

AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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By S. A. FARAG,

Medical Secretary, Australasian Division

Change of Medical Superintendent at SOPAS HOSPITAL



Dr. and Mrs. Wood and Jeanette who have given valuable service at Sopas, New Guinea, hospital. They have now returned to the United States.

DOCTOR AND MRS. WOOD, Jeanette and Johnny, will soon be leaving the Australasian Division after completing a five year term in New Guinea. Doctor Wood responded to a call to come to the Australasian Division late in 1963 while in his first year surgical residency at Loma Linda University. He interrupted his surgical residency programme to take up his duties at Sopas Hospital in February, 1964, where a year later he was appointed Medical Superintendent of that institution.

Under Doctor Wood's leadership Sopas Hospital has made significant progress. From a forty-bed hospital it has been increased to a ninety-bed hospital. Despite difficulties and local prejudice against Seventh-day Adventists, the hospital now enjoys an excellent reputation among the local people generally and in government circles in particular. Doctor Wood has shown special skills along surgical lines which have significantly contributed to the good reputation the hospital now enjoys.

Doctor Wood will return to the United States, where he plans to resume his surgical residency.

The Medical Department of the Australasian Division, and the administration of both the Australasian Division and the Coral Sea Union Mission appreciate the excellent contribution of Dr. and Mrs. Wood. Succeeding Doctor Robert Wood as Medical Superintendent, the Coral Sea Union Mission has appointed Doctor Charles Hammond, Jr., of Townsville. Doctor Hammond completed his

medical training at Queensland University in 1966, after which he spent two years as Resident Medical Officer at the Townsville General Hospital. During his second year as Resident Medical Officer he was appointed as Registrar in Obstetrics and Gynaecology and Pediatrics, and also Senior Surgical Registrar.

We wish Doctor and Mrs. Hammond and family much of God's blessing as they take up their duties at that important centre.

A Bedtime Story Comes to Life

MRS. D. G. JACKSON, Press Secretary, Cambridge, New Zealand

WHILE packing his bags in preparation for his visit to the North New Zealand camp meeting in January, Pastor Arthur Maxwell remembered that one of the stories in his latest edition of the "Bedtime Stories" Series was about a woman now living in New Zealand, so he decided to include the first copy off the press of this latest edition, the forty-fifth, in the hope that he might be able to present it to her.

The story began many years ago in England, where a little girl received a copy of the "Bedtime Stories" each year in her Christmas stocking. In 1932 the eighth edition of the series contained a story entitled, "Curiosities," and the description of a seventy-year-old ship's figure-head of a sailor-boy fixed to the chimney stack in Peddie Street, Dundee, impressed the little girl so much that she never forgot it.

Later when, as a married woman, she moved to Dundee because of the second world war, she noticed the name of Peddie Street mentioned in an article in the "Dundee Courier and Herald," and once again her interest in the figurehead was aroused. She decided to write to the correspondence column to inquire if anyone remembered seeing the figure-head on a house in Peddie Street. To her amazement she received a reply from someone who had once lived in the very same house. Upon calling at the number given, the tenants explained that it had been removed, as it was regarded as dangerous. So ended the story.

Not really! After the war, the little girl, now Mrs. G. H. Murgatroyd, desired to track down her relatives who, after her father's untimely death, had adopted Mrs. Murgatroyd out as a baby of six months before migrating to Fiji to join relations there. At last she discovered them in Auckland, New Zealand, and after much planning, travelled half way round the world in 1966 to meet them for the first time.

She was so impressed with the country that she suggested that her husband follow her out here. While waiting in Auckland for her husband to join her, she frequently visited the Sanitarium Health Food cafe with her sister, and there took copies of the "Signs of the Times," which are always available free to customers. In due course husband and wife took up residence in Cambridge where, one day, while browsing through a box of books at the auction rooms, Mrs. Murgatroyd came across a copy of the memorable "Bedtime Stories" with the sailor boy figure-head story in it.

"The Seventh Day"

It was such an amazing coincidence that she decided to write to Uncle Arthur and tell him all about it, never dreaming that she would ever hear from him, let alone meet him. At this time also she took home from the Cambridge public library the book by Booton Herndon, "The Seventh Day," which so impressed her that she decided to find the local Seventh-day Adventist church and find out more about their beliefs. After the church service she asked the deacon at the door if he could lend her some books on our beliefs. While I talked to her outside she told me that she had asked for some books so that she could find out what we believed. I had thought she must be a visiting Adventist from another town, and was amazed to meet someone who was actually at our church asking for truth.

This was too good to be true, and instead of giving her books, my husband and I arranged the first suitable evening to begin Bible studies in the home.

For many months we went thoroughly through each Bible doctrine, the Holy Spirit giving us wisdom to answer Mr. Murgatroyd's sceptical and unusual queries. We were thrilled



Pastor A. S. Maxwell meets Mrs. Murgatroyd at the North New Zealand camp meeting.

when they attended church regularly, but disappointed when the studies came to an end without either of them requesting baptism. Mrs. Murgatroyd readily accepted all, and even began calling herself a Seventh-day Adventist, but refused to be baptized without her husband.

We took Pastor Frank Barfoot to visit them, as we felt that a heart-to-heart talk by a fellow countryman might be the answer, but no!

Enter, the Intern

Then the following year, Pastor Ivor Kinnersley, another Englishman, opened a mission effort in Cambridge, and the Murgatroyds attended. Their names were given to a young intern, Brother Ray Coombe, who visited Mrs. Murgatroyd regularly. The date for the baptism was coming closer, and how we all prayed that Mrs. Murgatroyd would take her stand even if it had to be alone. I felt impressed to tell her my own story of choosing between living with my family in beautiful surroundings or leaving all behind for the sake of Christ and how, upon making my decision, everything had worked out for the best, and the promise of a hundredfold blessing had been given in my case as I was sure it would be in hers.

The baptism day came and still no decision; but she agreed to accompany me to the Hamilton church to witness the baptismal service. After it was over she whispered in my ear that she had made her decision. The service was so simple and yet so full of meaning that nothing would stop her from publicly acknowledging her belief in God's truth.

Thrilling Day

What a thrilling day for those of us who had had a small part in bringing this soul to Christ when, in November, Pastor Kinnersley conducted his last baptism before flying back to take up his work in England again. Mrs. Murgatroyd felt that this news would be of interest to Uncle Arthur, and it certainly was as he had sent her some of his own truth-filled works.

When he arrived in Auckland for camp meeting he expressed his desire to meet this good lady. Mr. and Mrs. Murgatroyd were in attendance at Pastor Maxwell's first evening meeting at Haskell Park, and in opening his address he related the above story to an audience of over 2,000 people. At the end of the story he said, "I have never met this lady before, but I am going to have the pleasure now." He stepped off the platform and walked to the front row where, to spontaneous applause, he met and presented Mrs. Murgatroyd with the first copy of his latest edition of the "Bedtime Stories" containing her very own story. Mr. Murgatroyd was very impressed, and our earnest prayer is that God's Holy Spirit will bring him to a decision soon so that they can stand together united in the Lord, preparing for His soon return.

North New Zealand holds

SEVENTY-THIRD SESSION

B. C. GROSSER, Public Relations Secretary, North New Zealand Conference

THE SEVENTY-THIRD session of the North New Zealand Conference is now history. Highlights of the session were: Pastor Stokes's challenging sermon on the opening night; expressions of appreciation for the eight years of excellent service performed by the retiring president; the ordination of four of our brethren to the gospel ministry; good attendance at all meetings and the giving of \$10,000 for the mission appeal offering.

Increased facilities at Haskell Park provided more comfort for the campers, but proved inadequate for the growing attendances. The 593 accommodation units and caravan sites were almost completely occupied, with 2,000 persons camping on the grounds.

During Sabbath school hour on the first Sabbath all the divisions, namely senior, youth, junior, primary, kindergarten and cradle roll, demonstrated that more commodious pavilions will be needed to provide sufficient accommodation at our next session. On the first Sabbath, 2,652 were present and on the second Sabbath this number was increased to 2,794. The aggregate offering given for the two Sabbaths by all divisions was \$1,416.30.

Financial Recession?

In spite of a financial recession in this conference, the Book and Bible House manager, Brother Akroyd, who is under transfer to Victoria, reports sales to our own folk during the 1967-68 period of \$125,000. During the camp session and the Youth Congress just preceding camp, a total of \$10,500 was recorded of sales made at the Book and Bible House Centre on the campground.

Pastor L. C. Naden, in his address on the first Sabbath of camp, echoed the sentiments of the motto which stood out in bold relief above the rostrum of the large pavilion (this having been left after the Youth Congress). "Thy Kingdom Come," the motto said, and the division president challenged all to a greater preparedness as we see the signs fulfilling so rapidly around us. It seemed that this theme coloured all meetings during the entire camp period, and on the final Sabbath morning Pastor A. S. Maxwell stirred the hearts of all with his charge to go forth and do greater and bigger things for the Lord.

The hands of ordination were placed upon four of our brethren who, for varying periods of time, have shown by their faithful and loyal work and witness their dedication to the gospel ministry. They were Brethren I. R. Stratford, M. F. Nash, M. L. Woods, and R. C. Swendsen. The address for this solemn service was delivered by Pastor L. C. Naden. Dr. E. E. White gave the charge and Pastor W. J. Richards placed the hands of ordination on these good men.



Ordained at the North New Zealand camp meeting were (from left): Brethren R. C. Swendsen, M. F. Nash, M. L. Woods and I. R. Stratford. They are shown with their wives shortly after the service.

Administration Changes

Some changes in administration took place during the session period. Personnel elected were: President, Pastor K. S. Parmenter; Book and Bible House Manager, Brother J. Chermiside. The conference executive committee for the new term consists of: Pastor K. S. Parmenter (chairman), Pastor I. R. Stratford (secretary), Pastors D. I. Jenkins, J. T. Howse, A. N. Duffy, Brethren W. J. Fowler, W. Holland, I. Broad, and L. R. Franks.

Now that our session has become history, we look back on lectures that linger and sermons that inspire.

We reflect on the Minchin brothers and their messages that warmed our hearts; of "Uncle Arthur" Maxwell and his inimitable style of getting his message across, and

of the inspiring address delivered by our new president on the subject of the Holy Spirit and the latter rain. We think, too, of the sacrifice made by God's people that \$10,000 may go forward to the work in mission lands.

As a grand finale we saw again the traditional march of over 300 juniors holding triumphantly aloft their trophies which hobby instructors had taught them to make during the ten days of camp. "Uncle Harry" Stokes led this procession and saw with a deal of satisfaction the fruition of months of preparation. We silently saluted this stalwart and the stirring work the thirty helpers gave to the guiding of youthful hands and minds. We saw in this precious heritage—the church of tomorrow.

A Message from the Division President

6,000!



There is something intriguing about the number 6,000 for Seventh-day Adventists. We believe that approximately 6,000 years ago God spoke this world into existence. The dawning of 1969 reminds one that thirty-two* years of the twentieth century are left. With the tremendous marvels and exploits of science dazzling us from year to year, we cannot help but wonder what the remaining years of the sixth millennium of time will reveal. Will it record the close of probation for the human race and usher in the kingdom of God? We cannot tell. The Good Book says, "Of that day and hour knoweth no man." Luke 21:28-31. Let us ever keep in mind that God is working to a timetable. Jesus was born on time, baptized on time, rose and ascended on time, commenced His mediatorial work on time, and He is surely coming again on time. God grant that we all might be ready for that, the greatest event of the ages.

I am constantly reminding myself of the fact that one thing only stands between us and the second coming of our Lord, and that is an unfinished task.

"How is the work progressing, brother?" is the question often directed to me. "It is going well, but it will go a lot better," is my usual reply. How do I know? Well, I am familiar with the statements of the messenger of the Lord concerning the ministry of the remnant in time's last hour. See one of these in "Great Controversy," page 612. Reports on soul winning for 1968, while not verified as yet, look encouraging to me, for it would appear from information coming in that during 1968 we topped the 6,000 mark in baptisms and accessions to the faith. We have never reached the figure of 6,000 accessions in one year in our past history. The nearest to it was 5,832 in 1960, our jubilee year. Of the 6,000 souls won, 4,000 are in our mission fields of the South Pacific area, and half of these island accessions were won in the Territory of Papua-New Guinea.

It would also appear that our first local mission to pass the 6,000 mark by way of membership is the Eastern Highlands (New Guinea field), which had a membership of 5,989 at September 30, 1968; and the Central Papuan Mission with a membership of 5,765 at the same time could also have reached the 6,000 mark by the end of 1968. With such encouraging results before us for our contemplation, surely this should en-
thuse us to all do our best to complete successfully our 1969 Appeal for Missions Campaign and continue strongly our support of missions.

Congratulations to the Victorian Conference, the first of our local conferences to reach a membership figure of 6,000 souls. You deserve this honour, for it was within your borders that the pioneers first proclaimed the truths of the Advent message in our great division.

Finally, I like the motto of the Fulton Missionary College, "Rise, Shine in '69." If we all do that what a thrilling report we will have for 1969.

L. B. Naden.

Now He Is Gone

ROBERT H. PARR

He's gone now, into the wide blue yonder, but we shall remember him. Until a few months ago, he was just a name to us (and we mean no disrespect). We had appreciated, some of us, his writings, but the name did not have a face; the physical man was an unknown quantity.

Then he came, and he stood among us and he conducted meetings. And such meetings they were! He traversed the length and breadth of this division with his Australasian Division counterpart, Pastor George Burnside. We learned to respect him for his dignity, his awareness, his up-to-dateness (if such a word there be), his friendliness, his sincerity, his down-to-earth approach, but most of all for his spiritual leadership.

Pastor N. R. Dower carries a big title: Secretary of the Ministerial Association at the General Conference. And in his heart, we found, he carries a big burden for the finishing of the work committed to us. And he communicated that burden to us, laymen and ministry, in his sojourn here.

This evangelist-among-evangelists, this preachers' preacher conducted, with Pastor Burnside, ministerial institutes throughout this division—in Western Australia, at Lilydale Academy, in Cooranbong at Avondale College (two were held here), in New Zealand, and in the islands of the sea. The last—and climactic—institute was held at Fulton College for the ministers and evangelists of the Central Pacific Union Mission.

Those of us who sat at the feet of this man will not need to be reminded of his dedication, his inspirational forthrightness, his sense of urgency, his grip of his subjects, his powerful preaching.

But he has gone now; gone back to the States where his home is; but those of us who remain at the task can testify to the blessing that he brought to every institute he ran, every sermon he preached, every witness he gave; and the sparks that were struck from this man of God kindled new flames wherever they fell. He may forget us (though we hope he won't) but we shall not forget him.

Briefly we pause to salute Pastor N. R. Dower and to say a simple Thank-you for coming so far, for staying so long and for revealing to us anew the power of Spirit-filled preaching. May something of your dedication be ours.

Nor do we forget the part played by Pastor George Burnside in these institutes. He was his usual natural self, answering those questions off-the-cuff with the same old urbanity that we have come to expect (and which we secretly jealously admire). We went from those institutes determined to do a lot better, to be more faithful, to preach a more positive gospel.

And if that is the result of any institute (and we believe it was the case with them all) then every one of these institutes must have been as unqualified a success as the one we attended.

* Pastor Naden is correct in his mathematics. The twenty-first century does not begin until January 1, 2001.



News From All Over

Compiled by ANNETTE POLLARD

NIGERIA. The commissioner for education for the Western district, Dr. Omololu Olunloyo, recently visited the Adventist Grammar School at Ede. The commissioner found it well staffed, and praised the Seventh-day Adventist mission for what he described as its positive contribution to the development of the state. The principal later conducted the commissioner around the laboratory, the library, and the dormitories of the school. After the inspection, the commissioner described the buildings and the school premises as "very impressive," and added that the school was one of the model institutions in the state.

OHIO, U.S.A. Her Most Gracious Majesty, Queen Frederika of Greece, recently purchased a wide assortment of vegetable protein foods from Worthington Foods. Also, a month ago, Worthington was requested to send a supply of foods to His Most Gracious Majesty, Emperor Haile Selassie of Ethiopia.

VIETNAM. The Voice of Prophecy has been supplying sermon tapes to two young Seventh-day Adventist servicemen in Vietnam, who are in turn using them to present church services on Sabbath mornings. They began their Sabbath services in July, the first to be held at the ninety-first Evacuation Hospital. Five people attended the first meeting. By the end of the first five weeks, the number in the group had grown to eleven. The Voice of Prophecy broadcast can presently be heard over thirteen stations from ten Vietnamese cities. Broadcasts are transmitted in Vietnamese, English and Chinese.

INDONESIA. The purchase and dedication of a plane to be used on the offshore islands has launched the Indonesian Adventists into a new era of missionary work. The single-engine amphibian was purchased by the "Quiet Hour," an American radio programme, according to a report to the delegates attending the annual executive conference of Seventh-day Adventists in the Far East. It will allow medical missionaries to reach in less than an hour stations that formerly took two days of travel.

ARIZONA. The Monument Valley Mission in Utah and the Navajo Mission School at Holbrook, recently received 20,000 pounds of canned pears through gifts of goods and labour. Several months ago in the Northern California Conference a church received a gift of 50,000 pounds of pears. The pastor went to the American Can Company and received a contribution of 15,000 tins. Another company donated 1,000 pounds of sugar. Members of the church did the canning in several weeks. Late in November a truckload of tinned pears, 293 cartons of twenty-four cans each, were delivered to Monument Valley.

BORNEO. Five medical institutions in three countries of South-east Asia are pooling their resources to begin medical-evangelistic work on the island of Borneo. The hospitals in Singapore, Malaya, Bangkok, Bhuket, and Haad Yai have established a medical-evangelistic fund in order to pioneer medical work in unentered areas of the South-east Asia Union Mission.

PORTLAND, Oregon. Portland Sanitarium and Hospital at present has over \$22,000 of equipment for its nuclear medicine programme, which has been in operation since September, 1967. This equipment is used both in the diagnosis and treatment of disease. It is said that there are no side-effects from the use of nuclear medical aids, and that their future has limitless possibilities in medicine. At Portland Sanitarium they are making a large contribution to the diagnosis and treatment of disease.

INTER-AMERICA. In the first ten months of 1968 the literature evangelists of the Upper Magdalena Conference, in Colombia, reported 201 persons baptized from their contacts. In South Haiti Mission ninety-six persons were won to the message during this ten-month period. During the month of October alone there were 141 baptisms in the Inter-America Division from the work of literature evangelists.

KOREA. A Korean Union's Servicemen's Centre in Seoul for Seventh-day Adventist servicemen stationed in Korea, was officially dedicated last year. Forty-two servicemen witnessed the ribbon-cutting ceremony, which was the climax of a week-end retreat that consisted of counselling, films, guest speakers, good food, and fellowship together. The new centre will accommodate twenty-two men overnight, it has recreation rooms, a large kitchen, and lounge facilities for eating and relaxation. A chapel in the same building will accommodate 200. It is being used now for Sabbath services.



Adventist servicemen stationed in Korea listen to music, and read in the spacious lounge of their new servicemen's centre, while dinner is being prepared for them.

THE LORD DID THIS!

CYRIL BROWN, Church Elder

EVERY CHRISTIAN has been given the responsibility of developing his own faith in God. Strong faith in God is absolutely essential to salvation. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

Considering these thoughts, I visited the Christian believers in the Kempsey-Macks-ville district of New South Wales. I discovered that faith was a vital quality in the lives of many, and that their faith was built on solid evidence of the Lord's leading in their affairs. I feel sure that "Record" readers will rejoice in reading of the Lord's presence among those who worship Him.

Sister Doyle is a deserted wife, who must provide for her four daughters without the aid of a husband's income. Much of her spare time is spent in playing her tape recordings of camp meetings and Pastors Vandeman's and Richards's sermons to neighbours who will listen. Because she lives in the country, her car is essential for school, food and church. Her registration expired a few weeks ago, and she had no hope of getting the money for re-registration. Sister Doyle gathered her daughters about her and they prayed that the Lord would enable them to get the car registered. Within three days a cheque arrived from an anonymous donor, containing money to register her car.

It is necessary for Sister Doyle to have a good home garden to provide fresh vegetables. A kind neighbour ploughed her ground, and another friend gave her seedlings and seeds to plant in her spring garden. No rain had fallen in the district for many weeks, and the soil was very dry. She was carrying water from a creek for kitchen use and washing. After she had planted the seedlings, she realized that they would die inside forty-eight hours without water. This faithful sister asked her six-year-old daughter to kneel beside her in the garden patch, and they both prayed that the Lord would send rain to make their vegetables grow, because they were needed for food. Within half an hour a cloud emptied soaking rain for an area of a few miles around her home. This was the only rain that fell. No other rain fell in the district for many weeks after the experience.

"Accident"

Another strange experience happened to Brother Alf Humble, while he was travelling in a car on missionary visitation. Brother Humble is crippled in his legs, and one hip had been causing him a great amount of pain recently. A skilful manipulator had worked on his hip and leg for six months to try and get some bones into a less painful position. While on the missionary visit, the car hit a guide post, bounced through a farm fence and somersaulted. Both passengers were knocked unconscious as a result of the impact. When Brother Humble regained con-

sciousness he discovered that his hip bones had been knocked into a much less painful position. He felt sure that after he had recovered from the shock of the accident, he would be able to praise the Lord for the benefits accrued from misfortune.

Brother Ernie Rogan operates a dairy farm on the banks of the flood-prone Macleay River. In the dark hours of one night, the river overflowed its banks. Dawn awakened Brother Rogan and filled his mind with very anxious thoughts for his precious dairy herd. Surely they had all been drowned. When he went to investigate, he was amazed to discover his herd packed tightly together on a mound of earth. He was able to hand feed them as they stood in the water, until the flood waters eventually abated.

On another occasion the flood had risen before Brother Rogan could get to his cattle. They had broken the fence and made a run for safety. But other creeks were over their banks and it seemed certain that the cattle had been drowned. If they had managed to swim the flooded creeks, then they would be lost in the sand-hill country. Brother and Sister Rogan are people who have farmed under frequent difficulty, and they have developed a strong prayer habit. They told the Lord that they were marooned in their home and that their cattle and their means of earning a livelihood had gone. When the flood waters receded, these anxious farmers went looking for their cattle, but they were not to be found. Then the surprise came. The herd came walking home, bearing abundant marks that showed that they had lived in the scrub country through the flood period. Every cow came home without a herdsman or a dog to drive them. But let it be known that large numbers of cattle in the district were drowned in that flood.

Bananas and Fingers

Cecil and Barbara Wadd are banana growers, and on this particular morning they had taken their little four-year-old daughter, Nelda, to the packing shed with them. While father cut bunches in the patch and loaded them onto the wires to send them air-freight to the packing shed, mother packed bananas into boxes for market.

Little Nelda, fascinated by the banana bunches travelling through the air, reached her hand up and caught hold of the wire. Her hand went round the pulley wheel, and when Barbara came running in response to agonized cries, she found that Nelda had lost the ends of her first two fingers. She picked up the portions of the fingers

lying on the ground and pressed them on the little bleeding fingers and bound them with her handkerchief. The accident occurred on a Sunday, and unfortunately no doctor was available for over five hours.

Barbara begged the doctor to try to fasten the fingers on again, but he said that it would be foolishness. Too much time had passed since they had been severed. But Barbara argued and reasoned with all a mother's tenacity. Among many good reasons for wanting her daughter to have her fingers, Barbara wanted Nelda to become an accomplished musician and to contribute to the worship of the Lord. Barbara is a delightful electric organ player herself, and naturally wanted her daughter to follow in her steps.

The doctor reluctantly fastened the fingers on and bound them up. Infection set in. The case looked hopeless, but Cecil and Barbara and a large circle of friends kept Nelda's case before the Lord daily. Now I often look at Nelda's fingers and see the faint scars on them, reminding me that the Lord did this. "Faith is the clasping of the hand of Christ in every emergency."—"Gospel Workers," page 262.

The drought had been severe in the district, crops were facing ruin, and many stock were dying. A call for united prayer in the two Adventist churches in our district was made. Combined prayer, at the time of divine service, was participated in most enthusiastically. Within two days, the drought broke and good soaking rain fell.

Brother Ron Davis lost his employment recently when the ready-cut homes section of the mill laid off many workmen. The family unitedly prayed that father would find work soon. On Monday morning Ron was given work driving a transport truck for a carrying firm. The work was from Monday to Friday. But, on Thursday, the boss called Ron into the office and informed him that a very important contract had to be carted this coming Saturday. Feeling that he was too recent on the staff to ask for favours, Ron decided to say nothing until the next day, but to have his family take the case to the Lord in prayer.

On Friday afternoon, just before knock-off time, Ron went to the office to tell his employer that he could not work on Sabbath. He prepared his mind to receive the dismissal notice. When Ron entered the office, his employer greeted him with the information that the goods planned for cartage on the Saturday were being sent by a different transport truck, and he would not be needed to work.

The Looper Worms

Ron and Carol planted a good sized patch of potatoes to supplement their income. Many other farmers in the district did the same. When the potatoes were well grown, the looper worms hatched and began to devour the potato foliage, thus ruining the crop. Ron and Carol asked the Lord for protection from the looper worms. At the time of writing, most of the crops in the district of Austral Eden have suffered severely, including the farms around Ron's patch, but Ron's potatoes were still free from the pests when I last saw him. The potatoes are almost ready to dig now.

Soon after I arrived home about midnight, the telephone rang. It was the sister from the district hospital. She said that a baby was seriously ill, and not expected to live until morning, and the parents had requested that I visit the child. I went prepared to conduct an anointing service. The parents had little Christian experience. I talked to them about worshipping God, and they stated that they did desire to worship Him. The child was scarcely alive, so I asked them to kneel around the cot and confess their sins, tell the Lord that they desired to worship Him, and ask Him if He would be gracious and restore their child, if it was His will. They had great struggles in prayer. I surmise that they had not prayed before. I read wonderful promises from God's Word and conducted the anointing service. The sister and night staff watched all these proceedings through the window. The doctor and sister had both stated that there was no hope for the child. It was deathly still when I left the hospital.

I rang the hospital next morning, and the night sister was still on duty. She was excited, the child was stronger. Every day it grew stronger until a week later when it was taken home from hospital, a healthy, happy little miracle of God. "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook."—"Prophets and Kings," page 260.

Army Worms

Stan Ward operates a dairy farm and a beef cattle run, and cattle pasture means life to him. Stan came to me, with a serious air, and said, "The army worms have hatched, and in three days they have eaten ninety acres of my pasture. All that is left is the Smart weed, and the cattle will not eat that." I suggested that we make it a matter of prayer on the next day, which was the Sabbath, when combined meetings for three churches were to be held. Before the commencement of the divine service, members of the congregation and elders on the platform prayed for the Lord's intervention against the army worms.

I visited Stan a little over twenty-four hours later. He said, "Come out and see the paddock that the army worms attacked." He said that when he walked

over it on Friday, worms were crushed at every step.

When we inspected the field, we could find no army worms, not even dead ones.

I do not know what happened to the millions of army worms that were eating the pasture on Sabbath; they had just vanished. We could see an irregular line, where they had been eating, and had stopped. We took a photograph of the bare ground adjoining the uneaten pasture.

Ninety acres of pasture was eaten in three days, and about fifty acres of pasture was saved after the combined prayer request went up at worship time on Sabbath.

More Army Worms

After this experience, I talked to George Trow, dairy farming near Urunga. George is a kindly man, and has made it a habit to take food morsels after breakfast and whistle the birds and feed them. Quite a number of feathered friends come daily for crumbs.

One morning George noticed that the army worms were hatching around his house. He realized that his pastures could be in danger, so he told his wife Jocie about the worms. They had prayer together and asked the Lord to save their cattle food from the army worms. After breakfast George whistled his birds as usual. When the birds were on the ground eating the crumbs, they also noticed the tiny army worms hatching. This was an extra delicacy. They were able to devour large numbers, because the worms were just hatching. The birds called in some extra help. Day by day the birds just managed to keep up with the new crop of worms. Eventually all the eggs were hatched, the

danger was past, and only a small area of pasture around the house was destroyed.

Brother "Curly" Hardy delights to bring physical relief from suffering whenever he is able. On one occasion, a lady came to him for help. While he did his best to treat her, he talked to her about the things that the Lord had to offer, that were so much better than the best that the world had to offer. He did not know whether she had accepted anything that he had said. He did not see her again, so he felt happy that her health problem had been rectified. Many months later when he was walking along a street in Sydney, a lady took him by the arm enthusiastically and called out, "I'm your sister, I'm your sister now." He was so surprised when he recognized his former patient.

She had gone away and thought about what he had said. Then she had contacted an Adventist minister, had Bible studies, and was recently baptized. All this was the result of one short conversation about the Lord's love for faulty human beings. Christian faith is not built on a theory, but it is built on solid facts of the Lord's presence and power and care.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, . . . in our past history."—"Life Sketches," page 196.

"God has a heaven full of blessings for those who will co-operate."—"Christ's Object Lessons," page 145.

"Those who in everything make God first and last and best, are the happiest people."—"Fundamentals of Education," pages 83, 84.

C.S.U.M. LAY INSTRUCTORS' TRAINING SCHOOL



Some of the delegates who received certificates at the School of Lay Evangelism at Kabiufa College.

(Photo: R. L. Aveling.)

This year of 1969 opened up on a strongly evangelistic note in the Coral Sea Union Mission. From January 1 to January 4 a Lay Instructors Training School was conducted at Kabiufa College near Goroka.

Pastor H. F. Rampton, our division Lay Activities secretary, led out in the interest-packed programme, with which he is very familiar as he has now conducted a number of these schools, following the Schoen programme.

National laymen and workers, and European leaders were present from all of the nine local missions in the Coral Sea Union. More than seventy delegates sat for the examination at the end of the course and received the special certificate.

We plan to conduct this same programme in a simpler form adapted to the understanding of the natives who do not understand English. We hope to conduct these programmes in at least three fields this year. We believe these lay instruction schools will mark the beginning of a forward surge of lay evangelism and soul winning throughout the Coral Sea Union.

R. L. AVELING, Lay Activities Secretary, C.S.U.M.

Victory at Vailala

J. R. RICHARDSON, President, Papuan Gulf Mission

VAILALA is a well populated district with many villages established along the beaches, beside the rivers and between the swamps. On the bank of the Vailala River is the neatly kept Karokaro station with its church, school, medical dispensary, staff houses and the home of the district director, Pastor Lewis Parker and family.

For five years Pastor Parker has been directing the work here in this low-lying area where the only uphill work was the work itself. The people have had contact with the civilized world for years, but unfortunately their relationship to spiritual matters has been very low. Many who formerly joined the church had dropped out.

To move into such an environment would be almost enough to daunt many a brave heart, but the Parkers accepted the challenge. Various efforts were made in evangelism with film strips, adult education schools and personal work, but for two years no one was baptized and we wondered whether we should continue to keep so many workers in the area. At the end of the third year, there were three people baptized.

In times like this, one is brought face to face with the fact that one's faith and efforts to do right must not falter.

During 1967 the central school located in the bush at Belepa, five miles from Karokaro, was transferred to Kikori, 100 miles away, and Belepa became an area school. This really woke the people up with a jolt. Now they began to say, "For years the mission has been trying to help us and we have done nothing. Many times we have been asked to join in and help in the work at the school but we turned away. Now we have lost our central school."

In actual fact the people have just as much mission help as ever, but there was an awakening to the fact that they had been asleep to the call of God and to the help that the mission afforded them.

Climax in '68

At the end of 1967, twenty-nine people were baptized and many others joined the

baptismal class. In 1968, a further fifty were baptized with another twenty-eight almost ready and hoping to be baptized early in 1969.

The climax of the work here for 1968 was at the camp meeting at Karokaro. We do not have tents but all around the mission lawns were temporary houses made of poles and palm leaves, cool in the sunshine and dry in the rain. For a big tent—just more poles and palm leaves. More than 500 were present for the Sabbath meetings when thirty-five were baptized and a much greater number came forward to join the new "class-ready."

It was a privilege to have Pastor M. P. Cozens, the principal of our Kabiufa College, and his family with us. His ministry was much appreciated.

Much could be said about the advent of mission aviation to the Papuan Gulf. Right here at the Vailala camp meeting we saw one of its benefits. Pastor H. M. S. Richards, Jr., was, at the time, visiting the C.S.U.M. and on this day was to fly from the Highlands to Port Moresby for some meetings. The pilot, Pastor Winch, had foreseen this and had made arrangements with headquarters to change course a little in order to bring Pastor Richards to our camp meeting for a brief visit.

"Big Man from America"

What a surge of enthusiasm went through the camp as "our plane" buzzed the camp. What a thrill because the "big man from America" had come to see them. How inspiring as Pastor Richards addressed them.

A strong contributing factor to the success at Vailala has been the medical work. Our two dispensaries give 1,600 to 1,800 treatments a month—this represents a

BAPTISMS

lot of people being helped. A tribute must here be paid to Mrs. Parker, a sanitarium-trained nurse. Dulcie never seems to tire in her care for the mothers and babies who need her help. On many a dark night she has been called out to a village where a mother is in trouble with childbirth. Many are the babies who have spent weeks in the Parker home because they were too frail to survive in the village.

I would suggest that some readers may like to try taking on a similar programme and see how busy you can become. That is in addition to the care of your own family. But it helps to win souls.

I make an appeal to all my readers to make stronger efforts in 1969 to find and lead people to Christ.

Postscript to the story. At the end of 1968, which coincides with this report, Pastor L. G. Parker was elected to become the president of the Papuan Gulf Mission and will be moving from Vailala to the headquarters station at Kikori. His successor is yet to be named. Pastor J. R. Richardson, who has been president of the mission for six years, has been transferred to the Milne Bay Mission to succeed Pastor L. I. Howell who, after leading our work there for many years, has just retired.

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FAULTFINDING

*In men whom men condemn as ill
I find as much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot,
I do not dare to draw a line
Between the two where God has not.*

—JOAQUIN MILLER.



The candidates preparing to move to the water.
(Photos: J. Richardson.)



The baptismal candidates enter the water at Vailala camp meeting in December, 1968.

BAPTISMS!

Gift Bible Evangelism *plus* Radio Evangelism *plus* Public Evangelism *equals* BAPTISMS

DENESE GREENWELL, Press Secretary, Taree Church, North New South Wales

THE YEAR 1968 will long be remembered by the Taree and Wingham (North New South Wales) church members. It all began when the laymen and the ministry combined in a three-pronged evangelistic effort.

The first stage used the Gift Bible plan and, with nearly every church member participating, over 250 Bibles were given out, averaging one in every five of the homes contacted.

Then followed the fifteen-minute radio broadcast by Pastor J. Carter. Broadcasting every day for a month, and then every Sunday for five months, Pastor Carter caused much interest and comment as he presented every phase of the Adventist message. Many people rang after listening to the broadcasts and requested the gift Bible and lesson guides.

The church members contributed over \$1,200 to sponsor the radio broadcast and Gift Bible plan. One of the church members, who is the company secretary at the radio station, was able to assist by getting "peak times" for the broadcast, and a good discount.

After four weeks of the daily broadcast, Pastor Carter commenced his public evangelistic programme with two sessions on the first day, and both were packed to capacity. Many Gift Bible plan contacts and radio contacts attended the mission.

This three-pronged effort of Gift Bible evangelism, radio evangelism and public evangelism resulted in the baptism of thirty souls. Also there are still many good interests and some are receiving Bible studies at present.

Personal Sacrifice

The leading of the Spirit of God was evident in many wonderful ways as decision after decision was made for Christ, often at the cost of opposition, persecution and personal sacrifice.



Shows a group of twenty-five of the thirty newly baptized members. Pastor J. Carter is on the left and Pastor L. Parkinson on the right. The North New South Wales Conference president, Pastor L. Rose, is second on the left in the back row. (Photos: R. Roan.)

One man, his wife and family had hardly settled on their small farm after arriving from Sydney, when they were approached by a church member with the Gift Bible plan. Before accepting the Advent message, the man had never read his Bible and did not believe in God, and his purpose in leaving Sydney to live in the country was to try his hand at raising pigs. But the Spirit of God prevailed and the whole family accepted the truth. They cast aside the idea of raising pigs and have remained faithful even though our brother has had to look for alternate work and has been without a job for many months.

One new sister had to smuggle her clothes to a friend's place during the week before the Sabbath of her baptism, as the husband bitterly opposed her baptism and would have tried to stop her if she had left the house dressed for church. This sister had been a Sunday school teacher in another church.

Another sister, the wife of a lay-preacher in a large Protestant church, took her stand for the truth amid strong opposition from her husband and his church. But she stood firm and now rejoices in the truth along with her daughter, two sons and their wives.

Wingham's oldest church member, Sister Flemming, who is well into her seventies, accepted the challenge of serving her Lord through the Gift Bible plan and took her place with the other church members in visiting from door to door. As a result of this sister's faithfulness, four new members joined the church and another contact is having studies.

What has all this meant to the Taree and Wingham churches? It has meant

a happier and more united church, a church that has grown spiritually and a church that knows the joy of doing something for the Lord.

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THESE BASIC LACKS

If the all-too-latent lay forces are not being liberated, there must be something lacking in the Christian leadership. May we not find the explanation in three basic lacks? Many so-called Christian leaders today, whether clergymen or laymen, whether speakers, writers, or organizers, are lacking in sense of direction. How few seem to know the way! Listen to their voices. Study their diagnosis of prevailing ills of society and of individuals, and their proposed remedies. Examine their plans of action for meeting emergent problems. What confusion of thought! What conflicting voices! What divided counsels! What resultant uncertainty and indecision! Even in such vital and supremely important matters as ideals, values, standards of conduct, guiding principles, what lack of conviction and agreement!—J. R. Mott, "Liberating the Lay Forces of Christianity," pages 54, 55.

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We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best.



Pastor Carter on the right and Sister Flemming on the left, with Brother and Sister Bishop and their two children, and Sister Smith and her daughter, Sister Dulcie Smith.

To Whom Much Has Been Given

DR. FRANK LEMON

MAJOR CAUSES of death and illness in the United States today are hardening of the arteries (arteriosclerosis) and high blood pressure, with their complications of coronary heart disease and stroke, cancer, accidents and violence. A prominent contender is cirrhosis of the liver.

Still another is infectious and degenerative disease of the lungs, such as pulmonary emphysema. The latter is now the second leading illness for which the United States social security system pays out premature disability pensions. With variations, this pattern is similar to that of most of Europe and other areas of Western civilization.

Now it would surely be of more than casual or passing interest to find any population in these areas which did not share this pattern of principal subjection to modern degenerative diseases. But there is one—Seventh-day Adventists! At least this is true in California, where 20 per cent of U.S. Seventh-day Adventists reside. As this fact has become increasingly clear from the findings of recent epidemiologic research among Seventh-day Adventists, it has attracted considerable attention around the world.

Seventh-day Adventists die of heart disease, stroke and cancer at a rate which is a little less than 50 per cent of that of their contemporaries. Even more startling, however, are the infrequent deaths from cancer of the mouth, oesophagus and lung, and from pulmonary emphysema. Seventh-day Adventist deaths from these causes comprise less than 10 per cent the expected number, despite the fact that cancer and emphysema of the lungs are now considered to be "epidemic" in the United States—and in many other parts of Western civilization. We have found these things out by registering and checking on about 50,000 Seventh-day Adventists in California year after year since 1958. As one might also expect in a religious and non-drinking group such as Seventh-day Adventists, illness, injury and death rates due to violence and accidents are quite low; and due to liver cirrhosis, very rare.

Many Inquiries

As these findings have been reported and published in various scientific journals, they have been disseminated by news media, popular magazines and radio and TV. The result has been much inquiry from around the world. In 1966 we published a report on deaths from lung diseases of all types among Seventh-day Adventist men, in the *Journal of the American Medical Association*. To date nearly 1,000 copies of this report have been requested from medical people and institutions throughout the United States and the world. Many inquiries have sought additional information about Seventh-day Adventist beliefs and practices.

Last year we turned our attention to another facet of this long study of Seventh-day Adventist health and disease

experience. If the death rates for principal diseases experienced by the general population are so low in Seventh-day Adventists, they should be living longer than others on the average. Are they? Indeed they are.

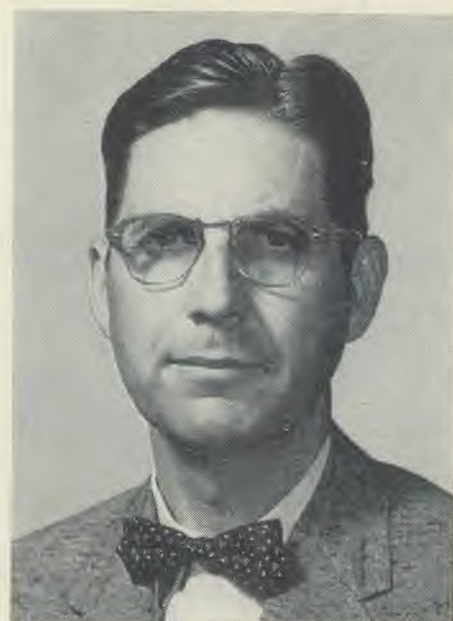
It turns out that Seventh-day Adventist men over thirty can expect about six more years of productive life than other men in the United States; and Seventh-day Adventist women about four more years. This much advantage in adult life is enormous from any viewpoint. One Harvard University medical statistician has pointed out that it is a gain in life expectancy exceeding all public gains achieved during the last forty years from the many advances of medical science and man's capacity to control his environment. That is quite an advantage.

In the course of these studies we have had statistical reason to make inquiries concerning the health practices of Seventh-day Adventists and their educational and social status in contrast to other Americans. It is clear, of course, that we do not smoke or drink to any extent as a discrete population subgroup. What is less so, but still apparent, is that we eat very much less meat and many other animal products—especially fat—than do our contemporaries, and use coffee and drugs much less. There is a measurable advantage in Seventh-day Adventist practices in regard to exercise and recreation.

Benefits of Health Education

Whether universally true or not, it is also clear that Seventh-day Adventists, at least in California and much of the United States, have a distinct advantage in education at the college level and above. The results of this status are discernible secondary social, economic and health benefits. Now that the uproar in American cities has attracted attention to poverty, violence and pollution of air, water and other natural resources, it has been of interest to reflect that Seventh-day Adventists—despite their usually more urbanizing professional and educational skills—are less concentrated residentially in these areas than is the general population.

The decades-old plea to beware the cities has been heard by them. We, and others, see the sum total of all these influences and practices of Seventh-day Adventists as reducing their year-by-year risk of death and prolonging their effective life. How did we get that way? What wisdom is uniquely ours? Among recurrent generations choosing "wrong" or less beneficial ways to live, how did Seventh-day Adventists find their way to less disease and more life? These are good



Dr. Frank Lemon.

questions for us. They have been asked of us by many others in recent years.

I know of no influence among Seventh-day Adventists in regard to matters of health and education that even approaches, let alone equals, that of Ellen G. White. It is the more remarkable to recall that she wrote all this at a time when there was great ignorance regarding physiology and the causes of disease. The explosion of medical and scientific knowledge which has filled modern life with more insight into the causes and prevention of disease than we can possibly absorb, had yet to rumble. Yet she wrote relentlessly of diet, and now medicine urges restraint in fats, animal products and rich foods, and recommends simply prepared, easily cooked foods for the heart's sake; of exercise, and famed cardiologists push us to adopt walking, running, bicycling as a guarantee of vigorous life; of adequate rest and recreation, and its virtues for renewal are extolled in countless journals; of abstinence from the use of tobacco, alcohol, stimulants and drugs, and world medical literature is strained to contain the reports and evaluations and studies on "cigarette disease"—foremost U.S. public health problem (Ravenholt)—alcoholism and its physiological, psychological and accident and violence inducing effects. And what shall we say of coffee, recently revealed as a contributor to coronary heart disease, and the ubiquitous dabbling in psychedelic drugs which are unlocking the door to mindless horrors and insanity?

Longer Productive Life

The list could be embellished but it need not be. The simple fact of persistent and reflective research is that insofar as Seventh-day Adventists have followed the patterns of Mrs. White's healthful and inspired guidelines they have, as a people, enjoyed superior health, a reduced risk of modern degenerative disease and longer productive life. The recognition of her inspired wisdom has repeatedly

been acclaimed in recent years by many who know not its source but define its results in our lives and experience.

In 1871 Mrs. White wrote: "All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated and the public mind deeply stirred to investigate." ("Testimonies," Vol. 3, page 162). In recent years the "public mind" has been stirred. Perhaps it would have been "deeply stirred" if we had been faithful in all areas of our knowledge.

"Unto whomsoever much is given, of him shall be much required." Are we fully meeting the test? "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life." Deuteronomy 30:19. The belated recordings of modern research verify this ancient common-sense wisdom. What we choose to do, and not to do, does make a difference. That verified fact of human experience in Seventh-day Adventists attests again to another ultimate truth. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.



THE CAMP BY THE LAKE

MARIAN M. HAY

FOR ONE PERSON at least, the Earing camp meeting, held December 5-14, 1968, was something very special. It was the first camp meeting I had attended, other than stray Sabbaths at Nunawading, Victoria, for over thirty years. And it was in the North New South Wales Conference that I began my denominational employment; from here I was called to Warburton, and now I have come back. It was just wonderful to meet so many members from the country churches who were well known to me in the long ago.

It would be hard to imagine a more attractive setting for a camp than the green shores of Lake Macquarie sloping down to the white sand at the lake edge. Since last year the camp facilities have been enlarged and improved, with a new self-service store and a larger laundry and ironing room. This year the catering department was in the capable hands of Mrs. S. Bartlett, who has conducted a number of schools of nutrition throughout the conference. The meals were planned around the idea of demonstrating how tasty, attractive, and satisfying vegetarian cooking can be. The camp menu was distributed at the beginning, and duplicated recipes of the dishes served were available for those who wished to have them.

A strong team of visiting delegates provided rich spiritual and practical instruction. Pastor W. R. Beach, secretary of the General Conference, brought inspiring reports of progress from the world field, with striking evidences of the speedy finishing of the work of God on earth. Pastor N. R. Dower of the General Conference Ministerial Association, in his Bible studies and sermons, confirmed our faith in God's leadership.

Coming to the North New South Wales camp was coming home to Pastor W. L. Pascoe, associate treasurer of the General Conference, for as a lad he lived in Avondale, attending the primary school and the college while his father was pastor of the village church. Another Australian

passing through was Pastor E. E. Roenfelt who, after a long period of evangelism and leadership at home and abroad, has now retired and is living in California. It happened that on the campground he met the other members of a wedding group in which he figured as best man: forty-five years ago Pastor and Mrs. H. J. Halliday were married in Adelaide, with Mrs. Vida Harris as bridesmaid.

Healthy Growth

The reports of the conference departments were presented with originality and skill, and every department showed a healthy growth. The highlight of the whole camp was the Lay Activities report and programme, when the whole of Wednesday afternoon and evening was given to the supremely important work of the church.

In the afternoon the thrilling story of the results of the Gift Bible Plan were related as representatives of each church told of the amazing transformations wrought in the lives of those following the study outline. Housewives, business men, grandmothers, teenagers—all alike communicated the joy and enthusiasm they found as they led others to the Saviour, and the radiance of their faces as they spoke was something to remember. What a contrast were the faces shown on Thursday evening in the drug films, when young people, who had begun taking drugs for the thrill and excitement of it were shown in the miseries of addiction.

On Sabbath morning Pastor L. C. Naden, president of the Australasian Division, presented a solemn message from God's Word, and made a call to a renewed dedication of heart and life, to which many responded. In the missionary service in the afternoon, representative missionaries from each union mission presented the opportunities and the needs now open, and there was a willing dedication of means to the work of God, when \$9,531 was pledged or given.

Officers of the Conference

The following were elected to conference responsibility at the camp session:

President, Religious Liberty and Educational secretary: L. S. Rose; secretary-treasurer: O. H. Twist; Lay Activities, Sabbath School, TV Radio: E. H. Clark; Medical, Temperance: S. A. Bartlett; Publishing: K. E. Williamson; MV, JMV, Public Relations: H. J. Watts; Book and Bible House: A. W. J. Shirley. Conference Committee: L. S. Rose, O. H. Twist, A. P. Dyason, R. V. Moe, B. Crabtree, E. Currow, D. S. Faull, W. Godfrey and H. Irvine.

How To Do It

BY A CHURCH EDUCATION SECRETARY

It all started very simply and unexpectedly as many good things do.

One day a little boy wearing a state school uniform knocked on the door of an elderly church member. His migrant family could not afford church school.

"But if you could, wouldn't you like to go to church school?" Would he! The flash in his eyes was enough to set our sister into action. As she said, on her own she could do very little, but soon she had a group of friends busy making and selling jam, aprons and all sorts of fancywork. They were so inspired and so successful that they had not only the little boy but also his sister in our school. The following year a third child was added to the number and now as the third year is about to commence, they are looking around for a fourth one!

They have enough money for the next two years!

The only man of that initial group, now well in his eighties, finding a little French boy in the same situation, launched out on his own and has been keeping him in school for two years, mostly by the sale of his own manual work. He, too, reveals that he already has in hand enough for the whole of next year.

As one of the ladies remarked, "God is here, blessing threefold—first the children are made able to attend the right school, then the school is supported by a larger enrolment, and lastly this gives elderly people 'something to do' " (in other words, an opportunity for love and service).

This story is told in the hope that others will find it an inspiration and in this way fill their hearts with love and their hands with good works.

Upheaval in the Religious World

F. DONALD YOST, Associate Editor, "Review and Herald"

THE YEAR 1968, with a feeble smile of courage, has passed the baton of human affairs over to the next runner—1969. Men of every walk of life have struggled during 1968 to unsnarl complex problems, largely without success. What events characterized the religious world in 1968? And what is the outlook for the churches in 1969?

Today the Catholic Church faces its greatest challenge to authority in 450 years—dissent stirred to life over the question of birth control. The Protestant ecumenical movement has passed a zenith and may now be "heading into a quieter phase of consolidation, study, prayer and waiting," as Louis Cassels, United Press International religion writer, put it. Controversy over the churches' role in social action is destined to grow more bitter. These are some of the inheritances that 1969 receives from the old year.

Unpopular Pontiff—Pope Paul VI

The issue of the Catholic Church's teaching on birth control came to the fore particularly at the Second Vatican Council. With the threat of world over-population and ensuing misery, could the church maintain its position regarding birth control? During the Vatican Council, Pope Paul withdrew the question from discussion. Observers assumed that following the council an encyclical on the subject would appear. Many thought, even expected, that the encyclical would contain some modifying statement. However, when the encyclical, "Humanae Vitae" ("Of Human Life"), appeared last July 29, it did not. Its tone was adamant. The position of the church remained unchanged.

The Pope's statement did not cap the rising pressure of dissent. It rather heated the debate. Geysers of protest from Catholic clergy and laity alike rocked the church. Their repercussions echoed into almost every nook and cranny of the religious world.

Soon it became apparent that the issue was not birth control as such, but authority in the church and how it is to be exercised. Through the centuries the position of the Roman Catholic Church regarding authority has been clear. One writer puts it like this:

"The Church cannot err in teaching us what we are to believe, or in prescribing what is right or wrong in conduct. . . . When the Pope speaks 'ex cathedra' ['from the throne,' or for the church as a whole], he proclaims a doctrine of faith or morals which he intends to be a pronouncement, binding on the faith and conscience of the whole Church. . . . Even when he does not speak 'ex cathedra,' [he] is listened to with the greatest reverence by the faithful and, if he speaks authoritatively, commands obedience. In matters not concerned with faith or morals or when he speaks as a private individual his pronouncements are those of a learned

and holy man, but not infallible, not binding on the faithful. But once the Church speaks authoritatively it is the voice of God."—Martin J. Scott, S. J., "Things Catholics Are Asked About," (1927), page 44.

Quite clearly not every Catholic clergyman or layman today feels this way about the pontiff in Rome. At least, if they believe that the church still has full authority in matters of faith and morals, they are not convinced that the way the church derives her authority or uses it is consistent with present-day religious thought.

The magazine and newspaper press was full of echoes of dissent during 1968. For example:

"Recent popes have acted as if they were entitled to behave in an autocratic manner," says Leslie Dewart. "But it is an ancient tradition that the faith is the faith of a community." In his view, it is impossible today for the hierarchy to order what people should believe: You can't teach people by telling them what's true." [Philosopher-Journalist Daniel] Callahan argues that the pronouncements of church authority do not exist outside and apart from the community. They are 'binding only insofar as the community accepts them as binding.' He adds that 'it used to be that if the authority said it was true, then it was true. It is legitimate to say today: "The authority has spoken. Now is it true?"' In the church of the future, as envisioned by many reformers, authority would speak out only in consultation with all the faithful and only to articulate a dogmatic stance that was a felt need of the universal church."—"Time," Nov. 22, 1968, page 49.

Such attitudes within the church were virtually unheard of from Luther's day until recent years. And the issue of birth control has been the catalyst in the violent reaction against church authority.

The Important Religious Events of 1968

Predictions of trends in the religious world in 1969 rest upon other issues than "the Catholic revolution." The public press has reported the opinions of religious newsmen as to what they considered the major religious stories of 1968. Of five groups surveyed, according to reporter Russell Chandler, religious news editor of the Washington "Star," four considered the Pope's encyclical "Humanae Vitae" and the turmoil that followed its issuance as the top-ranking religious news of the year. Other important events were the assassination of Dr. Martin Luther King, Jr., chairman of the Southern Christian Leadership

Conference and leader of the non-violent wing of the civil rights movement of the United States; and the meeting of the World Council of Churches in Uppsala, Sweden, an event attended and reported by the editor of the "Review and Herald."

One of the five groups reporting was the Religious Newswriters Association. Its list of ten top religious news stories was given in full by Mr. Chandler:

1. The Pope's encyclical and the reaction to it.
2. World Council of Churches meeting.
3. Dissent of American clergymen against the draft and the Vietnam war.
4. Marriage and resignation of priests.
5. Death of Martin Luther King.
6. The Kennedy-Onassis marriage and its defence by Boston's Richard Cardinal Cushing.
7. Merger of the Evangelical United Brethren and the Methodists.
8. Robert Kennedy funeral, which "brought the Christian witness to millions via television."
9. Involvement of religious groups in the Biafra food airlift.
10. Church financing of secular inner-city projects.

Two of the items on the R.N.A. list indicate that the ecumenical movement has been very much alive in 1968—number 2 and number 9. In addition, some of the work being done in the inner cities (number 10) may represent the joint effort of church groups. The prediction that 1969 will see a "diminishing emphasis on ecumenism," as Louis Cassels put it, should not be interpreted to mean that the movement will fold. Rather, there is an "apparent stagnation of ongoing attempts at church union, evidenced by lack of enthusiasm both by lay people and the younger 'new breed' clergy," according to Mr. Chandler.

Of particular interest to Adventists is the disillusionment of many churchmen in the "social action" denominations. Mr. Cassels says that the "controversy over social action . . . has divided American Protestants more sharply than anything has since the Fundamentalist-Modernist row of the 1920's." He predicts that the argument over the role and methodology of the church in society will continue "and may grow even more bitter."

Debunking May Be Fading

The past year—and those just preceding it—has brought Christendom some rude

shocks as liturgies have been modernized (even "jazzed up"), and theologians have taken on the role of debunkers. For a while it seemed to be the fashion for religionists to vie with one another to see who could make the most shocking statements repudiating long-held beliefs.

Mr. Cassels assesses the apparent shift away from debunking: "People in and out of the church are tired of being told, by those to whom they look for religious guidance, that they can't believe this or don't have to believe that."

"They want to know what they can believe—on what affirmations they can bet their lives without feeling that professional religionists are laughing at their credulity."

More than most denominations, Adventists have rested their full confidence in the great verities of the Scriptures. The deity of Christ, the value of the atonement, the personal interest of God in man, the existence of miracles—all are firmly grounded in our hearts. Our trust in our Maker is firm. We rejoice to see a swelling movement that rejects radical theology and rests man's confidence in the rock-solid foundations of the historic Christian faith.

"The year ahead looks like a stormy one for religious bodies," writes Mr. Cassels. And so it no doubt will be. The Adventist Church will feel a few of the shock waves. But our attention to a world mission, our love for and study of the Scriptures, our consistency in following the guidance of the Holy Spirit, and our understanding and application of the principles spelled out in the writings of Ellen G. White will keep us from becoming ensnared in the religious fancies and programmes of man.

We claim to be the people of God. Let us demonstrate this clearly to the world in 1969.

☆ ☆ ☆

Whatever happens don't lose your hold on the two ropes of life—hope and faith. If you do, God pity you, because then you are adrift without sail or anchor.



Pastor and Mrs. H. B. Jones stand in front of the new hall on Lord Howe Island.

(Photo: Richard Morris.)

Lord Howe Builds a Hall

CLIVE WILSON, Senior Elder

WITH THE ARRIVAL of the flying boat on Friday, January 10, bearing the president of the Greater Sydney Conference, Pastor Judd, there commenced a time not soon to be forgotten by the members of the Adventist church at Lord Howe Island.

As Sabbath opened and the hour of 7.45 p.m. came, more than fifty people gathered for a special service conducted by Pastor Judd. In this first course of a spiritual feast Pastor Judd challenged all to walk and work hand in hand with God during 1969.

The feast continued on Sabbath morning with a "packed house" for Sabbath school and divine service. Our hearts were stirred as the call to re-dedicate our lives was made by the Lord through Pastor Judd. In the MV meeting the good news of the rapid progress of the third angel's message brought home to those present the responsibility all Adventists have to shoulder part of the work remaining.

With the closing of the Sabbath hours we came to a very special and happy event. Between June, 1968, and the first week of January 1969, a Youth and Welfare hall had been built; the dedication and opening of this hall were scheduled for 8 p.m.

Those taking part in the ceremony were: Pastors Judd and Parker, The Hon. J. B. Fuller, M.L.C., vice-president of the New South Wales Executive Council, Minister for Decentralization and Development and Leader of the Government in the Legislative Council, and Mrs. Fuller, Mr. Douglas Darby, M.L.A., Mr. A. Grasby, M.L.A., and Mrs. Grasby, Mr. Roy Wilson, Island Member on the Lord Howe Island Board, Brother Ray Shick, the writer and church elders.

Pastor Parker welcomed the guests and the gathering in general, then the walls rang as all joined in singing that wonderful hymn, "O God Our Help in Ages Past," followed by prayer.

The writer had the privilege of reviewing events leading to the erection and

dedication of the hall. Pastor and Mrs. D. H. Watson had sown the seed during their period of service from 1961-64, the hall building fund being commenced with the distribution of talent money. This, plus accumulation had to be returned after six months.

Work and Encouragement

Then followed work and encouragement under Pastor P. Claus's leadership for a further two years. When Pastor and Mrs. Parker arrived early in 1967, and when the conference president, Pastor Judd, paid a visit shortly after, careful and prayerful analysis showed that with funds in hand and with available sources of assistance, the commencement day of the actual building work was drawing very near. A sale of work and a produce stall held in December, 1967, brought in more than \$400.

Kevin Wyborn, one of a very well known Adventist family, drew up plans for the building, and quotes for supply of material from Sydney were sought. Vanderfield and Reid Ltd. eventually undertook to supply the building with the frame pre-cut.

The ship bringing cargo to the island arrived in September, 1968, during bad weather. One of the lighters overturned in the surf at Ned's Beach while being towed in with some of our timber aboard and, being hardwood, the timber sank, but it was later recovered by diving.

The foundations had been prepared beforehand, and so as soon as the materials arrived Pastor and Mrs. Parker were off to a flying start. They worked untiringly, sometimes with help, other times without. The hall will always be a memorial to their efforts.

We are grateful to Michael Bloomfield for the extra effort he put forth while employed on the job, to Brother Toge Payten who gave both time and effort, and also to other church members who while unable to give time, supported the project financially and in other ways.

Commendation

The Hon. J. B. Fuller stated his pleasure at having the opportunity to speak on behalf of the New South Wales Government, and expressed the government's awareness of the efforts which are put forward by the Seventh-day Adventist Church during times of emergency, quoting the recent bushfires in the Blue Mountains area as an example. He concluded by saying that he hoped no such tragedy overtook Lord Howe, but was glad to note that this hall would be equipped for use in any emergency.

(Concluded on page 16)



Sydney Sanitarium and Hospital TRAINING SCHOOL FOR NURSES

SEVENTH-DAY ADVENTIST young men and women over the age of seventeen years as at September 1, 1969, who are desirous of undertaking the **THREE YEAR GENERAL NURSING COURSE** at the Sydney Sanitarium and Hospital, are invited to submit their applications not later than April 25, 1969.

Application forms are available upon request from the Sydney Sanitarium and Hospital, and the principals of our colleges at Cooranbong, New South Wales, Carmel, Western Australia, and Longburn, New Zealand.

The New South Wales Nurses' Registration Board is prepared to accept for training those young people holding one of the following educational certificates.

NEW SOUTH WALES

University Entrance. Pass in four subjects (English and mathematics included).

Higher School Certificate. Pass in four subjects (English and mathematics included).

Leaving Certificate. Prior to 1966—pass in any four subjects.

School Certificate. Pass in four subjects (English and mathematics included).

Intermediate Certificate. Prior to 1966—pass in any four subjects.

Nurses' Registration Board Educational Test. (Lower levels not accepted.)

(This examination is set at New South Wales School Certificate level.)

VICTORIA

School Intermediate Certificate. Pass in four subjects (English and mathematics included).

Intermediate Technical Certificate. Pass in four subjects (English and mathematics included).

School Leaving Certificate. Pass in four subjects (English and mathematics included).

Senior Examination Certificate. Pass in four subjects (English and mathematics included).

Junior Examination Certificate. Pass in four subjects (English and mathematics included).

SOUTH AUSTRALIA

Leaving Certificate. Pass in four subjects, 1-4 standard including English and mathematics.

Intermediate Certificate. Pass in four subjects, 1-4 standard including English and mathematics.

WESTERN AUSTRALIA

Leaving Certificate. Pass in four subjects (English and mathematics included).

Intermediate Certificate. Pass in four subjects (English and mathematics included).

TASMANIA

Leaving Certificate. Pass in four subjects (English and mathematics included).

School Board Certificate. (Endorsed A or B.) Pass in four subjects (English and mathematics included).

NEW ZEALAND

School Certificate. Pass in four subjects. (English and mathematics included.)

MALAYSIA

Cambridge School Certificate. Pass in four subjects at General Certificate of Education Ordinary Level including English and mathematics.

SINGAPORE

Cambridge School Certificate. Pass in four subjects at General Certificate of Education Ordinary Level including English and mathematics.

Government Secondary IV School Certificate (Chinese). Pass in four subjects including English and mathematics.

An applicant for nursing training at the Sydney Sanitarium and Hospital School of Nursing **MUST PRESENT ONE OF THE FOREGOING ACCEPTABLE CERTIFICATES WHEN MAKING APPLICATION.**

For further information regarding the above, kindly communicate with

MATRON R. D. ROWE,
Sydney Sanitarium and Hospital,
Fox Valley Road,
Wahroonga, N.S.W. 2076

TILL
HE
COMES



BAPTY. On February 3, 1969, Sister Alice May Bapty passed to her rest at the age of eighty-four years, having been lovingly cared for during the illness of her last two years by her daughter, Sister Green of Mount Gravatt. Our sister accepted the Advent message about forty-five years ago in Home Hill, Queensland, and her trust in the Lord has been an inspiration to all who knew her. Pastor W. F. Taylor was associated with the writer in bringing words of comfort and assurance to sorrowing relatives and friends as we laid her to rest in the Mount Gravatt cemetery to await the call of the Life-giver. O. L. Speck.

BASSETT. The Auckland Royal Oak church was filled to capacity for the funeral service of Sister Bassett who passed away on January 31, 1969, in her ninety-seventh year. Her life had been one which was full of service for her Master and her fellow men. She was baptized by Pastor Sharp in the year 1927, and in the very same year had become a nursing sister of the Order of St. John. Out of deep respect for her forty-two years of service in this Order, a large guard of honour assembled for the service, including many senior members of the St. John Ambulance Association. Later she was given full Association honours at the graveside in the Mangere lawn cemetery, which again emphasized the love and respect she commanded of all who knew her. Only a very few relatives remain to mourn her passing, but these were given good support by a large number of the church members. To these we offer our Christian sympathy in full and certain hope of a soon coming joyful resurrection day when this servant of the Lord will hear the Saviour's "Well done, thou good and faithful servant." F. L. Stokes.

BISHOP. On February 2, 1969, our respected Sister Isabella Bishop passed unexpectedly to her rest. Sister Bishop at eighty years could look back on a long and useful life in the service of Christ. As cook and matron of the Sanitarium Health Food Company's chain of vegetarian cafes in Wellington, Dunedin, and Auckland, our late sister did yeoman pioneer service for the health food cause. While engaged in advertising promotion she teamed up with her late husband, F. C. Bishop, in the work. Her daughter Bonnie in Canada, three brothers and two sisters, cherish the memory of a cheerful and devoted kinswoman. We shall meet again in the morning. We will not have long to wait. R. P. Brown.

BREE. Days of the pioneers were recalled with the passing of Brother Harold George Bree on January 31, 1969, in the Argyle hospital, New Zealand. He attended Avondale College in its very early days where he met his wife-to-be, Miss Margaret Hare. Before their marriage his wife worked as a secretary with Mrs. E. G. White and went with her to California. After a period she returned home to New Zealand in order to marry Mr. Bree. Some time after their marriage, they both went back to California, where Mrs. Bree continued her work with Mrs. White at "Elmhaven" while Mr. Bree found work as an orchardist. In their later years they once again returned to New Zealand, leaving the two sons of the marriage in America. The funeral service was conducted by the writer in the Papakura church, Auckland, and later the interment took place in the Wai-kumete cemetery. The only close relatives present were a sister and a nephew who were supported by a large number of friends and relatives. To his sons and relatives who mourn, we offer our Christian sympathy, assured in the hope of the day when the family of God will once again be together. F. L. Stokes.



GATE—SPECK. Though December 16, 1969, dawned wet and cloudy, the Lord in His love, parted the clouds and made the sun to shine down in brilliance just before Nerolie Joy Speck left for the Wahoonga church to unite her life with that of John Henry Wilson Gate. John's parents are much loved members of the Cairns church, and Nerolie's parents, Pastor and Mrs. O. Speck, now live in Brisbane. Many relatives travelled from as far afield as New Guinea and West Australia to demonstrate their love and respect for the happy couple. We wish them the sunshine of God's love as they labour for Him in Perth. O. L. Speck.

HAMMOND—McGREGOR. On December 15, 1968, in the Dundas church, Sydney, Gordon Rodney Hammond and Sally May McGregor were happily united in holy wedlock. Gordon, the son of Dr. and Mrs. B. T. Hammond of Sydney, is a minister currently serving in the Maitland district, New South Wales, and Sally, the charming daughter of Mrs. M. J. McGregor of Western Australia, has been a successful church school teacher. It was a joy to see this fine young couple dedicating their lives in united service for Christ. F. T. Maberly.

KEATING—HILL. On the evening of December 17, 1968, the Wollongong church, New South Wales, was the scene of the wedding of Keith Keating and Lynette Hill. Keith is one of the sons of Mrs. E. Keating of Bulli, and Lynette the only daughter of Mr. and Mrs. Austin Hill of Nambucca Heads. At the reception, held in the church social hall, opportunity was given to relatives and friends to wish the young couple much happiness in the years to come as they set up a Christian home in the city of Wollongong. C. T. Potter.

LYNE—STONE. Brian John Lyne, of Jesmond, and Carolyn Margaret Stone, of Abermain, met at the altar of the Wallsend church, New South Wales, on December 15, 1968, to exchange the marriage vows of lifelong partnership. Many relatives and friends from Newcastle and surrounding districts came to witness their union at the church, and afterwards joined the happy couple in celebrating their wedding breakfast. May God's richest blessings guide them through years of happiness. A. J. Gilbert.

OLIVER—BINNING. A host of friends gathered at the Wahoonga church on January 7, 1969, to share in the joyous occasion of the marriage of Murray John Oliver and Pamela Joy Binning. The bride's parents, Mr. and Mrs. Jack Binning, and the bridegroom's mother, Mrs. D. Oliver, attended the wedding. Both Pam and Murray are B.A. Education graduates from Avondale College, and we know God will bless their teaching ministry at the Lilydale Adventist Academy in Victoria. F. T. Maberly.

MITCHELL—HENDY. Perth City church, Western Australia, tastefully decorated with beautiful flowers, was the setting for the wedding of Robyn, eldest daughter of Brother and Sister Fred Hendy of Como, Western Australia, and Ray, son of Pastor and Mrs. R. B. Mitchell of Carlingford, New South Wales, on January 7, 1969. The lovely bride is a graduate in music of Avondale College and worked as a stenographer at the division office, Wahoonga, during 1968; Ray studied for his B.Sc. at Avondale College and completed it last year at New South Wales University. The many guests, and the telegrams from overseas and all parts of Australasia testify to the high esteem in which they are held. We wish them God's richest blessing as they establish another Christian home in Wahoonga, New South Wales. R. B. Mitchell.

RETURN THANKS

The family of the late Brother Stanley Mc-Paul wish to thank relatives and friends for the kind expressions of sympathy in their recent bereavement. Please accept this as our personal thanks.

NORTH QUEENSLAND CAMP MEETING AND BIENNIAL SESSION

The camp meeting and regular biennial session of the North Queensland Conference will be held at Halliday Park, Leopold Street, Aitkenvale, from May 1 to May 9, 1969. Delegates will be in attendance from the General Conference, Australasian Division, and Trans-Tasman Union Conference. Members and friends are cordially invited to be present to enjoy the fellowship and blessings of these meetings.

H. J. TRESSLER, Secretary-Treasurer.

DORETTA DRESS LENGTH SERVICE. Jerseys: florals, paisleys, \$1 per yard. Dacrons: florals, spots, stripes, \$1 per yard. Terylene: pretty florals, \$1.20 per yard. Terylene/linen: plain colours, \$1.50 per yard. Printed linens: \$1.50 per yard. All 45 inch width. Dorcas remnant parcel (1, 2 and 3 yard lengths). Send for free samples to: Doretta Dress Length Service, P.O. Box 1306, Hobart, Tasmania. 7001

DOCTOR WANTED. To assist busy Adventist General Practitioner at pleasant seaside resort. Contact Dr. A. Jones, P.O. Box 453, Port Macquarie, or ring 83 2551.

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HOLIDAY ACCOMMODATION. Twin-bed room in private home. Vegetarians only. Handy to beach and transport. Mrs. D. Ward, 18 Frank Street, Southport, Queensland. 4215

NAMES WANTED. The Greater Sydney Conference is planning to run an evangelistic programme in the Eastern Suburbs area of Sydney. If you have relatives, friends or interests in this area who you think would appreciate an invitation to this programme, would you please send their names and addresses to The President, Greater Sydney Conference, Box 18, Strathfield, N.S.W. 2135

SAVE ON YOUR MATERIALS. Dacrons: florals, spots, stripes, 75 cents per yd. Dacrons: florals, \$1 per yd. Stellinas: florals, \$1.20 per yd. Terylene/linen: plain colours, \$1.50 per yd. Lanellas (viyella type fabric): florals \$1.20 per yd. All 45 inch width. **FASHION FABRICS.** P.O. Box 16, Glenorchy, Tasmania, 7010

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WANTED. Married couple for orchard and general farmwork. State experience if any. School bus. References. L. A. Roberts, Mumble Peg, Narromine, N.S.W. 2821

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WANTED. Two male and two female process workers in fruit juice factory. Above award wage. Female considered on part time basis. Telephone Melbourne 231 1626.

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR
Associate Editor - - - F. T. MABERLY
Office Secretary - ANNETTE POLLARD
Wahoonga Representative
WENDY BLANK

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148 Fox Valley Road, Wahoonga, N.S.W. 2076

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

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

FLASH POINT...

- ★ You heard about Spain, didn't you? Over there in the land of senioritas and bull fights, the government has recently given approval for our 5-Day Plan, and the Spanish Temperance secretary, Manuel Martorell, has already an impressive list of "Plans" behind him. Ole!
- ★ By the time you get this, Youth Week of Prayer (March 15 to 22) will be looming up. Parents, are you doing all you can to encourage your young folk to attend these meetings? Are you right behind your local and conference youth leaders? Theirs is an unenviable task; pray for the success of this important week in the church calendar.
- ★ Success stories are coming in of this year's Appeal for Missions campaign. Veteran missionary Pastor A. G. Stewart wrote to one of the senior members of the Commonwealth Cabinet and received a gracious reply as well as a healthy cheque. It goes to show that you need never be afraid to ask. People will give if they sense a worthwhile cause.
- ★ Many churches achieved their aim well before the end of February. In fact, some churches passed their totals before the middle of that month. Mount Isa church, North Queensland, which was only formed as a church in November, 1968, collected \$1,283 in a very short time and finished the territory. The average for each member was \$30. One can easily see that the real treasures in Mount Isa are not underground.
- ★ The Polish believers at the College Park church, Adelaide, South Australia, set a cracking pace in that state. They planned to reach their aim of \$1,300 in the one day—Appeal Rally Day. As misfortune would have it, the day was wet and miserable, but there was no holding these folk back. On that first day they collected \$2,400, almost double their aim. The last we heard they were still going strong.
- ★ The first report for 1969 told us that the whole division had collected \$107,748 to the middle of February. Since this did not include reports from certain conferences which had not started at that stage, it was a good start. Many states were well ahead of their progress reports for the same time last year. Our total for 1968 was \$447,527, so how about that extra effort to make the half-million mark.
- ★ In a recent issue of the "Record" we noted that Brother and Sister W. Hughes had received a call to work in the Western Solomon Islands Mission. Then in the last issue of the "Record" we announced that Brother and Sister M. Brown had filled this position. It was regretted that for health reasons Brother and Sister W. Hughes were unable to accept this appointment and the Browns have taken their place.

YOUTH WEEK OF PRAYER, 1969

C. V. CHRISTIAN

In his famous hymn, "Abide With Me," Henry F. Lyte deplores the fact that "change and decay in all around" he sees. Not all change is bad, however. Some of it is positively good. For example, as a director of youth activities in this division, I consider that the decision by the Australasian Division Executive Committee in 1967 to bring the MV Week of Prayer forward from September to March in line with the rest of the world field was not merely good, it was excellent. How long have we endured the complaints of parents and youth alike that MV Week of Prayer in September came at a time when school-age young people were literally immersed in study in preparation for vital examinations. Five

nights of study eliminated at this stage could mean the difference between a pass or a failure. And so with 1969, the MV Week of Prayer appears in the Church Calendar as March 15-22, and the Senior Week of Prayer moves up to November, a nicer time of the year than the chilling mornings and sometimes coolish nights of April. Think, too, of new converts stepping into a church pervaded with the atmosphere of prayer as it will be in November, and you have further justification!

But to return to the MV Week of Prayer. The reason it was brought forward is that more young people, particularly those teenage youth who have been denied the privilege, might attend. May I challenge the parents of our teenage youth to come out to the meetings with their young people. I believe that there is a distressing tendency for families less

and less to do the things together which God intended them to do. One of those things is to pray together. And how much we need the togetherness which prayer brings!

Further, I would like to challenge our ministers to take this time out from their busy programmes to minister to their youth. What rich rewards could be yours if you could take time to visit and pray with every young person in your congregation! The decisions made by youth under your ministry during this week of devotion could set some future evangelist or missionary or nurse on his or her course in life. Think, too, of the challenge to your soul if the youth ask you to conduct their Week of Devotion. Nothing drives a minister to his knees more readily than such a responsibility.

We are living too late in earth's history for ordinary Weeks of Prayer. They must be extra-ordinary. And they will be when as a church, ministry and laity alike, we get down on our knees to humbly seek God's will for our lives. Will you please join with me and my fellow MV secretaries in this Australasian Division in praying and working for a wonderful MV Week of Prayer, March 15-22, 1969?

☆ ☆ ☆

Lord Howe Builds a Hall

(Concluded from page 13)

Mr. Roy Wilson congratulated the Parkers and the church members for their effort on behalf of the Island Board and the community, and expressed his hope that the whole island would benefit as a result of their work.

Pastor Judd in his dedication service drew the lesson from the Parable of the Good Samaritan, warning of the consequences that would accrue from the attitudes manifested by the Pharisee and the Levite, and reminding those present of the rewards and blessings that come from service to others when carried out without the thought of, "What is in it for me?" The dedication concluded with prayer.

All were then invited to inspect the hall for themselves.

As we separated that evening we did so with mixed feelings. Pastor and Mrs. Parker had spent their last Sabbath with us and were returning to the mainland to take up duties at Wahroonga. Our new Pastor and his wife, Pastor and Mrs. H. B. Jones, arrived next morning on the "Jacques del Mar." They were not very impressed with their welcome. The sea was too rough to use the ship's gangway, so they landed in the boat per a cargo "parachute."

To complete a long week-end, on Monday evening we combined a farewell for the Parkers with a welcome to the Joneses.

Unfortunately pressure of work called Pastor Judd back to Sydney early, and he had to leave on Monday. But all of us here are thankful to the Lord for His blessings, and aware of our responsibility to finish the work. We look forward to that day when "good-byes" will be no more.