



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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Congress Adopts Manifesto

Over seven hundred young people present at the New Zealand Youth Congress voted to adopt the accompanying

"MANIFESTO OF BETTER LIVING."

This manifesto was read in the MV meeting by an Auckland young man, Mr. Gavin Grosser, and Pastor G. R. Miller presented it to the mayor of Papakura, Mr. A. J. Campbell.

Manifesto of BETTER LIVING

WE, the young people of the Seventh-day Adventist Church, assembled in this Third New Zealand Youth Congress, affirm and declare our loyalty:

- To God;
- To the civic and state leaders of this Commonwealth and Dominion;
- To the principles of the world-wide Christian faith as found in God's eternal Word.

WE PLEDGE OURSELVES:

- To uphold the law and rule of right;
- To the maintaining of peaceful relations among men of every race and creed;
- To contribute to the physical and mental well-being of those less fortunate than ourselves;
- To participate in programmes of education for those of like age, upholding principles of right living, demonstrating both by precept and practice that radiant living can be enjoyed without the artificial stimulation provided by drugs, alcohol and tobacco;
- To participate in those projects within the community that will tend to uplift the conditions of our society.

RECOGNIZING OUR NEED of help from outside ourselves, we claim the promised power of the risen Christ to fulfil the desires of our hearts as expressed in this declaration.

They've Been— and Gone— and Done It!

ISOBEL PAGET

YES, THEY'VE BEEN—Pastors Clem Christian and Ken Gray—and gone—back to their office desks leaving behind never-to-be-forgotten memories of a wonderful camp—and done it—planted in our minds the motto, "Let no one wait in '68," in such a way that "Voice of Youth" programmes will be stepping out into full swing in several areas.

Within minutes of touching down at Santo Airport they were being welcomed by more than 140 Pathfinders in uniform, and receiving the presentation lap lap (a native food).

Crowds of people gathered outside the mission office in curiosity, wondering what the uniformed display of marching was all about. The thought flashed through our minds—"With such an army . . . as our youth, rightly trained. . . ." What a

witness as God's army marched off in full swing behind the percussion band to cover the distance of about one and a half miles to the government offices where our two visitors took the salute at the flag poles! Crowds appeared from nowhere, as the march had to be conducted during siesta time because of traffic problems.

Questions were soon flying as to who and what was going on. What a happy chance to answer! At the airport the



(Top) Pastors Ken Gray's and Clem Christian's welcome to Santo, New Hebrides.
(Lower) The Pathfinders' march of witness. (Photos: I. Paget.)



Pastor Christian and his accordion led many a sing-along. Brother Ron Ringrose, a missionary from New Zealand, is in the background.

Presbyterian president approached me and asked the significance of all the "decorations" on my Master Guide uniform.

"Why that's wonderful," he said. "I didn't know you had a work like that for young people."

Six days simply flew by. Will we ever forget the thrilling sing-alongs with Pastor Christian and his piano accordion?

If only Pastor Graham Miller and the North New Zealand Missionary Volunteer Department could hear what we have done with the songs from the song books they donated to us, they would be glad they made the gift.

Hobbies, games, Bible studies, prayer groups, MV honours all combined to provide a well-rounded camp. Everyone joined in with a will. None will forget too quickly the challenging messages brought to us by national and European workers alike.

The general opinion is—"No matter where the next youth camp will be, be it Banks Island or Tanna Island [like Dan or Beersheba] we'll all be there!"

☆ ☆ ☆

A Prayer for the Road

J. D. BOLD

Lord of creation, whose celestial cars,
The moons and planets and majestic stars,
Move in obedience to harmonious laws—
Whisper to me today, that I may pause,
Amid the rush and hurry, stress and strife,
And breathe the sweetness of God-given
life.

Arouse my best intention to obey
The traffic laws that mark our earthly
way;
Inspire in me the spirit of my part;
Rekindle courtesy within my heart;
And when I safely reach the journey's end
May fellow travellers say I was their friend.

104 Baptisms in Port Moresby

W. LIVERSIDGE, Pastor-Evangelist, Port Moresby

BAPTISMS ARE ALWAYS thrilling occasions and our two baptisms this year in Port Moresby have been no exception. It was decided to have two services, one week apart, to make them as close together in spirit as possible.

Although our church in Ela Beach is right on the sea front there is no suitable place for conducting a baptism with any degree of privacy, so it was felt that we should use the font in the church with two candidates being baptized simultaneously. November 30 and December 7 will long linger in the minds of church members here in Moresby as the two Sabbaths that saw 104 victories buried with Christ in baptism.

In the first service the charge was read by Roa Vuatha and the service conducted by Colin Unobo, the two assistant evangelists in Moresby, while the actual baptizing was performed by Pastors Lui and Mave. The second service was conducted by the writer, while the baptizing was performed by Pastor L. Lock, president of the Central Papuan Mission, and his assistant, Pastor Lui Oli. Our hearts rejoiced as the fruits of toil and prayer indicated their allegiance to the truths of God's Word, and demonstrated this allegiance by following their Master in baptism. A beautiful feature of the services was the singing by the quartet as each candidate was immersed. One non-Adventist visitor exclaimed, "It is the most moving thing I have seen in my life." Such was the atmosphere, rich with frangipani fragrance, on those two memorable Sabbaths.

Real Glory

However, the real glory of the day lay on the faces of those in white. Could we but read the untold stories of determination, courage, discouragements and faith our hearts must surely rejoice in the saving power of Jesus Christ. As one wife descended into the water with her mother, I thought of the drunken husband who had refused at all costs to let his wife join God's church, and of her avowed determination to let Christ lead. We did not know until the time of the baptism whether she would be present or not. The previous night she had been subjected to insult and abuse by many relatives, but her grip on the Word of God was too strong. After the baptism she said, "I have never been so happy in all my life." This kind of happiness comes only from within.

Several months before, I had spent one night in the local hospital, and it had been on that night that I first met Kelly, a student at the Papuan Medical College. It was easy to see that he was keenly interested in the Bible, and he responded quickly to an invitation to have a Bible study. On hearing his earnest questions following our study of the signs of the coming of Jesus, I encouraged this young man to attend the evangelistic meetings being held that week-end; he agreed. It



The candidates at the first baptism—fifty-four born-again Christians who walk in newness of life. With them stand Brother W. Liversidge, Pastor Lui Oli (assistant president of Central Papuan Mission) and Roa Vuatha (assistant evangelist).

(Photo: W. Liversidge.)

was a thrill to watch him enter the watery grave, his decision for eternity shining on his face. His future plans are already made—his goal is to work in a mission hospital in the Lord's work. Already the devil has tried his new faith by offering Sabbath work as an incentive to promotion.

Faithful Work

It was particularly gratifying for one of my assistants to see his own brother won from heathenism to the remnant

church. I cannot speak highly enough of the faithful visiting and studying carried on by these two men day after day, night after night. For them it was the culmination of hard, persevering toil.

One lady had been attacked by an angry man only three weeks before the baptism and had been stabbed in the throat, yet the hand of the Lord mercifully preserved her life and she was able to go forward. Another young man had received word from his parents in Goroka that if he joined the Adventist Church he would not be welcome home. He went into the water knowing that God's people were sustaining him with their prayers.

Two young men, one from Buka and the other from Rabaul, were attracted to the meetings by an Adventist boy who was living in the same hostel as they were. It was a joy to see them baptized, because both come from villages where there is not a single Adventist believer. What tremendous opportunities await these men as they return to their homes! This has been one of the most outstanding points of our baptisms this year—most of the baptized have already begun working for their loved ones and friends. We hope that next year is going to see many of these "Onetalks" (relatives) following them through the waters of baptism.

As we look back over the year and recall the blessings of God, our hearts and voices join with Sister Lock who so movingly sang at the second baptism, "Take my life and let it be consecrated, Lord, to Thee." May God give us such strength and dependence upon Him that 1969 may prove even more fruitful than 1968 has been.

SHOWS IN YOUR FACE

You don't have to tell how you live each day;

You don't have to say if you work or play;

A tried true barometer serves in the place.

However you live, it shows in your face.

The fault, the deceit, that you bear in your heart

Will not stay inside where it first got its start,

For sinew and blood are a thin veil of lace.

What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,

For not what you get, but how much you can give;

If you live close to God in His infinite grace,

You don't have to tell it—it shows in your face.

—Author Unknown.

Editorial

HEAVEN ON THE AGENDA

SOME PEOPLE are hard to follow. Especially men of the cloth who might be expected to be easy to understand. Take, for instance, the most notable evangelist and missionary of one of the largest of the nonconformist Protestant churches in Australia. Following the successful circumnavigation of the moon by the three American astronauts, this good man was quoted in the newspaper as saying that "heaven may be a place after all."

The thing that is hard to follow (as far as we are concerned) is why three men in a (cosmic) boat, circling earth's single satellite, should give rise to the idea that heaven might, indeed, be a real place. And another thing that we find hard to digest is that such a man as this, a minister of the gospel of Jesus Christ who went to "prepare a place for you, that where I am there ye may be also," should not, in the first place believe that heaven was a real and tangible place anyway. Where, all these years, has he been preparing his flock to go when they passed through the Valley of the Shadow (assuming that he believes in the traditional Protestant view of the condition of man in death)? These things, we say, give us pause to think and to wonder.

Now, having uttered such a profundity that "heaven may be a place after all," he has started something. The "Sydney Morning Herald" sent its reporters to find out from citizens of some standing whether they agreed with the nationally known cleric. And the answers they found were surprising. Here are some of them (in case your "Sydney Morning Herald" of 14/1/69 is not handy for reference):

The Salvation Army Commissioner agreed that heaven was real enough: "The Bible makes it quite clear," he said, "that heaven is not a state of mind but a definite place." (Neatly said, Mr. Commissioner!)

The secretary of the New South Wales Humanist Society was not impressed: "As either agnostics or atheists, we couldn't assume that heaven exists at all. We reject the idea of heaven and hell," she said, adding, "The latter we consider a diabolical concept. Mr. Walker has made a fantastic statement. In our way of thinking, death is a full stop." (Who was it said, "Without God and without hope in the world"?)

The Council of Civil Liberties' spokesman said that his imagination "boggled" over the suggestion that heaven might exist. But they were not going to let the matter rest there. The reporter was solemnly told that the Council "would place the matter on its next agenda." (God WILL be pleased!)

The Jewish rabbi who was asked was positive that heaven was far from a literal thing. "I strongly disagree with Mr. Walker," he said, "I'm convinced that heaven is not anywhere in space—it is but a spiritual idea. Only the primitive mind would see heaven as a geographical point in space." (As primitive, for instance, as the mind of Abraham who "looked for a city whose builder and maker is God"?)

The vice-president of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders was asked. She replied: "I was brought up a Christian and each day I teach my children what Christ would have them do: but the idea of heaven existing as a place?—No thank you!" (Pardon us, Madam, but this Christ you teach your children about—where is He now?)

Dr. M. Lindtner, the president of the Unidentified Flying Object Investigation Centre, New South Wales, gave as his opinion: "Heaven and hell, I think, are created by the imagination of man, and I do not feel they exist in space. In space, though, there could be a material place—a different world with a civilization more advanced than ours and free from

conflicts." (Yes, Doctor, we'll go along with that; in heaven there won't be any conflicts, for the "curse shall not rise a second time." And you can take it from God's Word that the civilization will be slightly in advance of ours. Good thinking!)

Dr. Lindtner's statement continues full of promise, but deteriorates rapidly: "The Bible says: 'In My Father's house are many mansions'—and 'mansions' could be more advanced worlds. There is considerable evidence, too, in art, that Jesus Christ could have ascended to heaven in a spacecraft. Fifteenth century paintings, discovered in Dechany Monastery, Yugoslavia, picture this." (Your reading of the Scriptures, Doctor, stopped short of some wonderful truths. What a pity! Spacecrafts? We think not!)

So there you have it. Heaven, to be or not to be, that is the question. What a shame it is that reading (and believing) the Bible has become old fashioned and out-of-date! What treasures of truth so many of these good people (the Salvation Army Commissioner excepted) have missed.

Such a flood of texts come surging to the mind that we hardly know which to set down to remind ourselves that heaven is a real and literal place. Moses believed in it; Daniel had no doubts about it; John saw it; Paul looked into its very throne room; John described it to the best of his limited, finite, human ability, and Paul quotes Isaiah, saying: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9 (which is a general quotation of Isa. 64:4).

Abraham, the father of the faithful, had no illusions about heaven's reality: "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Does that sound like some airy-fairy limbo in the half-world of the cosmos? We think not.

And John "saw the holy city, New Jerusalem" (Rev. 21:2), and describes it in detail. He tells of the "wall of the city [which] had twelve foundations" (v.14) and reveals that the city "lieth foursquare" and the length of the wall was "twelve thousand furlongs" (v.16) thus enclosing an area of 140,625 square miles. He saw that the wall of the city was "an hundred and forty and four cubits" (v.17) which estimates to about 216 feet in our measure; he saw the walls of jasper and the "city was pure gold, like unto clear glass" (v.18), that the gates were of pearl (v.21), that the streets were of gold (v.21), and that there would be "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (v.23).

Moreover, John saw who should enter this "place that might even be" and this makes interesting reading. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

What a wonderful picture! Yet, apparently, there are so-called Christians who discount the thought that heaven might be a real place. We are sorry for them, not patronizingly so, not in a superior way, not with a holier-than-thou air. We are sorry that they have not grasped the reality of the place that Christ has gone to prepare.

And you? Is heaven real to you; are you looking for its glorious certainty? Or have you merely "put it on your agenda"?

Robert H. Parr

Forty-four Years as God's Reporter

M. G. TOWNEND, Public Relations Secretary, A.D.S.D.A.



At the Victorian Conference session, Pastor M. G. Townend (left), Public Relations secretary of the Australasian Division, congratulates Pastor L. L. Jones upon his years of fruitful service to the cause. (Photo by R. W. Taylor.)

FORTY-FOUR YEARS AGO God spoke to a young reporter on the "Melbourne Herald" and suggested that He had a work for him to do. The young man, Llewellyn Leslie Jones, responded to the call, left his news beat, and went to Avondale College to train for the ministry, entering the organized work in the South New Zealand Conference in 1927.

On Thursday, January 9, 1969, forty-four years after God's original call to him, Pastor Llewellyn Jones, having now reached the official retiring age, presented his final Public Relations Department report to the Victorian Conference at their camp meeting and conference session.

Pastor Jones, as energetic and enthusiastic as ever, is one of the school that believes there can be no retirement from the service of the Lord this side of His second coming. In a few weeks' time Pastor Jones leaves for the Far East Division to take up a fifteen months' appointment as chaplain and public relations officer of the Seventh-day Adventist Hospital at Penang, Malaysia.

Having served as a successful evangelist in several Australian conferences, Pastor Jones returned to the news beat thirteen years ago as the Public Relations secretary of the Victorian Conference. Pastor Jones was the first Seventh-day Adventist worker to carry full membership (M.P.R.I.) with the Public Relations Institute of Australia.

Pastor Jones's philosophy of Adventist Public Relations and success in that field is indicated in his final Public Relations report, part of which reads as follows:

"The work of public relations is to 'Present Jesus Christ; to win goodwill for His church; to allay prejudices; to prevent misunderstandings; to lay a firm foundation for all evangelistic activities; to place truth before multitudes. This is the work of Public Relations, a work that is increasingly vital to a growing denomination as it looks forward.' In short, properly conducted, it can be an opening wedge for every branch of evangelism and church activity in the modern community."

Not Selling Doctrine

"In public relations, it is not the doctrines of the church which we are selling. Rather, it is the work of public relations to sell the Seventh-day Adventist Church as a body of Christian citizens who love their Lord, a 'good family to belong to,' a people who live their faith in the Christ. Success this wise, will open the way for

a much wider and more successful evangelism, particularly among the people hard to reach in the normal manner.

"However, for such public relations to be truly successful, we must ensure that we are able to present to the people the genuine product of true Christianity. Therefore, in presenting this report, not just for the past two years which have had much in them to encourage us, but for the period of thirteen years as we look backwards, it is with pleasure that we are able to report a continual upward trend in activity both in personal contacts with high government and business personnel and community leaders and in the publicity accorded by the great news-gathering agencies. The circle of contacts has been greatly widened and strengthened, with the result that a greater spirit of friendship and understanding is being displayed toward Seventh-day Adventists. This has been our objective, and we believe God has blessed the efforts put forth to His glory and the advancement of His work.

"In saying this, it is with pleasure that I recognize, and place on record, the loyal co-operation of many of my fellow ministers and loyal church workers who, under the inspiration of the task and the blessing of God upon their efforts, have meant so much in the success of this work throughout the past thirteen years.

"A check on the figures available from reports, reveals that over the past thirteen years our total number of newspaper column-inches of Adventist news in Victoria's newspapers is in the vicinity of 34,000 inches, with many hundreds of newspaper pictures, plus many radio and television news items featuring the Seventh-day Adventist Church, and helping immensely in the greater acceptance by the community of the church as that of a people with a faith for today's needs."

Our good wishes go with Pastor and Mrs. Jones as they commence their "retirement."

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—"Christian Service," page 42.

The ABCs and the CBCs are members of

SYDNEY'S CHINESE CHURCH

(and so are ten ABAs)*

MAISIE FOOK

"LET'S START A CHINESE CHURCH!" The unexpected suggestion arrested me, but despite the eagerness in my husband's voice my immediate reaction was—"Whatever for?" It was one morning in 1965 and I had just joined him in our factory, but it was obvious he had not been thinking of business.

Why did we need a Chinese church? Almost all the Chinese Adventists could speak English and the few who could not were being well cared for by the Stanmore church which conducted a Chinese Sabbath school class and sometimes translated the church service.

"Well," he said, "you just think about Dick Ap."

Our contact with the Ap family had begun in Tenterfield, when my ever-missionary-minded mother had shown slides and told Bible stories to the three Ap children who were visiting their aunt. When my mother holidayed with us in Sydney she developed the interest in their Arncliffe home, and invited them to attend Sabbath school. So they, and their mother, joined us at the Oatley church. Pastor Ho conducted weekly Bible studies in the home and Mrs. Ap, too enthusiastic to wait till her husband had relinquished his Sabbath working position, was baptized.

Great Day

It was a great day when Dick Ap, too, was baptized and joined his family in church. Including our family of four there were now nine Chinese at Oatley. But not for long. Soon Dick Ap was bringing along other Chinese—folk he was conducting Bible studies with—and they could not speak English!

"If we had a Chinese church it would be a place where Dick Ap could bring his friends. There would be other Chinese

with Chinese friends. Sure, they can take them to Stanmore, but think how much more attractive a Chinese church would be. Why, it would be a real missionary venture. It is high time we Chinese did something for the Chinese in Sydney."

At last I was seeing wisdom in this suggestion. We had become so engrossed in our Australian living, we had almost forgotten we were Chinese.

My husband, Dennis Fook, immediately put his idea into action. He phoned Pastor Ho and suggested he discuss the proposition with the president. He contacted a relative who knew quite a number of Chinese Adventists—"CBCs" (Chinese-born Chinese) they termed themselves. We discovered that we were "ABCs" (Australian-born Chinese) and also, to our shame, that an Asian Society of Adventists had operated in Sydney for several years and we did not even know.

The society met every Friday night in the Stanmore church and frequently conducted social functions. The membership was approximately 100. Could we present the idea to a Friday night meeting?

And so it was that, with the approval of the president, my husband, who had never before attended an Asian Society meeting or function, presented to them the plan of forming a Chinese church. He was supported by a visiting Chinese American from a Chinese church in California.

Cross Currents of Opinion

What was the reaction? Well, sometimes it is helpful to have a CBC relative who will give an ABC an honest opinion.

There were a few who were keen; there were some who were indifferent; there were others who were almost hostile. Why did these ABCs, who had never taken an interest in the CBCs, just become interested when they wanted something done?

The Australian reaction was equally unfavourable. "The Chinese who live in Australia should learn to speak English." "I think segregation is wrong." "Do you mean to say that you are going to take our Chinese members from us?" We grew tired of explaining.

Fully convicted that the plan was God's will, the formation committee continued to call meetings and search out meeting places, and when the Greater Sydney Conference offered the use of the Marrickville church, which was closing down because of lack of membership, things really got going. We were to pay rent for the first year and if the venture was successful the property would be transferred to the Chinese church.

On October 1, 1966, we commenced—baptized membership forty. Ten were Australians, old Marrickville members, there were twenty-seven CBCs and three ABCs.

Many of the Chinese had decided to stay in their own churches, but visited us out of curiosity. Soon they became regu-



The members and children of Sydney's Chinese church.

lars. Results were surprising and gratifying. Praise the Lord!

Those who were once "always late" came early; those who attended church only, were present and on time every week when Sabbath school commenced; some who had become uninterested became regular attenders. Not only did they attend, they took office. It was a missionary venture within the fold as well as without.

Along came the "regular visitors," too—those who were not Adventists but attended weekly. Our number of regular visitors is now depleted. They have studied, been baptized and become members. In a little over two years we have had nine baptisms involving twenty-six members—the majority the direct result of having a Chinese church. Thirty-nine new members have been added, others have moved away and the membership now stands at eighty, but weekly attendance is always well over 100.

Chinese Have Short Legs

Seats have been pushed closer and extra ones moved in (fortunately, Chinese legs are short), the rostrum has been cut back to make extra space, and frequently extra seats line both sides of the aisle. If you want to witness a Chinese invasion, visit us at Marrickville.

You will hear the first part of Sabbath school translated. The Chinese separate for the mission story and lesson study. There are two senior classes in Chinese—all the others except the cradle roll are conducted in English. (It surely amuses me to hear those tiny Chinese children speak fluently in Chinese then turn to a unilinguist and speak in perfect English.) The ten-minute Lay Activities talk is translated, as is the service. Most members are bi-lingual so there are plenty of translators and, of course, if the speaker forgets what language he is supposed to be using the translator can also switch.

And those young people! Never have I seen such a concentration of devotion, energy and talent. Without doubt they are the mainstay of the church. Besides conducting their own department and social functions without any senior assist-

(Concluded on page 14)

Arcadia church celebrates

DIAMOND JUBILEE

ORMOND K. ANDERSON, Public Relations Secretary, Greater Sydney Conference

ONE OF OUR PIONEER preachers, a keen Bible student and good soul winner, Pastor F. W. Paap, began meetings in the Arcadia local hall in the year 1907. The meetings were well-attended, so he erected a tent on a block of land on the main road.

As a result of the efforts of Pastor Paap and his tent-master, Alfred Bullas, a Sabbath school was formed on September 22, 1907. A baptism was conducted at Berowa Creek, and twenty-three candidates went forward in this sacred rite. Two more baptisms were held in 1908. It was then thought advisable to build a church. Sister A. Ross gave the ground, and all the members contributed money for the building. Brother H. H. Irvine undertook the construction, and soon a little church was finished and ready for dedication.

The first meeting was held in this church on Sabbath, December 26, 1908, when the twenty-one members were organized into a church by Pastor Paap. It surely proved a happy Christmastide for the new members.

Missionaries

Among these members were Pastors David Gray and Will Gillis, who later went out as missionaries to the South Pacific. David has now retired and is living in Macksville, Central North Coast, New South Wales. Pastor Gillis, also retired, is living at Mt. Colah, New South Wales.

The late Pastor J. H. Woods, the first president of the New South Wales Conference, met with the Arcadia church members on Sunday, December 27, 1908, when he dedicated their church building free of debt.

During the past sixty years, services have continued to be conducted in this church which has a membership of sev-

enty-four—and the entire church membership attends Sabbath school each week!

Through the years, this church has seen fifty-seven of its members become denominational workers in the following categories: nine ministers, two missionaries, eleven nurses, seven office workers, two church school teachers and twenty-six other workers. They can surely sing "To God be the glory."

On December 21, 1968, Pastor W. J. Richards, president of the Trans-Tasman Union Conference, conducted the divine service. Pastor Richards emphasized that we have not followed cunningly devised fables. The third angel's message, once accepted, can never be erased from the mind. Men may transgress, but they cannot erase the truth of God's Word. Pastor Richards made a call to all present to re-dedicate their lives in the service of God, emphasizing that the best years are ahead.

Familiar Names

The memories of great men who through the years believed the message and presented it in the faith of Christ, have kept the Arcadia church membership warm-hearted and ever-ready to follow in the footsteps of their Master.

Names such as Gillis, Gray, Gauntlet, Carlson, Carr, Robertson, Charleston, and others have proved they did not cast away their confidence in the Advent truth.

Sabbath afternoon of December 21, Pastor L. C. Naden, president of the Australasian Division, gave a spiritual address to the many people who had gathered on the occasion of Arcadia church's sixtieth anniversary. He emphasized that unless the gospel runs in shoes it will never be taken to the ends of the earth. Nor, indeed, will it be taken to our communities unless carried by those who believe what the prophet Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isaiah 52:7.

Pastor C. D. Judd, president of the Greater Sydney Conference, declared that it gives him great satisfaction to have within the circle of the conference such a faithful community of Adventists as those who comprise the church in the village of Arcadia. Pastor Judd offered special prayer, asking God to accept their consecration and to give them greater efficiency in service for their fellow men.



The Arcadia church which recently celebrated its diamond jubilee.

(Photo: O. K. Anderson.)

New Zealand Youth Congress

R. L. COOMBE, Member of Congress Public Relations Committee

FOLLOWING A TRUMPET FANFARE and the roll of drums, Pastor W. J. Richards, president of the Trans-Tasman Union Conference, pronounced the Third New Zealand Youth Congress officially open.

The North New Zealand Conference was host to the 1968 New Zealand Adventist Youth Congress, which was held at the Ardmore campground and lasted for four interest-filled days, from December 26-30, 1968.

Some 150 Australians flew across the Tasman on concession fares to join New Zealand youth, bringing the total registration numbers to approximately 700 Adventist youth. From Invercargill to Hobart in the south, from Cairns and Kaitiaki in the north, from the Cook Islands in the east, and Mt. Isa in the west, delegates came to enjoy Christian fellowship, youth dialogue and spiritual uplift.

Among the distinguished platform personnel at the evening opening ceremony were Mr. P. A. Amos, a local member of parliament, Mr. A. J. Campbell, mayor of Papakura, Pastor L. C. Naden and Pastor C. V. Christian, who all expressed their desire for the success of the convention. In the keynote address, Pastor D. B. Hills, Missionary Volunteer secretary of the Trans-Tasman Union Conference, emphasized the theme of the congress: "Thy Kingdom Come." These words stood out in bold relief upon a beautiful platform decor of draped taffeta in pastel shades.

Right from beginning to end, the 1968 congress was a fast-moving programme with opportunity provided for meetings by guest speakers and delegates from the division, union and local conferences. It

was a particular inspiration to have the ministry of the beloved youth leader, Pastor E. L. Minchin, from the General Conference, and his brother, Pastor Gerald Minchin.

Each day began with "Morning Manna"—a daily devotional meeting at 6:45 a.m. which concluded with circlets of young people standing in the sunshine with bowed heads in prayer bands.

"Voice Your Views"

Special informative and discussion periods were featured at the New Zealand Youth Congress during the morning and afternoon. "Voice Your Views" proved very popular and beneficial, with groups discussing the subjects of: Choosing Your Life Work; Family Relations; Live Now, Pay Later; Keynote for Happy Courting; The Bible and Modern Science. Under the heading of "Formula for Faith," group instruction was given in personal work, public speaking, Voice of Youth, Bible studies and Bible marking, literature evangelism, and youth leadership.

At the time of registration, every delegate or registered day visitor was presented with a fine souvenir folder with the compliments of the Sanitarium Health Food Company. Eight hundred of these were distributed. It included such things as name tags, general information, note pad, congress mementos, and souvenir song book.



Many new favourites found their way onto the lips of young people as Pastor Ray Swendson led out in the bright song services, with the accompaniment of organ, piano and orchestra. There were choirs, solos, and other special items in the periods of "Music and Melody," and Jan Judd, guest soloist from Advent Radio-Television Productions, brought many messages in song.

Sabbath the Highlight

Highlight of the congress was Sabbath, and Pastor Minchin's divine service brought a challenge to every heart. Over 300 young people responded in the call for decision and consecration. Many victories were won—many decisions made. Sabbath afternoon featured a Master Guide investiture and "Faith in Action" pro-



Trumpeters and drummers at the opening of the New Zealand Youth Congress. The trumpeters were Philip Roberts, Webber Roberts and Bunting Vati. The drummers were John Molopito and Peni Tuitama. They are all members of the Ponsonby church Silver Band which played on several occasions at the congress.



Mr. P. A. Amos, M.P., speaking at the opening of the New Zealand Youth Congress.

Platform (left to right): E. L. Minchin, A. Campbell (mayor of Papakura) and C. Christian (his right shoulder).

(Photos: Raymond Battye.)

gramme, as youth leaders and missionaries told amazing stories of new dimensions in witnessing.

Saturday night's programme with a difference was dramatic. It was terrific! It was "Youtharama," titled, "Without Prejudice," presented by Pastor K. Mead and his Sydney assistants. The crowd in the large pavilion watched spellbound, particularly as Pastor Mead transformed white paper and paints into a large colourful Australian scene in just fifteen minutes.

Another feature of the New Zealand Youth Congress was the Bible Contest. Following preliminary examinations and eliminating rounds, the finals were conducted on Sunday night by Pastor D. Bain. The questions had been prepared by Graham Mitchell, winner of the International Bible Contest, and the last exciting moments saw Mrs. Joy Slade qualify for a concession air fare to the Trans-Tasman Union Eastern Australian Youth Congress to be held December, 1969. Runners up received Book and Bible House book vouchers.

For interest and information to congress delegates, the Public Relations committee produced a daily news sheet called "Congress Courier" which was well accepted and went through four issues.

A canteen, operated in one of the campground buildings, was also the venue for a number of quality display booths. The displays featured Longburn College, literature evangelism, the Sanitarium Health Food Company, the Trans-Tasman Union Conference and the Missionary Volunteer Department.

Bus Tour

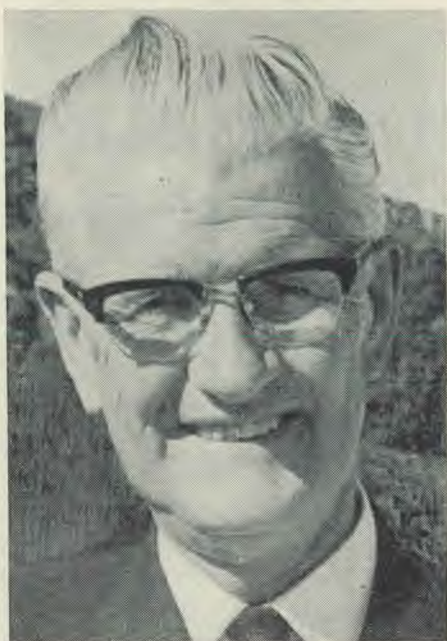
After the congress, 110 of the Australians went on a bus tour of New Zealand. Under the supervision of Pastor and Mrs. K. Mead, Pastor K. Ferris, Pastor B. Johnston and Mrs. P. Killoway, the young people travelled over 2,000 miles in the chartered buses.

One of the MV secretaries stated that "after a few days together they were bound together in a spiritual fellowship that was maintained throughout the entire tour and their co-operation was 100 per cent."

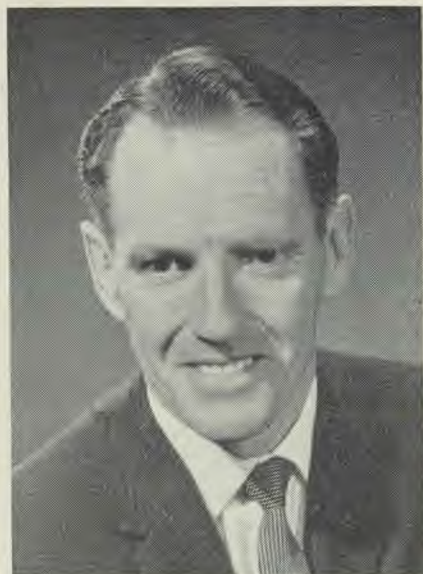
The outdoor highlight of the New Zealand Youth Congress was the picnic outing to Wenderholme beach on North Auckland's Hibiscus Coast. At 9.30 a.m. Monday morning, a convoy of sixteen chartered buses made its way out of the campground gates, and the day was spent in relaxation, swimming, sailing and beach games.

A day in the sun ended in a night with the Lord, as Pastor Minchin brought the farewell message. As the Holy Spirit spoke and moved upon hearts, wonderful decisions were made. Hundreds stood in dedication to the service of God, many simple and powerful testimonies were borne, and fifty young men answered the challenging call to be ministers in the work of God.

Looking back, the 1968 New Zealand Youth Congress will go down in history as a grand gathering of Adventist youth. It will be remembered for the friendships made and the inspiration of Spirit-filled meetings.



Pastor E. L. Minchin of the General Conference who was the principal guest speaker at the congress.



Pastor K. Mead, whose Youtharama programme was greatly appreciated.

Looking ahead, the young people of New Zealand and eastern Australia await the realization of their theme—"Thy Kingdom Come."

Life's Tests

The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel.—M. D. Babcock.

Gleanings from the "Record"

FIFTY YEARS AGO

The following appeared in the "Australasian Record" dated 3/3/19: "Brother S. Watson, who is labouring in Newcastle and Hamilton districts, has just made a start in his new field. Sister V. Oatley and Sister G. E. Chapman are assisting him. As soon as permissible they hope to start public meetings in the King's Hall."

"Another striking evidence of the growth of the Lord's work at Avondale was given to the workers and friends of the college on Tuesday, January 28, as they assembled at the new store to witness the dedicatory service. After the singing of the hymn 'Forward,' and a few remarks appropriate to the occasion by the manager of the college, Pastors Meyers and Anderson who were visiting with us were called upon to address the company assembled. A contrast was drawn between the new store as it is now and as it was but a few years ago. . . . All present were invited to co-operate with the college management in making the store successful in its mission by their practical support."

TWENTY-FIVE YEARS AGO

Appearing in the "Australasian Record" of 6/3/44 was the following: "Our 'Record' readers will be very pleased to hear good news of the 1944 Appeal for Missions effort. In most conferences our rally day was February 12. We have already received a cable from North New Zealand, after seven days' ingathering, reporting, 'Victory for missions and huge success in the campaign.' Their attainment is £3,506, which exceeds their aim by £1,256. Another cable comes from South New Zealand, telling us that they have collected £1,250, £100 above their aim. Victoria and North New South Wales also report that they have already exceeded their aims. South Australia announces that they have overreached their aim of £900. The amounts collected by the conferences who have reported to date have reached the encouraging total of £11,500."

"At the close of 1942 the 9,212 Seventh-day Adventist organizations in the world field reported a membership of 535,134, of which 197,215 were in North America and 337,919 were in other divisions. There were 13,207 labourers engaged in evangelistic and colporteur activities in 1942, and 15,672 more workers employed in sanitariums, publishing houses, schools, and other institutions."

"There were 2,932 elementary church and mission schools in the world field in 1942, with 3,973 teachers and an enrolment of 103,838 pupils."

"The records showed 167 sanitariums, hospitals, dispensaries, and treatment rooms in operation, caring for 764,582 patients. Connected with these institutions were 2,045 doctors and nurses, together with 3,758 other employees, and 882 student nurses in training."

What About Family Planning?

CHRISTIAN IDEALS FOR MODERN MARRIAGES

BERNARD E. SETON, President, British Union Conference

EVEN IF we would wish, we as Christians cannot escape our environment. We are in this world and must come to grips with the problems it presents to us. We can, of course, pretend life's problems do not exist, yet nonetheless be caught in their toils, or we can be realistically courageous by confronting these problems and deciding how to answer urgent questions. Honesty demands and Christian morality asks that we take the second course, consciously, intelligently studying current issues and endeavouring to find the will of God.

Such thoughts as these bring us face to face with, among other things, the present-day discussion on the controversial issue of birth control. The question is frequently being asked but rarely publicly considered: What is the attitude of the Seventh-day Adventist Church on this delicate but socially and theologically important subject? The answer is, The church has never taken an official position on the matter. This need not prevent us, however, from seeking divine guidance on a question that impinges so closely on personal, family, and church life.

As we search for answers, we discover that the Bible gives no specific reply to current questions concerning birth control. One reason that has been advanced for this silence is that social conditions in the largely agricultural communities to which Biblical messages were originally addressed hardly needed to consider the problem. Large families were considered an asset rather than a liability, and the leisurely ways of the ancients who spent much of their time in the open air kept families closer to nature than our sophisticated conditions permit. There were few artificial stimuli to exaggerate normal sexual impulses. Men and women generally employed their energies in more wholesome ways than those encouraged by modern society, and were thus spared many of the immoral pressures to which we are subjected.

Clear Counsel on Family Planning

Ellen G. White gives clear counsel concerning the number of children who may be rightly brought into a Christian home. Her writings contain a wealth of sound advice on many aspects of the subject and merit careful study by the married, by those about to marry, and by those who will never marry. We shall restrict our quoting to three pointed paragraphs and will refer the reader to the more extended counsel that can be found in the books that are cited.

"Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them."—"The Adventist Home," page 163.

"I was shown that you have increased your family without realizing the responsibility you were bringing upon yourself. It has been impossible for you to



do justice to your companion or to your children. . . . By increasing your family so rapidly, you have been kept in a state of poverty, and the mother, engaged in rearing the young members of the family, has not had a fair chance for her life."—"Testimonies," Vol. 2, pages 93, 94.

"Before increasing their family, they [those professing to be Christians] should take into consideration whether God would be glorified or dishonoured by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing."—"Messages to Young People," page 462.

It is hardly possible to read these paragraphs without seeing that Sister White is not only in favour of family planning, but views it as an essential in Christian marriage. She does this from the four-fold viewpoint of father, mother, children, and society, since she is deeply concerned about the welfare of the four.

Adventist young people and parents will find much wise advice, given with frank realism in a sound spiritual setting, in the books from which the foregoing quotations have been taken. We recommend a careful study of the following: "The Adventist Home," pages 121 to 128, 162 to 166; "Testimonies," Volume 2, pages 93, 94; and "Messages to Young People," pages 461 to 463. Acceptance of the counsel contained in these pages will help make our homes the happy places God intends them to be.

Neither the Bible nor God's special counsel to the remnant church specifically mentions the use of contraceptives, and for good reasons. In Bible times mass-produced contraceptive articles were unknown, and in Mrs. White's day, even if some artificial means were known, they would not have been openly discussed. We should not, therefore expect to find explicit instruction on the subject in the Old or the New Testament or in the Spirit of Prophecy writings. And this is not a strange conclusion, for there are many matters on which inspired counsel is silent, because certain situations did not exist when the books were written. We mention, for example, radio and television. Nevertheless, those writers do enunciate principles that enable us to formulate Christian standards of conduct for our modern situations.

Invalid Arguments

It might be helpful to anticipate the argument that the record of Onan, given in Genesis 38:6-10, provides clear condemnation of any attempts to prevent conception. The argument is not valid, for the incident does not concern the issue we are studying. The story of Onan deals with a man who, for selfish reasons, refused to accept the responsibility of perpetuating his brother's name, a duty that was placed upon him by the custom of levirate marriage, that is, a man's union with his deceased brother's wife in the interest of family continuity. (Mosaic instruction concerning the custom is recorded in Deuteronomy 25:5-10.) Onan could have refused to fulfil the obligation without incurring any penalty other than the scorn of his community; his sin lay in having apparently accepted the duty and then refusing to allow the fulfilment of the custom's purpose, namely, the raising up of a child to bear his dead brother's name with no obvious advantage for himself. This incident thus has no direct bearing on the subject of family planning as we know it today and certainly should not be quoted against contraception.

And so we come to what we believe is the church's present attitude on the vexed question raised by current discussion on birth control. It is a private matter, which needs to be frankly faced by each couple

and settled in the context of Christian ideals, Christian concepts of married love, and the responsibility of husband and wife toward each other, their children, society, and God. The church does not intend to pry into the sacred intimacies of married life nor to legislate on questions that must be finally left to the individual Christian conscience.

The Sanctity of Marriage

At the same time certain principles need to be made clear and firmly stated. First among many is the absolute sanctity of marriage in every age and circumstance. This is based upon its institution in Eden and God's subsequent employment of marriage and parenthood for the fulfillment of His divine purposes throughout history. When Jesus began His ministry, He not only maintained the Decalogue's injunction against adultery, but, with deep spiritual insight, widened its scope and turned its authority against lustful thoughts as well as lustful deeds. (Matt. 5:27-30.) He who had observed the effects of sin over a period of 4,000 years, upheld the binding nature of the marriage vow and declared against easy divorce: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matthew 19:9. Read also verses 3-12. We need to hold unswervingly to our Master's teaching lest we be inveigled into immoral attitudes by the lax philosophies of the permissive society in which we live.

To support our adherence to the simple, uncompromising standards set by Jesus we have a wealth of apostolic instruction, especially in the Pauline letters. "Let the husband render unto the wife due benevolence," he wrote: "and likewise also the husband hath not power of his own body, but the wife." 1 Corinthians 7:3, 4.

In an age when women were treated with scant respect, the Christian church taught mutual love, mutual consideration for the partner's well-being, and mutual co-operation for successful marriage. The lesson is underlined by the same apostle in the admonition: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them." Colossians 3:18, 19.

This is no call to abject submission on the part of wives, for the appeal is conditioned by the phrase "as it is fit in the Lord," implying a spiritual control of marital duties. Neither do the apostle's words give license to the husband, for his attitude is to be moulded by generous-minded, Christ-inspired love.

Such counsel was not peculiar to Paul, for his fellow apostle, Peter, after appealing to wives to live lives that will draw their husbands to Christ, exhorts husbands to "dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3:7. How much happier would be the record of Christian marriage if all partners endeavoured to practice this divinely given advice! And what an oppor-

tunity each marriage provides for demonstration to the watching world that Biblical ideals still provide the best foundation for a truly happy home.

Proclaim by Life and Word

No matter what decisions the world may take with respect to morals, the Seventh-day Adventist should proclaim, by life as well as by word, that the Christian standard does not change. Man may accept or reject the norm, but the standard, based on God's immutable laws, which show what is best for His creation, is fixed, and not subject to expedient adjustment. The Christian is not to be a chameleon, changing his hue to harmonize with his surroundings. He should be a true-blue follower of Christ, irrespective of his environment. His standards derive from heaven, not earth. His conduct must be governed, not by current social opinion, but by guidance given by God.

Now let us pause to consider the Christian's responsibility inside his marriage. He can here hold no higher ideal than that passed on by Paul when he admonished: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Ephesians 5:25.

What a breath-taking concept! A fallible human being is to love his marriage partner as devotedly and self-sacrificially as the Saviour loved His church! Acceptance of this ideal will make a Christian man tenderly considerate of his wife at all times, preventing him from abusing the marriage relationship, leading him to be governed by love instead of lust, and making the conception of children a matter of prayerful, thoughtful, mutual agreement.

It will cause a man not to place unbearable burdens upon his wife in too frequent child bearing, with its attendant loss of health and increase in domestic drudgery. It postulates family planning, placing it on the highest possible spiritual and social level while leaving its means to the choice of the individual couple.

Strict Faithfulness

We may need to explain that acceptance of contraception inside marriage gives not the slightest Christian countenance to its use outside of the husband-and-wife relationship. We believe and teach that sexual intercourse apart from marriage—premarital or extramarital—is wrong. The Biblical norm is chastity or virginity for both men and women before marriage and complete faithfulness afterward. Any departure from this standard is contrary to God's design and is sin. We call upon all Adventists to accept, to reaffirm, and to observe this standard in spite of the amoral trends in today's irreligious society. To our young people we say: You will lose no lasting pleasure by observing this ideal. Marriage is made all the more precious by love-prompted self-control before the ceremony and by love-inspired consideration afterward.

The world, largely unknown to itself, is seeking for firm moral standards. Seventh-day Adventists have a Heaven-sent duty to reveal the satisfying beauty of lives that are moulded by Edenic ideals. "A well-ordered Christian household is a

powerful argument in favour of the reality of the Christian religion—an argument that the infidel cannot gainsay. . . . If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the 'light of the world.'" ("Patriarchs and Prophets," page 144.) Let us then renew our spiritual vision, reaffirm our marriage vows, and establish homes that bring glory to God and blessing to our neighbours. By divine grace, let us live lives that exemplify the holy ideals set by our Master.—"Review and Herald."

☆ ☆ ☆

A Children's Story

TRUST AND A ROPE

MARGERY WILSON

Arthur tossed his huge shears aside as his helper lifted the fleece and the big sheep disappeared behind the gate with a plaintive bleat.

"You've sheared all the sheep in that pen. Now take these empty water jugs up to the well and fill them for us," suggested Mr. Wilbur.

"Good idea," said Arthur, wiping the sweat from his face and neck with a grimy handkerchief. "A hot day and a hot job like this make a man drink three times as much water as usual."

Arthur enjoyed the long walk up the hill to the house, and was soon beyond the urging shouts of the other men to hurry back, as they were hot and thirsty, too.

"H'm-m-m, this must be it," the big farm labourer said to himself as he approached the outdoor well. Setting his jugs against the cool, moist stones, he peered down into the dark well.

Suddenly there was a child's voice beside him. "The bucket's in the well. It fell off the rope."

"Fell off? How could the bucket fall off this rope?" asked Arthur, checking the end of the rope. It had either worn thin, or perhaps the family dog had chewed it until the weight of the bucket severed it completely. He wondered what to do.

"Say, little fella," said Arthur, "you can help me. Let me tie the rope around you, and I'll let you down the well so you can get that bucket. It must be floating around on the water down there. What do you say?" But the little four-year-old boy refused.

Suddenly Carl's mother came running from the house. "Oh, I was hoping one of you men would come up to the house. I need more water to wash our baking dishes and to finish preparing dinner for the crew."

Arthur explained his idea to Mrs. Wilbur, and together they tried to persuade the little boy to agree. A second sheep shearer arrived on the scene, hot and especially thirsty. Together, the two men tried to convince the tiny lad that he would be perfectly safe with both of them there to hold the rope.

(Concluded on page 13)

Avondale Hits the Investment Trail

ANDREW COBURN, Junior Sabbath School Leader, Avondale Village Church

DURING THE LAST QUARTER, the boys and girls of the Avondale Village church have moved strongly into the Sabbath School Investment programme. Enjoy it? That is an understatement. Work hard? There was never an idle moment. Get their aim? Now that is something else. After all, \$100.00 is a lot of money. But read this story and you shall see.

First there was the Episode of the Beans. In this twelve-week project, 90 per cent of our members participated. One of our church members offered the plot—less than one-eighth of an acre—and another member ran his disc plough over it for us. We bought the fertilizer and spread it. Brother Ray Fraser joined us and led us in prayer for the project before we planted the first bean.

Brown Beauty and Windsor Longpods were the ones we chose, and we sowed thirty-one rows of them. Now followed the tedious task of hand watering and weeding. If only someone would find a commercial use for weeds, we would have made a fortune for Investment, but as no one has, we pulled them out, and pulled them out . . . and pulled them out . . . and let them grow.

Of course, it was drought time in New South Wales and we needed good, soaking rain. So special prayer was offered one Sabbath school hour, and that day down came the rain. At lunch time we noticed a brilliant rainbow over our bean patch, which, we believed, was an earnest of good things to come.

But the rain continued, and from drought we went to the other extremity. Seeds and soil were washed away and the soil

became too heavy to work! Replanting was the order of the day as soon as the rain stopped.

Problems, Problems

Space does not permit us to outline all our problems in detail. However, we did register an 80 per cent germination, only to be infested with a plague of ladybirds (dispersed by prayer and prayer alone); then the neighbour's cow got in and munched off the tops of the bushes in three rows for the space of eight feet. We removed the cow, with suitable admonitions to it and threats of what we should do to it if ever . . . , but the bean bushes thus mutilated just kept on quietly growing, and soon they had miraculously recovered.

Then the weeds! They had beaten us in the end. We had to push them aside to find the bushes. But when we did, we found them laden with beans! These we picked and sold; four pickings and that was about it, we figured. There was a crop of 355 lbs. which we sold for \$65—all clear profit (and we had aimed at only \$50!). So far, so good.

Then Brother Bishop asked if he could have a picking for the Eraring camp meeting; we waved him on, telling him that

any he could find, he could have. Amazingly, he picked 100 lbs.

Now while all this was going on, we ought to mention, the man next door had also planted beans, though his were in earlier than ours. But such was the blessing of the Lord that ours were picked first.

Of course, there was the cost of the bean seed. We decided that we would take up an offering to defray this—over three Sabbaths. The seed had cost us \$7.10. When we counted our offering at the end of the third Sabbath, we had . . . exactly \$7.10, of course.

Collection Drive

Then there was the Collection Drive and Odd Jobs. This was a ten-week project with a 98 per cent participation.

On a sunny, Sunday morning the boys and girls met and, with the help of cars and drivers, went around the village of Cooranbong soliciting canned foods, stamps, coins and other items of value. Shortly after mid-day we had about 190 tins of food and thousands of stamps and \$15 in coins, a pumpkin, some fruit and teenage clothing.

As the weeks went on, we added car batteries, bottles, more pumpkins and assorted bits and pieces. The ladies of



The sparks fly and the steam rises as Paul Lockyer and Kelvin Peuser wash a car.



Some of the juniors who helped in the collection drive, with some of their booty. (Photos: A. Coburn.)



Giving 'em—pardon, selling 'em—beans. Some of the growers who sold their crop door-to-door.

the Kressville Homes turned our fruit into jam and lemon butter and these were sold.

One Sunday, when we concentrated on odd jobs, we found thirty-seven jobs in two streets. The children worked as their parents had never seen them work at home, and at the end of the morning the Investment fund was \$27 richer.

Finally, we held an evening in the church hall, and the juniors prepared and served tea (from the tinned goods, fruit and so on)—for a price, of course—to our church members. Later we held an auction, and by the close of the evening, most of the

stock had gone—at least the perishables had.

Well, that about wound up the project—except for counting the cash and getting a bank cheque to hand over to the Investment secretary, Brother Dennis Read. And, on the Sabbath following the close of the project, two of our young members, in the senior Sabbath school did just that. And on the cheque was the figure \$104.

We were wonderfully blessed as we carried out this project; and the juniors join me in saying, "To God be the glory, great things hath He done!"

SAVED TO SERVE

V. IRVINE, Director, Omaura Bible Workers' Training School

THE FIFTH annual graduation ceremony of the Bible Workers' Training School convened at Omaura in the Coral Sea Union Mission on Friday and Sabbath, November 8 and 9, 1968.

Twelve young men, five of whom are married, successfully passed the examinations and received certificates from Pastor E. Raethel, president of the Western Highlands Mission, who was guest speaker for the graduation ceremony. Pastor Timothy Pakovai, assistant president of the Eastern Highlands Mission, ably assisted in the Sabbath services.

The class aim, "Saved to Serve," speaks the dedication of these young men who are trained for field work throughout the union mission. Six local missions sent selected young men for nine months of intensive training in teaching and evangelistic methods suitable for native peoples living in villages and towns throughout the mainland of Papua and New Guinea. All students must have completed primary school education. Some students have been instructed in Administration schools, however the bulk of the students are trained in our mission central schools.

The training of workers includes much study with little time for practical experi-

ence in the villages. Sixteen branch Sabbath schools were run by the trainees every Sabbath morning. Church services and worships taken during the walkabouts into the distant villages add to the experience gained from class assignments.

The wives of the five married students, as well as prospective wives for single students, were taken into the classrooms and taught hygiene, sewing, nutrition, mothercraft and physiology. In this way we train the wife to be an educator along with her husband. Two young wives of the married students gave birth to their first babies in our maternity clinic on the station this year.

Nine of the graduates were appointed back to their local home fields. Three local Omaura young men were appointed to three different local mission fields, areas totally unknown to them, with peoples quite unlike their own. These three boys came to me at the beginning of the school year with sincere and earnest desires to train and work for the Lord.

As they face the unknown they need your prayers for God's guidance and encouragement. Surely the Lord will use their dedication and faithfulness to gather in lost souls for Christ's eternal kingdom! Prayer on behalf of these inexperienced soldiers of the cross is requested as they take up their appointments in the villages from the early days of 1969.

Trust and a Rope

(Concluded from page 11)

"Are you afraid?" asked Arthur.

"I'm not afraid. I wouldn't be a bit afraid to go down in that well if Daddy held the rope." Carl was on the verge of tears, as he felt that he was too much of a man to be accused of being afraid.

"Why, I'm twice as strong as your daddy," Arthur said. "I've got another big tall man here to help me hold the rope, and he is bigger than your daddy!"

But Carl only shook his head, and he stood behind his mother.

"Well, there's only one thing to do," said Arthur as he ran down the hill toward the sheds where they were shearing the sheep. Quickly he found Mr. Wilbur, and together they hurried back to the well.

Mr. Wilbur smiled at his son's brave offer to go down into the well, and quickly he made a sturdy rope harness. He checked and double-checked every knot to make sure the little boy would not fall into the water.

As Mr. Wilbur let him down into the dark well, Carl gave him a confident smile.

Mrs. Wilbur followed Carl's progress with a flashlight beam as she watched anxiously.

Everyone smiled at the triumph on the tiny face as Carl and the shiny bucket came up into the sunlight. Arthur quickly tied the bucket to the rope and began drawing water. Mr. Wilbur untied Carl's harness and gave him a special hug.

"I wasn't afraid with you holding the rope, Daddy," whispered Carl.

"I know you weren't," smiled Mr. Wilbur. "I hope you will always trust God as much as you trusted me today."

HEARTBEAT

JOY HOSFORD

This heart, this human heart—

It misses beats
Of other hearts
So near, yet far.
God make us better
Than we are.

Thy grace alone
Can give us grace
To help another
Win his race,
To give to selfishness
No place.
No place at all.

God, give us grace.

Cookery Nook

Hilda Marshman

SCROLL TEACAKE

"The use of soda or baking powder in breadmaking is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system. Many housewives think that they cannot make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome and, to a natural taste, it would be more palatable."—"Counsels on Diet and Foods," page 342.

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

$\frac{1}{2}$ oz. compressed yeast

$2\frac{1}{2}$ tablespoons sugar

$\frac{1}{2}$ cup lukewarm water

8 ozs. white flour

3 tablespoons milk powder

$\frac{1}{2}$ teaspoon salt

$1\frac{1}{2}$ tablespoons super margarine

$1\frac{1}{3}$ cup mixed fruit and peel

Sugar glaze and cinnamon

Little red jam

Cream yeast with sugar in mixing bowl and stir in the water. Add $\frac{1}{2}$ cup of the flour and mix well. Cover with a cloth and leave in a warm place until risen and covered with bubbles—about 20 minutes.

Meanwhile, sieve remaining flour with milk powder and salt, and stir in the fruit and peel. Stir the melted margarine into the yeast sponge, then add the dry ingredients, and mix to form a soft dough. Knead lightly in the mixing bowl for 5 minutes. Cover with a cloth and let rise in warm place until doubled in size—about 25 minutes.

Knead lightly, and form into a roll 18 inches long. Coil into greased warm 7-inch sandwich tin. Cover with waxed paper, and let rise in warm place until very light. Brush carefully with milk.

Bake in hot oven (450 degrees F. electric, 400 degrees F. gas) 25 minutes until a pretty brown. Brush with a sugar and water syrup, and lightly sprinkle with cinnamon. Spoon a little red jam in the hollow between the coils. Cool on rack. Makes 1 lb. teacake.

Please note: The recipe printed in our issue of 15/1/68 said "3 oz. of gluten flour." This should have been 4 oz.

Sydney's Chinese Church

(Concluded from page 7)

ance, they run the children's Sabbath school division and JMV department, superintend and teach in the senior Sabbath school and hold the majority of the other church offices. We have so many young organists that we appoint four each term for the senior Sabbath school, their ages being from thirteen to eighteen. At Appeal for Missions time they lead the field, some collecting approximately \$20 in an afternoon.

Splendid Co-operation

And never have I witnessed such a spirit of co-operation in Lay Activities and working bees. Almost the whole church turns up and the task is completed in double-quick time. Of course, at working bees food is provided—you cannot separate the Chinese from food!

If you should decide to stay for lunch on Sabbath you may think you were in a Chinese cafe, judging by the aromas that fill the air as Chinese food is being heated. You will receive many invitations to eat with different groups and you will be welcomed into the Chinese family.

There are many other things I could mention—like the choir conducted by Bryce Chan (a recent concert arranged by Bryce netted about \$1,000 for the building fund); the odd jobs the young people do to raise money to keep a Korean orphan; their frequent visits to sing in hospitals; or the two week-ends the men

spent in painting to raise \$500 for the building fund; but you may think I am "Cheong heer" (long winded) as Chinese say.

I must tell you, though, that we have bought a piece of land in a more accessible and better locality where we hope to build a bigger church to house our ever-increasing numbers and to attract other Chinese who would perhaps not think of attending another Adventist church. I must tell you, too, that I am so thankful—thankful for God's leading and guiding hand, thankful for His love and power, thankful for our Chinese church. To God be the glory, great things He hath done.

P.S. As I sit here writing this, my mother, Mrs. Hon, sits in a nearby chair. Forty-five years ago, to our knowledge, she was the only Chinese Adventist in Australia. Today about thirty members of the Chinese church are Adventists because of her direct and indirect ministry.

* * *

TO THE FRONT LINE

The following left the home shores for the mission fields during the months of November and December. An asterisk (*) indicates they are returning after furlough.

Mr. and Mrs. Gordon Taylor on November 11, 1968, to Mount Hagen.

Miss Florence Burgher on December 24, 1968, to Wabag.

Pastor W. R. Ferguson on December 18, 1968, to Rabaul.*



BRATOVIC—CULINA. Dino Bratovic, son of Mr. and Mrs. Josip Bratovic of Yugoslavia, and Estera Culina, daughter of Mr. and Mrs. Nikola Culina, also of Yugoslavia, on December 29, 1968, in the Seventh-day Adventist church, Seddon, Victoria, exchanged vows of fidelity and love in a partnership for life. We know Dino and Estera will honour God and bless humanity as they set up their home in Geelong, Victoria. We wish them abiding happiness and the Lord's richest blessing. E. A. Reye.

BUTLER—FANSON. On December 15, 1968, Francis David Butler and Edith Rosamond Fanson joined their lives together in marriage. It was a happy time for all concerned, and the unique costuming of the bride and her attendants for the occasion made it surprising, colourful and interesting. Brother and Sister Butler are both loyal members of the church and we wish them God's continued blessing as they spend the rest of their years together, walking in the paths of God's commandments. R. Bullas.

GILES—DAVEY. On November 17, 1968, Clifton Gabriel Giles and Margaret June Davey met in the Trinity Gardens church, South Australia, and there pledged their vows of lifelong love and fidelity to each other before a large assemblage of relatives, friends and well-wishers who afterward at the reception in the Payneham Civic Hall expressed their best wishes to the happy young people in words and gifts. We wish Clifton and Margaret God's blessing on their united lives as they walk the Christian path together. R. Bullas.

GOODRICH—JACKSON. Jeanette Jackson was a very beautiful bride as she entered the tastefully decorated Hamilton, New Zealand, church on December 29, 1968, to be united in holy wedlock with Keith Goodrich. Jeanette, a stenographer in the Longburn College office, is the only daughter of Brother and Sister Jim Jackson, senior. This family is well known and held in high esteem in the Cambridge church. Keith is the son of Brother and Sister Nolan Goodrich of Palmerston North. Many relatives and friends met together on this happy occasion to wish Jeanette and Keith the very best for their future. As they unitedly walk life's pathway hand in hand may it take them eventually to the beautiful gates of heaven. W. A. Baines.

HAMMOND—CLARKE. John Hammond and Sue Clarke exchanged their marriage vows in the Aspley Seventh-day Adventist church, Queensland, on Thursday evening, January 9, 1969. John, who is a son of Dr. and Mrs. Brian Hammond of Sydney, is a recent graduate of Avondale College, and has been appointed to take charge of the new church school that is being opened in Gosford, New South Wales. His bride, who was engaged in secretarial work in Brisbane, is a daughter of Mr. and Mrs. Albert Clarke, well-respected members of the Albion church. The wedding hymn, "Father, lead me day by day," not only expressed the prayer of the bridal pair, but the best wishes of their many friends who gathered at the church and later at the reception held in the assembly hall of the Central church, Brisbane. A. S. Jorgensen.

SORDAN—HUBER. On the sunny afternoon of December 22, 1968, Mioduay Sordan, son of Mr. and Mrs. Siva Sordan of Yugoslavia, and Helena Huber, daughter of Mr. and Mrs. Heinrich Huber, also of Yugoslavia, met in the Seventh-day Adventist church, Seddon, Victoria, to join hearts and lives in marriage. At the reception a large number of relatives and friends met to wish the young couple every happiness for the future. May God's richest blessing go with Mioduay and Helena as they set up their home in Melbourne, Victoria. E. A. Reye.

TAYLOR—BARNARD. Amid days of typical wet-season New Guinea weather, January 12, 1969, was bright with glorious sunshine as Arthur Robert Taylor and Sharyn Mavis Barn-

and pledged their troth one for the other at Mount Hagen, before many friends. May the sunshine of God's benediction continue to rest upon this dedicated couple as they establish a new Christian home. Arthur is the son of the respected Victorian family of Mr. George Taylor, and Sharyn the daughter of a long term missionary family, having herself served as a missionary nurse last year. L. H. Barnard.

VAN DER MEULEN-CLARKE. On January 6, 1969, the Bunbury church, Western Australia, was tastefully decorated in readiness for the arrival of the bride, Christine Joy Clarke of Mildura, Victoria, to unite with Galt K. van der Meulen. With subdued background music from the Baldwin electronic organ, their sincere pledges were exchanged, and Heaven's benediction was invoked on this dedicated couple. For their honeymoon these fortunate young people sailed for Holland, and plan to attend the youth congress in Switzerland later in the year.

D. A. Ferris.

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WANTED. Pastor Stanley would like to purchase a copy of C. B. Haynes book, "The Divine Art of Preaching." Please send book with details of cost to Pastor C. R. Stanley, Avondale College, Coorabong, N.S.W. 2265

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AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

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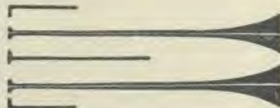
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TILL
HE
COMES



CHAPMAN. Willie Sanderson Chapman was born in Horsham, Victoria, in 1881 and passed to his rest in the Kurri Kurri Hospital, New South Wales, on December 29, 1968, at the age of eighty-seven. He and his mother became charter members of the Parramatta church and lived in the home of the late Sister E. G. White. He moved to Avondale to help erect, and then work in, the first health food factory, and spent many years there until he retired. In 1909 he married Edith Hubbard, youngest daughter of the late Pastor and Mrs. G. Hubbard. One son, Arthur, of Canberra, and one daughter, Thelma (Mrs. Price), of Dee Why, and eight grandchildren mourn his passing. We laid him to rest beside his wife in the Avondale cemetery. Pastor Winter assisted the writer in bringing words of comfort to this family. W. N. Lock.

GRIFFIN. Mrs. Alma Olive Griffin, while a patient in hospital at Katoomba, closed her weary eyes to sleep in Jesus, on January 14, 1969. She was baptized by Pastor Wyborn at Kempsey, New South Wales, and her friends there will remember her as a faithful and devoted member for many years. The precious promises of God were brought to her daughter, Mrs. Ena Watland (of our Lakemba church), and sons, Donald, Max, and their families, in services at the chapel and at the Woronora crematorium. Our late Sister Griffin awaits the fulfilment of all her hopes in the blessed hope of our Lord's promised return to awaken His children to life and immortality.

Ralph Tudor.

MORRISON. Sister Elizabeth Carrie Morrison, so well loved and respected by the members of the Arncliffe, New South Wales, church for nearly fifty years, fell asleep in Jesus at the Gosford District Hospital on January 15, 1969, just a few weeks short of her eighty-first birthday. Prior to her death she had spent some nine weeks of failing health with her daughter, Mrs. J. French of Woy Woy, before transferring to hospital, where she remained for less than two weeks. Relatives and friends were comforted by the service in the Woy Woy church and also at the graveside at the Point Clare cemetery on January 17, the officiating ministers being Pastors R. B. Mitchell and E. A. Boehm. Sister Morrison is survived by her four children: Thelma (Mrs. Pontefract of Queensland), Donald (of Sydney), Daisey (Mrs. J. French of Woy Woy), and Allan Bruce (of Sydney). E. A. Boehm.

PASCO. On January 20, 1969, at the age of seventy-five, Edith Dorothy Bryant Pasco went to her rest after a prolonged illness in the Masterton hospital, New Zealand. For the past twenty-eight years she had been a faithful and loved member of the church. Of the three children, Brian, Ruth and Paul, and thirteen grandchildren who survive her, Brian may be best known for his services in lay evangelism and in the Sanitarium Health Food Company. Her sorrowing loved ones and friends were comforted by the sure and blessed hope that to Sister Pasco was so dear.

R. E. Wainwright.

★ ★ ★

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FLASH POINT . . .

- ✧ Most of us remember with affection the Petersons—Pastor Peterson was the division MV secretary in the late forties and his lady was a writer of outstanding ability. They are now living in retirement in California and they still read the "Australasian Record" (naturally, who doesn't?). They are tremendously impressed with the onward progress of the work in this division. But the thing that makes the mention of their names ultra-newsworthy in our eyes is that, at the end of 1968, they celebrated their golden wedding. Our congratulations!
- ✧ Dr. Cyril Evans, who has been deputy-director of the Tuberculosis and Chest Clinic Service in the Queensland Health Department for the past thirteen years, has been appointed director of the Tuberculosis Service in the South Australian Public Health Department. He will take up his duties in Adelaide in the near future. During the tenure of his office in Queensland, he was recently released for two years to work in a special Tuberculosis Research Centre with the World Health Organization in Madras, India.
- ✧ Up in North Queensland, the "Up-and-Dust Conference," they are having their troubles. At least with their graph to show literature evangelists' sales. Built to handle an aim of \$30,000 for 1968, the graph needed to be almost half as tall again when the actual sales topped \$42,600! But best of all, at least twenty people were baptized and joined North Queensland churches as a direct result of the work of the literature evangelists.
- ✧ Seeing we are in North Queensland, let's catch up on the progress up there. (You've just got to turn your back, and you miss something!) In 1958 the church membership was 777; at the end of 1968 it was 1,839. In the last six years baptisms have not been less than 10 per cent of the total membership; last year, with 179 baptisms, it was 11 per cent. Once North Queensland was our smallest conference; now there are three conferences with fewer members than North Queensland has. We understand that they are now setting out to overtake Greater Sydney, North New Zealand and Victoria.
- ✧ Especially for Bargain Hunters: Most of us have seen the Senior Morning Watch Book for 1969 "Come Unto Me" (written by E. E. Cleveland whose dynamic preaching you just might hear next year) and most of us have "meant to get one." Now this book is worth every cent of its \$2.70, of that you may be absolutely sure; but to clear the few remaining stocks the big-hearted sales manager of the Signs Publishing Company has dropped the price for four weeks (if stocks last) to a mere \$2. Quick, where can I get one? Order from your Book and Bible House (or through your own church) in the usual way. But hurry it up. A bargain like this is something to grab while it is going.
- ✧ Brother W. P. Claus who has been leading our Book and Bible House work in the South Australian Conference has accepted a call to serve as supervisor of the South New Zealand Book and Bible House.
- ✧ The Western Solomon Islands Mission has called Martin R. Brown and his wife Lorraine (nee Smedley) for mission service at Batuna. Brother Brown will serve as district director for the Marovo Lagoon, while his wife, who is a 1967 Sydney Sanitarium graduate, will care for the Batuna Hospital. The Browns have of late been working in the Tasmanian Conference.
- ✧ The Australasian Division has voted to have Brother Eric Were prepare a film of the activities in the Australasian Division. The film will feature especially the variety of races which have been encompassed by our message in this part of the world.
- ✧ "Finally, brethren . . ." (from Miss M. Dawkins, well-known as a church school teacher for many years): "If each before his own door swept, the village would be clean."

Bible in the Hand Successful in Tehran

L. C. MILLER

Departmental Secretary, Middle East Division

The Adventist Centre in Tehran, Iran, is the site of a pilot Highways to Happiness evangelistic campaign intended primarily for Moslems. These meetings are being conducted by the Medical secretary, H. C. Lamp, M.D., and the Ministerial secretary, L. C. Miller, of the Middle East Division.

Following Spirit of Prophecy counsel advocating that doctors and ministers unite in evangelism, the speakers have been discussing, in dialogue, how to find personal happiness, success, and peace of mind by giving attention to the whole man. The dialogues, dealing with questions on physical, mental and spiritual levels, have filled the Adventist Centre to its 150-person capacity for the first half of the five-week campaign. Eighty per cent in attendance are Moslems, the majority of them young university students.

The second half of the campaign (currently in session) is a series of Bible investigation meetings, featuring the "Bible in the Hand" plan. As many as 100 have attended this series, with a solid core of about sixty attending every night. These show intense interest in the Bible prophecies being presented, and they carefully look up each text.

The evangelistic team is heartened by the prospects of so many Moslems investigating the Bible for the first time. This event is significant for our work in the 98 per cent Moslem Bible lands.

☆ ☆ ☆

LOOK UP

HELEN L. LINGSCHUIT

*Look up!
Beside you crowds
Are bustling to and fro,
Conscious only of their hurry.
And beyond them
Buildings towering
In the sky.
They have no mercy.*

*Look up!
The sky,
A leafy branch,
A shining star,
The golden moon,
Or billowy clouds—
They have time,
They will listen,
And inspire.*

*Look up!
A little farther up.
And there is God.*