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"Farewell Mussau---Hello Bougainville"

MILTON McFARLANE

SOME TIME AGO when Pastor Maberly and Pastor Howse visited Mussau they saw the need for a tractor, and as you know the prayer was answered. The school at Boliu received a new M.F. 135 tractor. What a blessing this tractor has proved to be! In the year 1968 the gardens produced enough for all the students to have two good meals a day.

The vegetables produced included sweet potatoes, corn, beans, kalavera, tapiok and peanuts. This last crop was our main source of protein, and the Lord blessed by producing four tons in one year. At the end of the school year we had enough food left over to give one ton away to the parents at the break-up party.

And so it was with very sad hearts that my wife and I said farewell to Mussau after a stay of eight years. These were years of work, sweat, tears and joy—a joy of seeing students go on to high school and then college, coming back to the staff as trained teachers. What a thrill to have your own students working as teachers side by side with you!

We have now been transferred to the school at Rumba near Kieta on Bougainville. We arrived here in January after a short stay in Rabaul. The school is set in a valley with mountains up to 5,000 feet high on three sides, with a plantation and the sea on the fourth side. Two swiftly flowing rivers flow on either side of the property. There are 280 acres of ground and stones—stones that were thrown out of a volcano some hundreds of years ago, and some as large as houses. There are thousands of them all over the place. The school itself is built among the stones—some say just like a Japanese garden. However it is a very beautiful place with lovely fruit trees planted by earlier missionaries.

This year we have 103 students. Next year we are planning for a much bigger enrolment. At present we are short of food, in fact at the time of writing we have only two days' supply left. It will be up to our heavenly Father now to supply our needs until our new crop of sweet potatoes comes in in six weeks' time.



THE STANDARD SIX GIRLS FROM THE BOLIU SCHOOL, MUSSAU.

(Photo: M. McFarlane.)

We have already begun a building programme at the school that will give good accommodation for both girls and boys. At present we have twenty girls sleeping in a house made for ten, so they are like fish in a tin. However, the new dormitory is well under way and should be completed this year. The boys' houses do not have windows or doors, and there is no money in hand for providing these, but we are hoping for better things soon. It gets rather cool here in the night and the boys get colds quickly.

We thank you for your prayers in the past and we ask you for your prayers in the future. We have a big problem com-

ing up now in that C.R.A. (Conzinc Riotinto of Australia) is wanting to resume the plantation adjoining our property to establish a township of 5,000 people on our doorstep. Naturally, the town will include hotels, dance halls, theatres, etc. We are hoping the plans do not come through on this ground. C.R.A. have also a big mining programme about to begin in the mountains about twelve miles inland from the school. This programme is going to change the whole of this part of the world and it is our prayer that we can hurry up and finish the work here before the people come under adverse influences.



The former minister, Pastor C. S. Adams, now president of the West Australian Conference, showing members a model of the new Fremantle church complex. The occasion was the laying of the first brick by ninety-four-year-old Mrs. S. J. Ruffley, fifty-six years a member of the Fremantle Seventh-day Adventist church. In the centre of the picture are the senior elder, Mr. Howard Price (white shirt) of Bicton, Mrs. Ruffley, Pastor Adams, and Mr. Douglas Gildersleeve of Attadale.

(Photos by Pastor R. K. Brown.)

Fremantle's Bricklayer—Aged Ninety-four

R. K. BROWN, Public Relations Secretary, Fremantle Church

SUNDAY, APRIL 27, 1969, was a very important day for the members of the Fremantle church. At approximately 9.30 a.m. Sister S. J. Ruffley, who is a pioneer member of the Fremantle church, laid the first brick of the building and pronounced, "This brick is well and truly laid."

Sister Ruffley, who is ninety-four years old, is a remarkable lady for her age, being very fit and healthy, not needing glasses and having a wonderful memory. Sister Ruffley became an Adventist fifty-six years ago through the "Signs of the Times" sponsored by Sister Reid.

Sister Ruffley loves the Lord dearly, and when the decision was made to build the new church, this dear soul gave her house to this cause. The house was sold and the proceeds used to start the new church. Sister Ruffley resides now in "Sherwin Lodge," our home for the aged.

A small gathering of the Fremantle members attended this lovely function; among them was Pastor C. S. Adams, the former minister of the Fremantle church and now the West Australian Conference president. Pastor Adams gave a short speech, expressing the thanks of all members of Fremantle church to Sister Ruffley and assuring her of the Lord's bless-

ing. He also thanked all who were participating in assisting with the erection of the new church. Especially mentioned for the wonderful effort and the enormous amount of time he had given freely was Mr. L. Vernon who is a friend of the church. Pastor Adams then prayed for the Lord to bless the work and the building of the church.

Brother Price, who is head elder, spoke to the assembly and also thanked all who had given of their means and of their strength in the building of the church.

Untiring Effort

Brother D. J. Gildersleeve, who is supervisor of the building, explained the layout of the church from the model which he had planned and made. All the members of Fremantle are deeply grateful to this brother for his untiring efforts to have this wonderful building erected.

Also present was Brother L. H. Grafham, who is the registered builder for the church.



Ninety-four-year-old Mrs. S. J. Ruffley laying the first brick of the new Fremantle Seventh-day Adventist church, Palmyra, Western Australia. Mrs. Ruffley has been a member of the Fremantle church for fifty-six years. With her is the building supervisor and designer, Mr. Douglas Gildersleeve of Attadale. The new church will be a multi-purpose complex of eight service rooms. The main sanctuary is 103 by 97 feet.

The building is on a one and a half acre site in Cleopatra Street, Palmyra, which was donated by Brother and Sister Hitzfield forty years ago. In 1934 a school was erected on this site but was closed in 1946. The building is now used for the kindergarten and cradle roll divisions. A hall was added to this building in 1963, and this is now being used as the church. It was dedicated on September 1, 1963, as the "Hitzfield Memorial Hall."

The Fremantle church had an early beginning. It was organized in 1904 and had a membership of twenty-seven which was led by Pastor L. V. Finster. The services then were held in "Stanley Hall" near the Plympton Hotel on the main Canning Highway overlooking the Swan River. A block of land was purchased in Sewell Street, East Fremantle, in 1905, and one year later the first Fremantle church was built and dedicated. This building has now been sold and the finance put into the church now being built.

The church will have a floor area of 6,755 square feet and will be of cream brick and terra cotta tiles. The main sanctuary will measure 130 feet long by 97 feet wide and will seat 260 people. An upstairs section will be occupied by the young people's Sabbath school, and primary and junior divisions.

A large basement will be occupied by the Welfare section which will have large storage space and rooms for the Dorcas Society.

Immediately above will be eight rooms for the various officers including the treasurer, Lay Activities secretary, deacons, deaconesses, youth leaders and minister.

The building is under sub-contract and it is hoped that it will be finished within twelve months from the time of commencement three months ago.

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I LOVE PEOPLE

That's what God said when He agreed with His Son that man should not be left to perish.

When we love people—even those who hate us, who are not our nationality, not our skin, or our religion—we take on a divine characteristic.

Loving people doesn't only mean tolerating them, being friendly or giving them welfare. It is much more. It means you will give yourself so completely in sacrifice, despite abuse, ignorance or injustice, so that nothing will stop you from leading that person to know the mercy, love and will of our heavenly Father.

This is the spirit of Christ. The Holy Spirit then dwells in you. This is the only basis for proclaiming the principles of temperance.

Because God loves people, He wants them totally—body, mind and spirit.

Temperance, meaning self-control, is what God gives to those who will accept His saving power, whatever their race, colour or creed. This is the gospel; this is temperance. Can we do less than our Saviour says: "I love people"? (From "Action.")

Historic Picture Gallery



The workers and executive committee of the then North New South Wales Conference taken in October, 1930, at Pelaw Main. The photo was taken on the occasion of Pastor Spicer's last visit to Australia. Eleven of these men are now deceased. Those in the picture are (left to right): BACK ROW: J. L. Smith, H. Kerr, Pastor H. J. Steed, Pastor H. Kent, Pastor Griffen, Pastor R. Brandstater, Brethren Gale and Martin, Pastor R. E. G. Blair. MIDDLE ROW: Pastor Robert Hare, Pastor W. Pascoe, Pastor P. G. Foster, Pastor Spicer, Pastor W. G. Turner, Pastor E. H. Guilliard, Pastor H. S. Streeter and Pastor R. A. Salton. FRONT ROW: Pastor S. Jackson, T. Rutter and Pastor R. Bullas.

(Photo: Courtesy, Pastor R. Bullas.)



At Avondale in the 1920s and the early 1930s barge picnics were the "IN" thing. "Girls for'ard, boys aft" was the rule. "Couples" NEVER sat together. This picture, from an unidentified lender, shows the barge about to come to anchor on the shores of Lake Macquarie where the students would disembark for a picnic and a good time would be had by all.

*Message from the President***COURAGE IN THE LORD**

We are informed that when the messenger of the Lord was with us she frequently greeted the brethren in council with the words, "Courage in the Lord, brethren; courage in the Lord." One of my favourite expressions is, "The outlook may be black, but the uplook is always bright."

It is good for us to remind ourselves that when we are doing what we know to be right in the sight of God we have nothing to fear for the future. He is the Good Shepherd who is going before His sheep, and we are assured that He "never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—"Ministry of Healing," page 479.

Satan is a wily foe. He would discourage us if he could. He is waiting to rob us of the blessed assurance that we find in the gospel. He would cause us to doubt our relationship with the Lord. He is a great believer in human works. He would draw our attention away from the work of Christ and the merits of His sacrifice and the price He paid for our wrong doing. He frequently suggests that we should be doing something by way of works to recommend us to God.

Sometimes these subtle suggestions come to us through some self-styled reformer or some inexperienced teacher of God's Word. Most of these presentations labelled "new light" are nothing but old darkness. My heart goes out to the poor souls who study these screeds and are left in a maze of bewilderment. Many, sad to say, after reading such material conclude they will never make it, and give up in discouragement. How refreshing it is to be able to pick up God's Word and have Him speak to us in simple terms that we can understand.

I remember hearing from a young lady some years ago who had lost her brother suddenly in an accident. There were just three in that family at the time of the boy's death. As mother and daughter searched God's Word for encouragement in the hour of their sad bereavement, the first passage of Scripture they noted was John 11:23, "Thy brother shall rise again." How timely and how appropriate was that message! I will never forget the joy they expressed in their letter at finding the blessed assurance in God's Word that some day they would see their son and brother again.

How many while groping after God and longing for peace have expressed the anguish of their souls in the words of Job, "Oh that I knew where I might find Him!" (Job 23:3), and then have read, "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13. We did just that, many of us, and then we saw Him, by a simple act of our faith, standing with out-stretched arms, beckoning to us, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Such love and kindness led us to pray, "God be merciful to me a sinner." Luke 18:13. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Psalm 51:2. Praise His name we heard Him say in response, "Christ Jesus came into the world to save sinners." 1 Timothy 1:15. "I will; be thou clean." Matthew 8:3. In our new-found love we began to hate the sins that nailed Him to the tree, and we cried for deliverance in the words of David, "Create in me a clean heart, O God"; and we were overjoyed to hear Him reply, "A new heart also will I give you." We soon knew that He was as good as His word, and realized that we had indeed been born again. We felt within ourselves a new desire for better things. We wanted to show our love for Him who had done so much for us, and we prayed, "Lord, be Thou my helper" (Psalm 30:10), and He replied, "Fear not; I will help thee." Isaiah 41:13.

Through the years, some of us have passed through much trouble but have experienced to the full God's sustaining care. We have felt those everlasting arms about us. We found a way through our problems as we called upon Him in the day of trouble and watched Him work on our behalf. (Psalm 50:15.)

Sometimes we have heard people criticizing and have known that our participation in this unholy pastime would rob us of spirituality, and we have prayed, "Lord, ... keep the door of my lips" (Psalm 141:3), that I sin not against Thee or my fellow man, and have been rewarded with special grace to refrain, and have seen fulfilled the promise, "I will be with thy mouth, and teach thee what thou shalt say." Exodus 4:12.

With the fulfilment of these precious promises in our daily walk with God, and with His blessed assurance, "I will never leave thee, nor forsake thee" (Hebrews 13:5), what have we to fear for the future? Nothing, if we hold firmly to His hand and allow Him to guide us day by day. Remember, "Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—"Ministry of Healing," page 481.

Courage in the Lord, brethren.

L. B. Naden.

President, Australasian Division.

**Turbulent Times
in Pakistan**

SHIRLEY CHAPMAN

I know that when some of you listen to the news broadcast of the trouble in Pakistan you will be wondering how it is affecting the Australians who live and work in the Pakistan Union Conference. Here at the moment we have several Australian nurses—Miss Beverley Davis and Miss Lynette Spencer—and Dr. and Mrs. Ray Chapman and family who are stationed at the Karachi S.D.A. Hospital, while Pastor and Mrs. Adrian Petersen and family are working in Lahore at the Pakistan Union Conference office.

Here in Karachi, the trouble began back in October of last year when students began demonstrations supporting certain demands in connection with their conditions as students. When it looked as if these demonstrations would erupt into violence, the schools and colleges were closed and have remained closed most of the time since then. The trouble then spread to East Pakistan, and further north where people were being encouraged to oppose the government of Ayub Khan. In Karachi, these take the form of demonstrations which have at times become quite violent. Since these demonstrations and riots are directed at internal politics and not against foreigners, we are not in any danger, particularly since we stay away from the trouble spots. Quite often we see the demonstrations pass the hospital, which is built on one of the main streets of Karachi, and at times some of us have watched the demonstration become a riot. However, none of us have been in any danger, and the trouble certainly has not affected the work of the hospital.

All the overseas missionaries have been very mindful of the blessings of God over the past year, for we have seen many difficult problems overcome and the hospital patronage built up. We have seen many very ill people come to the hospital for help, and we have seen people return home well. This is a very difficult place to work, for we see so few people won to Christ, but we know that the Lord, in His own time, will bring to Him those who are honest in heart. We need the prayers of our members in Australia that some day the work of God will go ahead in this place.



News From All Over

Compiled by ANNETTE POLLARD

NORWAY. Every Sabbath the church in Bergen, West Norway, makes use of a closed circuit television system. Pastor Hansen contacted a firm in the city and told the owner about the problems on Sabbath when the church cannot seat all who want to come. This conversation resulted in a set-up which allows the sermon to be heard and the speaker seen on a television set placed in the basement hall of the church. Now about eighty people crowd in on Sabbaths to see and hear the divine service. The firm erected the system and lent the apparatus free of charge.



CANADA. Mrs. Enid Ritchie and Mrs. Lena McRae, each collected more than \$1,200 for the Ottawa church, Ontario, in this year's Appeal for Missions campaign. The enthusiasm and zeal shown by these two women sparked the church members to set a double goal of \$4,600, but even this

was surpassed. These two ladies reached their goals by house-to-house solicitation, working from three to five nights weekly and occasionally during daylight hours.

SWITZERLAND. Dr. B. B. Beach recently represented the Seventh-day Adventist Church at the annual meeting of secretaries and representatives of World Confessional Families in Geneva. This was the first time the Seventh-day Adventist Church had been invited to participate in this international church meeting.

CALIFORNIA, U.S.A. It took twenty-six years for a former Seventh-day Adventist missionary to get around to paying for a leather-bound Bible she bought on credit during World War II. Sudden internment in a prison camp during World War II and the passage of years caused the transaction to be forgotten until recently. The regional office of the American Bible Society in Los Angeles received the following letter, signed by Miss Pflug: "While I was in Manila, Philippine Islands, in 1942 during the war, I purchased a Bible from your branch store there. As I remember, it was on credit. I believe the Bible was fourteen pesos, or \$7 in U.S. currency at that time. Enclosed find a cheque for \$15 to pay for the Bible," she continued, "and I trust this will cover the interest of twenty-six years' standing. Please let me know if the interest should be more."

NEW YORK, U.S.A. Operation Winter Wardrobe, a \$1,000 aid-to-needy-children programme sponsored by the Capital City church in Albany, New York, furnished six- to twelve-year-old children with warm clothing in an effort to help prevent school absenteeism. More than one hundred items—boots, coats, shoes, mittens, and other apparel—were distributed.

MICHIGAN. Public school students of Pontiac, Michigan, have brought in ten tons of clothing to the local Adventist Welfare centre. In this city-wide drive, students collected the clothing and brought it to their school. Their goal was a pound of clothing a student. Clothing collected was divided between the Adventist centre and the Salvation Army. This is the second consecutive year in which the Pontiac centre has benefited from this drive. Last summer the church received a gift of \$12,000 which made possible the completion of a two-storey, thirty-by-sixty-foot cement-block addition to the remodelled home that has served as the Welfare centre.

NETHERLANDS. Plans are under way for the largest Adventist old people's home in the Northern European Division. It will be built in the Netherlands and will have 150 beds. The custom in this area is for the State to invest the full cost, \$1,106,000, and then rent the buildings to the Seventh-day Adventists, guaranteeing its operating. A fine site has been secured in the city of Apeldorn, North Netherlands Conference, and building will start as soon as plans are approved by the city of Apeldorn. Already two hundred Adventists have lined up for admission. The Netherlands Union is currently operating one old people's home of eighty beds.

PHILIPPINES. The Seventh-day Adventist Welfare Service in the Philippines has been receiving letters and telegrams from all sections of the country expressing appreciation and commendation for the welfare work being done in behalf of disaster victims, self-help community projects, and many other aspects of volunteer programmes. During two recent typhoons that devastated many towns and barrios in the Visayas and Mindanao, our Welfare Service was able to send 800,000 pounds of food and clothing. These were transported by two Philippine Navy boats. Our Welfare Service is one of the voluntary agencies of the United States Administration for International Development, and we are gaining the recognition of this Development because of the Seventh-day Adventist Welfare Service's efficient and honest handling of relief supplies.



PATHFINDER THREE-CLUB CAMP-OUT

J. K. AITKEN, Kanwal, N.S.W., Pathfinder Leader

THE WEEK-END AFTER EASTER was chosen for our camp-out. With a small club, how to keep all gainfully employed so as to really contribute to true Sabbath-keeping on a camp-out was a challenge! How to use the occasion for the learning of as many skills as possible (for general club progression and for the fair) and at the same time justify its inclusion in "day-out," was rather demanding for one club.

Thus an invitation was made to have three Pathfinder clubs meeting on a joint effort. There were about forty Pathfinders in attendance, making about fifty with leaders and visitors. An outing by the southern shores of Lake Macquarie was planned with Cessnock-Kurri, Swansea and Kanwal clubs in attendance. The Lord truly blessed in holding back the rain till the day after, and granting us warm weather ideal for boating. An ideal location was found, being a grassed knoll of about 150 acres, surrounded on three sides by the lake, and edged with oak trees and soft grass.

By 5 p.m. everyone had arrived. Tents had been erected, five boats were on location, and the last arrangements made for personal comfort, tea and worship. The evening programme was mainly singing, closing at 8:30 to enable early retirement. It was to be a full Sabbath day commencing at 6 a.m. However, with the "first night" excitement, sleep did not come till about 10 p.m.

Bird Watcher

The arrival of a car at daybreak (ten minutes to six) heralded our instructor for the bird walk, Mr. John Stafford. He told us he had tried to think how many birds he could remember, which tallied about 140. We followed the lake edge, through the open forest and bushland, and lastly over the grassed peninsular, and so saw birds of many kinds. By the lake foreshore, there were the pied cormorant, which the Japanese used for fishing, several Eastern rosellas, the yellow thornbill, and the leatherhead. In the open forest were the lorikeet, the scrub wren, a noisy miner, a tiny yellow thornbill chasing a magpie at a very high elevation, and a kookaburra sitting quietly on a tree by the lake. Seeing a pied butcher bird, brought forth the story of how these birds will torment a captive butcher bird, eventually killing it. On the way home over the grassed knoll we looked for quail, but saw instead four ground larks flitting around a log. This Sabbath morning surely alerted us to the fact that our Creator believes in variety, and that to each He gives His love and care.

Inspection by alternate club directors of the other clubs soon had the camp clean and tidy for the Sabbath.

The Camp at Worship

Sabbath school and church were made interesting by the contribution of music and stories by a group of college students. We heard that faithful tithe paying is a

splendid insurance policy in the time of drought, locust and flood, as a faithful farmer discovered in the fulfilment of God's promises. We heard, too, of the effect a New Testament had on a group of airmen with no particular church connection, who had landed on the sea with only one orange for every second day. God's care was shown by His sending a shower of rain and also some birds with food for them. Thus was illustrated His readiness to care for any of the human family who will acknowledge Him.

After lunch was a "rest and read" period with plenty of "Junior Guides" supplied.

Swansea was responsible for the JMV programme, which was made interesting by singing and searching quizzes. The latter half of the afternoon, when young blood gets restless, was devoted to a "seek and find directional hike." Watches were used for compasses (but as the sun became clouded over it was much harder to sight true west and south through the bush). Bible memory work at one location, types of trees at another, Morse code and other items, were all used as tests and to keep the group on the stretch.

There was a rush to be first to finish, particularly as each group of four, starting with the youngest group, began with two minutes between each party. It was rather humorous to see a group rushing in the wrong direction. They had not interpreted the code correctly at the second post, where they were told: "If John 3:16 begins with 'whosoever,' go west, if not, go south." This team was heading west.

At Recreation

After closing Sabbath, the camp-fire, Morse code, items by several groups of juniors, and Pastor Stocken's visit followed. Brother Craig brought his Morse code buzzer and light, taught us some of the first principles, and tested us a little.



A camper's point of view

A THRILLING WEEK-END

LUEEN WOOLLER

Fires crackled and excitement rose as the Sabbath hours descended upon Pathfinders of Kanwal, Swansea and Cessnock-Kurri. It was a combined camp-out for these New South Wales clubs planned for the week-end, April 11-13, 1969.

Early Sabbath morning about 5:45 a.m., we were awakened to participate in a bird walk led by Mr. Stafford, an experienced man in this field of nature. We were fortunate to identify over twenty birds of the lake, bush and open field habitats, among them the grey cormorant and yellow cormorant.

Students from the Avondale College came, too, and provided music, special items and the church service for our open air meeting. It was a change to be out in the fresh air and among the things of nature.

Our time was kept busy with a JMV meeting and a "seek and find directional" (treasure) hunt which really made us tired by the end of the day.

One of the highlights of our camp-out was to have Pastor S. A. Stocken, who is soon returning to New Guinea, present interesting missionary talks around our campfire on Sabbath evening. These talks included experiences with crocodiles and plane-flying difficulties. Morse code was also practised, and Pathfinder teams presented items of interest.

Sunday brought a day of happiness and pleasure. Activities such as boating, sailing, canoeing, football and building a rope bridge twenty feet long occupied our time. Swimming and distance telling were also enjoyed. It certainly was unfortunate that such a good week-end had to end so quickly.

Our thanks go to our councillors and those who made our campout interesting.

Several junior groups produced skits and musical items. Some of the clubs produced songs of the occasion, of which one was a classic!

Pastor S. A. Stocken's story of the man who, having been taken by a "puk puk" (crocodile) and who, having nearly "die-pinis" (died), later became a good father, husband and a dedicated soul-winner, touched our hearts. Doubtless the people over the bay may have heard Pastor Stocken's graphic description both of the wife's wailing for her husband who had "die-pinis" as he crawled from the jaws of the crocodile, and the wail of the patient as an ordinary needle and No. 40 cotton were inserted into his buttocks to sew up the gaping wound.

It was thrilling to hear of the patient's rededication the next day. While under the water in the crocodile's jaws, his prayer had been heard; he had been able to find the crocodiles eyes with his thumbs, and had been able to apply enough pressure, whilst still under the water, to cause the crocodile to open his jaws, so that he had been able to shoot to the surface and climb out on to dry land. Truly, the only way was a new clean life.

After such an interesting evening, the Pathfinders slept well.

Next morning, Sunday, all those interested in fishing were supposed to rise at 6 a.m., but a commotion was heard and torches seen at 3 a.m. from the Cessnock-Kurri group, who had evidently persuaded their leader, Mr. Barry Plane, that it was time to go. A couple of counsellors from distant clubs, who had met for the first time, had evidently enjoyed sharing experiences by the glowing embers so much that they were still there when the above activity began. They were not aware that fishing was planned, and thinking the movement on the foreshore was by intruders, decided to call their bluff, and prepared for action if necessary. Whilst they were prepared for the worst, they were pleasantly surprised to discover the truth of the matter.

Pastor K. Wooller gave us an interesting worship at 8 a.m., which was followed by assembly, flag-raising, pledge and law, and general instruction for the day. Groups were divided into two so that half the team went boating for half the morning, whilst the others constructed a rope bridge with accompanying knots and lashings. The programme was repeated for the other group, with every junior taught and tested in all associated knots. Thus they would be well prepared for the fair. A few swimming honours were also gained.

After lunch, a general demonstration of distance extending was given to all by Mr. Plane—in other words, finding the height of a tree, a cliff, or the distance across a river. This seemed to be fairly well understood.

The afternoon was a repeat of the morning's boating programme, all having turns sailing in the "Heron," while there was also a game of soccer going.

Packing up at 4 p.m. marked the finale to a very helpful (if exhausting) weekend.

"Painless Giving"

Old Books for New Readers

C. CRAWFORD, Jones Missionary College, B.S.U.M.

THOSE BOOKS, interesting for young people! What happens to them after they are read? While I was in a crowded camp book display I heard, "... they're so interesting, but one dollar fifty can add up, just for a good story!" And again, "I've got four paperbacks for the price of three, and now I've read them."

Mission schools of the islands have the chance of a life-time open before them at this moment. A state inspector visiting Jones Missionary College was sympathetic when we observed that there was so little of uplifting example in some of the novels supplied by the Administration. The Education Department has asked us to compile a list of books which the pupils have read and enjoyed. Alas, we have our limitations. Our reading library is small, and many of the students have read all the interesting books by the time they get to senior classes.

We are needing more editions of up-to-date books, ex-reading course—anything well-written and of uplifting interest. Some of us have bought the paperback Panda and Destiny series and the pupils have greatly enjoyed these. Titles such as "Wrath of the King," "Brave Men to the Battle," "Heart Cry," "Behind Barbed

Wire," "Under the Blood Banner," change hands regularly.

Somehow some of the students fear a book which looks big, but these paperback editions look small and become known by repute by the time the college press has to bind them into hard covers.

If we could get six to eight copies of several stories, we could replace some of the less uplifting stories that we have to use now for class study. (Books with violence and fast living in the background are no model for a Christian.)

May we suggest a mission project for you and your society? Buy these stories (your Book and Bible House man will help you), read them for your enjoyment, then post them on to Jones Missionary College, Kambubu, Rabaul, or any other of the mission high schools.

Your gift will guide tomorrow's leaders.

And Samson Would Be Delighted

Dear Readers,

For a long time the young people of Kambubu have been dreaming of the day in which they could reach Form 4. To you readers who are privileged enough to achieve much higher standards of education, this may seem so very low, but in this developing country few are so blessed.

Unfortunately for those before us, this dream was not to be fulfilled, and though disappointed, they went out to do other tasks. We, the present Form 4 students, are "pioneers" in the school and are lucky to be the first to fulfil this dream.

Attached to this bigger step in education is the bigger responsibility of running the class properly. Our major problem is the lack of good reading books. Although the government supplies some books, they are not the best for us in that their example is one of murder, stealing and other things not suitable for us Christian young people. A short time ago our teacher lent me a book called "Under the Blood Banner" from the Panda series. I found it very interesting. This series and the Destiny series would make very good reading books rather than fiction.

I ask you, readers, if you are buying these books and do not know what to do with them, remember that we are needing good books. If it is possible, send them to us and we will appreciate them very

much. Our address is: Kambubu High School, Kambubu, via Rabaul.

We wish you God's blessing as we help together in hastening our Lord's return.

Yours sincerely,

Samson Panda.

Editor's Note: This is a tremendous idea, but it would be fairer if we could divide our gifts to various fields. We would suggest that, in view of postage costs, New Zealanders should send their books to The Librarian, Fulton Missionary College, Private Mail Bag, Suva, Fiji. Australian readers could send their books to either Kabiufa College, Box 145, Goroka, T.P.N.G., or Jones Missionary College, Private Mail Bag, Rabaul Post Office, T.P.N.G.

★ ★ ★

"The beauty and riches of the Word have a transforming influence on mind and character.

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times."—E. G. White.

CENTRAL PATHFINDER CLUB VISITS NORFOLK ISLAND

DR. NOELENE CAPPE, Medical Officer with the Party

THE MORNING OF APRIL 2, 1969, marked the culmination of six months of planning, preparation and saving, as an excited group of twenty-eight juniors and ten leaders boarded the Qantas DC4 at Mascot Aerodrome bound for a twelve-day visit to Norfolk Island.

Formed from young people from the Stanmore, Drummoyne, Ashfield and Concord churches, in Greater Sydney, the Central Pathfinder Club, under the leadership of Mr. Ross Willis, was responding to an invitation to assist the juniors of Norfolk Island reorganize their club, and what better way to do this than to demonstrate a Pathfinder camp-out, a Pathfinder fair in miniature, and a typical Pathfinder club night?

Sceptics had wondered just how a band of young people could possibly raise sufficient money for such a project. Each junior was encouraged to earn what money he could, parents were asked to subsidize the fare to the best of their ability, and any deficit was met from club funds.

One early fund-raising project was a sponsored Walkathon from Parramatta Town Hall to the Sydney Town Hall. To the amazement of many friends, relatives and church members, the majority of Pathfinders finished the fifteen-mile course.

Film evenings, a slide competition judged by Mr. Eric Were, a street cake stall, participation in the Gladesville Opportunity Shop, and carol singing at Christmas time all helped to swell the club funds, while individual juniors were cleaning

windows and cars, growing vegetables, baking cakes, delivering groceries after school, and were collecting and selling bottles to help raise the fare.

"Mystery Flight"

Airlines of New South Wales had offered two free tickets for a "Mystery Flight" to be used to help raise money, so it was decided that a competition should be held among the juniors to sell "Good Health" magazines. Five hundred copies of the January-February issue were purchased and distributed to the children, and profits from the sale were to be added to club funds. As a result, two brothers who jointly sold 140 magazines enjoyed their first flight.*

The church members on Norfolk Island had prepared a pleasant, flat camp site adjoining Pastor George Southwell's home, and had erected two A-frame huts, showers and toilets, and had built a kitchen hut equipped with a kerosene refrigerator, and a generator to provide lighting.

Most of our food requirements had been shipped over in advance, but these had been supplemented by generous gifts from local residents.

Eighteen Norfolk Island juniors joined our camp over the Easter school vacation,



Mr. Ross Willis, the director, surrounded by Norfolk Island juniors. Pastor Weslake in the background. (Photo: M. Richardson.)

as well as potential Pathfinder leaders for a part of this time.

After much feverish activity, each unit was provided with camp tables and stools, fireplaces were made, plate racks, cup and wash stands were set up, and by mid-day on Good Friday, all was in readiness for the official opening and inspection by the island administrator, Air Commodore Dalkin, in the presence of other distinguished visitors. Many of these stayed on to share camp dinner cooked by the juniors.

Archaeological "Dig"

At the suggestion of the administrator, the Pathfinders during their stay engaged in an archaeological "dig" in the ruins of the convict cell block at Kingston, uncovering walls and floors of one of the cells, and finding numerous pieces of thick dark glass bottles as well as fragments of willow patterned plate.

The rocky coastline with its steep cliffs abounds in bird life, and Pastor Southwell was able to identify many species unfamiliar to us, while at night he pointed out numerous stars and constellations which seemed so much more brilliant away from the lights of the city.

The hospitality and warm friendliness of the island folk, many of whom billeted the juniors for the last few days of our visit, will long be remembered, particularly the sumptuous island feast that was spread out for us on our first Saturday night. Memories of the thrilling Pitcairn Anthem that was sung for us in church, of the song services that Pastor David Weslake conducted around the campfires, of swimming in the lagoon, of viewing the coral and tropical fish through the glass-bottomed



Inspection of the Crow's Unit by Ross Willis, Air Commodore Dalkin and Pastor D. Weslake after the official opening of the camp.

(Photo: M. Richardson.)



READY FOR THE TAKE-OFF. THE PATHFINDERS AT MASCOT AIRPORT.

In charge of the group were (from left to right): Pastor D. L. Weslake, Pastor C. H. Raphael, Dr. N. Cappe, Mr. R. Willis, with Mr. K. Frauenfelder on the right of the picture.

(Photo: O. K. Anderson.)

boat, and of exploring among the old convict tombstones, will remain with us for years to come.

We believe this visit has been an inspiration to juniors and leaders of both clubs, as Pathfinders have linked hands across the ocean.

* The editor of *Good Health*, never slow to miss an opportunity to push his journal, tells us that the new *Good Health* magazine, at thirty cents a copy, is a wonderful money spinner for church (and private) projects such as this. Write to the Sales Manager, Signs Publishing Company, Warburton, 3799, Australia, for details.

"As we enter upon the enlarged, holy experience of dynamic Bible study, may God help us not to trample underfoot that which is sacred. A young American woman stood before Beethoven's piano in a Vienna museum. Presently she struck off a few discordant notes. 'I suppose,' she said to the attendant, 'that many noted musicians have inspected this instrument.'

"'Oh, yes,' replied the man. 'Recently Paderewski was here.'

"'Paderewski!' exclaimed the visitor. 'Certainly he must have played something wonderful.'

"'On the contrary,' replied the attendant, 'he did not feel worthy to touch it.'"—K.J.H., "These Times."



Archæologists all! Engaging in the "dig" at Norfolk where they uncovered a lot of ground, some old bottles and other convict relics.

(Photo: N. Cappe.)

AN ADVENTIST HOSPITAL FOR NEW ZEALAND



A little over seven miles from the city of Auckland, the hospital site is on an elevated area with extensive views in all directions. Travel time from the city even during peak traffic is about fifteen minutes. The Tamaki River is seen in the background. The bay lies below the foreground.

Background to Establishment

E. J. GARRARD

EVER SINCE the Christchurch Sanitarium was closed down in 1921 our membership in New Zealand has sought to have the medical work re-established in that country.

In January, 1926, the Executive Committee of the South New Zealand Conference discussed the possibility of again having a sanitarium in Christchurch, but financial problems thwarted the proposition. During July of the same year the Australasian Union Conference also made reference to the suggestion; but there is no further mention of this subject until the

Fifteenth Session of the South New Zealand Conference held at Oamaru during January, 1930. However, after considerable discussion, no favourable decision was made.

The North New Zealand Conference was conscious of the medical needs from

the earliest days of its establishment, but it, too, faced the problem of finance. At the Eighteenth Session of this conference held in January, 1908, action was taken "to give consideration to the establishment of the Sanitarium in association with the school at Cambridge." No material result came from this action.

Both the North and the South New Zealand conferences seem to have shelved any further organized approach between the 1930s and the early 1960s.

Despite many years of discouragement, the proposition was not considered a lost cause. The next ray of encouragement came during the Annual Meeting of the Australasian Division Executive Committee in November, 1961. On this occasion the brethren formed a sub-committee of four to conduct a fact-finding survey on the possibilities of denominational medical



The Christchurch Sanitarium as it was around 1912. It was closed in 1921.

work in New Zealand. Pastor A. H. Forbes, then manager of the Sydney Sanitarium and Hospital, proceeded on this fact-finding mission. He discovered that it would be very difficult to get authority to operate a training institution with a capacity below 240 beds. Pastor Forbes's very extensive report pinpointed both problems and favourable aspects.

Because of certain conditions and circumstances prevailing at the time, it was recommended by several people that no further action be taken for two or three years.

In October, 1963, the North New Zealand Conference made a direct request to the Trans-Tasman Union Conference for some help to get a hospital established in New Zealand. This in turn was referred to the Australasian Division for a revival of interest.

The next helper and advocate of this long-dreamed-of institution was Dr. Marjorie Young, who submitted to the North New Zealand Conference on February 12, 1964, a twelve-page detailed survey on every aspect of the community associated with a hospital. Population, economics, health needs, medical services and many other interesting and relevant features were covered by her.

Dr. Young concluded her report by saying, "In a good locality, such as Remuera, money thus spent would be an excellent investment, and believing that it is the Lord's will to have our hospitals spread around the world, I firmly believe that we show lack of faith by not building now, while there are a few sites available."

As a result of this report, the North New Zealand Conference in March, 1964, made an extensive submission to the union indicating Auckland as a favourable area. During June, 1964, the Australasian Division requested that the North New Zealand Conference appoint a sub-committee to search out the ideal place for an Adventist hospital. Thus, the approval to make a preliminary start had been given.

In the month of April, 1965, the late Dr. S. A. Kotz prepared a report on behalf of the "land searching committee." As a result of this activity the St. Heliers Bay property was discovered and purchased. It is interesting to record that during this search, Dr. T. R. Flaiz, the then secretary of the Medical Department of the General Conference, was visiting New Zealand, and joined with the brethren in this important segment of the project.

The Australasian Division made available from Sanitarium Health Food Company funds sufficient cash to purchase the land. In addition to this, an amount of \$350,000 was appropriated towards the building scheme.

There is a partial pause in our story at this point because we are still short of more than \$250,000.

Silent progress, however, is apparent to the committees organizing the several aspects of the project; and, we hope to share visible progress before long.



A group of the migrants standing in the front of the world-famous "rotolactor" at Menangle, N.S.W. Pastor V. Wood-Stotesbury can be seen standing at left. All the new Australians in this picture are from Turkey and Spain.

Making Them Feel Welcome

HARRY G. RICHARDSON

Having in mind the instruction given to the children of Israel in Old Testament times regarding the "stranger in their midst," the young people of the Cabramatta church (Greater Sydney Conference) decided to do something for the hundreds of migrants arriving daily from all parts of the world. Many of these migrants come to the Commonwealth Hostels Pty. Ltd. migrant hostel at Cabramatta. A practical hand of friendship was extended to them on Sunday afternoon, March 30, 1969, when a party of about fifty adults and children, selected by the manager, Mr. Driver, were taken for a motor trip to view the beautiful surrounding country-

side. The transport was provided by our young people and church members.

The tour included a drive through the verdant countryside of such places as Ludenham, Bringelly and Camden viewing the various types of farms, and eventually stopping to inspect the world-famous "rotolactor" at Menangle. On the return journey to Cabramatta they were shown over a broiler chicken farm and orchard at Leppington, and a large stud farm nearby where prize horses are reared and stabled. The migrant party was hosted by the church members for afternoon refreshment on return, in our Cabramatta

(Concluded on page 13)



Brother George Phillips, church elder, stands with other of the migrants at a poultry farm at Leppington, N.S.W.

The Counsel of a King

A. C. BALL

JEHOSHAPHAT reigned in Judah after the death of his father in the early part of the seventh century B.C. He had been taught the ways of God and he did that which was right in the sight of the Lord as David did in his early years. When Jehoshaphat took over the government of the kingdom in his own right he made provision for the care of the fenced cities by placing military forces in strategic places. He also raised an army for his own command, which added stability and security to the kingdom of Judah.

As a servant of the Lord, Jehoshaphat not only exalted God's name but endeavoured to clear the kingdom of shrines used for pagan worship. By the command of the king, princes and priests were sent all over the realm to read the law of God to the people and explain its meaning so that all Judah understood and obeyed the divine mandates.

Jehoshaphat was respected by his own subjects, honoured by other nations, received gifts of silver, sheep and goats, was firmly established in his kingdom and became exceedingly great and rich. But worldly riches, power and popularity caused Jehoshaphat to forget the Lord and trust in the arm of man.

Ahab, the king of Israel, became friendly with Jehoshaphat, engineered an affinity between the two kingdoms, and then made a feast and invited Jehoshaphat to banquet with him. At this banquet Jehoshaphat undertook to help Ahab drive the Syrians from Ramoth-Gilead. Jehoshaphat knew Ahab was an enemy of God and that he had done much to destroy the true worshippers of God, yet he weakly consented to go with the wicked king to the battle.

Jehoshaphat wanted to think that God approved the venture, and he encouraged Ahab to call the prophets and enquire of them whether they should go or forbear. Ahab called four hundred prophets, and with one consent they said, "Go up; for God will deliver it into the king's hand." Still Jehoshaphat was not fully satisfied and asked Ahab if there were not another prophet whom they could call. Ahab said, "There is yet one man by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil; the same is Micaiah the son of Imla." Because of Jehoshaphat's anxiety, Micaiah was called and the messenger that went to call Micaiah said to him, "Behold the words of the prophets declare good to the king with one assent; let thy word therefore . . . be like one of theirs."

Compromise

Because of what had transpired between the messenger and Micaiah, when Micaiah

stood before Ahab he compromisingly said, "Go up and prosper, and they shall be delivered into your hand." The king recognized something insincere in his voice and adjured him to tell the truth. Then the prophet declared the truth to the king. He said, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd." Micaiah also revealed that a lying spirit had been put in the mouths of the prophets to entice Ahab to go up to Ramoth-Gilead. Ahab became angry and commanded that Micaiah be imprisoned and not released until the battle for Ramoth-Gilead was over. Micaiah said, "If you return in peace then hath the Lord not spoken by me." In spite of the counsel given by the prophet, the kings defiantly took the matter into their own hands and went up to Ramoth-Gilead.

In the battle the Syrians were instructed to seek out and deal with the king of Israel only, but Ahab disguised himself, so he was more or less safe from attack. Jehoshaphat went into the battle dressed as a king, and when he was seen, the

enemy rightly took him to be the king of Israel. Being menaced he cried to the Lord for help and the Lord caused the Syrians to leave off their pursuit of him. As the battle continued an "archer drew his bow at a venture" and the arrow thus fired pierced the harness of Ahab. He was mortally wounded, but he stayed himself up in his chariot until the evening, when he died.

The Syrians repulsed the attack of Judah and Israel. After the battle was over Jehoshaphat returned to Jerusalem, where he was met by the prophet Jehu who rebuked him for allying himself with Ahab, an enemy of God, and fighting the battle of one who hated the Lord. Jehu said that wrath was upon him from the Lord but because there was some good in him he had been spared. The rebuke of Jehu caused the king to see the error of his way and he decided to reform. Jehoshaphat endeavoured to make amends for his failures. He brought the people back to God by setting judges in the land who insisted on justice for all. Jehoshaphat told the judges to fear the Lord and not to distort judgment by taking bribes. He declared that the Lord would be with the good.

Another Crisis

Some years later the Moabites, Ammonites and Edomites invaded Judah and approached Jerusalem with a great army. Judah was helpless against such great



God's work has progressed when the counsel of the Lord's messenger has been heeded.

odds. King and people fasted and prayed that the Lord would help them in this terrible emergency. Jehoshaphat himself prayed saying, "O Lord God of our fathers . . . in Thine hand is there not power and might, so that none is able to withstand thee?" He further reasoned with God that He had given them the land and they had built a sanctuary in it and He had promised to hear and help when they cried to Him from that sanctuary.

Then he said, "Behold the children of Ammon and Moab and Mount Seir whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not; Behold I say, how they reward us, to come to cast us out of Thy possession, which Thou hast given us to inherit. O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." All Judah stood pleadingly before the Lord.

Then the Spirit of the Lord came upon Jehaziel and he declared in the hearing of king and people, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's." He told them they must go and face their enemies but that they would not need to fight—just stand still "and see the salvation of the Lord." He said, "The Lord will be with you."

The king bowed his head with his face toward the ground and all Judah fell before the Lord and thankfully worshipped Him. The singers sang praises also. God caused the enemies of Judah to disagree and they destroyed one another. Judah went out to meet their enemies. They looked upon the dead bodies of the slain. On the battle field Jehoshaphat stood in the midst of his people and exclaimed, "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

The King's Weakness

Jehoshaphat was well qualified to give this counsel. As a youth he had been taught to believe in God and because he had lived in harmony with that teaching he had become great and rich by God's blessing. But he thought his greatness was the result of his own wisdom and prowess. He loved the praise and approbation of the world. He sought for worldly popularity and even made an agreement with Ahab, a disbeliever and an enemy of the Lord. He was so much influenced by Ahab that he refused to listen to Micaiah. He went to Ramoth-Gilead in spite of the prophet's counsel. He was rebuked by Jehu for his foolishness. Then his eyes were opened. He humbly turned from his foolish way and brought Judah back to the Lord, too.

When in danger of humiliation and defeat, he saw the arm of God stretched out to deliver marvellously. Jehoshaphat's counsel was directed to the nation. He hoped Judah would continue as a kingdom, and indeed they would continue while

the people believed in God and showed their belief by righteous acts, and would prosper while they obeyed the counsel of the prophets.

Jehoshaphat's counsel extends and applies to the church to the end of time. If the church upholds God as the Creator, accepts the Bible as His Word, receives the commandments as a transcript of His character, believes in His Son who died for the sins of men, and looks for the return of Jesus, awaiting that glorious event faithfully, God will give the people of the church eternal life in His kingdom. Here, now, the church will be established.

God very often states His requirements plainly and does not leave His meaning in doubt. He uses the prophets to explain and exemplify what He commands in brief. For instance, there is more to Sabbath-keeping than cessation from labour (Exodus 20:8-11), but the commandment does not state the details. It is left to the prophets, God's representatives, to make the picture complete. On the matter of Sabbath-keeping the prophet Isaiah gives this illumination, declaring that God's people should not do their own ways, find their own pleasures or speak their own words on God's Sabbath. (Isaiah 58:13, 14.) The messenger to the remnant says, "On Friday let the preparation for the Sabbath be completed . . . clothing in readiness . . . cooking is done . . . boots be blacked . . . baths be taken . . . secular papers be put out of sight . . . to keep the Sabbath according to the commandment." ("Testimonies," Vol. 6, pages 355, 356.) "The mind . . . should be withdrawn from worldly business." "All differences between brethren, whether in the family or in the church, should be put away." ("Testimonies," Vol. 6, page 356.) The Lord's servant makes clear how to begin the Sabbath by saying, "Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. . . . Be prepared to honour the day which God has blessed and sanctified."—"Testimonies," Vol. 6, pages 356, 357.

True Sabbath-Keeping

Regarding activities during the Sabbath, "Testimonies," Vol. 2, page 583, says, "It is necessary that the people of God assemble to talk of Him, to interchange thoughts and ideas in regard to the truths contained in His Word, and to devote a portion of time to appropriate prayer." In "Testimonies," Vol. 6, pages 349-368, the Lord's messenger undoubtedly implies that the use of radio, television, newspapers, magazines, and all buying and selling should be avoided on the Sabbath. However, it is clearly stated in these pages that, "in order to reach the churches that need help and to give them the messages God desires them to hear, it may be necessary to travel on the Sabbath but so far as possible tickets should be secured and all other arrangements made for the journey before the Sabbath." Motoring for the sake of mere social visiting or satisfying the wanderlust is altogether out of harmony with true Sabbath-keeping.

The remnant church has accepted the counsel of Ellen G. White in many things: Christian education, medical ministry, publishing, manufacture of health foods, and execution of a missions programme, and the church has miraculously prospered by operating according to this blue-print.

Jehoshaphat's counsel clearly applies individually. God says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. In illuminating this mandate the Lord's messenger says, "The love of the world is all through the ranks of Sabbath keepers." "The love of Christ is crowded out by the love of the world." "The love of God is excluded by the love of the world." "The love of truth is swallowed up by the love of the world."

God says, "Be ye not unequally yoked together with unbelievers." 2 Corinthians 6:14. The messenger of the Lord says marriage with the world "places the believer on Satan's ground." It is the "greatest danger besetting God's people" and "brings forfeiture of God's protection."

God says, "Your body is the temple of the Holy Ghost . . . ye are bought with a price; therefore glorify God in your body." 1 Corinthians 6:19, 20. The counsel of the Lord's messenger is, "Failure to care for the body is an insult to the Creator." "Stimulants weaken the intellect, tobacco defiles, alcohol demoralizes." "Dedicate your body to God." If we live up to the counsels of God our children will not become hippies or follow any other worldly cult or commit the disgraceful vandalism that worldly young people commit today. Our youth are rarely affected by the boredom of the world because they are guided by parents and teachers who are dedicated to God. Therefore, "Believe in the Lord your God so shall ye be established. Believe His prophets so shall ye prosper."

Making Them Feel Welcome

(Concluded from page 11)

church hall before returning to the hostel. Migrants participating in the tour were recent arrivals from such far away places as Finland, Germany, France, Portugal, Spain, Yugoslavia, Turkey and England. All enjoyed the tour, especially the children. Most of the migrants spoke little or no English and there were some embarrassing times trying to explain to them various places visited. However, they know that they can rely on their "friends the Adventists" to give them friendly assistance when they need it. Several have attended our church from time to time, and meet with our French-speaking members on Sabbath. Some of our church members have also been instrumental in getting jobs for migrants.

We trust that some of these folk will accept our invitation to attend the series of public meetings shortly to be commenced by Pastor V. W. Stotesbury in the Cabramatta civic hall.

SONG OF THE SHEEP

The Lord, My Shepherd kind,
My every need will mind.
It is His glory that He gives
Me sleep on rich, cool meadow grasses,
With me by still waters passes;
That my sin-sick soul He heals
And in my life His grace reveals.

Dark death on all my days may brood,
I will not fear his sullen mood

Because

I know Thy presence near
By word and providences clear;
My life's a feast from Thine own hand—
No foe can touch what Thou hast planned;
The Spirit's unction through me glowing
Fills my life to overflowing;
Goodness and mercy shall attend
Each day below, and I shall spend
In my Lord's home, days without end.

—DOROTHY PARFITT.

CHOOSE NOW

The Spirit came in childhood,
And pleaded, "Let Me in."
But, ah! The door was bolted
By thoughtlessness and sin.
The child said: "I'm too young yet!
There's time enough; today
I cannot open." Sadly
The Spirit went His way.

Again He came and pleaded
In youth's bright, happy hour;
He called, but heard no answer,
For, lured by Satan's power,
The youth lay dreaming idly
And saying, "Not today;
Not till I've tried earth's treasures."
Again He turned away.

Again He came in mercy
In manhood's vigorous prime,
But still He found no welcome;
The merchant had no time—
No time for true repentance,
No time to think and pray—
And so, repulsed and saddened,
The Spirit turned away.

Once more He called, and waited;
The man was old and ill;
He scarcely heard the whisper;
His heart was cold and chill.
"Go; leave me; when I need Thee,
I'll call for Thee," he cried,
Then, sinking on his pillow,
Without a hope he died.

—Selected.



WEDDINGS

BRADLEY—CODLING. On May 4, 1969, in the Waitara church, New South Wales, Geoffrey Bradley and Daphne Codling were united in marriage. Mr. and Mrs. Codling had arrived from New Zealand, and Mr. and Mrs. Bradley

from Casino, New South Wales, and they joined with relatives and friends to make this a very happy occasion. Both Geoff and Daph work at the Sydney Sanitarium. When they complete their training as a chef and nurse respectively, it is the prayer of their parents and friends that together they will continue to serve the Lord and that the home they establish will be a witness to the community of God's love and power.
Donald E. Bain.

HANSON—BEAMENT. Easter Sunday afternoon, April 6, 1969, proved lovely in a twofold sense for Wayne Winston Hanson, who waited at the altar in Sydney's Concord church for his lovely young bride, Elizabeth Jane Beament, as she came down the aisle on the arm of her father to be joined with Wayne in the sacred bonds of matrimony. After the nuptial vows had been taken, the young couple were joined by kinsfolk and friends at a well-wishing party at the home of the bridegroom's parents. Wayne is a Sydneysider, studying architecture, while Elizabeth comes from Melbourne and is employed on the nursing staff of the Sydney Sanitarium. May God's rich blessing rest upon them as they dedicate their talents to His service.
D. Sibley.

HOSKEN—TARBOTTON. On the evening of Thursday, May 8, 1969, Bruce Montgomery, the youngest son of Mr. and Mrs. W. Hosken of Armadale, Western Australia, was united in marriage to Leslie Muriel Tarbotton, daughter of Mrs. E. Hall and step-daughter of Mr. E. Hall of Victoria Park, Western Australia. Bruce is in his fifth year in the faculty of medicine at the University of Western Australia, while Leslie is a nursing sister at the King Edward Hospital, Perth. The many friends who gathered at the Perth church and later at the reception to witness and share in the happiness of the occasion expressed the conviction that the united lives of these two young people would, through the blessing of God, be of great service to mankind in the professions which they are following.
H. W. Hammond.

MADGEN—McMURTRIE. The well-known Bickley church of Western Australia was tastefully decorated on April 28, 1969, to receive Beth Joan McMurtrie and Ronald Lloyd Madgen as they entered the sacred estate of matrimony. The bride's parents, Mr. and Mrs. Mervyn McMurtrie, are well known residents of Bickley. Mr. and Mrs. Robert Madgen are from the Albany district and were present to witness the marriage. Friends and relatives expressed their appreciation of Beth and Ron in the presentation of many valuable gifts at the reception. We know that God will bless the young people as they commence life's journey together.
K. E. Martin.

MANNINGTON—LEE. On Sunday, April 6, 1969, Kevin Arthur Mannington exchanged sacred vows with Valma Joy Lee in the Seventh-day Adventist church at Dubbo, New South Wales. Kevin is a third generation Adventist from Ararat, Victoria, where his parents, Brother and Sister Herb Mannington, are widely respected identities. Joy is the youngest daughter of another esteemed couple, Brother and Sister Donald Lee of Geurie. In both cases the fathers are at present the presiding elders of their respective churches. Friends and relatives thrilled to see this dedicated couple walking the aisle together, and joined with unanimous satisfaction in wishing them God's unstinted blessings for the future.
C. R. Murchison.

MORGAN—SCOTT. Sheryl made a very beautiful bride as she walked down the aisle of the Oatley church, New South Wales, in the afternoon of April 27, 1969, on the arm of her father to join hands with Lionel Keith Morgan. Sheryl is the only daughter of Brother and Sister Garnet Scott of Jannali, while Lionel is the second son of Brother and Sister Wilfred Morgan of Auckland, New Zealand. The church was delightfully decorated for this very special occasion and filled with happy well-wishers. Sheryl has been the organist of the Oatley church and will be sadly missed. We wish both these consecrated young people God's richest blessing as they unite their lives in the service of the Master.
R. J. Burns.

PEARSON—McQUEEN. The Perth church was beautifully decorated for the wedding of Harold Lester Pearson, son of Brother and Sister L. Pearson of Perth, and Shelley Ruth McQueen, daughter of Brother and Sister W. McQueen, also of Perth. On the beautiful autumn evening of Tuesday, May 13, 1969, the church was filled with friends and visitors who were present to witness the wedding and express their good wishes to the happy pair as the radiant bride and proud bridegroom pledged their troth to each other and, with joined hands and

united hearts, stepped forward into life together. It is our prayer that God will bless them that their home may ever be as a light set on a hill, radiating His love to all around.

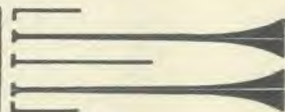
H. W. Hammond.

ROGERS—RICKETTS. On May 5, 1969, church members, relatives and friends witnessed the happy uniting of two lives in the Seventh-day Adventist church, Hamilton, New Zealand. Joined in marriage were Ernest Barker Rogers and Irene Margaret Ricketts, both members of Hamilton church. Irene is the sister of three workers—namely, Pastor David Currie (Dunedin), Pastor Alex Currie (Jones Missionary College, New Britain) and Jean McDonald (New Guinea). How beautiful that, though they had both known sorrow, God should bring them together in an enriching fellowship that grows with the passing years.
I. E. Trevena.

SEARLE—SCOTTON. On Sunday afternoon, May 11, 1969, the Armidale church, New South Wales, was tastefully decorated for its first wedding ceremony when Leonard Keith Searle and Jillian Kay Scotton met to exchange their marriage vows. Len is the son of Brother and Sister Colin Searle of Coff's Harbour, and Jill is the daughter of Brother and Sister Owen Scotton of Armidale. Many relatives and friends gathered to wish the happy couple God's blessing as they set up their new home in Lismore.
J. H. D. Miller.

SIMS—WEIR. The little Kulikup church, Western Australia, was beautifully decorated on May 4, 1969, to witness the marriage of two fine young people who have just been baptized. The groom, William Lyle Sims of Duranillin, met his radiant bride, Ellen Joyce Weir, and together they exchanged promises before God and their friends and relatives to love, honour, and cherish each other all the days of their lives. The Christ who joined together our first parents and who blessed the newly-weds at Cana, will assuredly walk beside Bill and Ellen as they journey along life's pathway together.
K. E. Martin.

TILL
HE
COMES



APPLEBEE. Sister Camella Applebee, aged eighty-six, passed suddenly to her rest on Sunday, April 27, 1969. Our late sister was a faithful mother in Israel, and was loved by all. She was a faithful member of the Hobart, Moona and Glenorchy churches, Tasmania, during forty-two years following her baptism by Pastor W. D. Smith. Our sister had attended the Glenorchy church the day before her death, and stated to some of the members that she did not believe that she would have long to live, but was fully prepared to meet her Lord on the resurrection morning.

We laid her to rest in the Cornelian Bay cemetery, Hobart, on Tuesday, April 29, after a service in the Glenorchy church, where words of comfort were spoken to her two sons, daughter, ten grandchildren, and twelve great-grandchildren, by the writer, who was assisted by Pastor Basil Bobin. Surely our late sister sleeps until He comes, who is the resurrection and the life.
J. C. Dever.

BAMFORD. Lilian Adelaide Bamford was born in London eighty years ago. After their marriage in 1907, she and her husband, Henry Charles Bamford, migrated in 1911 to Australia. In 1932, Brother and Sister Bamford accepted the message in Glenhuntingly, and have lived to reveal its saving power to the encouragement and admiration of those whose lives they touched in their daily witness for the Master. And now our beloved sister sleeps. The common lot of Adam's race has overtaken her, for even the good must die. To Brother Bamford and three surviving children, Harry, Maude and Charlie, the passing of our sister is but a kindly release by an all-wise God from "the troubles to come." Their grief was fraternally shared at the church and graveside in Brighton cemetery by a large assembly of devoted friends who gathered to say good-night "till the morning" of His soon return.
J. B. Conley.

CHERRY. Lily Charlotte Cherry fell asleep in Jesus at her home in Toowoomba, Queensland, on May 11, 1969, at the age of forty-seven. Her maiden name was Cook, a family connected with the Toowoomba church for three genera-

tions. For some, the untimely death of this mother in Israel was disconcerting. But "God knows best." This was Sister Cherry's testimony, and by faith she prayed it might be her legacy to all who knew her. We laid her to rest in the lawn cemetery, Toowoomba, after reading the precious promises of God. Many friends and relatives brought consolation to her husband, Ernest, and to her three sons, Bavin, Elwyn, and Paul. They await the golden morning of recompense in Jesus. D. A. Brennan.

CLEVERDON. On April 24, 1969, in Temora, New South Wales, John R. Cleverdon fell asleep in Jesus. His dear wife, three sons and two daughters, brother and sisters, relatives and friends mourn his passing. His genuine Christian witness gained the respect and love of all who knew him. The Temora church was filled and a large crowd outside the building indicated the respect of many from near and far. Jack is sadly missed; but his hope is sure. The writer, assisted at the church by Brother Ron Lewis, and at the graveside by Pastor C. Townend, challenged all who had loved Jack in this life to be prepared to meet him in the next. Peter C. Bamford.

EDWARDS. Sister Laura Gertrude Ellen Edwards passed to her rest at Papakura, Auckland, New Zealand, on May 2, 1969, after a fruitful life of eighty-seven years. Many relatives and friends gathered at her graveside at Hastings to pay their last respects, and to comfort her sorrowing loved ones with the hope of the resurrection at the coming of the Lord. Sister Edwards accepted the Advent message under the ministry of Pastor F. G. Rampton fifty years ago, and since then had enjoyed her work and association with the Advent people in Dannevirke, Hastings, and Auckland. To her children, Brother David Edwards of Papakura, Sister Joan Dobson of Auckland, and Sister Gwen Carswell of Patoka, we extend our heartfelt sympathy. A. N. Duffy.

GROSSER. Oliver William Grosser, aged eighty-six years, a member of the Springvale church of Victoria, and formerly of Mount Gambier, South Australia, was laid to rest in the Mount Gambier cemetery on May 5, 1969. All who knew him spoke well of his kind Christian way of life, and of his confident hope in the return of Christ to raise those who sleep in Jesus. L. J. Laws.

KASKELIN. Long months of illness, patiently endured, came to an end on April 10, 1969, when Sister Amy Kaskelin of Murray Bridge, South Australia, fell asleep in Jesus. The late Sister Kaskelin was eighty-three years of age at the time of her decease. She became a member of the Adventist Church about the year 1944, and held fast the profession of her faith right to the end. To the sorrowing loved ones, Brother Ern Kaskelin (only son), his wife and daughter, Sister H. Curnuck and family, we extend our sympathies and feel assured that if they are faithful, they will meet their loved one again when Jesus comes to claim His own. C. C. Winter.

ROSS. Estelle May Ross laid down the burdens of this life on April 29, 1969. She was born on May 3, 1886, almost eighty-three years ago. It was on July 2, 1960, that Pastor J. H. Wade baptized her at the Adelaide City church, and she has since been a faithful member of the Brighton Seventh-day Adventist church, South Australia. We laid her to rest in the Centennial Park cemetery on May 2, and eagerly look forward to the day when we shall be together again with the Lord for eternity. H. E. Roberts.

SHEFFLER. After a prolonged and painful illness, which she bore patiently, Sister Ellen Joyce Sheffler passed quietly to her rest on Friday, April 11, 1969. A faithful and active member of the Wellington church, New Zealand, since her childhood, and one who lived to help other people, she will be sadly missed by her many friends. We extend to her only daughter, Cherie Corbett, and near relatives, our sincere sympathy, looking forward to the certain hope of a glorious resurrection when Jesus comes. R. J. Trood.

STEICKE. On May 13, 1969, at the Karra-katta cemetery, Western Australia, the family, relatives, and friends gathered to pay their last tribute of respect to our dear friend and brother, William Frederick Steicke. He was born in Victoria, but as a babe came to Western Australia, and his people settled at the Porongorups, where they lived for forty-four years. He and his family then came to Bedfordale where they had an orchard and a market garden. It was here that I first contacted them and studied the Bible with them. Mr. and Mrs. Steicke and their two children, Keith and

Val, were baptized and became very active members of the Gosnells church. For some time Brother Steicke has not enjoyed good health. He passed away quietly in his sleep at the Armadale hospital. He was almost sixty-nine years of age. Mrs. Steicke very patiently and lovingly cared for her husband during his illness. He now is resting in the blessed hope. Brother D. Lewis, the present minister of the Gosnells church, was associated with the writer at the cremation service. D. A. Speck.

THOMSON. On April 30, 1969, a large number of relatives and friends assembled at the Avondale cemetery, Cooranbong, to pay their last respects to Sister Alice Susie Thomson who passed to her rest on April 28 at the age of eighty-five. The passing of Sister Thomson breaks another link with the early days of the Avondale College, for her husband Chris was one of the first students of what was then known as the Avondale School for Christian Workers. While as a girl Alice (nee Millard) was an active worker in the Church of England, she attended one of the first camp meetings held by Adventists at Ashfield, Sydney. Later, on a visit to Cooranbong with friends, she met Christie Thomson to whom she was married on January 1, 1913. About three years later she fully accepted the Adventist faith and was baptized at the old "dry log" by Pastor Robert Hare. Sister Thomson who has lived at Avondale during the most of her married life, will be remembered for her ever cheerful outlook and her many deeds of kindness to others. As the result of a stroke she was confined to a wheel-chair for the last ten years of her life, but kept herself busy corresponding with missionaries, both national and European, and in sending hundreds of picture cards to the islands for mission use. She leaves to mourn her passing four daughters, Mrs. Ruby Lacey, Mrs. Eunice Felsch, Mrs. Gwen Blades, and Mrs. Emily Furness; three sons, Henry, Joe and Noel, fifteen grandchildren and thirteen great-grandchildren. Three of her sisters also survive her out of a family of eight. To those who believe belongs the confidence of meeting again on the grand re-union day. The glorious hope of the resurrection was the theme brought to those gathered at the graveside, with an appeal to all to make sure of being there at the first resurrection. Pastor W. G. Turner associated with the writer in bringing to the sorrowing friends and relatives the assurance of the blessed hope. G. Branster.

★ ★ ★
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FLASH POINT . . .

- ★ Things to come. Soon we shall be commencing a new series of devotional articles under the general heading, "If I Had Only One More Sermon to Preach." Several of our ministers have been asked to contribute a sermon which they consider they would preach if they knew it would be the last one they would deliver. Already the manuscripts are beginning to come in, and we can promise a splendid series.
- ★ Feather in the college cap. At the Wyong (New South Wales) District Agricultural Association Dairy Farm Competition, Avondale College won outright the sections of Herd Management and Milking Shed Management. The college also scored an overall first prize covering all sections of dairy farm management. Apart from the honour, there was a cheque of \$200 in prize money. Good work, everyone up there in the dairy.
- ★ The editor of the "Signs of the Times" has just rushed in, his ruddy cheeks aglow with excitement, to tell us of forthcoming issues of his paper. The July issue, he tells us, will be a special youth edition, the August issue will be worth buying just for the cover alone, the September issue will highlight our welfare work, and Avondale College will be featured in the October issue. Of course, besides all this, there will be the usual spiritual and doctrinal articles. Sounds good to us. To calm the excitable fellow and to get him out of our office, we promised that we would mention these plans in this column.
- ★ Our man in England, Brother Allan Evans, sends us an interesting item. Recently at the Stanborough Park church (where he attends) the missionary talk in Sabbath school was given by Dr. Carl Dent, an American medico who had put a locum into his practice and gone out to Biafra-Nigeria to help for a short period. While there the doctor: fed 20,000 people a week, treated 5,000 people medically each week, fed a ward of 100 patients three times a day, employed a staff of 100 and paid his staff in fish, beans, bulgar-wheat and/or cornflour which was supplied by the Red Cross. After Dr. Dent's day's work was over, the rest of his time was his own.
- ★ Appeal for Missions. The fifth report has just come to us from Pastor Rampton's desk. It indicates a total of \$427,392 to hand thus far, which compares slightly unfavourably with the \$447,527 which came in for 1968. Still, there are a few conferences (and the island missions) which have not yet finished, and Pastor Rampton refuses to be anything but optimistic about the final result. By the way, if you didn't finish your territory, it's not too late. . . .
- ★ Still on the Appeal for Missions. The conference thus far registering the largest overflow is Victoria (take your hat off, Victoria, while the rest of the conferences give you a cheer) with \$3,246 above the 1968 figure. Altogether to date, six conferences have registered overflows (i.e., more than was collected in 1968), the last one to chin the bar being Greater Sydney, which just made it with an excess of \$24!

- ★ Just to show you how finely balanced that figure of \$24 is in the last paragraph, it may be of interest to know that, assuming each member of the conference to be a collector, if each had collected half a cent LESS there would have been no overflow. Who was it coined the slogan, "It All Depends on Me"?
- ★ Let's take a look at Sabbath school offerings (we're statistically minded this week). In 1968, the Trans-Commonwealth Union gave \$201,614 (the first time ever that it reached the \$200,000 mark). This was made up thus: 60.9 per cent came in through the regular offerings over the first twelve Sabbaths; Birthday offerings accounted for 1.7 per cent; Investment brought in 13.5 per cent; the balance (23.8 per cent) was given as Thirteenth Sabbath Offering.
- ★ In the Trans-Tasman Union, the story followed a similar pattern. The first twelve Sabbaths accounted for 63.5 per cent of the total, Birthday offerings 2.2 per cent, Investment 9.6 per cent and the Thirteenth Sabbath Offering 24.6 per cent. For this union the total was a best-ever \$276,024. This means that the home unions (i.e., excluding the mission fields) gave through Sabbath school offerings the not inconsiderable sum of \$477,638. Look into your crystal ball. Can you see half a million dollars for 1969?
- ★ Let's not be parochial. Let's slip over to South America and see how things are going there. And what we see simply staggers the imagination: the membership there is an effervescing 230,000, having doubled in seven years! The Inca Union and the South Brazil Union each added over 8,700 souls in 1968, but the highest percentage of net growth for the year was in the North Brazil Union—16.66 per cent!
- ★ Brother and Sister Ian Watts, with Karina and Mel-ayna, left for the Coral Sea Union Mission on April 28 where Brother Watts will be district director at Korela in Papua.



- ★ "Finally, brethren . . ." (from S. H. Macfarlane): Some people think they are big shots just because they explode.