

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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Sisters Guizzardi and Reed supervise the loading of the medicine by Mr. R. Batchelor. Mr. F. Rudwick checks the inventory and Dr. S. A. Farag was along to lend moral support. (Photo Eric Were.)

GIFT MEDICINES to the ISLAND HOSPITALS

S. A. FARAG

ALMOST six thousand dollars worth of medicines was contributed by Australian Seventh-day Adventist doctors and local pharmaceutical firms to assist some of our island medical institutions in the Central Pacific, Bismarck-Solomons, and Coral Sea Union Missions.

The Medical Department appreciated the enthusiastic response from our doctors to the call for medicines which was made a few weeks ago. We believe these will greatly assist our doctors and clinic nurses in their work in the islands.

Because such a large amount of medicine came in, the Australasian Division Executive Committee voted to

establish depots in Wairoonga and Warburton to receive, sort and forward these medicines to the mission hospitals.

The depot in Wairoonga will be under the supervision of Pharmacist Rudwick, Sister Guizzardi and Sister Reed, all from the Sydney Sanitarium and Hospital. The depot at Warburton will be under the leadership of Pharmacist Barrie Miller of the Warburton Sanitarium and Hospital.

We appreciate the help Seventh-day Adventist doctors and others are giving to help our mission hospitals in this worth-while and practical way.

SPECIAL HEALTH ISSUE

(Registered in Australia for transmission by post as a newspaper.)

THE LITTLEST ANGEL

DR. NAOMI K. PITMAN
Loma Linda Medical Centre, California

WHEN HIS FATHER first looked at him through the nursery window, he was amazed and perhaps somewhat ashamed. The little fellow was not plump and pretty like the other infants; he was shiny and red, and in places blue. His arms and legs were long and thin, and they flopped around in random fashion like those of a puppet. His sternum looked as though it might touch his backbone when he breathed, and there appeared to be a hollow place in his chest. His skin was so thin and his musculature so meagre that the working of his insides seemed to be visible, as in the case of a newborn naked mouse.

That was two months ago.

Now his parents had come to take him home. For the last month they had visited the newborn nursery almost daily. At first they scrubbed and gowned and put their hands inside the incubator to pet him. Finally he was taken out of the incubator and was able to take the bottle. The last few days they had come to feed him. Day by day, and little by little, he metamorphosed into a cherub.

About 10 per cent of all infants are born prematurely, and about 1 per cent of all infants weigh 1,500 grams (about 3½ lbs.) or less at birth. These are the "littlest angels." With physique so frail and equipment so poor, less than half of them manage to survive—even with the best-known treatment.

Infants of this size are markedly immature. Most of them are well equipped for intra-uterine existence, but they are still water babies, accustomed to a lifeline which brings both food and oxygen.

If the adult lung is compared to that of an immature infant, it can be better understood why these tiny babies have difficulty surviving.

The mature lung has a breathing area which is greatly multiplied by a clever device. The trachea or windpipe is divided into branches called bronchi. These in turn divide into bronchioles. The bronchioles branch into alveolar ducts, and these into air sacs called alveoli. It is said that the bronchi with its branches resembles an inverted tree, and the alveolar duct with its alveoli is similar to a bunch of grapes.

It is in the thin-walled alveolus, which is enveloped by a network of blood vessels called capillaries, that the exchange of carbon dioxide from the body and oxygen from the air takes place. All the larger lung passages serve to bring oxygen to this critical area.

No Alveoli

The twenty-eight-week-old fetus does not have alveoli. The lungs in this small infant are still quite solid in character, and only at about thirty weeks do the air sacs start to develop. Hence, the very small, premature infant is not ready to use his lungs to exchange carbon dioxide and oxygen and is accustomed to this process taking place in the placenta, or afterbirth as it is sometimes called.

Moreover, this tiny infant has a flaccid chest cage which has a tendency to collapse when he breathes. His cough, gag, suck, and swallow reflexes are either poor or absent, and the respiratory centre in his brain is not well developed. He has considerable trouble maintaining his body temperature outside his naturally warm waterbath. He is hardly prepared for being born into a cold world.

Confronted with a tiny, cyanotic, and gasping infant, everyone longs to do "something." Just what that "something" should be has not been rightly determined. Sadly, it must be admitted that some of the things that have been done, in an honest effort to help these babies, have been more detrimental than beneficial. Certain antibiotics have been found to be especially toxic to small infants and may cause what is known as "grey disease." Too much oxygen has been proved to cause a form of blindness called retrolental fibroplasia and may increase the incidence of hyaline membrane disease or chronic lung pathology.



This "littlest angel" was 1 lb. 12 oz. at birth.

What to Do?

The natural methods of keeping the baby warm and providing nourishment by some means, such as tube feeding until he is able to suck, are probably the most important "things" that can be done.

Later as the infant grows from a gangly wizened little fellow into a chubby baby with a long narrow head, big eyes, pouchy cheeks, a slight "pot belly" and Dresden china skin, he is almost irresistible. At this time he should have even more tender loving care than previously. Even though he cannot leave his nice warm incubator, and still cannot suck too well, his mother and father should be allowed to visit and pet him a little so that no estrangement grows between them. A mother who never touches her infant until he is six weeks or two months old may become alienated in spite of her best intentions.

More important than treatment is prevention of prematurity. Nutrition of the mother even as far back as her childhood may be a factor in prematurity. Prenatal care of the mother is essential. Premature births are more common to very young or older mothers. They are minimally found in infants born to mothers between the ages of twenty-five and twenty-nine years. Births of premature infants occur most frequently in the first and fifth (and over) pregnancies. They occur more frequently in Negro than in white mothers, and in lower socioeconomic classes than in higher. Mothers who work outside the home during the latter part of pregnancy may be more liable to give birth to a premature infant than mothers who do not. Emotional trauma may also contribute to prematurity. Infants born to mothers living in high altitudes or to mothers who smoke may be more liable to be low weight than infants born to other mothers.

To avoid the problems of prematurity, a child should best be born to a well-nourished mother between the ages of twenty-one and twenty-nine, who herself had a well-nourished childhood; to a mother who has the habit of seeking and following medical advice, and who has adequate resources to live in a sanitary and relaxed environment, with reasonable exercise but without bad habits or emotional strain. Moreover, it appears that limiting the family to four children would help to decrease the number of premature births.

SERENDIPITY

DR. H. E. CLIFFORD, F.R.C.S., Medical Superintendent, Sydney Sanitarium

IN HIS little book "Ring of Truth," J. B. Phillips uses the word "serendipity" to describe his unexpected and happy discoveries in his study of Scripture. For the most part, they appeared from another look at old, familiar passages. This is by no means a unique experience, for new and happy observations are liable to appear in the course of any seeker's investigations and researches into truth.

Quite recently, while reviewing certain aspects of our health message, and comparing Scripture with our prophetic counsels, a number of truths appeared with a freshness and enlarged meaning which I had not seen before. I should like to share a few of these discoveries with you.

SERENDIPITY 1

God's Love in Health Reform

It was in the very familiar verse, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2), that my first happy observation was made. This verse has always spoken to me of God's concern for our health and welfare. Indeed, it seems so amazing that an infinite God should be so concerned, that an immediate response of appreciation, loyalty, and obedience is demanded from us. In emphasizing this truth, however, I had almost entirely overlooked the salutation which introduces this message of God's concern.

Then one day I saw "Beloved" as the key to the whole matter of health reform, of the healing ministry. Evidently, behind God's concern for our health is His love, and therefore behind the health message and healing ministry there must be His love. This truth is also borne in the following prophetic counsel: "Our gracious heavenly Father sees the deplorable condition of men. And in love and pity to the race, He causes the light to shine upon health reform."—"Testimonies," Vol. 3, page 161.

The gospel of health, like the whole gospel of which it is a part, is nothing more than a message of God's love. Viewed in this light, it should be easier for all who love God to accept the whole message of reform. God conceived the revelation of health reform in love; for us, it becomes a service of love towards God, and that not without His inestimable blessing and favour.

SERENDIPITY 2

Divine Fellowship and Health Reform

Even though our conformity to God's laws may be based on an appreciation of His character, we so often think of our responsibility to Him in terms of duty rather than of privilege. There must be few who have not, at some time or other, slavishly followed the counsels of Scripture or prophetic inspiration with the object of doing right for its own sake, per-

haps only to please God. But in another happy discovery, I found that there is much more behind the matter of conformity than this. God has a special motive, a signal purpose, in applying His laws to men; it is this: "The laws of God are designed to bring His people closer to Himself."—"Testimonies," Vol. 5, page 445.

It is natural that a God of love should crave the fellowship of those whom He created. Perhaps the world itself was made primarily for the purpose of fellowship in the great community of God; but it is understandable that a perfect God cannot enjoy communion with subjects who are impure, defiled, or intemperate; nor could such men appreciate the company of a perfect God. The gospel of health operates by removing some of the obstacles to close communion between man and his Maker, and opens up to all the possibility of a life of close and joyous fellowship with God.

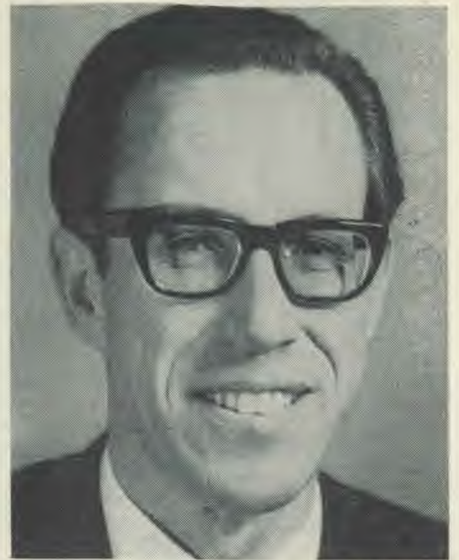
SERENDIPITY 3

God's Character Revealed in Healing Ministry

Ultimate questions in theology are concerned with the nature and character of God. The first doubt ever expressed was directed at God's character, calling in question His motives in the creation of the world. Men today are still engaged by the same questions. God's love is indeed the only real issue in the great controversy. The Christian's absorbing concern must therefore be to establish the fact of God's great love in Christ. But how can this be done?

Involved discussions of the doctrine of the incarnation are interesting, but they leave the mind baffled. Personal testimony by those who have experienced God's love in their hearts is warming, but fails to convince many. In the following statement in our prophetic counsels I found a clear answer to this problem which has given me new confidence in the church's programme of medical ministry, and a new joy in my own small part in that programme. "Medical missionary work . . . is the gospel practised, the compassion of Christ revealed."—"Medical Ministry," page 239.

All can be medical missionaries because every believer has an appreciation of the compassion of Christ. In turn, let him endeavour to apply it to his every-day situation. "To take people right where



Dr. H. E. Clifford.

they are, whatever their position, whatever their condition, and help them in every way possible, this is gospel ministry."—Id., page 238.

SERENDIPITY 4

A Finished Work Through Medical Ministry

We are, today, very much concerned with efficiency in missionary operations. In relation to the finishing of the work, however, the customary indices used in business and administration to measure the success of an enterprise are of very limited value. We are dealing with immeasurables in our ministry. It may sometimes be disconcerting for us to have to deal with factors in our work that do not lend themselves to computation, but we should be encouraged by the fact that they are immeasurable only because they are infinite. God's love is a factor of such dimensions.

How shall we respond to the colossal task of revealing Christ's love? Can this be done effectively by any means? I found happy answers to these important questions in the following counsels: "There is a great work to be done. How shall we reveal Christ? I know of no better way . . . than to take hold of the medical missionary work in connection with the ministry."—"Medical Ministry," page 319.

"Nothing will help us more at this stage of our work than to understand and to fulfil the mission of the greatest Medical Missionary that ever trod the earth. . . . The object of our mission is the same as the object of Christ's mission. . . . To make known and to demonstrate . . . His love for them."—Id., page 24.

It has become evident that God's love is central to our understanding of the health message and its ministry. Love was God's compelling force in revelation. Love is our compelling force in witness. It is also the means and the power by which our work is to be completed. Its object and its end is to restore fellowship between God and man, a fellowship founded, in the beginning, on His love.

Editorial

OUR OBJECTIVE: Health, Not a Dogma

DR. T. R. FLAIZ, formerly General Conference Medical Secretary, now retired.

ONE HUNDRED YEARS ago there was little understanding of basic health principles. The subject was still enshrouded in mystery and superstition. There was gross ignorance and misinformation regarding the causes of disease.

In contagious and epidemic disease the role of micro-organisms was not yet suspected. There was no protection against the deadly smallpox, cholera, plague, malignant tertian malaria, typhoid or diphtheria. Thanks to the advice of the local Inca Indians, the Countess of Cinchon, wife of the Spanish Viceroy of Peru in the seventeenth century, recovered from malaria by chewing the bark of a local tree. Only slowly did the knowledge of this life-saving medication become generally known and accepted. In the heavily populated parts of the Orient these epidemic diseases swept away their victims by the tens of thousands. In such areas people simply fled from the plague site leaving whole villages and towns deserted till the fear of the disease was past. Even as recently as in the twenties such epidemics were common in cities of India and China. However, our grandfathers in Western lands of that time were little better informed on matters of health than were the Indians or Chinese. Within our own memory there have been outbreaks of typhoid, dysentery and other diseases, resulting from ignorance or gross indifference to the potential dangers.

NUTRITION AND DIET

Perhaps in no other area was the ignorance more profound than in matters of nutrition. There was almost universal belief that rich foods, any foods which put on weight, were good foods. It was generally believed that meat, potatoes and bread constituted an ideal diet, and if there could be added to this an abundance of milk, cream, butter, eggs, heavy desserts, cakes and pies, there could be nothing better. There was little known of the value of fresh vegetables, fresh fruits and whole grain cereals. No one suspected the value of the abstemious diet. All were urged to eat to capacity of the finest food. Even so astute a writer and editor as Uriah Smith stated years later that he had never suspected any relationship between his eating habits and his general health.

It was in such times that the patent medicine vendor thrived. In the presence of such gross ignorance how could it be otherwise? The populace flocked to the medicine vendor who claimed the most for his nostrum. There was scarcely a disease which he did not claim to cure with his magic. Arsenic, calomel, strychnine and many bitter herbs were common constituents of these formidable concoctions.

EARLIEST CALLS FOR REFORM

Even in the midst of this deep ignorance there were some clear voices raised, calling for reform. In the middle of the last century there were springing-up rational treatment centres in both Europe and America. These institutions used various forms of hydrotherapy, massage, fomentations, hot and cold baths and, in some cases, fairly rational plans for diet. One of the earliest of these institutions was the work of Pressnitz in Austria. Pressnitz revolutionized the treatment of some diseases with his daring use of cold water. Here again the medical profession was slow to part with long-held opinions and practices.

Among the early pioneers in rational therapy was Dr. James C. Jackson of Dansville, New York. Of his practice of medicine he had this to say in a report: "I have used in the treatment of my patients the following substances or instrumentalities: First, air; second, food; third, water; fourth, sunlight; fifth, dress; sixth, exercise; seventh, sleep; eighth, rest; ninth, social influences; tenth, mental and moral forces." The above was quoted from a lecture by Dr. Jackson in 1868. He established a four-hundred-bed hospital in Dansville. He was not an Ad-

ventist, but his plan of therapy was comparable to that in Adventist sanitariums at their best. He advocated and practised hydrotherapy, the use of fomentations, footbaths, steam, exposure to sunshine, massage and exercise. The diet in his institution was reported to be excellent. Our own Dr. H. S. Lay became a member of the staff of the institution. Pastor and Mrs. White were patients in the Dansville institution on a number of occasions. They spoke in warm appreciation for the care received there.

In the field of diet, Dr. Sylvester Graham, in the earlier part of the past century, was a brilliant lecturer and writer. He advocated a vegetarian diet and lectured widely on the value of whole-grain cereals. From him we have the term "graham flour," signifying the whole-grain flour. As early as 1833, Dr. Graham was publishing the "Graham Journal," a popular rational health journal of that time.

It will be observed from the above that Adventist health concepts and practices had their birth in a time when there were many voices calling for reform in health habits and in the treatment of disease. Among the voices heard in those times were not only the good and the helpful ones, the Pressnizes, the Jacksons, the Grahams and the Lays, but there were also many radicals, fanatics and charlatans pressing views and practices which were not good.

Often the differentiation between the good and the bad among the health writers and practitioners of the time was difficult. The conservative medical profession of that era had neither the ability nor the mind to evaluate properly and choose among the new ideas presented, those which would be proven by time to be sound and beneficial. On this point we note the highly critical attitude of the profession toward the revolutionary and life-saving work of Louis Pasteur. Pasteur worked against bitter criticism from the conservative medical profession. In fact the profession took a dim view of much of the rational treatment and methods being developed during these times; hydrotherapy, massage and diet therapy were all generally classified as fanatic at best and plain quackery at worst.

INSPIRED GUIDANCE

It is therefore one of the remarkable facts of the Adventist health reform development that under the inspired guidance of Mrs. White we selected among the teachings and practices developing at that time those concepts and practices which have now, one hundred years later, received the unqualified seal of approval of medical science.

Our earlier hydrotherapy, electrotherapy, exercise and massage as practised at Battle Creek and at our later sanitariums is now broadened and enriched into the highly respected specialty known as physical medicine. Adventist principles and practices in nutrition and diet, so well summarized in the book "Counsels on Diet and Foods," have been acclaimed by today's highest authorities in nutrition as far in advance of the times when first promoted. The leading governments of the world have issued reports on the hazards of smoking, supporting the strong position taken by Adventists on this matter a hundred years ago.

No, we do not claim that all the health concepts promoted by us today were originated by us, or that they resulted from a special revelation through the Spirit of Prophecy. We do claim that only through some special revelation was it possible for Mrs. White to choose among all the new voices of a hundred years ago promoting new ideas, new concepts of health and treatment, those which were scientifically sound, and reject those which were unsound and fanatical.

Today, after one hundred years of progressive health reform, we Adventists have not found it necessary to abandon even one essential emphasis in our health platform or practice. Not

only so, but whereas fifty years ago it was not uncommon to hear somewhat less than complimentary observations regarding Adventist health practices, we are now widely quoted as exhibits of sensible and practical health habits and concepts. Adventists' superior general health and greater life expectancy of up to six years, supports this new attitude.

Throughout our earlier history we had among us those who championed fanatical and off-beat concepts and extreme positions which brought disrepute upon the very name of health reform. These fanatics were consistently rebuked by Mrs. White. It is significant that Mrs. White always supported our conservative and practical positions on health matters. She supported by counsel and example the life-saving newer concepts and techniques as these were unfolded by scientific research of the time. Not only in counsel but by her own example she supported the newly developed science of inoculation against disease. She recommended and herself accepted the treatment by the newly developed X-ray apparatus of the time. She recommended transfusions, which were at that time new in the medical armamentarium. Her attitude on these newly developing procedures lead us to the firm belief that were she with us today she would likewise commend the use of the many newly emerging life-saving procedures, medicines and techniques which are bringing under control some of the more common causes of death of earlier times.

Mrs. White's counsel was always sensible. It was practical. It was directed toward the betterment of health, not to the establishment of any code of prohibitions as some would suppose. Adventist institutions today are attempting to keep abreast of the very best in scientific medicine and surgery. We can commend them for the degree to which they have achieved this goal.

FANATICISM AND QUACKERY

The objective of our health message is, and always has been, better health. As in earlier times there are still abroad in the land some who are afflicted with an obsession regarding some fanatical, irregular, or off-beat medical concept or practice. There are people, organizations or publications campaigning against such well established life-saving procedures as inoculation against disease, against the use of X-ray in cancer, against blood transfusion. It is often this same class of people who vilify the conservative medical associations, the British and American medical associations. It is these people who scoff at the idea of the existence of disease-producing bacteria, or germs. They are the people who are easily taken in by the phony practitioners who give treatments by radio, teletherapy, or who have their patients send them a drop of blood dried on a piece of paper and by the "radiations" emitted into an electronic instrument diagnose the disease.

Some of these people have spent good money for the purchase of ozone machines for which remarkable claims were made. Others have been taken in by the so-called healers, charlatans who "heal" by rubbing a certain spot on the hand, or on the foot or on the toe, again making fantastic claims for their skills. It would seem that people of sound mind and even a minimum of information about the human body would recognize the quackery of these frauds. Adventists, of all people, should never be identified with any practice, device, or gadgetry or alleged medication or treatment with even the faintest taint of such chicanery.

Adventists are health-minded and perhaps for this reason are inclined to lend an interested ear to any supposed or pretended "natural remedy." Fanaticism, or the ill-advised, disproportionate or inappropriate emphasis or practice of even that which otherwise may be good can only injure the good name of the health concepts which we teach and practise.

Health reform is not a code of limitations and restrictions. It is not a set of rules by which we check to determine whether we be in good standing or no. Health reform is rather an understanding of health principles and the voluntary practice of these principles as a way of life, choosing living habits and practices and attitudes which are good and wholesome, yielding a more abundant and rewarding life and a capacity for a richer service to God and to our fellow man.

A Profile of a Medical Missionary

SERVICE TO MAN

ESTER KELSO

MURIEL HOWE, assistant director of nursing service at Kettering Memorial Hospital, Ohio, U.S.A., has lived a life full of adventure. Though small of stature, Miss Howe is a giant in courage, as may be attested by her countless dangerous experiences.

Born near Sydney, Miss Howe decided at an early age that she wanted to be a medical missionary in China. Determined to take her nurse's training with the native girls in the land where her missionary sights had been set from childhood, she made her way to China where she mastered the Chinese language during her training period. Upon graduation, her desire to serve in an "untouched place in China where the needs were great" was first fulfilled at a new Adventist hospital at Lanchow, not far from Tibet.

"That was an interesting place," relates Miss Howe. "We had running water, but it ran three miles away—in the Yellow River. We had to cart it every day by mule."

She was at Lanchow when Japan gained control of much of China in the late 1930s. She continued to serve China through three years of bombing, but she later fled to her homeland where she spent the final years of the war furthering her studies in nursing and learning midwifery.

Miss Howe returned to China—Chungking—in 1945. While she was there, Communist forces began their take-over of the country. In 1949 Miss Howe made a long trek into Communist-controlled territory to rescue the sick wife of a fellow missionary, Rose Christensen. Accompanied by Pastor Bill Hilliard, a Chinese doctor, a native male nurse, and a tribal interpreter, she travelled for three days by train and ten days on foot along narrow mountain roads, to reach the ailing woman.

After Chinese Nationalist forces left the mainland, all Adventist hospitals fell into the hands of the Communists, and Miss Howe escaped again. This time she went across to the United States and earned a Bachelor of Science Degree in Nursing Education at Columbia Union College.

From there she journeyed to Nyasaland, Africa, where there was a general hospital with 150 beds and a 360-patient leper colony.

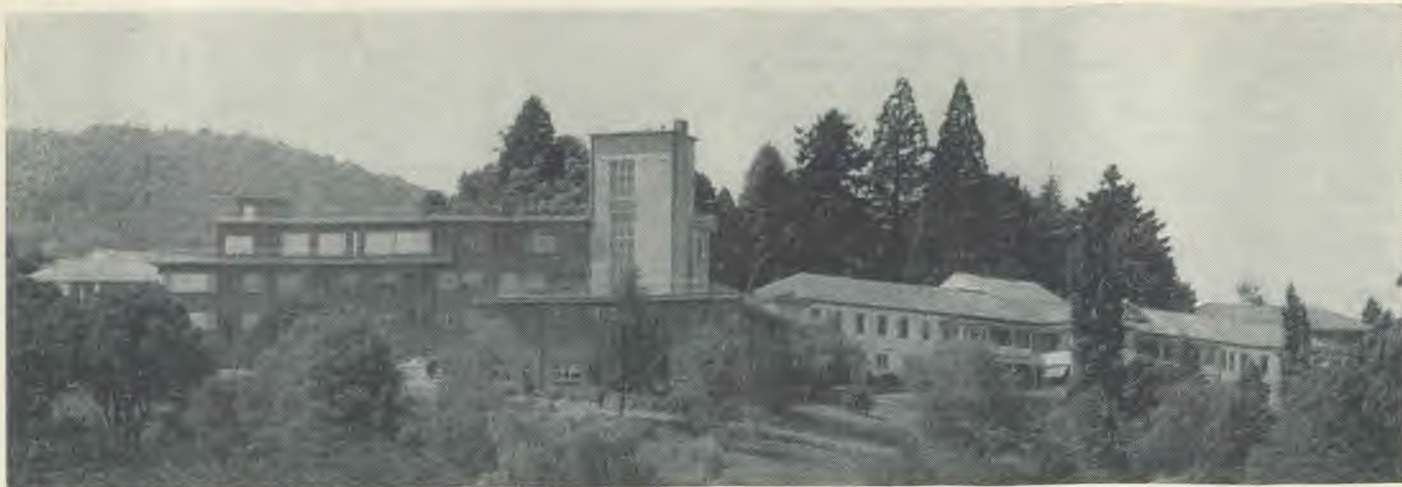
"It was very primitive there," Miss Howe said. "I've delivered babies on mats laid right on the ground."

During the 1953 uprising over the proposed federation of North and South Rhodesia and Nyasaland (now Malawi), work at the hospital continued. A terrorist guard stayed at the hospital, however, to make sure that only medical care was given at the hospital.

In 1955 Miss Howe was transferred to the new missionary hospital on Taiwan, seat of the Nationalist China Government. Her mission sent medical teams up into the island's mountainous backlands every week to treat native tribesmen. Miss Howe recalls spending as long as eleven hours hiking to a remote village to offer help.

Miss Howe joined the staff at Kettering Memorial Hospital in September, 1966, where she continues to serve her fellow men.

The nursing career of Miss Howe illustrates in a beautiful way the credo of her life—service to man.



The Warburton Sanitarium and Hospital where new concepts in physical medicine are being introduced.

The Role of . . .

PHYSICAL MEDICINE IN THE ADVENTIST MEDICAL FRAMEWORK

DR. E. G. THRIFT, Medical Superintendent, Warburton Sanitarium

IN REGULAR clinical practice today, the speciality of physical medicine has two main functions. Firstly, the diagnosis and management of medical disorders of the locomotor system (i.e., of bones, joints, muscles and the nervous system) and, secondly, the organization and supervision of physiotherapy, remedial gymnastics and occupational therapy, as well as medical social workers, in a co-ordinated system of rehabilitation for patients with a wide variety of physical disabilities.

The ultimate aim is to return the patient to the place in society and employment in which he can make the fullest use of his functional capacity. To achieve this, all aspects making up the whole individual must be taken into account and this is the concept of "total patient care."

The term "rehabilitation" is also used for the process whereby people with disabilities not connected with the musculo-skeletal system are similarly benefited. Patients with psychological and emotional problems are now being encouraged to discuss them in a group, under the direction of a trained medical worker. They are also assisted in using their minds and muscles in constructive work, under the supervision of an occupational therapist, in the open air as well as inside a regular occupational therapy department. One of our institutions overseas—one which I visited recently—had a highly developed programme of lectures, group discussions, physical treatments, and related activities to help alcoholics break away from their enslaving habit. A good deal of benefit is being derived from these efforts.

Heart Patients, Too

Patients who have suffered from heart attacks form another group requiring rehabilitation. Following an essential initial period of rest, graduated and carefully supervised physical activity is necessary subsequently to develop maximal endurance. In Europe, institutions known as "Conditioning Centres" have been estab-

lished in an effort to reduce the mounting incidence of heart disease resulting from modern living, with its stresses and tensions, dietary trends and sedentary habits. Their group programmes are partly rehabilitation, using this word in its broadest sense, but they also include a large preventive medicine element, combining as they do, the incentive for increasingly strenuous outdoor physical activities and intense health education in rural settings of outstanding beauty.

Recently, in a brochure for one of our overseas institutions, I came across the following definition of the word "sanitarium." "The word **sanitarium**, not to be confused with the word **sanitorium**, was coined in the nineteenth century to describe a distinct type of medical institution. This particular kind of institution is designed to care for the whole person, body, mind and spirit; therefore diet, both as to kind and quality, is considered important. It is also stressed that the best of all therapies are those that will stimulate the natural forces of the body. Hence physical medicine, such as hydrotherapy, electrotherapy and exercise, along with undisturbed rest, is featured. To give maximal value to therapy, most sanitariums are rather uniformly located in rural areas where serenity, smog-free air and the sounds of nature are dominant.

One can thus see in the definition and concept of sanitarium work a similarity to "total patient care," and that the former takes into account, in addition, spiritual



Dr. E. G. Thrift.

needs and preventive measures in the form of health education, and emphasizes certain methods of treatment which encourage natural recovery. The united efforts of a closely knit and dedicated staff are necessary to achieve this.

Two questions I would leave with you in closing. Have the volumes of counsel given to us a century ago become dated and "unscientific"? Is there now less need for such institutions and services? The answer to both is an emphatic "No."

YOUR BODY *Reflects* God

DR. HAROLD SHRYOCK, Loma Linda University

AS A YOUNG CHILD you took your physical body for granted. At the time of your first recollections you were already in possession of a well-formed body with head, arms, legs, and the rest. You spoke of "my fingers," "my foot," "my eyes," and "my mouth."

But as you became older you began to be curious about what is contained within your body. You observed that when the skin breaks, blood oozes out. So there is blood inside the body, you discovered. You noticed that you had a continuous craving for food and that this craving depended a great deal on how active you had been. This made you realize that food provides energy as well as the material that makes it possible for growth to occur. Thus you were introduced to the organs of digestion.

Then you began to hear and read about other structures and organs: the heart, the lungs, the liver, the bones, the muscles, and the various glands. In school your teacher talked about your brain and helped you to understand that your brain is the most marvellous of all your organs for in it are located the nerve cells which control the various parts of your body.

It is in your brain that consciousness occurs. It is your brain that makes it possible for you to remember, to imagine, and to plan. It is in your brain that decisions are made. Your type of personality depends on what takes place in your brain. Your relationships to people and even to God are determined within your brain.

As your general knowledge of the human body has increased you have become aware that each of the organs has its own function to perform. Possibly you have developed the impression that the body is just a collection of parts, like a mechanical device, with the heart serving as a pump, the liver playing the role of a chemical laboratory, and the kidneys taking care of waste disposal. And this idea of the body being a mere assemblage of organs has been augmented by what you have read of the recent exploits of surgeons who have undertaken the transplantation of organs from one person to another.

The Designer

But let us consider for a moment. If your body is a machine, then it must have had a designer. Machines have to be "invented" or "engineered" before they are constructed. By examining a machine it is possible for a skilled mechanic to recognize what principles of engineering were used by the designer. In some cases he can even guess who the designer was—simply on the basis that the product resembles other products made by the same designer.

Of course, the human body is much more than a machine. It is complicated and intricate beyond comparison. But on examining it carefully, two convictions emerge: first, it, too, had a Designer; second, this Designer possessed an intellect which far exceeds that provided by the human brain. For years scientists have been trying to fathom the principles and laws of nature that underlie the functioning and control of the human body. They have learned a great deal about it, but every new discovery seems only to introduce new mysteries which still remain unsolved.

As we said earlier, when you were a child you took your body for granted, including its various parts and organs. It was as though your body had been given to you, complete in all details with most of the parts already functioning. But who gave it to you?

The answer that first comes to mind is, Your parents gave it to you. In a biological sense this is true, for parents have been endowed with the capacity to transmit life from themselves to the members of the next generation. But they are not able to choose deliberately the kind of person their child is to be. It is not for them to arrange the organs of his body or even to determine whether he will be a boy or a girl. Parents become the agents through whom the remarkable patterns of conception, early development, and birth take place as ordained by the Creator Himself.

The DNA Molecule

The tiny germ cells, one contributed by each parent, serve as miniature time capsules into which are packed the entire composite of hereditary determiners that parents pass on to their child. In terms of cell chemistry, the active transmitter of the hereditary code consists of giant molecules of deoxyribonucleic acid (DNA).

At the time of conception, when the germ cell from the father unites with that from the mother, there is established a DNA molecule whose arrangement of atoms is unique for this particular individual. This molecule has the remarkable capacity of functioning as a "blueprint" for the control of the structure and function of the body of the child, yet unborn.

As development takes place and the cells which constitute the body of the new human being increase in number, each new cell is provided with a "copy" of the DNA molecule which determines the hereditary pattern for this person. Thus every cell within the body operates in harmony with the body's total scheme.

At first, following conception, all the cells which compose the person-to-be are identical. Then, as development progresses, there comes a time when differences make their appearance. Certain cells take on the characteristics of young muscle cells; others, of nerve cells; others "differentiate" to become bone cells; others, to form the functioning cells of glands; and so on until all the body's fundamental cell types are represented.

This process by which certain of the young cells "decide" to spend their lifetime doing nothing but producing saliva, others become blood cells and acquire the capacity to ferry oxygen from the lungs to the tissues, and still others "choose" the career of producing some particular hormone, is one of the most remarkable events in human development. Marvel of marvels, it takes place in a very orderly manner with no gold-rush type of scramble on the part of the young cells to compete for the more cherished opportunity to become brain cells. Just the right number of cells specialize to become fibres of packing material that holds the body's tissues and organs in place.

What Controls?

What controls this remarkable process of cell differentiation? The biologists claim to have the answer. Differentiation as well as many other happenings within the human body is controlled by the particular arrangement of atoms within the molecules of DNA which this body's cells contain. But how are the DNA molecules able to accomplish this? And how are the DNA molecules designed in the first place so that there is a unique molecule pattern for this particular person that differs from the pattern of every other human being?

These are questions which only those biologists who believe in God as the Creator are able to answer. And their answers are based on faith rather than on a comprehension of how God does it. These are persons who share with King David the sentiment of adoration to God which we find expressed in the Psalms: "Thy hands have made me and fashioned me." Psalm 119:73.

This concept of God's power being operative in the development and operation of the human body is the prelude to an understanding of His personal intervention in the affairs of each one of His created beings. The same God who brought you into existence is concerned with your physical and spiritual welfare throughout life. Again we quote from the psalmist for a clear statement of this relationship: "I praise Thee for the awful wonder of my birth; Thy work is wonderful. For Thou didst form my being, didst weave me in my mother's womb. Thou knewest all about my soul, my body was no mystery to Thee, as I was being moulded secretly and put together in the world below; all the days of my life were foreseen by Thee, set down within Thy book; ere ever they took shape, they were assigned me, ere ever one of them was mine." Psalm 139:13-16, (Moffatt).



The personnel of the Christchurch clinic together with (middle of front row) Dr. S. A. Farag (division Medical secretary) Pastor K. De Ville (clinic pastor), Mr. S. Bearpark (clinic supervisor), Pastor J. Wade (South New Zealand Conference president), and Pastor E. W. Hon (Medical secretary, T.T.U.C.). (Photo: D. A. Robinson.)

The Christchurch "Star" reports on our clinic in that city . . .

Novel Health Clinic Is Free

IN BEALEY AVENUE near Victoria Street is a health clinic where the staff receive no money for their services and there is no charge for treatment. The Seventh-day Adventist Church opened the clinic, the only one of its kind in New Zealand, last October.

The clinic was set up as a community project to give help to those who needed it. Fewer than 10 per cent of visitors to the clinic are Seventh-day Adventists.

In some cases people come for treatment on a doctor's recommendation. Others come of their own accord.

Weight-lifter

Healthy people as well as the sick visit the clinic. For instance, a weight-lifter has increased his capacity for weight-lifting in a course of treatments over several weeks.

On arrival a visitor may have a hot shower, relax for twenty minutes in a hot bath, or have an oatmeal bath, which soothes skin conditions.

Hot fomenters are given for arthritic joints. One patient who rides a tricycle has been able to give up her walking-stick since she began this treatment.

Lamps to give the mild, penetrating heat of infra-red rays, and a paraffin wax bath are used for arthritic conditions.



Mr. A. J. Mudford applying a cold towel to a client's head during sauna treatment. (Photo: M. Mihajlovich.)

There are also sauna baths, vibrators, and a Swiss apparatus for exercising.

All the work at the clinic is done voluntarily by church members. As the demand grows, the hours will be increased. Forty-five people share the cleaning and washing on a roster.

Registered Nurses

The director of the clinic is Mr. S. Bearpark. All the supervisors, both men and women, are registered nurses.

One visitor to the clinic is a poliomyelitis victim with a withered leg and foot. She wore a double iron and toe spring.

"Now I can walk without it," said this woman thankfully. "The iron stays in the cupboard. I have been coming regularly since the clinic opened and now I can feel their hands under my foot when it is being massaged."

In three months the staff had given 624 treatments to eighty patients, said the Medical secretary for the South New Zealand Seventh-day Adventist Conference, Pastor R. E. Possingham. The clinic is not an experimental project; it is there to stay.

In the same building the church has a welfare centre, where demonstrations of vegetarian cooking are given.

Clothes are received from and given to anyone. There is a fitting-room where they can be altered. Clothes are also packed and sent to the Pacific islands.

This work of goodwill, supported by voluntary contributions, aims to serve by bringing health and happiness to the family and the community.

* Christchurch "Star," 13/7/68.

BRISBANE HEALTH CLINIC

MRS. O. WEEDON

After moving from our former rooms to the basement of Central church, we suffered a slight fall in patients. However, the gap quickly closed. We conducted hydrotherapy classes. Brother and Sister John Bunker very ably supervised these for us and about twenty people attended.

The clinic operates on two days and one night each week and our staff consists of Sister Peggy Robins and three, sometimes four, masseuses. We have made the basement quite presentable.

The following are a few comments from patients:

"I have never enjoyed going anywhere as much as I have enjoyed my visits to your clinic," was the remark of one of our regular patients. We, too, have enjoyed her happy, cheerful company as we have introduced her to new treatments. But, in more serious moments, she confided some of her worries, especially as one worship period she received real comfort after a particularly worrying weekend. Now she is studying the Gift Bible Plan along with another friend.

"I would come to you for treatments even if it was beyond the black stump," exclaimed one patient after we explained to her that we had shifted into more humble quarters to save the high rent being paid.

A well-built, handsome, seventy-year-old Scotsman came to have some treatments one day. He said his wife was talking to a neighbour who recommended our clinic. He described her as being very tall, so we asked our 5' 11" lady patient if she knew this man. "Oh, no," she said, "I just tell everyone I see about the clinic because I am so much better after just a few treatments."

We felt that treatments, if not combined with a different eating and general living programme, would not give the maximum of possible good health that was within reach.

Nutrition Classes

The writer was asked to conduct nutrition classes in rooms adjoining the treat-

ment rooms, on the lines that we had run classes in other suburbs, which embraced mental therapy, nutrition, breathing and other exercises, correct posture and deportment. Also included in this programme, with the assistance of Pastor W. G. Dowling and Brethren Martin and Ferris as projectionists, we showed a very informative and instructive film on breathing for asthmatics.

We have practical demonstrations on how to make substitute drinks in place of tea and coffee, and how to get more vitamins and minerals in our diet by using greens, etc., which normally are thrown away.

We hold the classes on Tuesday morning and Sunday evening, the latter being well attended by men and children also, all of whom find it interesting enough to continue coming. The attendance is about forty-five. We show, by means of a blackboard, how so many people spend money on articles of diet which not only are of no food value, but also are detrimental.

Many of last year's students have testified to the value of these classes and are now enjoying an improved way of life in every phase of living—mental, spiritual, physical and social.

☆ ☆ ☆

Narrow-minded and ignorant persons talk about persons and not things; hence gossip is the bane and disgrace of so large a portion of society.—George Eliot.

☆ ☆ ☆

"The wise man is not quick to take offence. It is better to be deaf and blind to an intended insult than to be swift to resentment."—"Western Christian Advocate."

"WE HAVE COME to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—"Testimonies," Vol. 7, page 62.

Flexing the Right Arm

(Snippets from Pastor Ward Nolan, Medical Secretary, Trans-Commonwealth Union Conference.)

West Australia was the first conference in the T.C.U.C. to organize a Home Nutrition Instructor's course and so it was fitting that they should organize the first refresher course for this group. Miss D. Schluntz from the division conducted the classes and discussed demonstrating techniques with the group.

A former non-S.D.A. student at one of our Perth schools was responsible for seeking the help of our Perth nutrition instructors, through Brother Winston Fletcher, in providing lectures and demonstrations in vegetarian cookery to a group who had been receiving studies in other kinds of cookery at the Y.W.C.A. Our Perth instructors started the classes, Miss Schluntz carried them on while she was there, then the local instructors took over again. Now they are conducting a second series on behalf of the Y.W.C.A. group. Altogether twenty-nine of the Perth ladies are participating at different times, usually in terms of four, in this lecture-demonstration programme.

In South Australia, Sisters D. Jaensch of Murray Bridge and Mrs. R. Holbrook of the Port Adelaide church have been active in the health programme. Both of these ladies are graduates of the Home Nutrition and Home Treatment courses. They report that they have used the "Eat to Live" film strips and tapes with good effect.

In Victoria, Glenhuntingly church, led by Brother Roger Dawkins, conducted a well organized Everyday Nutrition course. This project concluded with a buffet tea in the church hall, when sixteen certificates were presented to successful students. Many expressed their appreciation for the instruction given.

The Physician as a Missionary

DR. M. C. BARNARD

WE HAVE THE BEST MESSAGE TO GIVE. We need to devise better methods of giving it. Every Christian is called to do a work for Christ. In fact, each is called to a special place where he is to work for Him.

"Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." ("Christ's Object Lessons," pages 326, 327.) We may ask God's guidance as to the place where we are to serve.

In the experience of Philip and the Ethiopian, who told Philip to go? The Spirit of God. When the Ethiopian asked a question, Philip answered it from the Bible. Who brought conviction to the heart of the Ethiopian? The Holy Spirit. Could God have sent an angel to explain the Scriptures, instead of Philip? Surely. Why did He not? "God could have proclaimed His truth through sinless angels." ("Desire of Ages," page 142.) You see, Christ is trying to develop us.

For many years I thought it was my job to convert people. But I was mistaken. My job is to give the message, to present Christ in His beauty. It is the work of the Holy Spirit to convert. We sometimes try to do the work that only the Holy Spirit can do. To proclaim the gospel is our job. The Holy Spirit is to do the changing.

How can we find souls who need our help? "In His wisdom the Lord brings those who are seeking for truth into touch with fellow-beings who know the truth." ("Acts of the Apostles," page 134.) Do you believe, doctors, that the Lord sends patients to your offices? He does. What will you do for them when they get there—give them the gospel or just treat their physical ailments, which the doctor down the street may be able to do equally well? We are not to treat the body alone, but to help the sin-sick soul.

A woman came to us a distance of about 3,600 miles. She had been told she needed an operation. This woman was a Protestant and vitally interested in our message. She asked me, "Would your denomination be interested in accepting a piece of land up there [on a small peninsula] to start a boys' camp?" I promised to explore the possibility. I gave her the book "Your Bible and You," and suggested she might use it as an outline for something new to give to her Bible-study group of about twenty young people. She said, "Any time you can come to visit us while we are here [which was for six weeks], please come."

Do you think the Lord sent her? Only a few days after we discharged this patient from the hospital after surgery, I called our pastor to tell him, "This woman insists on going to Sabbath school next Sabbath. Could you visit her today

[Friday] so that you will know her when she comes Sabbath morning?" He was glad to do it. That is co-operation between doctor and minister.

No individual should pass through the office without having an opportunity to learn something of the message. "Every medical practitioner . . . is responsible for the souls as well as the bodies of his patients." ("Medical Ministry," page 31.) Do you give equal thought to the soul? "The Redeemer expects our physicians to make the saving of souls their first work." *Id.*, page 37.

It may not be possible for the doctor himself to speak about the message to each patient. But there are several ways to reach patients with the gospel.

When we first began to practise we used for office reading matter "The National Geographic." We felt that reading on nature was good. We used "Arizona Highways" because it is beautiful; and "Reader's Digest" because almost everyone is interested in that. In addition we had all our own church periodicals for the waiting room. Before long we noticed that all the other magazines would be worn while our own papers showed hardly any sign of wear.

One day my wife took me to task for providing these secular journals. I asked "What's wrong with them?" She said, "Will anyone ever find his way to heaven reading a 'Geographic Magazine'?" If the Lord sends patients here, what does He send them for?" You know, a good wife is an essential part of the medical missionary team. So we took the other journals out of the office and ever since, for ten years, we have had nothing but our own papers.

I know that sounds arbitrary to some. You may feel we are not allowing people a choice. But they make the choice before they come to us.

We use the smaller paperback books of our publishing houses, such as "The Secret of Happiness," "Mastering Life's Problems," and "Your Friends, the Adventists." One patient read his way into the message while waiting in our office. We did not even know he was interested until one day he said, "I want to be baptized." He had held back from us any indication of interest until he reached that point.

On his first trip through our new office, a Protestant friend, who has donated \$500 to our denominational work, remarked that one thing had been omitted. "You need my picture here," he said. Our architect was against pictures; so I thought, "Now I'm in trouble." But he insisted on bringing to us a large painting,

Hoffman's "Christ." It matched and blended perfectly with the office decor. He said, "I'll give it to you if you leave it up." So you will find it in a prominent place. It sets the tone for the office. People realize that the place is different.

More Literature

When the patient is through waiting in the waiting room, he goes to the examining room. There is a display of the small pocket-book series close to the bench where the patient waits again. The nurse informs the patient, "The doctor will be about thirty minutes, and I know you hate to sit that long with nothing to do." Then she offers a book and introduces the story told in the book. It is just courtesy to give patients something to read when you apologize to them for a delay. A minister's wife of another church said to me on one occasion, "I know why we have to wait to see you. You want to make Seventh-day Adventists out of us with your books."

I defy anyone to read five pages of the book "The Wonderful Father" and then put it down. All the nurse does is to intrigue the patient to read the first pages. There is nothing to equal Seventh-day Adventist literature. Often one patient who is reading will be overheard saying to another patient, "I didn't know that, I didn't know they believe that, did you?" Sometimes a patient will say to me, "Doctor, I've read every book you have. When are you going to get some new ones?"

In time, after reading this literature to some extent, the patient must make some decisions. I believe the reading of this literature is a powerful influence. In the day of judgment we will have to meet these patients again. What excuse can we plead for not giving them an opportunity to know this message?

In the waiting room we keep about a dozen small books. The nurse will study each person and attempt to offer the book that will best fit that individual.

What if your nurse is not an Adventist? Well, we had one nurse who was not a Seventh-day Adventist when she came to us, but left as one. We had a Catholic come to help us; she couldn't stand it, and left. She came back and left about six times, and the last time she left as a Seventh-day Adventist.

We tell a new nurse: "It is part of your job to read this literature. You have to become familiar with it, so you'll know what you're giving the patients." A mother will be given the book "Child Guidance." An obstetrics patient will receive "Mother to Be." I tell the nurse to fit the litera-

ture to the patient, and to do that she must find out what is in it. I say, "You can read it on the job, when I'm busy in surgery, for example." So we pay the nurse to read it.

Often I will ask an Adventist nurse, "Do you know the memory verse today?" And she will repeat it. A non-Adventist nurse once said, "Where do you get that memory verse? I don't always want to be the dummy here." If we portray Christ as the loving person He is, people will want Him.

When a patient asks a question that indicates interest in the message, or holds a finger in a magazine or book he has been reading to save the place where he left off, the nurse writes on his record chart, "Asked for . . ." or "Interested in . . ." After a number of months that chart may reveal quite a record of interest.

Bible Class

We have a special card for those who show deep interest. The nurse asks such persons, "When the doctor starts his Bible classes, would you like to come?" The Bible class is held on Sunday from 7:30 to 8:30 p.m. The nurse tells the interested patient, "It's the only time the doctor can fit it in. If you can't make it then, let us know." We have twice as many who will come as we can accommodate properly, so we choose only those who are vitally interested, usually limiting the number to twenty. In one class of twenty, we had eight baptisms. One year we had only two baptized from the class, but sixteen persons were baptized as the result of a chain reaction following that class. The Spirit of Prophecy indicates that one conversion will sometimes start a chain reaction.

We have prayer for patients before surgery. In the operating room, while they are still awake before anaesthesia, we ask, "May we have a prayer for you before we proceed?" Many patients say later, "I was worried until you prayed. Then I felt completely relaxed. I knew I was in the Lord's hands." One said, "That was the best part of the whole operation."

The Spirit of Prophecy writings tell us that when the sick who have recovered thank us for our help we are to direct their attention to the Lord, who really did the healing work. So we make it a practice to pray with the patient and thank the Lord for his recovery. After the stitches are removed and the patient is ready to be discharged, the patient often tries to thank us. I beat them to it by saying, "You really did do well. Remember, we prayed before the operation to ask God to help. Why not bow our heads now and say 'Thank You' to Him?" This prayer is even more effective than the one in surgery.

One woman told me after this prayer that she had been a Seventh-day Adventist at one time, but had not been walking with Christ. I replied, "Of course, now you want to." And she did. It was just as simple as that.

A Protestant minister who was a patient read in one of our papers an article on



Dr. M. C. Barnard.

the resurrection. He later came to my house to compare what his church manual said on the subject, with the Bible teaching. After reading some texts, he said, "This doesn't agree with the manual, but that's the way I'm going to preach it."

Every year patients send us Christmas greetings cards. If we do not acknowledge them, we feel guilty. There may be between 200 and 500. One year we sent a letter of acknowledgement. We were casting about for a better way. Finally, we arranged with the Pacific Press to send the "Signs" and with the first issue to include a Merry Christmas card stating from whom the paper came. It read something like this, "We are sending to you a year's subscription for the Signs as we think of you at Christmas."

One patient sent her "Signs" to her mother-in-law. After reading it, the mother-in-law passed it on to a friend. She chose this person "because she is so sour and needs it." She claims that in six months her friend was a different person. Fourteen different persons read the "Signs" sent to one patient. All physicians in the community are also included in this "Signs" list. There are eighty of them in town.

Remember, you do not reap all of the harvest at one time. Late one night I received a call from sixty miles away. The parents wanted to bring their sick child to see me at once. I knew it would mean losing hours of sleep in the middle of the night, and hesitated a moment. Then I remembered the Spirit of Prophecy statement telling us we should not allow pain when we can relieve it. So I said, "All right, come right along." Then I said to myself, "The Lord sent this family; I must watch closely to see how I can help them spiritually." They belonged to a church that is strongly anti-Adventist. Later the child had a tonsillectomy. I asked whether I might have

prayer before surgery, and the parents said, "All right." The parents came to visit their girl in the hospital some days later, and I could tell the father was ill at ease. He wanted to say something. Finally he got it out. "I ain't much at talkin', but I want to tell you I think a lot of you prayin' for our girl."

This man read our literature. Later he developed an ulcer that was malignant. Before surgery we had prayer. The malignancy proved to be very widespread. Before we dismissed him after his surgery, I suggested having prayer. This man said, "You know, Doctor, a lot of people have told me they're prayin' for me. I told them I wouldn't run to Christ just because I was in trouble. But if I get through this trouble O.K., you have taken good care of my bodily welfare, Doctor, and I'm going to turn over to you my spiritual welfare, too."

After that he came to me and wanted to know about the mark of the beast. We always answer people's questions. His interest continued and then suddenly seemed to cease. I discovered the trouble on a later medical visit. He had decided to be a Seventh-day Adventist, but his wife was making it as hard as possible. She cooked pork in all the food, for example, and tried to discourage him. "I think the doctrine is absolutely right," he said, "but I can't see having division in the home. I'd like to have a happy home." I advised him to keep studying and do as the Lord told him.

Then his wife came with him one day to one of our churches. But she was not impressed with the subject of the sermon. "I can hear that any Sunday in my own church," she said. But one day her minister told her Christ had done away with the commandments. She asked, "Which?" He said, "All ten." She replied, "You just try breaking them and you'll end up in the 'clink.'" She did not go back to her church.

Five years after his operation this man awakened his wife one night and said to her, "Marie, I've decided to be baptized." She answered, "Paul, I'm so happy. Two weeks ago I decided that if you would ask me I'd be baptized, too." Soon afterward the husband died—a young man in his forties.

The family had some financial problems then, so my wife and I enrolled the boy in college at La Sierra. When we did that we received the biggest dividend of our lives. I got a letter from him. It told how much the message meant to him and to his father. "I can't wait for the resurrection, to see Daddy," he wrote.

Before he left for school, he had put his arm around me. Then he wrote that they were having a father-son banquet at school, and for the first time in his life he was without his dad. "Will you come and be my dad?" he asked. I went.

These are the biggest dividends you can get in medical practice. There is no using ruining your health just to make money. Use the money to help young people who will give the gospel to others, and your reward is sure.

THIRD in a Series

Confidence In God's Word

★ I. KANAGARAYAN MOSES

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. "Lo, I am with you alway, even unto the end of the world." Chapter 28:20.

These words of the Saviour have been a source of great comfort to those who have gone through life's trials and temptations. With these words the Christian marches on into the future with courage and confidence.

Many professing Christians today are tempted to take salvation for granted. They say that meeting the Lord in judgment will not be a problem to them, for they are living reasonably respectable and honest lives. With a certain amount of confidence they assert that the Lord will somehow save them.

This self-complacent attitude is widespread. It has lured many to place their dependence on the transitory things of this life. It draws men away from the gospel that teaches that salvation is obtained exclusively by the grace of God through faith in the Lord Jesus Christ. The religious fervour that once characterized the simple, trusting Christian is fast being supplanted by human philosophy, sophistry, and carnal security. The promises of man to produce a better world through scientific achievement are blinding many to the fact that present-day conditions unmistakably point to the coming of the Redeemer. Man is placing his confidence more and more in the mundane things and is working for a security that will not last. The pen of inspiration writes, "It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace."—"Testimonies," Vol. 3, page 253.

The fall of man and the plan of redemption is a story involving God, man, and the adversary. The purpose of the adversary, as we glean from the Word of God, is to work against and speak contrary to the declared Word of God. From the beginning Satan has spoken lies. The very first words of the serpent, "Hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1), constitute a question implying a lie. The second sentence, "Ye shall not surely die" (verse 4), is a masterpiece lie which is being perpetua-

ted as a cardinal doctrine to this day by many of the religions of the world.

The sole purpose of these satanic utterances was to bring distrust of God. The enemy of souls has been filling the minds of men with hatred and unbelief toward God and His revealed Word. He has brought into this world through human agencies many volumes containing truth mixed with error and has "changed the truth of God into a lie" (Romans 1:25) and by the same act "taketh away the word out of their hearts, lest they should believe and be saved." Luke 8:12. He has brought blindness and prejudice to capture the minds of people. "The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the Book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error."—"Counsels on Sabbath School Work," pages 23, 24.

God has warned His children of this danger and has counselled them to "search the Scriptures" (John 5:39) and to "believe in the Lord" (2 Chronicles 20:20), that by believing they "might have life through His name." John 20:31. He counsels them to have implicit confidence in Him and His Word.

Confidence in God comes through confidence in God's Word, and confidence in God's Word comes through faith. Our surety, strength, and hope of salvation rest on God's Word. When the world is rushing headlong toward a disastrous end, it is comforting to know that God's church is being guided by His precious Word to stabilize its members in the faith. He graciously assures them of His love and care when He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10. He entreats us to believe in His Word. "Christ calls upon His people to believe and practise His Word. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen

I. Kanagarayan Moses is field secretary of the Southern Asia Division. He is a native of India and joined the Adventist Church in the early 1930s. He has served as Book and Bible House manager, union secretary-treasurer, and departmental leader. He also edited the "South India Observer" and has written articles on temperance.

that their faith is of heavenly origin. They will not wander into strange paths."—"Testimonies," Vol. 8, page 300.

God Has Spoken

Has not God spoken? The Apostle Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Hebrews 1:1, 2. What has God spoken? Do we hear a voice whispering in our ears that a mighty, lofty Being cares for us and cares intensely? "God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption."—"Steps to Christ," page 87.

"So with all the promises of God's Word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is 'for the healing of the nations.' Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith, which give vital energy to the whole being."—"The Ministry of Healing," page 122.

"The Scriptures are to be received as God's word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, 'Son, be of good cheer; thy sins be forgiven thee'; when He said to the woman of Capernaum, 'Daughter, be of good comfort; thy faith hath made thee whole; go in peace,' He spoke to other afflicted, sin-burdened ones who should seek His help."—Ibid.

God speaks to our hearts in our own language. He speaks to modern man. He appeals to his good sense. He urges him to trust Him. He speaks to the man in the city, in the slum, in the village, in the factory, in the palace, on the battlefield; He speaks to men everywhere. He speaks to man in loving kindness saying, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When

thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. . . . Thou wast precious in My sight, thou hast been honourable and I have loved thee." "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "Fear not: for I am with thee." Isaiah 43:1-4, 25, 5.

In His earthly ministry Jesus healed and comforted many who were laid low by sickness and sin. Among those healed was the servant of a centurion from Capernaum. Addressing Jesus, the centurion said, "Speak the word only, and my servant shall be healed." Matthew 8:8. These words of confidence came from one whom we today would call an unbeliever. But of truth, he was the one who actually believed God's word. The Bible says Jesus marvelled at the centurion's faith. It may seem paradoxical that an unbeliever's faith should make Jesus marvel. The healing that was meted to the sick man was immediate and complete.

Today there are many centurions who have faith in God's Word but who, like Nicodemus of old, are afraid to come out into the light. Some of them consider themselves unworthy to have Jesus come under their roof, but eagerly wait for His Word to enter their homes, for spiritual healing and strength. God is willing to demonstrate His power, not only on those with illness, but also on everyone who believes.

Our Surety

When the Apostle Paul was under great stress and danger, God urged him to preach and assured him that He would be with him and be his surety. Luke wrote, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts 18:9, 10. These words are provocative of courage and confidence. This is one of the many instances in which God assured man of His help.

In the outworking of the plan of salvation God sought Adam in the Garden of Eden when Adam hid himself for fear of meeting a sinless God. "When the fullness of the time was come" (Galatians 4:4), God came to meet man as Man. He became Man so that He might find man the sinner. God is still seeking man through His Word, and man is still hiding. Christianity is God's search for man. Christ came "to seek and to save that which was lost" (Luke 19:10).

Many at the present time hesitate to believe in Jesus. There is not so much of a problem convincing them to believe in God, because, for the most part, people are God-conscious. Most religions believe in a God of some form or another. But Jesus says, "Ye believe in God, believe also in Me." John 14:1. After the fall of man, belief in Christ became imperative. Preaching about man's dependence on Jesus for

salvation has become a challenge to every Christian. Again Jesus says, "This is life eternal, that they might know Thee [the Father] the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Salvation is available **only** through Christ. We find Jesus only in the Bible, God's Word. Christ is our Shepherd, He is the Living Bread, He is the Door, He is the Way, the Truth, and the Life. He is the assurance of every promise. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."—"The Desire of Ages," page 25.

Our Strength

Writing to the Corinthians, the Apostle Paul said that when he came to them

declaring the testimony of God, he did not use excellency of speech or of wisdom or enticing words, but preached Christ and Him crucified. In his Epistle to the Romans he said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans 1:16. It is for us to avail ourselves of the strength that comes through reading and assimilating God's Word. "All who study the Word are represented as eating the Word, feeding on Christ. Even as the bodily necessities must be supplied daily, so the Word of God must be daily studied—eaten and digested and practised. This sustains the nourishment, to keep the soul in health."—Ellen G. White letter 4, 1902.

"The same power that Christ exercised when He walked visibly among men is in His Word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the Word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ."—"The Ministry of Healing," page 122.

Those who believe in Christ are blessed because of the hope that is in them. The hope of salvation that comes to us through the knowledge of the Scriptures is available to everyone. Monetary gifts, sacrificial service, meticulous observance of God's commandments are good in their sphere, but they can never purchase our salvation. Salvation is a free gift to everyone who believes. "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

Jesus reconciled the world to God when He was crucified. At that very time He made a way of escape by bridging the gulf that separated man from the Father. What other beautiful and more sublime statement could have been recorded than that most lovable of all utterances in the Bible: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Regardless of how great our sin and our doubts concerning God's care for us may be, if we come to God, He welcomes us with kindness and love that baffles our comprehension. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

Conclusion

Dearly beloved, let us "dig for the jewel of truth . . . and fortify the soul against the wiles and temptations of the arch-deceiver." ("Counsels on Sabbath School Work," page 19.) Let us ask God to fulfil in us the prayer of Jesus: "Sanctify them through Thy truth." John 17:17. Let us renew our confidence in God's leadings and in His precious promises in these perilous days, and place our feet on the sure ground of His Holy Word.

God Chooses Busy Men

*It isn't strange
That God should choose
The busy man
When He wants to use
Someone for a task
That He has to do;
But the busy man
Can do one more, too.*

*The less busy folks
Will always say,
"I have no time;
Come another day."
And so the task
Is left undone,
Till tackled by
A busier one.*

*Peter and Matthew
And James and John
Were called from the jobs
They were working on.
The Bible is filled
With stories grand
Of those who were called
From the work at hand.*

*Satan has work
For idle hands;
And that type of work
Meets his own demands.
If you want the job
That you think fits you,
Get busy at one
You have now to do.*

—RALPH E. CASH.

*No. 2 of a Series on Some Aspects of
Religious Liberty*

CIVIL LIBERTY AND ITS IMPLICATIONS

DR. E. E. WHITE, Religious Liberty Secretary, Australasian Division

AN IDEAL almost as tender to the individual as is the ideal of religious liberty, is civil liberty. It is expressed in different ways, and surely Sir Walter Scott was echoing the thoughts of many people when he wrote:

"Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land.'
Whose heart has ne'er within him
burned,
As home his footsteps he has turned
From wandering on a foreign strand."

The love of one's native land is something that is inborn, and it evokes a response which leads men and women in their glorious moments to lay down their lives for their country. This civil liberty is something which is, however, something different from religious liberty. It can be defined as the right of an individual to go about his own business, or trade, or profession, or pleasure; to act, in short, in a way pleasing to himself which does not interfere or restrict the civil liberty of other citizens of his country.

It is something which is protected for him by the various organizations of government. He contributes a tax which is taken from him by government officials and which is spent in various ways over which he has practically no control. His duly elected representatives spend his money for him in supporting an army, a police force, a fire brigade; they furnish public services, such as telephones, water supply, sewerage; they build and maintain roads, railways, and other means of communication so that the citizen can enjoy his liberty in a pleasant and efficient way. His civil liberty of course is not licence, for in a community of individuals there are certain rules that must be made in order for the group to operate at maximum efficiency and safety, and a citizen subscribes to the laws of his country because they are enacted for the good of all. It means, of course, that he undergoes some restrictions, but he does this willingly in appreciation of the privileges of citizenship which he enjoys.

Government and political institutions are based on the idea of a group of individuals working together for the common good and the common welfare. This, too, is recognized in Scripture, for our Lord told His hearers: "Render therefore

unto Caesar the things which are Caesar's." Matthew 22:21. And He demonstrated His own respect for the support of the laws of His country by instructing His disciple Peter to pay the tribute money: "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." Matthew 17:27.

The New Testament also plainly instructs us not to be revolutionaries but to give allegiance to governments: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Roman 13:1. "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due." Romans 13:6, 7. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:1, 2. It must be borne in mind, however, that our civil liberty and responsibility are not so important as our religious liberty and responsibilities, and in times when they conflict, the laws of God are supreme.

Allegiance to God, according to an individual's religious conscience, is of greater importance than allegiance even to the laws of the land of which he is a citizen. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21. "We ought to obey God rather than men." Acts 5:29. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

Countries differ in their application of civil rights, and this among other things has led to changes of citizenship. Cur-

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**He who has health, has hope; and he
who has hope has everything.**

—Arabian Proverb.

rent migrants, and naturalization ceremonies from time to time, are but an indication of the fact that some citizens have voluntarily chosen to leave their native countries and find a new life in another land. There are many reasons for this radical change of opinion, but the facts illustrate that liberty, even civil liberty, is a matter of choice, and that just as man can choose his own religion, so also can he, within certain limits, choose his own country. Both ideals of religious and of civil liberty are precious in the sight of men, and their very value means that we must guard both very jealously lest we lose them in a time of indolence and lack of vigilance.

(Next week: "Separation of Church and State.")



DAVIS-DEAN. Weddings unite more than people; churches seem drawn closer when young people are married. It was so on August 6, 1968, when Harold John Davis of the Camperdown (Victoria) church travelled hundreds of miles to our Mildura church to claim as his lovely bride Marlene Joyce Dean of Gol Gol, New South Wales. Both Marlene and John are active workers and greatly appreciated. They will be blessed and be a blessing to all their neighbours.
C. E. Sommerfeld.

HUGHES-THIEL. On the afternoon of September 8, 1968, Earle Vincent Hughes and Christina Brigitte Thiel kept tryst with each other in the Trinity Gardens church, Adelaide, South Australia, where they exchanged vows of lifelong fidelity to each other and were united in the sacred bonds of matrimony. Earle is the son of Mr. and Mrs. Hughes, well known in Adventist circles both in New South Wales and Victoria. Mr. Hughes being a leading employee of the Sanitarium Health Food Company, in their Lewisham factory. Christina came from Germany with her parents, Mr. and Mrs. Siegfried Thiel, eleven years ago, was educated at our Central School in Prospect, and afterwards trained as a nurse, initially at the Wahroonga Sanitarium and then at the Queen Elizabeth Hospital, Adelaide. Two devout Christian homes are thus united to form one other which shall be established in Sydney where Earle and Christina will reside. Friends, relatives, and well-wishers met in the church, and afterwards at the Payneham Civic Centre, and wished them God-speed and the blessing and prosperity of Heaven to be with them and follow them all the days of their united lives. The marriage service was performed by the writer.

R. Bullas.

JENKINS-PATTERSON. A large assembly of friends witnessed the beautiful scene at Brisbane church on Sunday night, September 15, 1968, when Ronald Jenkins, well known here for his active youth work, and Beth Anne Patterson united their lives in Christian partnership. Beth Anne comes from Michigan, U.S.A., but before settling in Australia, spent many years on Guam, where Brother and Sister J. Patterson have laboured as self-supporting missionaries. Several American-style features brought added interest to the occasion, not the least of which was the buffet-style reception at which a very large company of friends gathered for light refreshments and joyful celebrations, and at which Pastor K. Ferris presided.

W. F. Taylor.

O'NEIL-KENNEDY. On the evening of August 31, 1968, in the delightfully prepared Ulverstone (Tasmania) church, Tony Edwin O'Neil and Carol Bernice Kennedy met to exchange marriage vows before a number of witnesses. Tony and Carol are highly esteemed members of the Ulverstone church, and are very actively engaged in work for the youth. Parents, relatives and friends who met at the church and later at the reception expressed their good wishes for success to Tony and Carol as they establish a new Christian home. May the Lord's richest blessing continue with them in their union for service. A. Gallagher.

TILL
HE
COMES



ANDREWS. On Monday, September 9, 1968, William Clegg Andrews was laid to rest in the Centennial Park cemetery, South Australia. Our late brother proved himself a devoted husband, a loving father, a faithful church member and elder, and a loyal friend. His absence from our midst will be keenly felt. He leaves a son, Dr. Murray Andrews of Sydney, and a daughter, Mrs. Pat Jolley of Adelaide, to mourn their loss. To the sorrowing ones we extend our heartfelt sympathy and direct them to the hope of the resurrection morning when this man of God will surely be called to share the reward of the righteous. Pastor R. Bullas was associated with the writer in the funeral services. W. T. Hooper.

BUTLER. Sister Hazel Myrtle Butler serenely answered the Master's call to rest on September 4, 1968. Born in Melbourne on September 10, 1890, Hazel spent her later teenage years at Avondale College. On October 12, 1913, she was married to Allan Butler in Suva, Fiji. From then on for some forty years, Sister Butler faithfully supported her husband in appointments that took them to every state in the Commonwealth and to New Zealand. Prior to her husband's death seven years ago, Sister Butler devotedly cared for him as weakness and illness took their toll. In turn this faithful wife and mother, in her declining years, was affectionately ministered to by her daughters. At services held in the Wairoa church and at the Avondale cemetery, Pastors R. E. Hare and R. C. Piper, assisted by several other ministers, brought messages of comfort and blessing to the many relatives and friends present. A wide circle of fellow believers joins with us in extending Christian love and sympathy to the sons, Mervin and Lance, and their families, and to the daughters, Beryl and Fern (Mrs. R. Parr), and to the many other relatives. "Her children arise up and call her blessed." C. S. Palmer.

CHIDGEY. Sister Sarah Anne Chidgey, a member of the Morningside (Brisbane) church, laid down life's burdens just a few days prior to her seventy-ninth birthday. Born in Sydney, Sister Chidgey accepted the Advent message about twenty-three years ago, and although ill-health restricted her activities in recent times, she was a loyal supporter of her church in its various phases, and her presence will be sadly missed. On September 11, a service was conducted at the Mount Thompson crematorium, where relatives and friends were encouraged to look forward to the grand resurrection morning. O. L. Speck.

HARDIE. William Lionel Hardie went to his well-earned rest on Sabbath, September 8, 1968, at Goulburn, New South Wales. The late Brother Hardie accepted the Advent message under the instruction of Pastors Letts and D. Meyers in Hobart, Tasmania, in 1926, and he and his devoted wife, Mabel, made it their way of life over the long years. He followed his Master in the trade of carpentry, and the Wollongong church, New South Wales, stands as a monument to his craftsmanship and labour of love. His dear wife, son, George, and daughter, Merle (Mrs. Cockell), are left to mourn his passing. We laid him to rest at Canberra in his eightieth year, with the full assurance of the blessed hope and joyful reunion when he shall "gather together His elect from . . . one end of heaven to the other." Pastor Spain associated with the writer in the farewell service. R. Brandstater.

LINTON. William Daniel Linton, late of Adelaide City church, passed away in hospital on September 5, 1968, aged eighty-eight years. At a private funeral held next day at the Unley Road chapel and at the graveside, West Terrace, words of Scriptural comfort were spoken to sorrowing relatives and friends, to whom we extend our sincere sympathy. Brother Linton, whose good wife predeceased him about a year, rests in hope of a resurrection to everlasting life. S. H. Wood.

MASTERS. On Sabbath afternoon, August 24, 1968, Sister Margaret Anne Masters, after a service in the church of which she was a charter member, was laid to rest in the Port Macquarie (New South Wales) cemetery. Sister Masters lived her eighty-seven years in this area and raised a family of seven daughters and three sons. Since accepting the Advent message about thirty-seven years ago through the influence of the "Signs of the Times," she has been a faithful and well-respected member of the church. To the bereaved we extend our sincere sympathy and the comfort of the "blessed hope." A. E. Watts.

WARD. Cecil Stanley Ward was born at Valla on the north coast of New South Wales on September 29, 1891, and died at Coff's Harbour on July 19, 1968. He was one of the foundation members of the Coff's Harbour church. For many years he served as elder and was frequently called upon to occupy the pulpit. He was a true Christian gentleman, and was deeply respected, both in the church and in the community. He now rests from his labours, awaiting the life-giving call of the Master whom he loved and served. To his wife, and son, Harry, also three brothers and two sisters, we extend our sincere sympathy, and with them look forward to that day when the shadows shall flee away. Pastor M. S. Ball was associated with the writer in the services. D. A. Whittaker.

WILLOCK. On the evening of September 14, 1968, a tragic car mishap claimed the life of Alexander John Willock at Katanning, West Australia. He was twenty-one years of age. Alex was the eldest son of Brother Ted Willock and Mrs. E. Willock of Jerramungup. Alex leaves brothers, Charlie and David, and sisters, Mary and Marjory, to mourn his passing. To the large crowd who gathered at the graveside the hope of Jesus' return and the resurrection were given to comfort and point to the future. G. B. Helsby.

ZEININGER. Stanley Christopher Zeininger, after a long period of poor health, passed to his rest in Jesus, at his home in Tea Gardens, New South Wales, on September 2, 1968, at the age of seventy-three years. He accepted the Advent faith at the age of twelve, and was baptized a few years later at a camp meeting in Gore Hill Park, Sydney. He married Miss Rita Gardiner, and to this union one son, Calvin, was born. Being isolated from others of like faith, they held membership in the conference church. Two brothers, Russell and Loftus, and two sisters, Florrie (Mrs. Moseley) and Ruby (Mrs. Tempest), predeceased him. He leaves to mourn their loss a widow, a son, and one sister, Miriam. Words of comfort from the Scriptures were spoken at the funeral by the writer. G. L. Sterling.

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RETURN THANKS

Mr. H. O. Belworthy, 8 Mahoe Avenue, Palmerston North, and family gratefully appreciate the many messages and tokens of love and sympathy received on the passing of their loved wife and mother, Ruby Beatrice Belworthy.

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FLASH POINT . . .

- ✧ Recently a small advertising sheet offering the book "Century of Miracles" at a special rate was sent to the homes of our members. To meet the extra demand for the book, the Signs Publishing Company was counting on a large supply which had been offered from America. This week news was received that the expected stock was not available. We regret that some who wanted this book will not be able to secure it. However, your Book and Bible House will be able to substitute other books to meet your need.
- ✧ Pastor M. G. Townend, division Radio-TV secretary, reports that Pastor Roy Naden's "Focus on Living" television programme which commenced on the Rockhampton television station on September 2, is receiving a tremendous response. Some 136 requests for offers came in in the first week and, as a result of personal visitation associated with the programme, our people have signed 140 non-Adventists for the Bible course. To Thursday of the second week of the programme a further 138 requests for offers came in to the "Focus on Living" office in Rockhampton.
- ✧ Pastor K. S. Parmenter, president of the South Queensland Conference, comments on the "Focus on Living" as follows: "When the Daily Programme was on the radio in Maryborough, I spent the whole day door-knocking on our survey and only found three people listening to the broadcast. This "Focus on Living" campaign was an entirely different experience for me. I would say that at least 75 per cent of the people I called on on Sunday had viewed the programme several times and were quite aware of it. I received eleven applications for the Bible course, and no pressure was put on the folk to sign up for it."
- ✧ "It is so good to see Brother and Sister Cracknell's influence upon our school at Navesau, Fiji," reports Pastor G. Lee, president of the Central Pacific Union Mission. "The little thatched bure which is their present home stands just to the rear of the building under construction which is soon to become their permanent place of abode. It commands a view of the entire compound and buildings of the school and will, when completed, be a most delightful spot. I was very pleased to see the completed classroom block of four rooms now in use. I recalled the first time I visited Navesau with its primitive classrooms and dwellings. These are not completely gone by any means, but evidence is there today that a school of which we can be justly proud is in the making. I saw the foundations go down for the construction of the classroom block. Now I was viewing the teachers at work inside, laying many foundations of a more lasting nature. This was most gratifying. I felt the urgency to have the rest of the buildings up."
- ✧ Pastor Calvin Townend commenced his three-week evangelistic campaign in Gilgandra, just north of Dubbo, New South Wales, on September 14. The Gilgandra church members have been busy with the "Go Tell" programme, and all their interests have been urged and invited to attend Pastor Townend's meetings.
- ✧ Pastor Reg Brown, Temperance secretary for the West Australian Conference, reports on an exhibit at the Trade and Industries Fair at Geraldton. This exhibit was organized by Pastor Tom Ludowici and the Geraldton church members, and consisted of a theatre and display area. The theme was Smoking, and they put on a display of posters and gave out "Smoke Signals." They also demonstrated with "Puffing Billy" and screened the film, "One in 20,000," seventy times. The town has a population of 11,000, and 3,150 of these people attended the screening and gave \$109 in donations. It is planned to commence a 5-Day Plan to Stop Smoking in the future. An announcement to this effect was made at the end of every screening and 1,000 people requested information concerning it.
- ✧ Pastor Ken Martin, MV secretary of the West Australian Conference, reports that Don Lewis commenced his Voice of Youth Mission at Gosnells, about twelve miles from Perth, on September 8 with an attendance of 440, only thirty of these being Adventists. His opening lecture was on LSD, "Don't Blame the Children." It was well received and at the close of the meeting 197 non-Adventist folk booked seats for the next session, "The Stability of the Bible" (Daniel 2). Of course, it is too early yet to anticipate what the story might be, but the young people are thrilled with the prospects and are very genuinely dedicated to their project.
- ✧ Brother Eric C. White, stationed at Kabiufa Adventist College, Goroka, New Guinea, reports concerning the success that they are having with branch Sabbath school work. Each Sabbath morning about 150 students go out to the villages surrounding the college (some arising as early as 4 a.m.—they have so far to go) and conduct branch Sabbath schools. They spread out in all directions and altogether cover an area of one hundred square miles. The regular membership of these Sabbath schools is approaching 1,500. In connection with the Sabbath schools, baptismal classes are being conducted and they have at present ninety-two people in them. So far this year thirteen people have been baptized.
- ✧ Pastor Barry Crabtree, president of the Fiji Mission, told an interesting short story recently: "One of our workers was the possessor of only one shirt which he wore to the office each day and then again on Sabbath. It was a terylene shirt and he washed it each night, but since it was about five years old it was showing the effects of wear and tear. We got him a new shirt so that he could look his preacher's best on Sabbaths, but after an extended itinerary to the inland of Viti Levu with some of our Dorcas workers from the Wainibuka, he returned without his good shirt because he felt that the Lord Jesus would not have done less. Is it any wonder that after visiting from village to village through this area for almost a year we had more than eighty new Sabbath-keepers? In recent years the welfare programme has been responsible for more than 100 yearly baptisms.
- ✧ "Finally, brethren . . .": "A fool will tell you where to get off, while a wise man will help you to get back on."