we could hear the boom of many more explosions. Soon we were joined by C. P. Harris and his son, Charles, Dr. and Mrs. J. C. Holm, and Artemio Elumir. Machine-gun fire opened up across the street. Shells whistled, M-16s ping pinged in high staccato, tracer bullets streaked into the sky, some over the compound. We ducked by the hospital car.

"Wouldn't we be better inside? Or do you like to watch it?" Mrs. Holm asked from her living-room door.

"You're safer out here, unless soldiers start running across the compound," said Charles Harris, a slight quaver in his voice. We listened to the radio—first popular music, then five minutes of news from everywhere else in the world. Dr. Holm kept trying to telephone the hospital (about a kilometer away), but the system was out of order. Soon we saw headlights shining through the front gate. The guard opened up and a taxi drove in. Two nurses jumped out. "Two wounded Vietnamese police have been admitted to the hospital. Can you come over?"

"I'll be ready in a minute," the doctor replied. He and his wife ran inside to get dressed.

"There's a truck on fire in the alley across the street," one nurse said.

The taxi driver filled in more information. "I was driving an American downtown when I saw lots of explosions around the American Embassy. The presidential palace also is being attacked."

"Get down, get down!" said the other nurse as we heard a fresh volley of machine-gun fire.

The Doctors Go

Jess and Juanita Holm came out, dressed and ready to leave. They and the two nurses got into the hospital micro-bus and drove resolutely out the gate. I hated to see them go out into the night, with fighting in the next block. A little later Dr. Carlyle Welch followed.

Soon helicopters swarmed overhead, some dropping flares until the sky was lighted

up; others fanned the ground with searchlights. We tried to return to bed, but were disturbed by the shooting.

Around 6.00 a.m. I heard frantic guards in the American billets across the street shouting, "Di di! Get out of here! Go on!" We learned later that a bus-load of infiltrators had landed in the area and were fighting there. The air crackled with tension.

As soon as it was day, I went over to Welches' house to see how Lora was doing with the two babies (her own Beth Ann and Vietnamese Donnie May). "They slept fine," she said. "Never woke up until seven o'clock. I think they got conditioned to the noise from all the firecrackers the night before." Through all the action that morning Lora never winced. She blithely hung out diapers while machine guns were firing all around.

Around 11.00 a.m. we saw something we had never seen before—the helicopters that always go chopping over our compound were making a deadly attack on some point a little north of us. One by one they circled, dived, blasted off rockets with a roar, and then strafed the area with rapid machine-gun fire. Again and again they attacked. Soon a cloud of black smoke arose from the area and fires continued burning for hours. We watched in horrified fascination.

Dinner Interrupted

A little while later we were not so fascinated. As we sat down to eat dinner, I heard a terrible shriek. Looking out of the window I saw a helicopter coming straight toward us, firing rockets.

"That's too close!" shouted Ralph. "Let's get out of here!"

We ran into the kitchen.

"Let's go to the back of the compound."

"I left my shoes behind," I wailed.

"Get them!"

Between blasts I scrambled under the dining-room table and got them. We ran out of the back door, through the garage, and part way across the compound. Then the attack stopped.

Later in the afternoon the helicopters attacked from right over our heads. In a mad dash for the house I fell hard on my knee, sprawling on the ground. I didn't stay there. Inside, the noise was still terrifying.

"Come on out and watch," called Ralph. I ran out.

"Here comes another one!" he said.

"They're shooting at us!"

"No they're not! Look!"

Then I took time to take an objective look. This helicopter was different from the usual Hueys—it was a Cobra, a light, narrow structure of steel framework carrying rockets underneath. Right over our heads it shuddered and blasted off its rockets. Smoke poured out before and behind the streaks of light that went out to the target beyond us. Then there was the ugly growl of the machine guns, and the craft was gone.

Once during the day when Ralph returned to the living-room sofa where he had been reading, he found a bullet on the cushion. "Who put that there?" he asked. No one knew anything about it. I examined the screen wall of our living room and found a hole at an oblique angle. Later our servant found metal pellets and bullets in the back yard. I had heard them showering down from the roof. Young Charles later picked up a ten-inch piece of twisted metal in our yard—perhaps part of a rocket.

Fighting Near Hospital

In the evening we drove over to the hospital. Soldiers were lying on benches in the waiting room, blood oozing from bullet wounds in their legs and feet. We climbed to the roof, about four stories high. Down in the street we saw soldiers crouching behind their jeeps, pointing guns toward an elusive enemy. Overseas soldiers in the nearby service station were creeping around every corner until they finally dared to come out onto the street in front of a row of shop houses, one of which belongs to our Pastor Thien. We ducked as we heard shooting. It seemed fantastic that familiar scenes should become a battle-ground. But no damage was done to our buildings.

Soon our attention was drawn from the sniping on the ground to the sky where nine Cobras were swooping in for an attack. Once again we watched them blast their rockets and guns, while pieces of roofing shot into the air about a half mile away. Soon we saw refugees come down the street—women with bundles and babies. Incredibly, some smiled. A group



The "service station" mentioned in the article was in the thick of the fighting. It was burnt out.

of refugees stayed in our church for several nights. I invited them to our home, but they felt safer in the church.

I longed for a little quiet that night—I ached all over from tension and lack of sleep—so I asked David and Leona Gouge if we could sleep at their house. At that time there was less activity where they lived. They kindly opened their house to all who wanted to come. The Harrises decided to come over, also George Kirby, a friend in government employ. We woke up several times in the night, but the shooting sounded farther away than usual. The next morning we all awoke greatly refreshed.

The days following have been somewhat quieter, with most of the activity farther away. Occasionally it comes closer. Thursday night Ralph and I were having worship in the bedroom when we heard bullets whistle and crash near by. I leaped for the hall—and banged my other knee. "You're getting more injuries from running away than you are from the war!" Ralph joked.

Friday afternoon two jeeploads of military police with machine guns roared into the compound as if they meant business. Several got out and sneaked along the walls. I strolled over to talk to them. "We got word that there are snipers behind the USAID building," they said. "A man came out on a motorbike and told us."

By this time Ralph had pedalled up on his bicycle. "Probably it was David Gouge," he said. "I'll go over and ask him what he knows."

"Don't go alone!" insisted the military police. "We'll cover you!" So Ralph rode his bicycle down the dirt road, while the jeep stayed close behind, weapons aimed toward the USAID building. Ralph soon returned with the information that a guard on the building had notified David about the presence of snipers. While

we watched from Juanita Holm's living-room window, the jeeps drove across the compound again, racing through the open areas as if afraid of being hit. Suddenly behind their backs some explosions went off. After cautious investigating, the MPs found firecrackers on the ground. Someone had a perverted sense of humour!

Sabbath morning we had a wonderful church service in the Phu Nhuan, Saigon, church. About 150 people came—and how glad we were to see that everyone was still alive! A regular preaching service did not seem appropriate. So Le Cong Giao read three comforting psalms — Psalms 34, 46, and 91. The words had new meaning: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The angel of the Lord encampeth . . ." "God is our refuge and strength." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." "Because he hath set his love upon Me, therefore will I deliver him."

"A Very Present Help"

Then Pastor Neall called for testimonies.

Huynh Ngoc Le, a former servant of Dr. Edwin Brooks, strode up to the platform. A grey-haired man, dressed in the old-style Vietnamese manner, he spoke eloquently of the events of the past few days. "All I have left is my Bible," he said, holding it high, "my long gown, and my hat. These are my heritage from the Lord. With these I will serve Him."

Working for Americans as a cook, Brother Le had grown careless in his observance of the Sabbath. Yet he had felt a desire to come back to the Lord. Before he had made a definite decision, the attack had come. Mr. Lee's house was opposite the gate of a large military camp. A bus load of infiltrators had unloaded right in front of his home. When the

fighting began, he was caught in the crossfire between the two sides. (This was the area of heavy fighting a block from our compound.) He crawled under his bed and lay there for many hours while shells whistled and household goods crashed and broke about him. He thought his time had come. "Lord, if Thou wilt save my life, I will serve Thee as long as I live," he vowed. "I will no longer work just for high wages."

When things finally quietened down, he crawled out of the debris. His bed was the only article in his room that had not been destroyed. He walked upstairs to the room where his boss lived. The man was still crouched in a corner. "God saved our lives," he said. Then he crossed the street to visit his son. When he returned a little later, he found his things had been looted. Food and money were gone — but he still had his precious Bible and his determination to serve the Lord.

Tran Thuong got to his feet next. He lives a little beyond the hospital, where the fighting has been heavy. He had brought his wife and family to the church for safety, and was going back to his house to get some things he needed. A band of men halted him. "Get off your scooter!" they commanded. He complied. "Park it by the kerb!" He did what he was told. "You are a government soldier!" the men accused.

"No, I'm not! I'm just an ordinary working man!"

"Take off your helmet so we can see you better!"

The man was able to persuade them he was not a government soldier, and they let him go. Immediately afterward they began shooting at everyone who came along. Some were killed. Brother Thuong thanked God for sparing his life.

After several other testimonies of profound gratitude, Pastor Thien stepped to the pulpit and recalled God's deliverances of the past. "The experiences this week were not as terrible as we endured more than twenty years ago," he said. He recalled the fighting right after World War II, when people were slaughtered at the slightest provocation.

"We have nothing to fear for the future, except as we forget the way God has led us in the past," Pastor Thien declared.

I am writing these lines a week after the attack of January 31. The conflict is not yet ended. The house just now shook from several blasts. The Vietnamese post office is not functioning, so we have not been able to send out telegrams or receive word from other parts of the country. We did not learn until yesterday that Pastor Wong Yew Seng and the members of the Cholon church are all safe. But all the news we do have has been good. While our people have been close to the action, their lives have been spared. Surely we can look forward to the future with courage and confidence in our great God.

Our Man on the Spot, L. A. Piper, says—

IT IS HARD TO BE AN ADVENTIST IN JAPAN

Japan is a land of contrast. Little known a hundred years ago, and then forcibly opened to Western influences, it has adopted and adapted a Western way of living and has become one of the top nations of earth. Once Japan was the despair of foreign business because of the imitative skill of her industrialists, but now foreign firms send their men to Japan to learn the technological skills of many processes, such as how to lengthen a ship without taking it out of the water.

While searching the world for manufacturing information, Japan has successfully defended its industries against foreign control. Already it is beginning to feel a shortage of labour to keep the national wheels turning, but many clerical processes, such as motor registration, seem to absorb the time of multitudinous clerks. It is a literate country—education is much sought after and highly valued—but it still possesses in many places the typical atmosphere of the Orient.

Monthly wages are low by Western standards, but prices are high. Luxury goods such as jewellery, pearls, watches, cameras, furs and up-to-the-minute fashions are on sale in every city, town, village or luxury hotel arcade. The wages may be low, but the half-yearly bonuses paid by almost every employer—including the government—are usually liberal.

Japan is a great exporter of electrical equipment, but if you plan to buy a lampshade or a chandelier for your patio or palace, come with me to Akihabara—two train stops from Tokyo Central sta-

tion—and from a suburb full of electrical warehouses you could satisfy your needs for plebian patio or palatial mansion at any price you might care to pay, and buy the product of every country under heaven, which has a worth-while interior decorative use. And it's all tax-free to the tourist.

Travelling

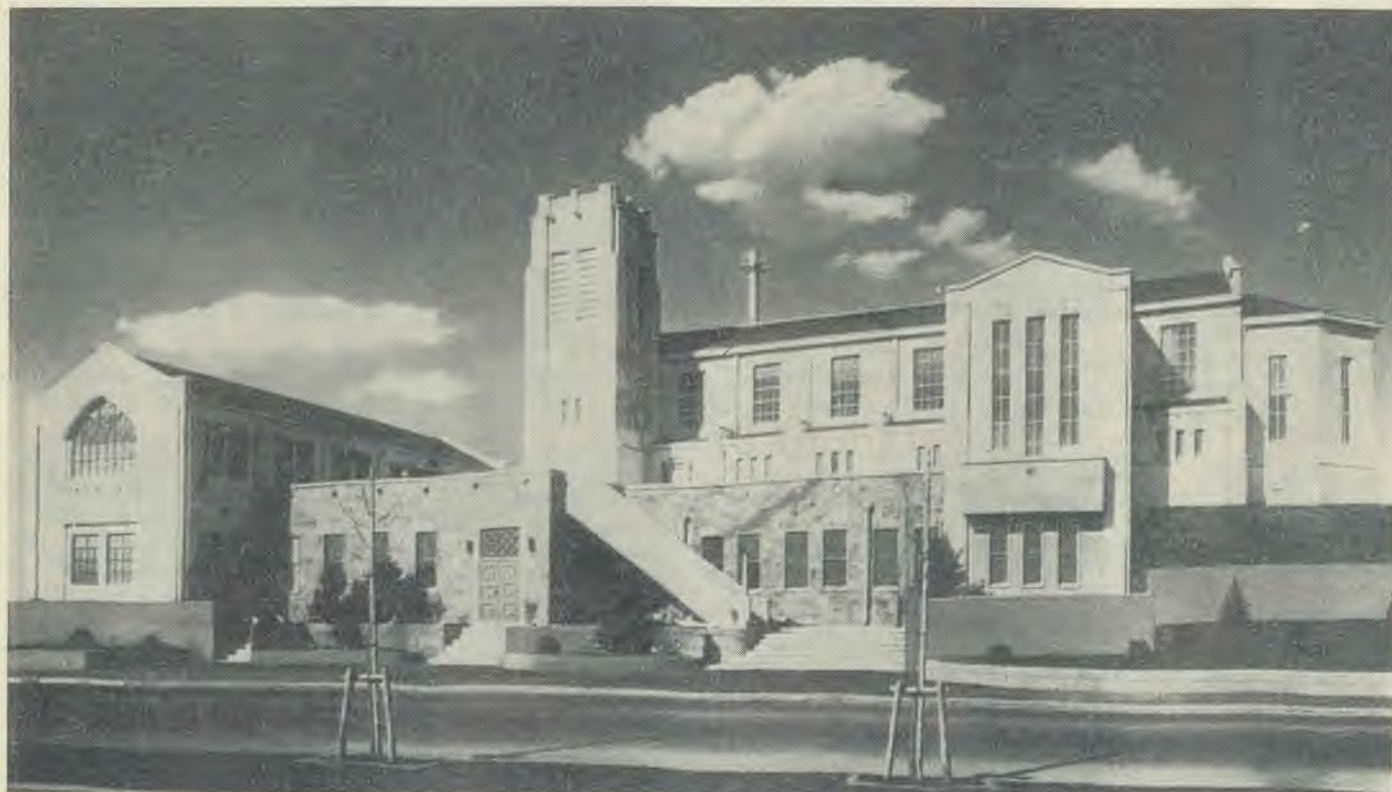
Japanese people are great travellers within their own country, and trips abroad are increasing. There are so many people in Japan—a hundred million of them—that if only relatively few move about, the roads and railways are crowded. The roads literally defy description. There are three kinds. First, there are the village roads—these mostly *do* defy description. They are atrocious, but who cares? Most of the people still drive their cars at full speed over them. Secondly, there are the main inter-city and suburban roads of older vintage. The surface is often passable, but they are so narrow, and to add to the congestion, the power poles stand out about two feet into the pavement. And the traf-

fic they carry is enormous: trucks which are big, bigger and the really big (but no semi-trailers), jostled by three-wheeled trucks, taxis, sleek, black chauffeured limousines, miniature family cars, and every other size car.

Something which does not seem to be taught in the many official driving schools (the only place where a Japanese can learn to drive—and it is expensive) is road courtesy, because almost everyone seems obsessed with the intention of getting to his destination as quickly as possible, and in the resulting confusion everyone gets held up. Yet the pedestrian crossings are carefully respected. In hundreds of places overhead bridges provide safe crossing.

Asphalt Ribbons

And now, the roads of new Japan—great ribbons of asphalt which have been, or are being constructed in many districts and being paid for by the users as they pass the toll gates. Soon from Tokyo to Kobe—three hundred miles—will be the great Tome Highway, six lanes for traffic



The Seventh-day Adventist evangelistic centre, Harajuku, Tokyo, Japan.



These folk are taking part in the "Shichi-go-san" festival which is held on November 15 of each year. Girls of ages seven (shichi), and three (san), and boys of five (go) are taken to the shrine to give thanks for health and pray for future blessings.



The Japan Union Mission office and Voice of Prophecy studio.

which will soar over valleys and cut through or under the mountains.

This road will parallel the present Highways Number 1 and 246, which will still be crowded with traffic, and the great New Tokaido railway, which in turn runs beside the old Tokaido line, which is working at full capacity. The famous "Hikari" (lightning) expresses leave the terminals at Tokyo and Osaka at least every hour, and in between these non-stop specials are the Kodama expresses which stop at ten cities. All travel with clock-work regularity, and attain speeds of 125 miles per hour, and there are at least forty trains a day in each direction, carrying up to a quarter million passengers a day when a holiday engenders extra travel.

Before I start on the bus traffic—particularly the holiday buses—and the thousands of taxis, I must stop, or I'll need a whole supplement to tell you a partial story of travel in Japan. And then there are the farm vehicles hauled by the farmer or his wife, or the tiny motorized tractor (used for ploughing the rice paddies), or occasional cow, or bicycle—all are seen hauling the product of farm or garden.

Last, but not least, there is the large basket on the back of man or woman, in which all manner of supplies are carried in the course of a day's work. Sometimes, some of these backs seem broken down by the weight of the years, and as if the human beasts of burden can never again stand upright.

Neglected Religion

In Japan, religion does not seem to receive much attention, judging by the forlorn appearance of scores of wayside shrines. There are many festivals associated with the large popular shrines, but so many of the smaller temples and shrines do not seem to have received any attention for years. One popular week of worship is the "Shichi-go-san" or "Seven-five-three" festival held in mid-November. During this week, and particularly on the fifteenth of the month, little girls of seven and three, and little boys of five are taken to the shrine to give thanks for health and pray for longevity.

At the Meiji shrine, one of the leading Shinto places of worship in Tokyo, the long approach walks are crowded with families taking their little ones to the shrine. Everyone is dressed in his best, with the children's clothes usually new. The girls are dressed in their kimonos, and they are the photographer's delight, with their beautiful kimonos and obis (the big bow on the back) and other decorative touches. Frequently the mother is also in her kimono, and fathers and sons are in their best Western-style suits.

The ceremony at the shrine is to bow toward the Buddha, clap hands lightly to draw his attention, repeat a whispered prayer and make a contribution toward the temple funds. On these popular days the majority cannot get to the prayer rails, so they toss the coins, mostly ten yen (2½ cents) pieces, onto a large canvas inside the rails.

New Year's Day is also very popular at the shrines, and the earlier the devotees arrive at the shrine after midnight, New Year's eve, the greater the merit derived.

Adventists in Japan

After many years of Adventist activity in Japan, there are only 6,000 members amongst the teeming millions. In Tokyo and Yokohama, and in surrounding cities, more than 30,000,000 people live, and there are three institutional Adventist churches. One, the Tokyo central church, is very well situated near the Meiji shrine and the sports stadium erected for the 1964 Olympic Games. There are about twelve other churches, two primary schools and a central school. There are churches in many of the Japanese cities, and in the twin cities of Osaka and Kobe an evangelistic centre and a medical clinic are located.

Radio evangelism is a major church activity, and recently a health programme was telecast in Tokyo. A 5-Day Plan in Osaka resulted in a sixty-minute documentary on the perils of smoking being shown on colour-TV throughout the nation.

It is hard to be an Adventist in Japan. The national prosperity has produced a climate of materialism which is not conducive to serious religion. All phases of industry, from factory to department store to village shop to construction and public works go on seven days a week, and often twenty-four hours a day. On large build-

ing and road construction jobs, it is usual to see men at work under the flood-lights. Schools operate six days a week at least. Someone said they need to keep open six days a week to teach the children how to write the thousands of characters which make up the written language. These two factors alone make it difficult for men to earn their living and children to get their education whilst avoiding Sabbath duties. The smallness and close proximity of Japanese homes would also make Sabbath keeping difficult.

And now, just a word about those beautiful calendar and post-card pictures of Japanese gardens. They are all true—but, alas, so untypical of the country and suburban scene. Those gardens are mostly attached to the shrines, temples or public gardens. Domestic flower gardens which

are such a feature of the Australian and New Zealand home are practically unknown. Where there are gardens, they are mostly trees and shrubs. We have not yet seen the spring cherry blossom and azalea extravaganza, but it is only a passing phase in the gardening calendar.

Naturally, country homes have more colour in the garden than those in the cities, but it is mostly perennial flowers which bloom in their season. Remember those pictures of Japanese floral art—Ikebana—how few flowers are used, and how prominent is branch and twig and leaf? That is because there are few flowers! The florist shops are beautiful, but they are comparatively few. After all, where would you put a vase of flowers in your home if you had no furniture in it?



Above: "Shinto" maidens on their way to the Yasukuni Shrine in Tokyo on New Year's Day.

Below: The international symbol of Japan, Mount Fujiyama.



Thoughts on

THE ENJOYMENT OF LIVING

"True happiness is to understand our duties toward God and man; to enjoy the present, without anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient; for he that is so, wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes and, like people in the dark, fall foul of the very thing we search for without finding it. Tranquillity is a certain quality of mind which no condition of fortune can either exalt or depress.

"There must be a sound mind to make a happy man; there must be constancy in all conditions, a care for the things of this world but without anxiety; and such an indifference to the bounties of fortune that either with them or without them we may live content. True joy is serene. . . . The seat of it is within, and there is no cheerfulness like the resolution of a brave mind that has fortune under its feet. It is an invincible greatness of mind not to be elevated or dejected with good or ill fortune. A wise man is content with his lot, whatever it be — without wishing for what he has not."—Lucius A. Seneca (A.D.65).

☆ ☆ ☆

AN IDEAL PRAYER

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." 2 Chronicles 14:11.

In this petition are to be found all the characteristics of prevailing prayer. King Asa was in a desperate plight by reason of the overwhelming superiority of the Ethiopian forces.

1. He "cried unto the Lord." Here is earnestness, sincerity, a deeply felt need.

2. "It is nothing with Thee." Immediate recognition of the power of the One whose help he sought.

3. "Help us." A sense of urgency was in his plea. It was not a matter of indifference. He wanted help then and there.

4. "For we rest on Thee." Immediate recognition of the outcome, whatever it may be.

5. "In Thy name we go." No self-sufficiency or presumption because of expected help.

6. "Let not man prevail against Thee." The king now feels that the responsibility is with God. Asa has done all he could, and can properly expect great things from God.

And God did great things for him.

—"Gateways to God," page 35.

THE EVERLASTING COVENANT

GRAEME S. BRADFORD

In Hebrews, chapter 8:6-13 we read of Paul's discussion concerning two covenants. He talks of an old covenant (or the first) which was faulty and "ready to vanish away," also of a new covenant (or the second) which takes the place of the old. With this new covenant, based upon better promises, the law is written in the heart, or mind, of the believer.

All through the Christian era, there has been much conjecture concerning these two covenants of which Paul is speaking. Because of all this deep, highly involved speculation, this subject, which is in reality a simple one, has appeared to be highly complex in the eyes of many Christians. The result is that not many of them claim to have much knowledge concerning the exact nature of the old and new covenants.

But this subject is indeed of great importance to all Christians today for two reasons:

1. A thorough understanding of this subject will aid Christians in the avoidance of one of Satan's greatest deceptions. It would be true to say that more souls will be lost through this deception than any other. The warnings brought to us through a thorough study of this subject, if heeded, could be the means of saving our souls.

2. This subject also requires our study because there are Christian people today who claim that this subject, if rightly understood, will show that the Ten Commandments are no longer binding upon all Christians. The claim is that the old covenant represents the Old Testament method of salvation by works (i.e. salvation through the keeping of the law); while the new covenant represents the New Testament method of salvation by faith in Christ, and thus the acceptance of His perfect life as our right to eternal life. Hence Christians today are saved by faith which then frees them from the law, and so the law has no part in the Christian dispensation.

It is the purpose of this article to show that:

1. Ever since the fall of Adam, God's terms for salvation have always been the same, i.e., receiving, by means of faith, the righteousness made available to us by Christ's perfect life which in turn leads to a life in harmony with the law of God.
2. The person who is being saved by grace will desire to obey God's law, not in order to be saved; but because he is being saved.
3. Since the Fall, God has never made a covenant with man which entailed righteousness by works.

To understand this subject fully we need to go right back to the time of Adam before the Fall. In Genesis 1:27 we are told of how God created man "in His own image," and verse 31 states that "God saw every thing that He had made, and, behold, it was very good." These texts tell us that originally man was created perfect: he had no tendency towards sin. He was different from you and me in that

he was righteous right from the start. He had the law of God written on his heart, i.e., he naturally did that which was morally right. Like the rest of creation, he was in perfect harmony with the laws of God; but with one difference, he had the ability to disobey God's laws if he so desired.

Because of our hereditary defects and environmental weaknesses, you and I find it impossible of ourselves to follow God's laws in perfect obedience; but with Adam this was possible. He could of himself keep the laws of God perfectly.

There came the day, however, when Adam chose to disobey God, and when he did this he forfeited not only his righteousness but also his ability to obey the laws of God. Since that time this inheritance has been handed down to the whole human race. See Romans 5:12, Psalm 51:5.

God was faced with a problem: How was He going to redeem the human race? One way, perhaps, would have been to abolish His laws, then man would not be a sinner ("Sin is not imputed when there is no law." Romans 5:13); but this would not solve the problem, for if man, therefore, had licence to kill and steal there could never be true happiness, only misery.

No, abolishing the law would not solve the problem; the only solution possible was for God Himself to find a way of accounting man to be righteous, and thus be able to grant him a right to eternal life, and then seek to bring him back into conformity to the law (i.e., writing the law once again on man's heart) so that he would be able to enjoy His gift of eternal life.

This is the plan of salvation that God instituted after the Fall. Our title deed to eternal life is the righteousness of Christ: He obeyed God's law perfectly and we through faith can accept His perfect life as being ours. God counts us as if we had lived the life of Christ when we accept this offer. This is justification by faith. (Romans 5:15-19.)

Then begins the second aspect of God's plan. Through the indwelling power of the Holy Spirit He begins the process of sanctification whereby our lives are brought back into harmony with the law of God: thus God is preparing us to be fit to live happily both now and hereafter. The man who is being justified by faith will naturally give evidence of the fact by his desire to conform to the law of God. (James 2:18.) This does not necessarily mean that his life will consist of inevitable victories; rather he will experience daily battles against sinful tendencies as did Paul, as he relates in Romans 7. However, his

mistakes can be forgiven (1 John 1:9) and like Paul he still presses forward toward victory. (Philippians 3:12-14.) Therefore, through the process of sanctification God is seeking to bring man back to the place where he will once again have the law written on his heart as did Adam. (Hebrews 8:10.)

It is of vital importance to notice that our entitlement to eternal life is solely upon the basis of receiving by faith the righteousness of Christ. We are justified by being accounted as having lived His perfect life. Although we give evidence of this fact by our works; yet our works can never merit our salvation. (Romans 3:20.) However, just as a good healthy tree cannot help bearing good fruit, even so will those accounted righteous in God's eyes produce good works. Therefore although we are saved by means of faith, yet we are to be judged by our works because our works reveal our faith. Hence James 2:12 informs us that we are going to be judged by the law; Revelation 22:14 states that "they that do His commandments" are the ones who will finally be saved.

Ever since Adam sinned this has been God's method of saving man; the only plan that could ever work successfully. However, ever since the Fall God has had great difficulty in getting mankind to accept His righteousness as a free gift. Man still possesses within himself the strong inclination to seek salvation by his own effort. He still wants to do now what was possible for Adam to do only before the Fall, i.e., produce perfect obedience to the law of God of himself and thus be righteous.

This is the great pitfall for mankind; we all face this problem. How often, after we have done some good deed, do we feel that this will give us a greater chance of salvation? And after having committed some wicked deed we wonder if God could ever accept us! This is the focal point of all heathen religions. Men think that by walking on coals of fire, lying on beds of nails, mutilating their bodies, offering human sacrifices, etc., they can appease their god and thus be saved. To seek righteousness by works is almost part of human nature and is the basis of all false religions.

Now with this background of God's true plan of salvation, along with an awareness of the proneness of mankind to seek his own way of salvation, we are better able to begin our study of the covenants.

The Greek word for covenant *diatheke* implies an arrangement between two parties. One party, being the superior, offers the terms; the inferior party merely has the choice of either accepting the terms

or rejecting them, but has no say at all in deciding what the terms shall be. This word, then, fitly describes God's covenant with mankind. Our only choice is whether or not we will accept the covenant which God offers.

The first record of God's offer is found in Genesis 3:15. Here God tells the fallen pair of the Messiah who would someday die on their behalf. He would put an end to Satan (the serpent); but at the same time it would cost Him something also. In Hebrews 11:4 it is recorded that Abel accepted these terms (righteousness by faith) and then demonstrated his faith by his works when he offered up a lamb. In thus doing he gave evidence of his faith in "the Lamb of God" who would one day die for Him.

As we read further through the writings of Moses we see that God offered special blessings to various individuals and their descendants if they, too, would accept His offer (or covenant).

The first notable one is Noah in Genesis 9:8-17. Here God calls His terms "My covenant," also the "everlasting covenant." Paul tells us in Hebrews 11:7 that Noah by accepting God's covenant "became heir of the righteousness which is by faith." So Noah also accepted the terms of righteousness by faith—called the everlasting covenant—and he demonstrated his faith by his works when he built the ark and went inside it before the Flood came.

Genesis 17 records that God offered the "everlasting covenant" to Abraham. Paul comments on this in Romans 4:3, 11 where he mentions that Abraham accepted God's terms and he became righteous by faith, as did Noah. As an expression of his faith Abraham "received the sign of circumcision, a seal of the righteousness of the faith." Verse 11. Because Abraham accepted God's covenant, God promised him that all the redeemed would be his spiritual descendants. (Galatians 3:6-9.) Furthermore, it was God's purpose that Abraham's literal descendants would follow in his footsteps and also accept the covenant which they were to share with the world, for in Psalm 105:8-10 we read: "He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." These texts are important for they clearly show that it was God's purpose to keep renewing with Abraham's descendants the everlasting covenant—righteousness by faith.

The Book of Exodus opens with God's people being subjected to the Egyptians. Chapter 2:24 informs us why God purposed to deliver them. It was because He promised Abraham, Isaac and Jacob that if they would accept His covenant He would give their descendants the land of Canaan in which to live. It was because of this covenant that God manifested His power at the Exodus to deliver them. After the Exodus, when the people were gathered at the foot of Mount Sinai, God offered to

confirm the covenant with them. (Exodus 19:5.) Since they had come out of an atmosphere of spiritual darkness, God found it necessary to write His law on two tables of stone, thus making His requirements crystal clear to them. This standard of conduct was placed inside the ark (1 Kings 8:9), and as the natural fruitage of their faith they were to have their lives brought into conformity with the standard of righteousness, the Ten Commandments. These consisted of eternal moral principles and covered every sin which they could commit.

To teach them of the work of the Messiah to come, God gave them a large number of ceremonial laws as found in the Book of Leviticus. These laws centred around the sanctuary and it was God's intention that as they demonstrated their faith by performing these rites, their faith would be greatly strengthened. These laws were only to clarify in their minds how God could forgive them when they broke the standard inside the ark—the Ten Commandments.

So God gave them a perfect system to teach them about His method of providing salvation for them through His everlasting covenant. Thus far the story has been quite simple and straightforward. In Exodus 19:8 we find that the people readily responded to accept God's covenant, and in Deuteronomy 5:28 we see God commending their verbal response—"they have well said all that they have spoken." But in verse 29 He rebukes them, stating that this response did not continue to come from their hearts. In chapter 6:6 He declared, "And these words, which I command thee this day, shall be in thine heart." You see, outwardly they had made a correct response; but not inwardly. The Jews had thought that they could keep God's requirements in their own strength. They tried to keep the Ten Commandments in their own strength and felt that by doing so they would be able to attain to righteousness. If they did break one of the Ten Commandments, they thought that the acts of the ceremonial laws if performed meticulously could of themselves be a means of obtaining forgiveness. That which was to be merely a means of demonstrating and increasing faith became a substitute for faith. This was the great error of Judaism of which Paul speaks in Romans 9:30 to 10:4. They fell into the error which is in harmony with human nature, that of seeking righteousness by works—trying to do after the Fall that which was possible to do only before it. God offered them the terms of the everlasting covenant, righteousness by faith; but they accepted righteousness by works.

So God was forced to rebuke them as we have seen, and in Hebrews 8:6-10 Paul mentions where God offered again a "better covenant" established upon "better promises." The covenant they chose to accept was built upon their promises to obey; but they could not obey of themselves (i.e., attain to righteousness by works), therefore their attitude to the covenant was faulty. They ought to have

accepted God's everlasting covenant, which entailed God's providing the righteousness for them through Christ. Nowhere do we notice God repudiating His terms which He offered. He could not because they were perfect terms, such as we would naturally expect from a perfect God. Verse 8 makes it very clear that it was their fault that God was forced to offer the new covenant. The Greek word for "new" in verse 8 is *koinos*, which conveys the meaning of "renewing." It is the word that Greek-speaking people in Paul's day would have used in describing the purchase of a second-hand article. It was not new in the truest sense, but it was new to them. The Greek word for "brand new" would be *neos*. But *neos* is not used here, it is *koinos*, for the new covenant was the everlasting covenant, the one which God had been offering ever since the Fall. And verse 10 describes how God in this new (everlasting) covenant wants, as always, to write His law in the minds and hearts of His people.

The new covenant is the everlasting covenant (righteousness by faith); while the old covenant was the faulty covenant of seeking righteousness by keeping the law. Ever since the Fall God has had to try to save man from his natural tendency towards an old covenant experience. Adam's first thought after his sin was to endeavour to cover his own nakedness with fig leaves; but God shed the blood of an animal and provided the covering for him, hence teaching him of the Messiah who would one day shed His blood and provide the garb of righteousness.

In Galatians 4:22-31 Paul explains how even the faithful Abraham had an old covenant experience when he tried to do God's work for Him instead of patiently waiting in faith. Consequently it is possible that Christians today can have an old covenant experience—thinking that doing such things as going to church, supporting the church with good offerings, or helping those in need will make them right with God. We need to beware of this deception, since it is our greatest weakness.

And so we have seen that God has never had two methods of salvation. It would be wrong to accuse God of offering the Jews an impossible proposition. They had no more ability to keep the law than you or I. God's terms are the same for us all—righteousness by faith, which will naturally result in a life conformed to the law of God. The old covenant experience (legalism) was that which Christ, Paul and John and all the other New Testament writers were battling against. This study of the covenants furnishes us with the key to understanding all the New Testament texts against law. The issue in the Book of Galatians for example is not whether the law still exists, but rather whether that law is being misused (seeking righteousness by the keeping of the law).

The Jews went to one extreme, and many Christians today, sad to say, after they have read Paul's writings and failed to understand the true issue at stake, have gone to the other extreme of trying to

take away the law altogether. Let us remember that in the new covenant experience we receive righteousness by faith; but the law is still there, it is written in our hearts. (Hebrews 8:10.) What law is written in our hearts? It is the same law that was written on the tables of stone, the Ten Commandments. The person who enters into the new covenant, or everlasting

covenant, experience, will, by the grace of God, endeavour to live a life which is in harmony with the Ten Commandments. Ever since the Fall God has been trying to restore conformity to His law in the hearts of men through His everlasting covenant terms. Many people have not let Him; but won't you, dear reader, open your heart today and accept?



Alex Buckler of Brighton church pictured working alone in residential territory where in four weeks he collected over \$1,000 for the 1968 Appeal for Missions.

Harvest in a Drought

ERIC H. CLARK, Lay Activities Secretary, Victoria

Visitors to Victoria are surprised and often stunned to see the drought devastation which has so seriously affected so much of this usually well-watered state. In the suburbs, residential lawns, gardens, and green nature strips are now non-existent. Our prize parklands are dried out and desolate. Here and there roadside trees have given up the struggle to survive without water.

In the major rural areas no fresh fodder remains for sheep and cattle. Many farmers face ruin as they have been forced to sell off all stock at almost give-away prices. A large number of farms will need to be resown with grass in order to produce profitably again. No worth-while rains have fallen for about six months and at the time of writing the state is in the grip of the worst drought in living memory, with no relief in sight. Aggravating the situation, prolonged heat-waves have taken their toll of fruit and vegetable production and quite serious bush-fires have cast a destructive and threatening pall over many areas of the state.

It was in such a setting that our 1968 Appeal for Missions was timed to commence on February 3. The situation was certainly a challenging one. Weeks before Appeal Rally Day, metropolitan church Lay Activities leaders met at the conference office to plan, pray and prepare. Church territorial boundaries were critically examined and re-distributed where necessary.

On the local church level, Lay Activities councils met to pray and prepare and study the secret of success. What is the secret of success? It is not a secret at all. It is the simple application of thorough organization. Organization of church territory into small numbered map sections for every member of the church. The organization of every church member and child in a band with each band leader a strong, experienced, responsible organizer. It is organization that plans for a short, inspirational campaign.

Our Polish church, under the wise and enthusiastic leadership of Pastor Skrzypaszek, once again reached their goal of \$2,500 in five hours, so that for them 1968 Appeal for Missions could have been over by the first Sabbath evening. However, with a burden to complete all available territory and strongly support the 1968 overflow project, these good folk have since been out on another Sabbath afternoon, thus gathering in an additional \$1,000—and they are about to go out again for some more overflow!

One young man, Alex Buckler, a member of Brighton church, became so inspired with the Appeal that he did not stop until he had collected well over \$1,000, mostly by house to house visitation.

Never before in Victoria have we witnessed such team-work for the Appeal by pastors, Lay Activities leaders and church members. It was an absolute inspiration to see so many entering into the work with joy and enthusiasm.

Even the children caught the contagious inspiration: little Brent Gorry, aged 6, went courageously from door to door in Portland and collected over \$12; Meredith Chapman, aged 5, of Mildura, collected \$3.10 in her first effort, and even Carolyn Dickson of Springvale, aged 4, collected \$1 at the first home which she insisted on visiting alone.

From Horsham in the heart of Victoria's dust and drought area, comes an inspiring story of success. In spite of searing heat 113 degrees, and one mild case of sunstroke, the children and adults worked with enthusiasm. In this church ten children, all under fourteen years of age, collected over \$200. John Johanson, aged 10, collected \$35. Ian Smith, aged 10, collected \$35. Darrel Schick, aged 7, gathered in \$15, and Alvin Schick, aged 8, collected over \$40.

Never before have we received so many unsolicited letters containing money for the Appeal—perhaps just a \$5 or \$10 note or a cheque or money order with no address given. Sometimes a short note is enclosed as the following: "Dear Sir, The \$3 are Georgia's weekly wages for helping in a milk bar after school. She wants me to send you this money to help your cause." Another note was a little longer and the donation a larger one. "Dear Sir, Enclosed please find a cheque for \$50 as a donation to your annual mission appeal. Do you publish a book which describes the practical work carried out by your missionaries? If so I would like to buy one as I do a lot of practical work myself." (The book "Century of Miracles" was sent.)

Already a number of homes have opened up for regular Bible studies as a direct result of Appeal visitations.

Already many names and addresses have been received and registered for Gift Bible Evangelism.

Last year we were quite thrilled to reach the record total of \$60,000 in four months. But this year our Victorian churches have gathered in **over \$60,000 in four weeks!** Now we continue to complete all territory for a large overflow.

At the time of writing the Victorian Conference has already collected an all-time record amount of \$67,000 and still the donations flow in for what should surely constitute a record overflow. "To God be the glory." He has certainly blessed this great community contact programme by the church in Victoria. We believe there will be many souls in His kingdom as a direct result of 1968 Appeal evangelism.



Delegates to the Secondary School Administrators' Council held at Lilydale Academy in January.

The Secondary School Administrators' Council

H. J. HEATH, T.C.U.C. Education Secretary

The delegates came from Busselton to Fulton and from Hobart to Kabiufa, thirty-two in all, to attend the Secondary School Administrators' Council held at the beautifully situated Lilydale Adventist Academy from January 4 to 10, 1968. Under the genial and able leadership of the Australasian Division Education secretary, Dr. E. E. White, all joined freely in a busy programme of meetings, lectures and discussions designed to impart a fuller appreciation of the principles of educational leadership to those in charge of the secondary schools and colleges of the division.

Each morning the tone was set for the day's activities in inspirational devotional meetings conducted by Pastors A. F. J. Kranz, R. A. Vince, S. M. Uttley, H. J. Heath and Dr. G. Rosenhain. Visiting speakers stimulated the group in special lectures: Dr. E. G. McDowell on "Denominational Objectives in Education," Dr. C. D. Standish on "Qualities of Leadership," and Pastor R. W. Taylor on "Temperance Education in Schools." The latter demonstrated a most appealing visual aids kit prepared by the Temperance Department of the Australasian Division for temperance education in schools. Keen appreciation of the value of this material was shown by the volume of orders placed.

For the major part of the programme, proceedings took the form of an open forum discussion of an agenda comprising a wide range of topics related to the administration of our denominational secondary schools and colleges. The list included such topics as basic principles, curricula, spiritual activities, relationships, clerical records and miscellaneous duties. In his inimitable style Dr. White initiated and directed the discussions, assisted by the T.T.U.C. Education secretary, Dr. G. Rosenhain, and the T.C.U.C. Education secretary, Pastor H. J. Heath. Participation was really enthusiastic as mutual problems were aired and shared, and much wisdom was imparted and absorbed on a wide variety of topics. Evening ses-

sions took the form of educational films followed by lively discussion. Much help was gained from well-appointed displays of text books and teaching aids.

As a practical demonstration of their belief in balancing mental and spiritual

culture with physical development, during recreational periods many joined in lively games of cricket and table tennis, while a few hardy souls sharpened their "bouncing" skills on the trampoline. Of the activities of numerous self-appointed sub-committees there is no need to relate.

Sabbath, January 6, was spent in fellowship with the believers of the Victorian Conference on their camp ground at Nunawading, and several participated in the afternoon programme featuring Christian education.

The heartfelt thanks of all are due to the administration of the Lilydale Academy for caring so nicely for the needs of all delegates, and especially to the ladies in the kitchen for providing such excellent meals.

The closing exercise was a profoundly moving experience. In earnest song, all present joined in dedicating heart and life to the service of God and inviting His blessing on their labours for the coming years. Surely the valuable inspiration and instruction provided at this council will bear rich fruit in a great "lift" to our secondary school programme, and consequently another important contribution to the vital task of preparing our girls and boys for the kingdom of God. The next council for a secondary specialist group will be eagerly awaited by the teachers of the Australasian Division.

★ ★ ★

NO FUTURE PROBATION

"There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments."—"Christ's Object Lessons," page 319.

Cookery Nook

Hilda Marshman

NUT STEAKS HAWAII

"Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts."—"Counsels on Diet and Foods," page 363.

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

8 oz. tin Nut Meat
4 ozs. (1 medium) onion
2 tablespoons oil
½ cup milk
1 egg

1 teaspoon mixed herbs
½ teaspoon salt
4 oz. (1 cup—do not pack) baker's dried crumbs
1/3 cup (do not pack) coconut
5 - 6 slices pineapple

Mash Nut Meat with fork; put into mixing bowl. Soften chopped onion in oil in small, lidded saucepan, then mix into mashed Nut Meat with milk, beaten egg, herbs and salt. Add the combined dried crumbs and coconut; mix thoroughly.

Mould into 10-12 balls in wet hands (doesn't stick to wet hands). With dry hands coat lightly with flour, and press to ½ inch thickness on heavy waxed paper. Renovate split edges by pressing sides lightly as you twirl each patty round and round with both hands as it lies flat on the waxed paper. Leave while preparing pineapple.

Skin, eye, and core pineapple slices. Brush one side of each slice with oil and sprinkle with sugar. Put under moderate grill for about 10 minutes until heated. At the same time quick-fry patties in hot super margarine, allowing 5 minutes to each side to brown.

Serve two nut steaks on each slice of grilled pineapple on warm plates. Serves 5-6.



HUNTER-HUNKIN. For Allen David Hunter and Ruth Susan Hunkin, March 17, 1968, will always be a memorable day. On that sunny Sunday afternoon they exchanged marriage vows in the Benalla Seventh-day Adventist church, Victoria. Ruth is the third daughter of Mr. and Mrs. V. L. Hunkin of Glenrowan, Victoria, and Allen the second son of Mr. and Mrs. A. Hunter of Gilgandra, New South Wales. After the service, in a pleasant garden setting at the home of Mr. Harry Cole of Wangaratta and under his genial chairmanship, the families and friends enjoyed warm Christian fellowship as they expressed their joy at this union. May God bless them as they unitedly serve Him in the Wangaratta district. G. C. Best.

TILLY-BYRNE. It was a happy occasion when Lindsay Tilly and Lynette Byrne came into God's sanctuary to link their lives in the holy bonds of matrimony on the night of March 23. Lindsay is the son of Brother and Sister Les Tilly of Casino, New South Wales, while Lynette's parents come from Tyalgum, New South Wales. As they make their home in Casino and add their enthusiasm to the extension of the work of the Lord in a united capacity, we believe they will be a blessing to the church and a witness to the truth that we so much love. Their friends wish them much of the Lord's blessing as they tread life's pathway together. R. A. Wood.

ROBERTS-GILLIS. On March 25, 1968, in the Papanui church, New Zealand, Peter James Roberts and Carolyn Estelle Gillis united their lives in marriage. Many friends gathered to express their good wishes to these well-known families. Carolyn until recently worked in the Sanitarium Health Food Company office in Christchurch, while Peter is the Sanitarium Health Food Company chemist there. We wish them both God's richest blessing. R. E. Possingham.

**TILL
HE
COMES**



BAILEY. Catherine Louisa Bailey (nee McEwen) was born at Broken Hill, New South Wales, some sixty-eight years ago, and fell asleep in Jesus at the Eversleigh Home of Peace, Petersham, on March 1, 1968. When her doctor told her some months before her death that medical science could not extend her life for long, Sister Bailey took it calmly, and all through the ensuing period bore her suffering with admirable Christian fortitude, maintaining a strong faith in the blessed hope until the last. She graduated from the nursing course at the Sydney Sanitarium back in 1935, and was perhaps best known for her dedicated ministrations during her many years of service there. For those near of kin, and her many friends who sorrow at her passing, we invoke the blessing of Him who has said, "Blessed are they that mourn: for they shall be comforted." D. Sibley.

CHASEY. David Frederick Chasey, aged nineteen, was tragically killed in a tractor accident on his father's property at Miga Lake, Victoria, on Monday, March 11, 1968. Many friends and relatives attended the funeral conducted at the Seventh-day Adventist church, Horsham, on Wednesday, March 13. Pastors E. L. Martin and D. R. Martin associated with the writer in bringing words of comfort to the bereaved. The sorrowing ones were directed to the Master who alone knows the reason for all things, and whose hand holds the key of the tomb. We laid David to rest in the lawn cemetery, Horsham, to await the call of the Life-giver. L. F. Schick.

KRUSSMANN. John Berthold Hubert Krussman quietly fell asleep at Wagga Wagga, New South Wales, on March 5, 1968, at the age of eighty years. Born at Nuriotpa, South Australia, in 1887, he migrated to New South Wales in 1906. He settled at Trumling Hall, where he was one of the early wheat farmers in the Temora district. Hearing the Advent message some fifty years ago when Pastor Scragg was ministering in that area, he followed his Master faithfully for the rest of his life. At an age when most men would be thinking of retiring, he moved to Merriwagga onto a new and larger property. He recently retired to Wagga Wagga. Pastor F. M. Slade, assisted by Pastor W. M. R. Scragg and the writer, spoke words of comfort to Sister Krussmann and the family, and the many friends gathered at the Temora Seventh-day Adventist church, and at the graveside in the Temora cemetery where we laid our dear brother to rest in the sure and certain hope that he loved so well. L. F. Schick.

LEGGE. Blessed with a confidence in Christ that remained unshaken to the end, Sister Adelaide Lodge Legge of Sherwin Lodge, Western Australia, peacefully passed to rest on March 13, 1968. A few moments before the end she attentively listened to the singing of "Rock of Ages, Cleft for Me," then with an assurance born from above closed her eyes to sleep till the conflict ends in the morning when Jesus comes again. With her devoted sister, Mary Maclean of the Perth City church, she was baptized by Pastor S. M. Uttley during his ministry in Perth. Confident that Sister Legge will rise to meet her returning Lord, we conveyed to the immediate relatives in a private service messages that brought comfort to their souls. G. I. Wilson.

McINTYRE. The brethren and sisters of Maitland church were saddened by the sudden death of Sister Evelyn McIntyre on March 7, 1968. She was sixty-eight years of age and had been a faithful member of the Maitland church since her baptism fourteen years ago. The church was overflowing with members and friends at the funeral service and they all then moved on to the Beresford crematorium. There we committed our departed sister's body to rest, to await the Lord's return. A. C. Bishop.

PHILLIPS. Gwendoline Thelma Phillips, beloved wife of Brother Merton Phillips of Mitcham, Victoria, fell asleep in the Lord in the early hours of March 27, 1968, following months of suffering. Only fifty-three years of age, Sister Phillips will be sadly missed by her many friends in the Nunawading church. Her sorrowing loved ones were shown again God's promises of hope and consolation, and with them we await the great day of God. T. F. Judd.

STRANGE. Richard Strange, a veteran of World War I, while not a member of the church, was highly respected in Boddington where for many years he resided. He was a good father to his sons and daughters, five of whom are loyally serving God as members of His church in Western Australia. Relatives and citizens gathered at the village cemetery on March 18, 1968, where messages of assurance in Christ brought comfort to their souls. Pastor H. W. Hammond and the writer officiated at the service conducted. G. I. Wilson.

ZEUNERT. When Johanna Zeunert, aged eighty-one years, of Bickley, Western Australia, passed to rest on March 16, 1968, the church in the West lost a mother in Israel whose long and beautiful life had been an inspiration in their midst. With her late husband, Sister Zeunert, in 1915, under the ministry of the late Pastors Wall and L. D. A. Lenke, became a member of the church in South Australia, and subsequently had the joy of seeing all of her children occupy positions of trust in God's cause: Vera (the wife of Pastor H. White) now resides in the U.S.A., William at the present time is assistant manager of the Sanitarium Health Food Company factory at Cooranbong, Elsa (Mrs. Bussau, whose husband is employed by the S.H.F.) lives in Melbourne, and Eric is connected with the Carmel College, Western Australia. Gertie (now deceased) was the wife of Pastor S. G. Wood of Brisbane. As Pastor H. W. Hammond and the writer pointed the minds of all present to the coming resurrection morning, we prayed God to hasten onward the coming day when this beloved mother will hear the voice of God and arise to meet her returning Lord. To all members and relatives we convey our Christian sympathies. G. I. Wilson.

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WANTED. Senior ministerial student urgently requires books by Adventist authors on evangelism; such as "Feed My Sheep" by H. M. S. Richards or "The Shepherd-Evangelist" by R. A. Anderson. Please contact Don Gray, 98 Maitland Road, Cooranbong, N.S.W. 2265.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the
AUSTRALASIAN DIVISION OF SEVENTH-
DAY ADVENTISTS

Editor - R. H. PARR
Associate Editor - F. T. MABERLY
Office Secretary - JOY FORD
Wahroonga Representative - WENDY BLANK

Single Subscriptions in Australia and New Zealand \$2.50 per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) \$2.25 extra for British Commonwealth and foreign postage is required.

• Order through your Book and Bible House, or send direct to the Signs Publishing Company, Warburton, Victoria, Australia. 3799

All copy for the paper should be sent to The Editor, "Record," Signs Publishing Company, Warburton, Victoria. 3799

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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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 . . .

- ★ The Gift Bible Plan is getting off the ground in Greater Sydney. Twenty churches have planned training classes and of these, eight are already in top gear in their training programmes. Many of the churches have already ordered their gift Bibles and at least one church, Kellyville, has seen results for its work.
- ★ There is feverish activity at Halliday Park, the North Queensland camp ground, as they prepare for the "biggest gathering of Seventh-day Adventists ever to assemble in North Queensland" (the very words of the president himself). The big tent, seating 1,500 people, is expected to be filled to capacity on the Sabbaths. A good time will be had by all who attend, the president assures us.
- ★ North Queensland was the get-up-and-go conference in 1967 and they have figures to prove it. With 212 baptisms they led the Trans-Tasman Union Conference in baptisms-per-church-member, and the president is hopefully confident that they lead the other home conferences (i.e., those of the T.C.U.C.) also.
- ★ Pastor Schoen's influence lingers on. In Mackay, North Queensland, more than a hundred church members are taking the new Bible training course, and large training classes are being held in the Farleigh, Bowen, Aitkenvale and Ayr churches.
- ★ Recently Mr. John Bagnall, a solicitor in Sydney town, appeared in court for a young man requesting non-combatant duties when he was drafted into the army. When the magistrate asked the solicitor appearing for the Minister for Labour and National Service whether he wished to say anything, he replied, "I do not wish to address against this application. The views of Seventh-day Adventists in relation to military service are well-known and respected in the community." And you may make a mental note of this: That opinion did not just "happen." It is the result of much hard work stretching back to the days of Pastors A. W. Anderson, R. E. Hare and others who have consistently placed our views before men in high places.
- ★ Once again, we combine with our friend, the editor of the "Signs of the Times," to ask all to be sure to write on their slides and black and white pictures their names and addresses. For instance, when you see the cover of the May "Signs of the Times," you may reflect on this thought that, if the editor knew who had sent in the slide, he would be able to send it back to him with an appropriate fee. Would the one who actually took the photo please drop the editor of the "Signs of the Times" a note?
- ★ Do you sigh ever so slightly when you hear that that old veteran, "One 20,000," has been given an airing again? Of course, it's an excellent film, and no one would want to say a word against it. After all, the first time we saw it we thought we would pass out and need reviving by the nurse on duty. But time has hardened us to its terrors and we await the next power-packed pictorial portrayal in the same vein. This has now been cleared for production. Its name: "Count-down," and Francis A. Soper, the editor of "Listen," says it will have a "twentieth-century, space-age" impact. Watch for it; the cameras are rolling now.
- ★ A news-note from the indefatigable E. H. J. Steed says that John Banzhaf, the New York attorney who, in the U.S.A., has sparked off the application of "the fairness doctrine" to cigarette advertising, has now launched an organization called Action on Smoking and Health (called ASH for short, and that's rather clever, isn't it?). The American Temperance Society (that's us) has co-operated with this group, and it is anticipated that there will be much wider acceptance of non-smoking information on radio and TV and an early limitation by stations on cigarette advertising as a result. Let's hope the influence spreads our way.
- ★ "Finally, brethren . . .": (From the "Pulpit Digest") "The worst moment for an atheist is when he feels grateful and has no one to thank."

TASMANIANS
LEARN
A LESSON

R. H. H. THOMAS

Temperance Secretary, Tasmanian Conference

Recently Hobart's smoking manikin, "Puffing Bill," was the star performer at a week-long series of lectures for first-year apprentices at the Hobart Technical College, Tasmania. "Puffing Bill" and the film, "Narcotics—the Decision," were used in the lectures. In addition, the three 20 x 30 inch full-colour reproductions of actual lung cancer, emphysema of the lung, and a stomach ulcer were employed as convincing visual aids in the twenty-minute lectures given by the Tasmanian Temperance Department secretary.

The series, entitled "The Facts of Life," originated in 1966 with Pastor Thomas and one of the members of the Hobart Technical College staff, Mr. D. Warland, who is also a member of the Eastern Shore church.

During the hour and a quarter allowed, films on human reproduction, tobacco, alcohol and drugs were screened, with a period in between films for discussion and questions.

At the conclusion of the lecture, the "lung" from the smoking machine was passed around the lecture room, the students being invited to take a whiff of "Bill's" breath. Nicotine residues were also pointed out, being easily visible on the inside of the glass jar.

During the week an average of two lectures per day were given to a total of 540 students, 167 of these being teenage girls from the commerce faculty. Copies of articles from "Smoke Signals," "Listen" and "Alert" were distributed to each student.

One pithy comment passed on after the last lecture by one of the staff was, "Well, fellows, that chap is biased, but he is right! Take his warnings and you won't go wrong."

The administration of the Hobart Technical College have been very satisfied with the series for the two years they have been in operation, and already the invitation has been given for the series to be conducted next year.

One staff member commented to the writer, "The difference with you and your church is that you have such strong convictions on these subjects, and you bring forward convincing evidence to support these views."

This is how it ought to be. Agreed?

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"God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."—K. V. P. Philosopher.