



AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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... in father's footsteps



Photo: Pastor M. G. Towend.

IN its own way, this is a unique picture. On the right is Pastor Harold Richards, who took over the U.S. Voice of Prophecy on July 1, following his father, the V.O.P.'s founder, Pastor H. M. S. Richards. On the left is Pastor Roy Naden, the speaker of the Australian Voice of Prophecy, who is now doing the work which was pioneered by his father. The difference between the two parallels is that, whereas Pastor H. M. S. Richards will remain in the V.O.P. to assist with the broadcasts, Pastor Roy Naden's father is still his "boss" in that he is president of the Australasian Division.

NEW SCHOOL LAND FOR SAMOA MISSION

M. M. KENNAWAY

FOR SOME TIME the need for a suitable site for the establishment of a boarding school in the Samoa Mission has been recognized. Consequently, when it became known that a tract of freehold land on the island of Savaii was owned by an Apia business man, some committee members made investigations as to its locality, suitability and the possibility of purchasing a portion of it.

During 1966, Pastor Hay, Samoa Mission president, and Brother G. Litster, Educational secretary, approached Mr. Retzlaff with a request to buy a section. This gentleman, on learning the purpose for which the land was to be used, promised to give the matter consideration. When the brethren returned at a later date, he expressed his willingness to sell 100 acres. Although he would sell to no one else, he was willing to help us because he believed our type of school would benefit the Samoan children. Since freehold land is very scarce and difficult to acquire in Samoa, this seemed to be a real indication of the Lord's blessing in the project.

The next problem was to raise the finance. The local mission resources were completely inadequate for such a project. Meanwhile, the owner of the land was pressing for a final decision on the sale. Pastor Hay promised this decision by the end of February, 1967, after his return from union annual meetings. However, because of pressing needs in other directions, the union was unable to help, and it appeared that the project would have to be shelved. As the day drew closer, hopes sank lower, until the very day before the final decision was to be given to Mr. Retzlaff. Then on that day, a telegram from Brother Litster, on furlough in Australia, stated that \$3,700 was available from a good friend, Mrs. H. L. Burns, of Kressville, toward the land. While this did not cover the entire cost of the 100 acres, it cared for most of it, and the mission funds could make up the difference.

Following this good news, Mr. Retzlaff said that we could choose the most suitable 100 acres for our purposes, and arrangements were made for the executive committee to inspect the land and make the choice. The brethren chose a section on the south side of the government road which roughly bisected the 1,200 acres from which we were to choose. Further discussion indicated this to be an unsuitable choice, as fencing costs would be too great. Mr. Retzlaff then suggested a section on the north side, but then he again saw difficulties in connection with access to his land, and the possibility of cattle roaming behind the mission block.

Solving the Unsolvable

"Why not take the 200 acres right up to the boundary?" he challenged.

After counsel with the union officers, the challenge was accepted, and now the

local mission is committed to pay the balance over a period of nine years. The sale was finalized in October, 1967.

Since that time subsequent events have revealed more than human planning in this project. Investigation has shown the land purchased by the mission to be better than that originally selected. It seems flatter, less stony and more suited to cultivation. Although covered with thick tropical rain forest, the church members of Savaii have worked with a will to clear the land and establish a plantation. It is hoped that returns from this plantation will liquidate the debt on the land and quickly build up reserves for the establishment of a boarding institution.

At the time of writing, the taro has just begun to mature, thus providing food for the caretaker, now on the property. This faithful Samoan brother, Pita Mataituse, with his wife, has laboured diligently to improve and extend the gardens established by the church members.

Gratitude should also be extended to Brother D. Cole of Ammamore, Queensland, for the gift of 5,000 pineapple suckers. These are also well established and should boost the school building fund when marketed. Thanks also to Pastor E. B. Ibbott for the gift of Bowen mango trees, also doing well.

Another evidence of the Lord's blessing is the fact that the mission was only required to pay survey costs on one side of the land. All the other boundaries had just recently been surveyed at government expense, which meant a considerable saving to the mission.

The more time that passes, the more we can see evidences of God's blessing and care over His work.

The next great need is for a three-ton truck to enable men and produce to be transported to and from the land. But as God has blessed in the past, surely He will continue to do likewise in the future so that these various needs will be filled and that a school may soon be established as a means of saving many Samoan youth in the kingdom. Then, as now, all the glory will be to Him who has led so directly in this project.

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"HOPE is like the sun, which, as we journey towards it, casts the shadow of our burden behind us."

—S. SMILES.

How Much to Win One?

B. E. JACOBS

Radio-TV, Temperance and MV Secretary,
Trans-Africa Division

EAST NYANZA field is in the north-east corner of Tanzania and is located near Masai land in the Trans-Africa Division, and it has been the greatest aim of the workers in this field to work among the Masai. To date, things have moved very slowly. Recently, a new plan has been followed. Young men have been given ten shillings and sent out for three months near the edge of Masai country to work with the folk who live near Masai land. They have found them quite responsive to the Word of God.

In one case, a young man was given ten shillings and sent out for three months. He found a house where he could stay and gave part of his money for food. He had a few pence left for work among these people. After preaching and studying for three months with these people, eighty decisions were made for Christ and four branch Sabbath schools started. Such wonderful results followed that this field is raising ten shillings each for a number of other young people who will go out in this type of evangelism. It is felt that the results will be similar to those of the young man who has won eighty-six souls on ten shillings.

Victoria Conducts "Night School" in Home Nutrition

A. D. JUDD

Medical and Temperance Secretary of Victoria

SABBATH AFTERNOON, May 24, at 3 p.m., found an enthusiastic group of "home-makers" who had gathered at the Seventh-day Adventist high school, Hawthorn, for the commencing exercises of our third Home Nutrition Instructors' School.

This year we decided that we would have a different type of school—a "night school." The programme was conducted along these lines. Sabbath afternoon, 3.00 to 5.30, was spent studying the spiritual aspects of medical missionary work. Our speakers were the conference president, Pastor C. F. Hollingsworth, the Trans-Commonwealth Union Conference Medical secretary, H. W. Nolan, and the local conference Medical secretary, A. D. Judd.

Brother Roger Dawkins conducted closing of Sabbath, and after tea Miss Daisy Schluntz commenced her lectures on home nutrition. We met again on Sunday from 11.30 a.m. until 5.00 p.m. for more lectures and practical demonstrations; then again on Monday, Tuesday, and Wednesday nights from 7.00 until 9.00. Each night Miss Schluntz gave a lecture on nutrition, and this was followed by practical

cooking demonstrations given by the students.

This programme followed a similar pattern for the second week, and a weary but enthusiastic group of graduates passed with "honours" the challenging test of attendance, endurance and participation. Twenty-seven students participated, and much helpful instruction was gained by all.

Almost all who attended this "night school" would have been prevented by various circumstances from attending a regular "live-in" school.

Many thanks to both the loyal students and to Miss D. Schluntz for her skilled leadership.

Public Cooking Demonstration at Camberwell

A. D. JUDD

Medical Secretary, Victorian Conference

WHILE Miss D. Schluntz was in Melbourne for the Home Nutrition Instructors' School, we planned for a series of six public health lectures and cooking demonstrations to be held in the "Function" Room of the new Civic Centre, Camberwell.

We had a display of Sanitarium Health Food Company products and gave out free Sanitarium Health Food samples during the last week.

The average daily attendance was about thirty, while between sixty and seventy different folk attended over the two weeks. A highlight of the programme was an unsolicited testimony of appreciation from a retired gentleman who only a few months before was conscious that he was literally dying from malnutrition due to his inability to take solid food. He told how he wrote to the Sanitarium Health Food Cafe in Hunter Street, Sydney. His letter was passed on to Miss D. Schluntz at the head office and, acting on her counsel, he said he had begun to pick up in health and that his general sense of well-being was wonderful. He praised Adventists and their wonderful work, expressing surprise that we should take so much interest in helping strangers. He commended our book "Everyday Nutrition for the Family," saying he was literally living by the instruction contained in that book.

Two Greeks, notorious for various crimes, were once captured, tried, and found guilty of an act of piracy. In the course of the trial it came to light that the beef and anchovies on board one of the vessels they had captured were left untouched. Upon being asked why, the culprits explained that the piracy had occurred at the time of a great fast, when members of their church ate neither meat nor fish. The same conscience which forbade their eating flesh, permitted the pirating of other people's ships and cargoes!

HISTORIC PICTURE GALLERY



The waitresses at the Melbourne Cafe, taken in 1909 or 1910. They are: Standing (left to right): M. Harker, L. Burleson and L. Wheatland. Sitting: L. Burgess, A. Jones and A. Carruthers.



THE MELBOURNE CHOIR

This choir sang in missions in the Melbourne area in 1913. Back row (left to right): I. Barlow, —, —, W. Wilson, Rob Robinson, Mr. McAinsh, L. Miller, L. Robinson, D. Diverall, E. Reece. Third row: Edie Diverall, — (partly obscured), Esther Diverall, —, McAinsh, —, T. McAinsh, Mrs. Hannah, Mrs. McAinsh, A. Jones, M. McKay, A. McKay, —, L. Wheatland and L. Paine. Second row: L. Bohm, O. McAinsh, V. Langdon, F. Litster, —, —, —, R. Caldwell, Mrs. Cooper. Front row: A. Parkin, B. Miller, M. Spence, Mr. Miller (conductor), D. Dayhew, F. Robinson and N. Hodson. (Both photos, courtesy Mrs. A. S. Whitehead, Victoria.)

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OMEONE has aptly said that the man most needed today is:

One who has self-confidence but does not show it.

One who can be courteous in the face of discourtesy.

One who keeps his word, his temper, and his friends.

One who wins respect by being respectable and respectful.

One who understands people and can make himself understood by people.

One who has a steady eye, a steady nerve, a steady tongue, and steady habits.

One who is silent when he has nothing to say.

—GOOD TIDINGS.

A Message from the Division President

Reflections on the Division Half-yearly Meeting

May 8-15 was a very busy period for our administrators who attended the division half-yearly meeting at Wahroonga. We were joined on this occasion by our three union mission presidents and the three Educational secretaries from the mission field. During our pre-council meetings we studied some of the tremendous problems confronting our leaders in the islands at this time. Most of these problems have been occasioned by the unprecedented development of our work in the mission field. That you might see at a glance what has happened there in recent years we present the following facts and figures:

Fifteen years ago the total membership of the Australasian Division was 38,825. Of this number, only 14,277 resided in the mission field. Today our division membership is 86,497. You will readily see that our gain in membership has been 47,672 in fifteen years, and of this number, 33,402 were won in the mission fields of the South Pacific. These 86,497 members are today situated as follows: 38,818 in the home base, and 47,679 in the islands!

The most difficult problem associated with this spiralling island membership is that of education. In some of the areas, like the Solomon Islands, the government is providing few facilities for the educational needs of the nationals. This has consequently placed a tremendous burden upon the various church missions, and in view of the fact that the Seventh-day Adventist denomination has more schools than any other denomination in the Solomons, the burden is falling very heavily upon us in this particular area and in other places, too, at this moment.

Our present number of island primary and secondary schools is totally inadequate to care for the educational needs of our Adventist believers. There is an unprecedented desire for secondary education on the part of our lovely island youth, and we are at our wits' end to know how to provide the schools and teachers to meet their needs.

We were delighted recently to see appointed to our work in the Bismarck-Solomons Union Mission our first Solomon Islands doctor, Dr. Haynes Posala. We thank God for him and his devotion to the Lord and the work, but when we think of some others who started the course with him and fell by the way, we are saddened! We cannot help but think of the serpents that still lurk and hide in the trees of knowledge in these worldly institutions, and are loathe to expose our prospective national workers to such dangers. We must do our best to train our nationals as teachers in secondary education, within our own institutions, but we are hard-pressed to finance and provide personnel for such an ambitious programme in the islands.

The matter of increased wages for national workers, particularly in the more sophisticated areas like Fiji, Tonga and Samoa, was also under study at these meetings. In some of these places nationals employed in worldly enterprises are today claiming and gaining wages equal to Europeans. In addition, government regulations in some regions demand that the missions must train as rapidly as possible a force of nationals to take over many of the positions now occupied by Europeans, and we are finding it increasingly difficult to get expatriate workers into some of these places.

Well, these are just a few of the problems that claimed our attention before the council proper began. However, we were reminded during the council that our greatest need at this time is for a Spirit-filled, praying ministry and laity. Talking to men for God is a great privilege, but talking to God for men is a greater privilege still. To those of us who regard praying as our main business and devote our time to it, God has given the keys to the kingdom. With the Holy Spirit upon us, the holy angels guarding and guiding us, we can be sure of God's presence with us as we work and pray for the extension of His kingdom in this part of the Lord's vineyard.

Finally, we wish to draw your attention to the fact that September 27, 1969, has been chosen as Baptismal Day in the Adventist movement right around the world. We are hoping that in every church throughout Australasia where there are baptismal facilities, a baptism will be conducted on September 27. You may have already heard about this exciting prospect!

I was reading somewhere the other day of a baptism of 1,007 people who on March 29 were baptized and joined the Adventist Church at a place called Gitwe in South Rwanda, Africa. Would it not be a wonderful thing if over a thousand people in the Australasian Division should be baptized on September 27 this year? We are hoping, of course, that our total baptisms for 1969 will ultimately be a record. Our aim for the quadrennium is 20,000 baptisms, and we are happy to report that 16,500 of this number have already been baptized, and we are hoping that we will go well over the 6,000 mark for 1969—this last year of the quadrennium.

Do continue to pray for your leaders as we wrestle with the problems that come our way from day to day, and we in turn promise to share with you from month to month the answers to your prayers as they are revealed in the progress reports of the work of God in Australasia.

L. C. NADEN,
President, Australasian Division.



Gleanings from the "Record"

FIFTY YEARS AGO

"On Monday, June 2, a company of between thirty and forty students, accompanied by Brethren Bell and White from the college, also Pastor Meyers and the writer [F. W. Reekie], arrived at Newcastle in the interests of the Ingathering for Missions campaign. . . . Last year the college and church at Avondale set their aim at £75. They were rewarded by surpassing it, and reached the good sum of £133 at the close of the effort. This year the combined aim was £150 . . . and upon making up the reports for a little over three days' actual work, we found that the Lord had blessed us with the good sum of £167. Since then a cheque for £5 has been received from a station-owner, where one of the young men left a magazine a day or two before. We praise the Lord for such good results."—"Australasian Record," July 7, 1919.

TWENTY-FIVE YEARS AGO

"Following is a copy of a letter recently received from our native pastor in charge of the work on Emira and Mussau, islands in the Territory of New Guinea. . . . 'Dear Pastor R. E. Hare,

'Sir, we was glad that US America soldiers reached us on our two islands Emira and Mussau. They have done good to us. The work at Emira and Mussau are going well. All our teachers they have done good work. They have good life and feeling better in their bodies, none of us bad sickness. We all are keeping all right. We need Bible, but we have got no Bible. We need Advent Hymnal, but we have none. We need slate and pencil and everything for use in school, but we have none of those things, and we have no 'Morning Watch.' Send us some if you can. Can you send some 'Records' for me, please? I am,

'Yours truly,

'J. Rogapitu.'

—"Australasian Record," July 3, 1944.

* * *

"From the 'Eastern Tidings' we learn that Pastor and Mrs. E. R. Streeter and Muriel are now nicely settled in Vincent Hill school, India, where Pastor Streeter is teaching Bible and mathematics 'in a very helpful and efficient manner.'"—"Australasian Record," July 10, 1944.



The Students Converge . . .

Queensland Was the Venue

WAYNE MARTIN

"C 69" HAS BECOME a household word among Adventist university students, and now that convention has come and gone and the students have returned to their homes, we know they will hold the memories of "Maranatha" deep in their hearts.

For those of you who, for many reasons, could not attend, let me explain—"C 69" simply means "Convention 1969."

In 1968, the Queensland University Seventh-day Adventist Society was nominated as the hosts of the Eighth National Convention for Adventist students, and we jumped at the chance of being the first society to hold a second convention (our first was in 1963), and also to show off our wonderful sunny state. At this point I feel I should apologize for the four days of heavy rain we had at the beginning of the convention!

Friday, May 23, saw the Brisbane interstate railway station being invaded by thirty-odd southerners who answered the call of a large black and orange flag, displaying "C 69" on it (see above, right, for the design), held high by the QUSDAS members who greeted the train. I say "thirty-odd" southerners, because Queensland had never seen so many side-levers, moustaches and beards at one time!

The bus, although late and heavily laden with convention luggage, and plastered with stickers QUSDAS had prepared for such a purpose, whisked the delegates away to show them a little of Brisbane (university, et cetera) and how to break a bus axle when changing gears! After a replacement bus had been reloaded with all the luggage, the delegates, tired from their train trips and the two-hour bus drive from Brisbane north some eighty miles to Yandina, were introduced to "Maranatha"—their home for the next ten days.

Highlight!

If ever a particular Sabbath day is to be remembered, the first Sabbath of convention would be my choice. Sabbath with Pastor Hefren was inspiring, and his Friday evening vespers and Sabbath afternoon MV meeting will ever be remembered. Pastor Vince, the Queensland Conference president, took the church service, following a short dedication service of the outdoor chapel that QUSDAS had built for the occasion, and which now, with God's blessing, is to be used by "Maranatha" for future camps.

To tell you about every devotional held and every paper read throughout convention would be a task beyond this report, and to list the names of people who led out in the programme would lose your interest. The best way to share some of the convention atmosphere with you is to describe a typical day.

We were all late to rise mainly because we were all late to bed, and the attendance at our morning worships at 7.30 a.m. was

down on the numbers that turned up for breakfast at 8.00 a.m. (Worships were taken, when it was not raining, in the outdoor chapel, and each society present was delegated to take a worship.)

After breakfast and duties were completed by 9.30 a.m., a paper was read, and usually after a long question/answer session, it was close to 11 a.m. before the recreation period began. This was only a short period to use up a little excess energy and was spent playing volley ball, soft-ball, table tennis and solitaire (for the less energetic), before a devotional was held at 12 noon.

By 1 p.m. everyone was looking forward to a hot meal so wonderfully prepared by



our camp cooks, Mrs. Mee Lee, Mrs. Catton and Wendy Burton. The afternoon was then free for outdoor activities until 4.30 p.m., when there was another paper, taking us through until dinner.

Star-Spangled Nonsense

It would be impossible to describe a typical night because every night was

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Appeal for Missions

"260 per cent of Our Aim First Try"

W. LIVERSIDGE, Pastor-Evangelist, Port Moresby

APPEAL FOR MISSIONS can be fun in the homeland, as the stories of far-away needs always evoke sympathy and response. However, the prospect of the mission fields appealing for themselves was rather a strange one. Nevertheless, we decided this year that some of our larger villages should conduct an appeal among their people and endeavour to help our campaign here in the Territory.

We chose Tubusereia, twenty miles from Moresby, as our experimental village. We have an adult membership of forty members in this village, the balance of approximately 2,000 being members of the United Church in Papua. The aim was set at \$5. Our members enthusiastically attacked the task with great vigour, and we were greatly encouraged when the final figure of \$13 was reached—260 per cent of our aim, first try!

In the picture, you can see the typical houses of this marine village which were visited by our faithful people. The sum collected may not have been a fortune, but it has encouraged our people with the possibilities of this kind of work.

It may be of interest to note that this year in Moresby we have almost reached the figure of \$1,600, which is a 100 per cent increase over the past two years. The Lord has truly blessed our efforts. Many contacts have been made for the truth, and the work of God has been most favourably accepted by the community.

At the time of writing, an evangelistic campaign is under way in the village of Tubusereia. The devil has stirred up tremendous opposition, but the prospects



In a typical village, Brother W. Liversidge congratulates one of our veterans, Peruka Mea, who, though one of the oldest members of the church, does a great work both in soul winning and ingathering. (Photo: W. Liversidge.)

are most encouraging. Two of our national evangelists are doing the preaching. Dear readers, please pray for this work. A more complete report appears elsewhere in this issue.

Dramatic Story from Malaita Hospital

Cardiac Massage (and a Prayer) Revives Dying Patient

A FEW DAYS AGO the wife of one of our Adventist teachers was rushed to our hospital. She was pregnant, having slight contractions of the womb, and hæmorrhaging violently. At first, I thought she possibly had a twenty-eight-week macerated foetus. She said she had felt no movements for two months since a bad fall.

On examination, the cervix (opening from the womb) was found to be little more than normally dilated; she was losing blood heavily. As everything felt soft, I then thought she must be a "placenta prævia" (a serious condition in which the placenta or "after birth" is born first. This is a surgical emergency if the infant is to survive). We immediately took her to the operating theatre, and prepared to do a Caesarean Section.

Donor Goes Bush!

I cross-matched the patient's blood with that of one of our carpenter boys. It was O.K., so I went to find him and secure a bottle of blood. The other boys told me he had gone into the bush. We waited for some time, but he did not return!

Eventually I sent one of his friends to fetch him, only to learn that he was scared out of his wits and had now run away into the bush! By the time I found another suitable donor and started his blood, the patient had lost at least another full bottle.

She died just as I was starting to prepare her for surgery!

I immediately began closed chest cardiac massage. One of the nurses inflated her while we all prayed. Miraculously she responded. Indeed she revived so well that we went ahead with the "caesar."

When I incised the uterus I found a hydrotid mole that literally poured blood. Clamping by feel amid a torrent of blood, I did a rapid hysterectomy, and removed the lot as quickly as possible.

By this time the patient urgently required another bottle of blood. As the nurse assisting me was the only other known "O" blood group readily available, we sent her off to donate a pint. Later on we bled the nurse doing instruments. My staff was diminishing fast!

The patient was pretty flat by the time the second bottle started to run, although we were giving albumen and saline, which helped a bit.

Finally, we heaved a sigh of relief when, at 2.30 the following morning, we dropped into bed, somewhat exhausted.

At 6.30 a.m., morning worship time, she was fine. She had lost no more blood. As I sat down to breakfast, I was congratulating myself that she was at last out of trouble, but just then, Betty Larwood rushed in to say our patient was acutely breathless and almost pulseless.

She had developed a massive pulmonary embolism. (A large clot had travelled via the bloodstream and blocked a major vessel supplying the lungs.) I gave her intravenous Heparin (to try and dissolve the clot); Digoxin and Aminophylline (to restore the heart's normal action), and sat her up. This seemed to help considerably.

Oxygen Running Out

However, four hours later she was acutely breathless again, and this time cyanosed. (This indicates serious respiratory and cardiac failure.) We started intra-nasal oxygen. For the next six hours it was impossible to reduce the oxygen flow without a return of the breathlessness and cyanosis (blueness of the skin, indicating inadequate oxygen getting to the blood. It shows that the heart and lungs are in serious difficulties.)

I wondered what I would do when the oxygen ran out. We were now on our last cylinder, and C.I.G., the supplier, was not just round the corner as would be the case in Sydney. We just prayed and hoped.

The day slowly ticked by. By nightfall her pulse was markedly stronger and her respirations a little easier. When we discontinued the oxygen, very little cyanosis returned.

Later on her husband arrived. We had radioed for him to come. He was fifty miles away over the open sea. He rowed the full distance in his dugout canoe. His presence buoyed her up greatly.

You carry a prayer in your heart all the time with cases like this. Now, three

"I BELIEVE that life is the expression of a will or law which has a purpose in every one of its manifestations. I believe that this world is only a shadow of the real world, and I think that by brooding on what is brightest and most generous in this world the beauty and the bounty and the majesty of the real world will shine in upon the soul."

—JOHN MASEFIELD.

This story was recently sent by Dr. Lynn McMahon to the president of the Association of Business and Professional Men Limited in Sydney, of which association Dr. McMahon is an honorary member.

days later, she is eating well, and walking about on shaky legs. But she is getting better, and I am certain will make the grade. We know that God has heard our prayers, and another important life has been saved. Rarely has the margin been finer, and it is worrying to have such small resources to call on in these remote frontier outposts.

Queensland Was the Venue

(Concluded from page 5)

different: games, Oriental dinner, play reading ("Androcles and the Lion"), A.G.M., beach barbeque, and vespers on Friday nights. The convention's grand finale was an uproariously funny concert on the Saturday night, when many a star was discovered.

Unfortunately, the rain changed some of our plans, but we were thankful for the lounge set up with record player and comfortable old chairs and cushions, to fill in any spare time. We were able to postpone the day's outing from a wet Wednesday to a sunny Thursday, which we spent sightseeing and visiting such places as the coloured sands (after a twenty-five-mile drive along the beach), much to everyone's delight. It proved to be an exhausting day but, back at "Maranatha," people were still seen to be sitting around a bonfire enjoying the warmth of the flames and the strum of a guitar well after midnight.

The general meeting set out to establish a national committee to organize such things as national magazines and to look after convention property. Many hours were spent amending clauses of the constitution and electing Austin Grillmeier as president (Queensland), Ray Mitchell as secretary (New South Wales) and Geoff Madigan as "Bulletin" editor (Victoria).

Throughout the convention ran the theme of the imminence of Christ's return and the fact that the delegates, as up and coming professional people, had a definite part in God's plan to tell the world of the message we have.

Everlasting friendships were established throughout "C 69," and if only from the point of view of fellowship with Christian students one could not help but enjoy this convention.

On behalf of QUSDAS, I would like to thank those speakers and delegates, although unmentioned, who were involved in making "C 69" such a success, and offer the challenge to the Sydney society to make "C 70" as good.

[* We hope this was a legitimate activity; we haven't a clue what the initials A.G.M. stand for.—Ed.]

NOT WITHOUT OPPOSITION

W. LIVERSIDGE

EVANGELISTIC MEETINGS at Tubusereia commenced strongly with 300 people attending. The audience has increased each night. National evangelists Roa Vuatha and Colin Unobo are presenting our message most ably. The "opposition" minister organized a sing-sing the first night in a vain attempt to close our meetings. Since then the opposition has gathered strength, with a climax last Sunday night when they ejected us from the place where we have been holding the meetings. We have moved one hundred yards away and are back in business!

Last night another "opposition" missionary was shouting out for his people to leave our meetings and attend his sing-sing. He was rebuked by one of his own deacons, who spoke forth that the people were grateful for an opportunity to hear such wonderful Bible truths. This is a thrilling venture, and these national men are doing a great work.

Already several families have indicated an intense interest in the messages. We are commencing the Sabbath truth this week. One of the outstanding features of these meetings is the constant attendance of so many young people. We hope to open another campaign in July in Moresby. Please pray for these evangelistic thrusts as we endeavour to present the truth in this area.



The faithful members of our Tubusereia church who raised 260 per cent of their Appeal for Missions aim and who are supporting the mission in their village.

Togoba Hansenide Colony, New Guinea, Is Twenty Years Old

WENDY S. D. BLANK

THE WESTERN HIGHLANDS MISSION biennial session was held recently in Mount Hagen, New Guinea, during which time the Togoba Hansenide Colony celebrated its twentieth anniversary. Special meetings to mark the occasion were held on Sabbath afternoon, May 17, when Pastor L. C. Naden, division president, and Brother L. L. Butler, division treasurer, were present, together with representatives from the Coral Sea Union Mission Headquarters and local districts. Some of those who were at Togoba when it was first opened, took part in the programme.

Pastor L. H. Barnard, writing in the "Australasian Record" dated 8/9/49, stated: "On June 10, two Dragon aircraft mounted to the sky at Madang and purposefully pointed their silver noses toward the majestic Bismarck mountains that rise heavenward to 15,000 feet. . . . In eighty-five minutes we had passed over the mighty Bismarcks and were above the broad, fertile Wahgi valley with Mount Hagen airstrip like a scratch on the surface ahead. . . . Accompanied by excited, gesticulating natives, we started out on the eight-mile tramp to our new mission site. Although we could not understand the natives nor they us, we soon learned the universality of a smile. . . . My wife and I, with little Sharyn perched high on

NEWS ROUND-UP

a dusky shoulder, walked till a cluster of three native buildings hove in sight, and we had arrived."

Now he was present at the anniversary meetings, this time having arrived at the Togoba airstrip in our own mission plane, the "Andrew Stewart." Instead of three small buildings of temporary materials, we now have a two-ward hospital block and administrative building as well as housing for 500 patients, and a number of other buildings, including a very nice church.

We have a staff of one doctor, one physiotherapist, three nursing sisters, all expatriate, as well as many trained national medical workers. A very successful programme of rehabilitative surgery is going on at the colony and a new day has dawned in the lives of many grateful folk who suffer from Hansen's disease.

Brother Frank Aveling, another person connected with the beginnings of Togoba, was also present. He could recall the days when he and his helpers felled and cut the timber in preparation for the buildings they erected. Many of the New Guineans who helped in the early beginnings of Togoba were also present, and great was the reminiscing as many activities of the past were recalled.

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WOLLONGONG INVESTMENTS Proprietary Unlimited

MRS. ISOBEL CHARLTON

SABBATH SCHOOL with a difference was conducted at Wollongong, New South Wales, on Sabbath, June 7, the occasion being Investment day. In order to stimulate interest in this project, a beehive filled with busy bees was designed, each bee representing an investor.

Mrs. Bendeich, the Investment leader, told of the various ways in which the \$190 was earned.

Fifty Sabbath school members took part, from the little ones from the primary division to the senior citizens. One lady who is over eighty gave \$30, not because she could not use it, but because she believed in the eternal banking system, and one little girl, only four, could scarcely wait to bring her contribution. All were thrilled with the result of their efforts.

In her report, Mrs. Bendeich presented some interesting statistics. Investment was started in the year 1925, and when 1968 closed, \$18,000,000 had been added to the Lord's treasury by this method. During the last ten years Investment figures were trebled.

Wollongong started working four months ago, and in spite of their wonderful effort in building a church hall, they set to work with a new purpose. One lady made eighty-nine "lavender hats," which she sold for twenty cents each. Another family grew and sold beans, and this venture netted \$30. White chrysanthemums were sold for Mother's Day. Scrap iron, soft drink bottles, and other items brought a considerable amount of money. Some ladies did crochet work and sold it; some sewed, others minded children and helped busy mothers.

Church members who gave lifts in their cars were given "taxi fares," menfolk mowed lawns, and even an outstanding debt was paid without solicitation in answer to prayer and \$5 was added to the project.

The highlight of the service was items from the junior and primary divisions whose members had assembled in the church for the occasion. The juniors sang of how they invested, and the tiny tots of how investment works. After a recitation from the youth division, telling of the love of Jesus who invested for us, a dedicatory prayer was offered. In his prayer, the church elder asked God's blessing on the dollars as they combine with the efforts of the other churches in Australasia for the opening of new mission fields.

North Queensland camp meeting

"ARISE AND SHINE IN '69"

M. M. STEWART, Departmental Secretary, North Queensland Conference

"ARISE AND SHINE IN '69," this was the theme of the recent North Queensland camp meeting; and we prayed it, we sang it and we said it until we lived it. Under the inspiration of the Spirit of God, and without any prior consultation, speaker after speaker at evening and other meetings stressed the lateness of the hour—earth's last hour—and the importance of having God's people arise to meet the challenge of the hour.

Hundreds of decisions for complete consecration of life to the service of Christ were made, particularly during the final Sabbath sermon delivered by the division Missionary Volunteer secretary, Pastor Clem Christian.

For the first half of the camp, we were privileged indeed to enjoy the ministry of the General Conference Radio-TV secretary, Pastor J. J. Aitken. All attending felt they had a special treat in the meetings conducted by this genial world leader. Pastor Aitken's inimitable style, eloquence, ready wit and great wisdom born of wide experience, were greatly appreciated by all. He immediately endeared himself to the hearts of God's people, and we are grateful for the ministry and the encouragement he brought to us in the factual presentation of the success of our world-wide radio-TV ministry. He made us realize that "the work will not be finished anywhere until it is finished everywhere." We are thankful for this enlarged concept.

Reports Rendered

Concentrated capsule reports were rendered by conference administrators and departmental leaders—but what capsules! Capsules loaded with inspiration and encouragement! Typifying the progress evident in every report was that given by the then president, Pastor W. A. Townend, who stated that during his term of office, he had seen the church membership increase by 64 per cent. There had been a 50 per cent increase during the past four years, and during the six and a



Pastor R. H. Abbott, the new president of the North Queensland Conference, leads a representative group of laymen from the platform of the large pavilion after the "Laymen on the March" programme, organized by Pastors E. F. Giblett and M. M. Stewart and presented on the final Sabbath afternoon of the camp. North Queensland now has thirty-seven trained lay-preachers.

(Photos: M. M. Stewart.)

half years of his administration the church's income and assets more than doubled! The camp was tinged with sadness at the prospect of the departure of the Townend family—a shadow which lifted only with the arrival of our new president, Pastor R. H. Abbott, in time for the latter half of the convention.

The report of the nominating committee was unanimously adopted as follows: President, Religious Liberty and Educational secretary, R. H. Abbott; secretary-treasurer and Book and Bible House man-

ager, H. J. Tressler; Missionary Volunteer, Medical and Temperance secretary, W. G. Dowling; Publishing secretary, G. H. Ormiston; Lay-Activities, Sabbath School, Radio-TV and Public Relations secretary, M. M. Stewart. Executive Committee: R. H. Abbott, H. J. Tressler, N. K. Peatey, A. G. Probert, L. A. J. Webster, C. Mau, C. Westacott, N. Todd and R. Martin.

Australia's fastest growing conference begins a new biennium with fresh courage, confidence, a membership of 1,839 precious souls, and a worker force of thirty persons holding ministerial credentials and licences. We are no longer the "baby conference." Until it passed Tasmania in membership three years ago, North Queensland had always been the smallest conference in the Australasian Division. But passing the membership totals of other conferences is not important. Actually, it is merely a statistical by-product of progress, and in the midst of this progress we pause to remember that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us."

"We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. . . . We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin."—"Testimonies to Ministers," page 31.



"Where old friends meet." Brother Robert Webb of the Charters Towers church (left) and Brother "Paddy" Nixon of the Aitkenvale church reminisce on former camp meetings, and "the dear old familiar faces we used to shake hands with."



Focal point of feminine interest—the Dorcas Welfare Room with its wide variety of handcrafts. Admiring the display are (left to right): Mrs. N. Peatey, Mrs. G. Backhouse and Mrs. N. Ace.

Working with Meals on Wheels

Every Picture Tells A Story

PASTOR H. W. GUNTER, Lay Activities Secretary, Greater Sydney

CO-ORDINATION AND CO-OPERATION are two of the principles outlined for Welfare workers in the Health and Welfare Service of the church. What better way to put this into practice than to work along with Meals on Wheels? This is just what is happening at Guildford, a Sydney suburb.

Sister W. Gane reports that the Guildford ladies assist the Meals on Wheels run by the Holroyd Council every third Wednesday, and again if there is a fifth Wednesday in the month. On their turn just before Mother's Day, they found the wife of the local Federal M.P., a reporter and a photographer from the local press awaiting them. These folk accompanied our ladies on their round. Their service was featured in the local paper, "The Broadcaster," on three consecutive weeks—all without solicitation on our part.

The accompanying photograph carried the caption, "Women from the Guildford Seventh-day Adventist church preparing a meal for the day's run."

In another issue of "The Broadcaster," with a distribution of around 30,000 copies per week, two of the ladies were shown with one of the pensioners to whom they had delivered a meal.

This is just another phase of Welfare work, but it all goes to show that Seventh-day Adventists are people with a heart joining in worthy community projects, and their tireless efforts are gratefully appreciated by the folk they meet.

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NEW DOCTOR NEEDED!

It is reported in the *Christian Herald* that on one occasion Dr. John G. Paton, man of might and fame in South Sea missionary history, was dining with a wealthy friend in England. He noticed that the footman poured out a little whisky for his host. The gentleman apologized to the famous missionary and said: "I am accustomed to take a little whisky for my cough, on my doctor's prescription." Dr. Paton said, "How long have you been doing this?" The host answered, "About eight years." "Does your cough seem to get better?" asked Dr. Paton. "No," answered the man. "Well," said the missionary, "if I had a doctor who prescribed for me for eight years and did not cure me, I would quit taking his prescription and get a new doctor."—*Australasian Record*, June 26, 1944.



Women from the Guildford Seventh-day Adventist church preparing a meal for the day's run with Meals on Wheels.



Guildford ladies delivering a Meals-on-Wheels meal to an old-age pensioner, who is displaying all his trophies.

Continued from last week

WHILE I WAS IN MORESBY, the women down the coast were pleading for me to go down and help them. Now really it was not my work; I was only the minister's wife in Moresby; I was not in charge of all Papua. But they pleaded, and Pastor Lemke, who was our president at the time, came and asked if I would answer this call because his wife could not speak the language, and I could.

So I spent two or three days with one group, teaching them to sew, and teaching them what simple water treatments I could pack into two or three days. And I tell you, if you want hard work, you should do just that. They all sit on the floor and you are up and down, up and down, showing them how to sew, and showing them how to do this, that and the other, and I had a king-size backache when I had finished. But they really enjoyed it and got quite a thrill out of it, and so did I.

Then, of course, the other people were not satisfied. One group had had it; then the next wanted it. So the following year I had to go down to where we have a large group of people, and I think I had about 150 women gathered there that time. Once again I really worked hard that day, and also the day we were doing our sewing course. One hundred and fifty women! I did have my two girls and a couple of teachers' wives to help that day, but I did not even stop to eat, and worked all day until late afternoon. In fact, as evening drew on they were still sitting there, still asking me to help them, and we worked till we could not see any more. And they pleaded with me to come back again, but unfortunately we moved, and so we cannot go back to them.

In Western Papua

Down in Western Papua where we have just been situated, the need for Welfare work is very great. I have never found such needy people as in that area. I think it is one of the least-developed areas in New Guinea. It is pathetic to see these women; they are discouraged and disheartened; life is hard for them. They have to work hard in their gardens, and when the gardens are just about ready and they have a lovely crop ready to eat, they go to dig it and it is gone! The pigs have come in, or the bandicoots have eaten it, or the wallabies have got in, or the tree kangaroos have climbed over the fence and eaten their corn.

Then they have to go down and cut down the sago trees. And the men do not help them—it is all woman power. They have to cut the sago tree open (and it is hard work); they have to dig all the pith out, and put it through water and get the sago out. It is a battle to exist in that area. I know, because I tried to get a garden going, but there was no end of pests, and the soil is not very fertile.

WELFARE WORK

—Something New for New Guinea

★ MRS. S. STOCKEN

I felt so very sorry for these women; they were dejected, and I knew they thought, What is the good? What is there in life? I tried to encourage them and to help them to realize that there is

a work for women—a work that they can do. So we started a Welfare society.

I trained the teachers' wives first so that they could help me, and they were a

(Continued on page 13)

GOLDEN ANNIVERSARY FOR PASTOR AND MRS. THRIFT

RON LAUGHLIN

On Saturday evening, April 19, 1969, a host of relatives and friends gathered at the Garden Suburb community hall to honour Pastor and Mrs. R. A. R. Thrift on the occasion of their golden wedding anniversary.

Pastor and Mrs. Thrift were married in India on April 14, 1919. They served there as missionaries for seven years.

After returning to Australia in July, 1922, Pastor and Mrs. Thrift served in evangelistic and mission work in Victoria, Tasmania, North Queensland and other states, and this included the carrying of administrative responsibilities for fifteen years. For five years Pastor Thrift was president of the West Australian Conference, and later vice-president of the Australasian Union Conference for four years.

These dedicated workers once again responded to the call in 1948 and served a term of leadership in Papua and New Guinea. Since returning to Australia, Pastor Thrift has served in many pastorates, as well as bearing administrative responsibilities. Before their marriage, Mrs. Thrift was Ethel James, and served as youth leader in New South Wales and Victoria, and assisted in this department in New Zealand. They are now retired and living at Warners Bay, Newcastle. However, Pastor Thrift still frequently answers calls to preach the Word at various churches in the area, and is constantly engaged in conducting Bible studies.

Tables were attractively arranged and delightful refreshments were served by six young ladies. This repast was followed by an interesting programme of readings, music and speeches.

North New South Wales president, Pastor L. Rose, expressed his sincere appreciation for the unselfish years of dedicated service these good folk have given to the cause of Christ and the building up of His church. Many people who were in attendance at this wedding anniversary were there because of the strong preaching and dedicated lives of these two people whose one aim has always been to strengthen the work of God and thus hasten the return of their Lord and Master.



Pastor and Mrs. R. A. R. Thrift celebrate their fiftieth wedding anniversary.

Pastor and Mrs. Thrift have three children, Milton, of Mount Waverley, Victoria; Elva, Mrs. Allan Leslie of Western Australia; and Leila, Mrs. Frank Maberly of Sydney.

Pastor and Mrs. Frank Maberly were present for this happy occasion, and although Milton was unable to be present, he recorded a delightful song which was played.

Also present to join in the celebrations were Pastor and Mrs. Ross James from Florida, U.S.A. The former is a brother of Mrs. Thrift.

Pastor Thrift at the time of his retirement was in charge of the Toronto and Boolaroo churches.

With a prayer of thanksgiving for their devoted service, Brother Oliver Twist, secretary of North New South Wales Conference, brought the evening to a close.

Humanae Vitae—2

Is the Encyclical Reformable?

RAOUL DEDEREN

"HUMANAE VITAE" provoked astonishment largely because many thought it would do more than merely reaffirm the Roman Catholic Church's traditional view on birth control. At the end of April, excellent sources in Vatican City indicated that the encyclical was ready and that it would manifest a "careful evolution." As late as May 18, 1968, an article in the London "Tablet" by Cardinal Heenan, archbishop of Westminster, who had been one of the two vice-presidents of the Papal Commission on Birth Control, was generally understood as preparing the public for an "openness" of the magisterium. Since then, "Humanae Vitae" has confirmed Pope Paul's intention to support the conservative forces in the Roman Catholic Church. The encyclical proclaims an inflexible affirmation of the traditional Roman Catholic doctrine. But, is it reformable?

If one sets aside a paragraph of "Populorum Progressio," in which some exegetes consider themselves entitled to discern an evolution in Paul VI's thought, every single intervention of the Pope since the beginning of his pontificate—more than five years ago—has given the impression that he felt himself so bound to the doctrine of his predecessors that only the strongest arguments could bring him to change his views on sexual morality.

Genesis of the Encyclical

One factor that undoubtedly has worried—and at the same time encouraged—many Roman Catholics is the way in which the encyclical was produced. In order to understand the papal document and the possibility of revising it, it is necessary to know the essential elements of its genesis. While after World War I the Anglican and Protestant churches in general passed from a negative to a positive attitude toward birth control, Pius XI (in 1930) and Pius XII (in 1951) declared it lawful, if there were serious reasons for spacing out births, to take into account the natural rhythms inherent in the generative functions. In 1958, Pius XII gave the first answer to the problem that the "pill" began to raise, when he exhorted all Roman Catholics to regulate birth without offending the moral principles of Christian marriage.

These brief statements from the magisterium were not sufficient to answer all the questions raised by Roman Catholic opinion, as was clearly shown a few years later. In 1963, 1964, in half a dozen countries, Roman Catholics requested a re-examination of the Catholic principles in this matter. In England, in the United States, in Germany, in Holland, in Belgium, and in Canada men stood up and



obtained an important following. Among them were voices of bishops such as Monsignor Roberts, Monsignor Reuss, Monsignor Bekkers, and Cardinal Leger. Ultraconservative Cardinal Ottaviani considered that the problem was of the competence of Vatican Council II and of the magisterium. The problem was, to be sure, examined in that council. But Pope Paul, with the tacit acquiescence of the hierarchy, soon decided to reserve the decision to himself.

A papal commission had been discreetly created by John XXIII in 1963. It held its first meeting probably in September of the same year in Louvain, Belgium. It consisted of eight members, specialists in demography. Paul VI enlarged it to some sixty members in 1964. The commission became something unheard of in the Roman Catholic Church, a research group calling together specialists, lay and cleric, of all disciplines, all countries, and all tendencies.

In March, 1966, Paul VI capped developments by creating a supercommission of sixteen cardinals and bishops under the direction of Cardinals Ottaviani, Heenan, and Doepfner. Exclusively consultative, the commission delivered several reports to the Pope, each one indicating that a strong majority of theologians was clearly favourable to a revision of the traditional position of the Roman Catholic Church. In July, 1966, Cardinal Ottaviani added a minority report. Finally, in October, 1967, the bishops present in Rome for the first episcopal synod also expressed their opinions to the Pope.

The Pope's Decision

By the end of 1967, Paul VI found himself confronted by several possible positions ranging from the "narrow" to the

Continuing the series on *Humanae Vitae*, the first article of which, "A Crisis of Authority," was published last week.

most "liberal." When he decided to reserve the decision on birth control to himself it was because of an ensemble of complex and delicate problems. Three of the most obvious were: (1) the doctrinal problem, deeply imbedded in the Christian philosophy of life, of the meaning of marriage in the context of a "personalistic" contemporary view of man in contrast with the classical conception borrowed from Aristotle and Augustine. (2) Another doctrinal issue, with ecclesiological implications, of the authority and of the continuity of the magisterium, the concept of "continuity in fixity" as opposed to the view of "evolution in continuity." (3) Still another doctrinal problem, that of the "natural law" and of the competence of the teaching office to define it. Just as concrete were the socio-political problems aroused by the intervention of the Roman Church at a time when the temptation is great for some nations and their privileged classes to defend their position by imposing on the poor classes an "efficient" policy of birth control.

After considering at length the different aspects of the matter, Pope Paul came to the conclusion that the greatest service he could render to Christianity and to the whole of mankind in this field was to propound again the "constant teaching of the Church." Some bishops were consulted, to be sure, but the Pope does not seem to have sounded out his fellow bishops as a group to obtain their witness to the Catholic Church's teaching. Although theologians and other experts were consulted in the papal commission, it was only an unrepresentative minority of them whose views found favour with the Pope. And there was no question of consulting the church as a whole in order to ascertain its belief in a matter of morals regarded important enough to merit the preparation of an entire encyclical to itself.

Pope Paul expected the reactions aroused by "Humanae Vitae." He declared it clearly. Did he apprehend a deeper crisis? A letter addressed by Cardinal Cicognani, the Pope's ultraconservative Vatican secretary of state, to the papal nuncios of the world, informed them that the Supreme Pontiff was turning to all his brethren, the bishops of the Catholic world, to ask them to stand by his side in the present circumstances. He "counts on them and on their devotion to the chair of Peter." "It is essential," adds the cardinal, "in the confessional as well as by preaching, through the press and other means of social communication, that every pastoral effort be made so that no doubt whatever remains among the faithful . . . on the position of the Church on this grave question."

(Concluded on page 14)

"If I Had Only One More Sermon to Preach . . ."—Number 4 in a series.

OUR INFALLIBLE BIBLE

G. BURNSIDE, Ministerial Association Secretary, Australasian Division

THE MAN WAS LOST. The long dark fingers of the coming night were creeping across the sky. Suddenly he remembered he had a small compass for just such an emergency. When he looked at the compass it told him he was wrong, but he was sure he was right, so he decided there must be something wrong with the compass. Sitting down on a rock he took the instrument to pieces. Next morning a party of searchers found him frozen to death with the dismantled compass beside his body. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

Our God loves us and He has given us a dependable compass. That compass is the Bible. As the compass shows the way to the confused traveller, so the Word of God shows to life's travellers the way to heaven, to life, to a life akin to God. The Bible is from God; therefore, like its Maker, it "cannot lie." It is a sure, unerring guide. "By studying and obeying the directions, not one soul would lose its way to heaven." ("Selected Messages," Book 1, page 16.) "Cling to your Bible, as it reads, . . . and obey the Word, and not one of you will be lost."—Id., page 18.

We can with perfect assurance follow the Book of Truth. God is its author. He "cannot lie." Therefore, truth un-mixed with error is the Bible's contents. Our God is infallible, and all that He inspires is infallible. Some have objected to the use of such descriptive words as "infallible" and "unerring" being applied to the Word of God today. They would have us believe that as a guide to salvation the Bible is correct, but when it deals with such subjects as astronomy, biology, chronology, history and science, it is anything but reliable, and mistakes are common. These doubts, I am sorry to say, have been expressed by some who are trusted. However, this should not surprise us. This is to be expected in this climactic hour, for has not our infallible Bible in its unerring prophecies warned of just such a situation! "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

Note carefully the phrase, "doctrines of devils." Devils are the authors of certain religious teachings or doctrines. "Hath God said?" Gen. 3: 1. Doubt of God's Word was the foundation of the devil's first temptation of man—the temptation that opened the flood-gates of tragedy on the children of men. Doubt and distrust still lie at the root of all sin. Once com-

plete trust in God's Word is weakened, apostasy soon follows. This has happened again and again in recent months. As I have listened to such words of doubt, I have heard them come naturally to the conclusion, "If one part of the Bible is unreliable, what can be trusted?" The proponents of such views have gone out into darkness and unbelief. This has raised my anger (righteous, I trust). I recall the words of Jesus when He said that a man would be better off dead than to cause one of His little ones to stumble. Thus the question of an infallible Bible is paramount.

Three Reasons

Note but a few of a myriad of reasons that could be given as to why we can trust in an unerring, infallible Bible:

1. The very nature of our God demands an infallible Bible. How could a holy God in whom is no darkness, One who "cannot lie" (Titus 1: 2) inspire men to write anything less than a perfect, unerring, infallible account? "Infallible," I understand, is incapable of teaching deception; while "unerring" means not liable to be proved false or mistaken. If

there are scientific errors in the Bible, why should there not be errors of theology and of salvation as well? If the God who made and guides the stars does not know the correct movement of the stars, what kind of God is He? If in the original text He inspired mistakes in the common things of life, can He be trusted in the great issues of eternity? The issue cannot be sidestepped or shelved. If one part is erroneous, can any of it be trusted?

2. The Bible claims infallibility: "Every word of God is pure." Prov. 30: 5. These words are pure—free from error. If the Bible is liable to error in one place, or in one particular, what guarantee have we that it is not error in another? To brush some sections of God's Word aside as trivialities is to reveal a very irreverent attitude. "The Bible is not to be tested by man's ideas of science, but science is to be brought to the test of its unerring standard." (E. G. White, "Signs of the Times," March 13, 1884, page 161.) Note carefully: not only does the voice of inspiration proclaim the Scriptures "unerring," but also it is worthy of note that this is stated regarding the field of



Pastor George Burnside is the Ministerial Association secretary of the Australasian Division. A New Zealander by birth, he is almost a citizen of the world, for his work takes him to far-away places, and the missions he has run and the souls he has won for the Lord he cannot number. He is one of the most forceful and forthright speakers of this denomination, and has the God-given ability of making profound truth so simple that "the wayfaring men, though fools, shall not err therein."

science. That is significant, for science has become the god of millions. Too often some who claim to be members of God's remnant church pay this false god far too much secret worship.

3. Jesus, heaven's glorious Commander, accepted the Scriptures as unerring. We do well to stay by our one and only Example. He whispers down the ages to us today: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "Thy Word is truth." John 17:17. "The Scriptures cannot be broken." John 10:35. "My words shall not pass away." Matt. 24:35.

The Final Authority

Jesus appealed to the Scriptures as the final authority; never once do we find Him questioning its truth. He made no excuse or apology for anything written there. He cites or alludes to the Old Testament over four hundred times. Our Lord did not belong to the liberals or to the higher critics. Christ accepted the Bible as it existed, without comment or question, and His acceptance places on it the final seal of approval.

The testimony of Jesus today confirms this: "When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired." — "Selected Messages," Book 1, page 23.

When did God give man authority to decide what is truth? If some of the Bible is not correct, who is to decide what is true and what is false? It would drive a person mad trying to decide what is truth and what is error. "All Scripture is given by inspiration of God." 2 Tim. 3:16. In verse 17 we see the result of this inspired Word. The man of God is made "perfect," "thoroughly furnished," or "thoroughly perfected, and so 'perfect.'" This again reveals a perfect, unerring book, for if the Scripture is not perfect, how could it make the man of God perfect?

"Whatsoever things were written aforetime were written for our learning." Rom. 15:4. Whether those Holy Writings deal with salvation, history, or science, they are for "our learning," not our criticism. If some parts of the Bible are error, may I ask who is the "infallible" critic who will divide for us the truth from error? Is it not fallible, erring man in his pride trying to raise himself above God's Word? How clear is the testimony of our Lord through His servant? "The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will."—"Great Controversy," page vii.

Yes, the Bible is infallible. You can trust that word for time and for eternity. Again we read, "Man is fallible, but God's Word is infallible." ("Selected Messages," Book 1, page 416.) We can use and should use the words "unerring" and "infallible" to describe the Scriptures of truth. Ever remember, the Christ who

loved you and gave Himself for you, is the author of the Bible. (1 Peter 1:11.) Thus anyone who would question the final authority of this Word belittles Christ. Our Lord rose from the dead. He lives and He reigns. All power belongs to Him. (Matt. 28:18.) His Word is also living and powerful, for He cannot err, He cannot fail; His Word endures for ever. (1 Peter 1:25.)

Confirming the Book

What a contrast we find between the Bible and the greatest works and discoveries of man. Time has overthrown many of the claims and the speculations of much that is called science. They have been forced to give way to fresh discoveries, but certainly not so with the Word of our God. Discoveries confirm it and the passing years prove its incredible predictions. The bricks unearthed by the archaeologists have been thrown through the cobwebs of doubt and criticism. To this golden but godless age, this Word still speaks and will continue to speak with unerring authority despite the doubts of the twentieth century agnostics. "Whatever in so-called scientific teaching contradicts the testimony of God's Word is mere human guesswork."—"Ministry of Healing," page 462.

The tongues of angels are insufficient to set forth the wonders of Scripture. I would like, in my last sermon, to be found upholding the imperishable Word of my Lord. To hold aloft the light that came from our living, loving, life-giving Lord. It is infallible! It is unerring! It is eternal! It is living! May we follow this Word which, like its Author, "liveth and abideth for ever." 1 Peter 1:23. When science, falsely so-called, has bowed its haughty head for the last time and crawled into a dishonoured grave, the Book of God will still shine with undimmed lustre. As the foolish traveller took the compass to pieces because it did not agree with his erring judgment, so many handle the Word of God with like fatal results, and thus today, as in the long ago, the Bible declares, "Fools die for want of wisdom." Prov. 10:21.

Yes, the Bible is a wonderful compass and guide in life. What satisfaction it brings to life! In the dark valley of the shadow of death, it is not only a comfort, it is the only comfort and assurance. Men by the millions have gladly died for this Book. They have stained the hearth of Scotland's highland hills with their life blood, died in Spain's inquisitions, Rome's dungeons, and Italy's valleys rather than give it up or surrender its sacred truth. The stake, the gallows, the galleys, or the rack of torture have all failed to make those who know this infallible Book give it up, deny it, or cease to love and trust it. Remember, "The written Word is our only safety." "Take the Scriptures as they read." ("Selected Messages," Book 1, pages 158, 170.) All knowledge is useful, but this is essential, let it not go, keep it, for it is thy life. (Prov. 4:13.)

Welfare Work

(Continued from page 10)

very keen and enthusiastic group. I taught them sewing. They did know, of course, how to sew to a certain extent, but I taught them more advanced sewing. I gave them health and hygiene lessons, and also the picture roll stories so that they could retell them to the little children. We had a society of about thirty-five women when we first started there. They came up from the villages every week, and it was hard work. Sometimes the tide was unfavourable and they had to paddle against it. Also, we had only two or three machines, so most of the work had to be done by hand. How would you like to sew up a man's shirt by hand, or a boy's pair of trousers by hand?

The Ragged Ones

But they really got into the work, because their little children were literally in rags. I have never seen school children in such a ragged condition as on that mission station. They would have a shirt front and nothing on the back, just rags. The boys had old baggy pants, and usually just one pair. Their "clothes" were muddy and dirty because all the water they had was very muddy.

I said to the women, "Your work is first of all to help your children at school." Fortunately, I had quite a few scraps of material that had come with Dorcas clothes—and by the way, if any of you have scraps of materials, large or small, they are very handy. One of our friends who has a clothing factory had sent me up a lot of cuttings that were not very big, but there were dozens of them, and we joined them up and you would be surprised to see what lovely little dresses we got out of those. The women were surprised at what they could make out of scraps. It made them realize that they can accomplish something with a little.

It took us all the year because it was hard work doing it by hand, and we had about forty or fifty children to clothe with shirts and trousers and dresses. But by the end of the year they all had at least something to wear. And as well as that, the women were beginning to realize that they could do it cheaper that way than by buying the clothing in the stores. Although things are very cheap in New Guinea, these folk still cannot afford to buy them. It is an undeveloped area and they have very little money, and so we found that our Welfare work paid off.

Sewing at the Sawmill

Our teachers' wives were so keen that they wanted to start a sewing class up at the sawmill for the women there. The people would not let us go up there and give Sabbath school to their children, but they were happy for us to start Welfare work and sewing classes. And in the sewing class they gladly sat and listened to our picture roll stories and we gave them the whole message. As I said to the women, It does not matter if they do not want a Sabbath school; we are giving them the message; we are giving

(Concluded on page 14)

Cookery Nook - - - Hilda Marshman

CREAM OF CAULIFLOWER SOUP

Those cauliflowers in the home garden do have a habit of all maturing at practically the same time. Try turning some of them into soup for the cold days. Another tasty method of disposing of some of them, is to pick a head of cauliflower before breakfast; cook it for a few minutes in just a little boiling water. Meanwhile, make a fairly thick sauce of some of your bottled tomatoes, peanut butter, a little arrowroot thickening, and salt. Pour this over each serving of the drained cooked cauliflower, and serve for breakfast in place of fruit. This is indeed "straight from the garden," tastes good, and saves the cents, too!

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

$\frac{3}{4}$ lb. cauliflower head	$1\frac{1}{2}$ pints milk
$\frac{1}{2}$ lb. potato	1 tablespoon arrowroot
$\frac{1}{2}$ cup water	$1\frac{1}{2}$ teaspoons salt

Scrub head of cauliflower with small brush; divide into flowerettes; wash thoroughly. Chop stalks of flowerettes. Pare potato thinly and chop it. Cook the flowerettes, their chopped stalks, and chopped potato in the water until tender. Press through sieve (is quickly done). Add milk; reheat; thicken with blended arrowroot. When ready to serve, add salt. Serve with croutons. Makes approximately 1 quart.

NUT MEAT FRITTERS

8 oz. tin Nut Meat	$\frac{3}{4}$ cup water or milk
4 ozs. (1 cup) flour	2 eggs, separated
$\frac{1}{2}$ teaspoon salt	1 teaspoon super margarine

Cut Nut Meat with sharp knife into one-eighth-inch slices—15 or 16 slices. Sift flour and salt into mixing bowl; gradually beat in water or milk with an egg beater. Add egg yolks, beat well. Stir in melted margarine, and fold in stiffly beaten egg whites. Dip slices of Nut Meat in the batter; saute in a little hot super margarine in frying pan until brown. Turn to brown other side. To each person serve three hot fritters garnished with tomato wedges. Serves five.

Is the Encyclical Reformable?

(Concluded from page 11)

An Infallible Document?

It undoubtedly would be difficult to find another encyclical that provoked so rapid, so wide, and so passionate discussions. Is it normal to discuss such a statement of the magisterium? Has not the encyclical the character of an infallible document?

The answer is negative, and indisputably so. Though the document has its deficiencies—it is difficult, for instance, not to react with ribaldry on reading the encyclical's first sentence that "the most serious duty of transmitting human life . . . has always been a source of great joy" to married people—the encyclical is not without merits. Its chief virtue is the section where it expounds the "Characteristic marks and demands of conjugal love." (Art. 9.) By comparison with previous pronouncements on the subject, its language is sober; it does not thunder about mortal sin, though it refers to "sin" as still keeping its hold over married couples indulging in the practice of artificial contraception. (Art. 25.)

Many positive values concerning marriage are expressed in the encyclical, but

the document is not an infallible teaching. Papal infallibility, explains theologian Gregory Baum, of Toronto, is related to what Christ has taught us to believe and to practise. But the evaluation of methods of birth control is related to human wisdom. In this matter, the Catholic Church has received teaching authority, but her teachings are not infallible.

History shows that a number of statements of similar authoritative weight have subsequently been proved inadequate, if not erroneous. Past authoritative statements on the right to silence, on religious liberty, and on interest taking have all been corrected at a later date. "Humanae Vitae," therefore, is not to be considered as an irreformable document.

Authentic If Not Infallible

Therefore, a large segment of Roman Catholicism thinks, with Bishop Martensen of Copenhagen, that the debate on Christian marriage and birth control has not been closed. But can debate be pursued in public as if there had been no encyclical?

No, declares Bishop Lambruschini in the "Osservatore della Domenica." Though the encyclical is not an infallible dogmatic declaration, it remains authentic, that

is to say, authoritative and binding. It requires ready acceptance and, as the prelate explains, it is difficult to admit a position contrary to the clear and lucid directions of the Pope, even as a probable opinion. Although the encyclical does not represent an *ex cathedra* statement, this does not imply any uncertainty as to its binding nature. The Pope expects from every faithful Catholic a response of faith and confidence. In New York, for instance, Archbishop Trench Cooke sent the Pope a telegram that began with these words, "Thou art Peter. Where Peter is, there is the Church."

There would have been little trouble if this position had been unanimously adopted by the hierarchy. But the truth is that such theologians as Father Haring (U.S.A.) and Prof. Hans Kung (Germany), as well as members of the hierarchy such as Bishop Hurley of South Africa and Bishop Roberts of England, have clearly expressed a divergent opinion. And their number is growing.

It is, in fact, difficult to come to a somewhat precise idea about the way the Roman Catholic world has received the encyclical. The scientific value of public polls is not easy to verify. But it appears that the dissenters are strongest in the Anglo-Saxon countries and in Western Europe, especially where one finds large Protestant populations. And, except perhaps in the Netherlands, they constitute a minority of the faithful. But they influence a great many concerned and educated laymen. Their number is likely to grow. And referring to the beneficial results achievable through an open debate, they all stress the need for more consultation within the church, for a new understanding of the concept of collegiality.

Today, to be sure, the trend is toward collegiality. The documents produced by Vatican Council II, that are inspiring the renewal of the Roman Catholic Church, would have been impossible without this kind of debate. This was collegiality at its finest—or almost finest. It could still be widened to include more of the church's membership, thus according greater importance to the witness of the life of the church in its totality.—"Review and Herald."

(Concluded next week)

Welfare Work

(Concluded from page 13)

them health reform; we are teaching them to sew; and so each week these three women would go up there and hold classes for these people.

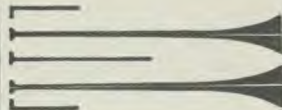
I can assure you that our Welfare work is growing in New Guinea, and the women are keen. It is a new day for them. When we first went out there it was hard to encourage them to even learn to sew, or do anything to help themselves. They did not want to learn. But that is not so today. We cannot teach them quickly enough. They are all eager to help themselves, and, as Mrs. White says in "Welfare Ministry," the best way to help the poor is to teach them to help themselves.



CRELLEY—RANSOM. On Sunday afternoon, June 1, 1969, as the sweet strains of music pealed from the organ of the Cabramatta church, New South Wales, Anne Veronica, daughter of Mr. and Mrs. Ransom of Merrylands, entered the church on the arm of her father, to meet John, son of Mr. and Mrs. Crelley, also of Merrylands, at the altar, where they exchanged vows and were united in the bonds of holy matrimony. A large number of relatives and friends assembled to witness and share in the happiness of the occasion, and to extend their felicitations. That Heaven's richest blessing may rest upon their united lives and, through them, bless the lives of others is the prayer of the celebrant. W. Morris.

REYNOLDS—HARRIS. Irwin Reynolds and Roslyn Harris were married in the Wagga Wagga Seventh-day Adventist church, New South Wales, on the evening of February 9, 1969. Irwin and Roslyn are well known in Adventist circles both in Western Australia and New South Wales, Irwin having grown up in the West, and Roslyn having taught in the Busseton church school for three years. Roslyn spent her childhood in Wagga and is highly respected by the church there. We pray that God will continue to bless this young couple as they establish their home and continue to extend their qualifications by further study in the United States. G. D. Box.

TILL HE COMES



COLDICUTT. Ada Maude Coldicutt passed to her rest on June 12, 1969, in her eighty-first year. In her early years her husband was mayor of Onehunga, and she filled the position of mayoress with grace and charm. She was a worker for the Blind Institute and the hospital auxiliary. Later, when she became an Adventist, she faced considerable opposition, but she remained faithful to the truths of the Bible. At the time of her death she was a member of the Papatoetoe church, New Zealand. She was laid to rest in the Mangere cemetery to await the morning when "the dead in Christ shall rise." A. K. Gersbach.

ENGLISH. At the ripe age of ninety-seven years, Sister Helen English, of Adelaide City church, fell asleep in Jesus at the home of one of her two sons and his wife. On June 9, 1969, a number of relatives and friends met at a funeral parlour and at the Centennial Park cemetery as Scriptural comfort was ministered. Our heartfelt sympathy is extended to each loved one. S. H. Wood.

GREAVES. Sister Violet May Greaves passed to her rest on June 10, 1969, at the age of seventy-three, in Christchurch, New Zealand. Our late sister with her husband was baptized by Pastor Austin Cooke about six years ago, and since that time they have been regular worshippers at the Sydenham church. To her husband and son (Errol), words of comfort were spoken at the Christchurch crematorium. E. B. Price.

GRELLMAN. Sister Florence Grellman passed to her rest on June 1, 1969, in the home of her daughter, Sister Parkinson. Sister Grellman was born in 1891 at Rye Park, New South Wales, and was a member of the Seventh-day Adventist Church for forty years. She leaves to mourn her passing a daughter and two sons. She was lovingly and tenderly cared for by her daughter during a long illness. Words of hope and comfort were brought by the writer, and a message in song by Brother R. Corney. Brother R. Fischer assisted at the Wagga Wagga church and at the graveside. May the God of comfort come near to those who mourn. W. H. Doble.

LYFORD. When Charlotte Elizabeth Lyford, aged ninety-two years, closed her eyes in sleep on May 22, 1969, members of the Perth and Scarborough churches, Western Australia, lost a "mother in Israel" whose radiant Christian witness brought inspiration to their lives. For over fifty years she attended the Perth City church, where her ministry of love bore fruit in lives won for Christ and the cause she loved so well. At a private service held at the Karrakatta cemetery messages of sympathy were conveyed to Ruth (Sister Blamire), and all other members of the beloved home circle present. Sister Lyford now rests to await the return of Jesus and the resurrection morning. G. I. Wilson.

MILLSOM. On June 5, 1969, at the Cairns cemetery, we laid to rest Rebecca Ann Millsom, aged ninety-two years. Daughters Rebecca and Mavis (Mrs. Pedracini and Mrs. Ackers) stood by. A son, Pastor Reg Millsom of the Central Pacific Union Mission, ministered from a distance by phone and prayer. The blessed hope of her Lord's soon return and of the resurrection morning cheered the hearts of loved ones and friends. Of her own family of ten, Mrs. Millsom is survived by her younger sister, Mrs. Amy Carnie of Caulfield, Victoria. At a service in the Cairns Adventist church all the absent ones were remembered. J. J. Dever.

PORTER. Grace Jane Porter, wife of Harold Porter of Mullumbimby, New South Wales, passed away suddenly while on holiday with her daughters at Warburton, Victoria, on March 23, 1969, aged sixty-four years. Sister Porter accepted the Advent message nearly thirty years ago and remained faithful to her Lord. She is remembered as a loving wife and mother by her husband and family, Bon, Will, Mary (Sister R. Aldridge) and Daphne (Sister D. Barber). Services were conducted in the Warburton church and at the Wesburn cemetery by Pastor J. B. Keith and the writer. To the sorrowing husband and family we extend the comfort of Heaven, and with them look forward to the day when they that sleep in Jesus will come forth at the resurrection of life. J. A. Mitchell.

SAWTELL. Farewells are not for ever; they are only "until He comes." This was the feeling of loved ones and friends as they met at Lismore church, New South Wales, on June 10, 1969, to bid good-bye to Sister Coralie Sawtell, aged fifty-three years. Words of comfort were spoken to a large company of relatives and friends at the church service and later at the lawn cemetery where she was laid to rest. She endeared herself to the church family by her sweet, consistent Christian character. To those left to mourn their loss we extend our sincerest sympathy. They are her husband, two sons Bruce and Glen, mother Sister Jung (Darwin), three brothers Noel, Norman and Stan Jung, two sisters Pauline (Mrs. Shah) and Lenore (Mrs. Wier) of Darwin. May the Lord guide them all towards that grand meeting place where loved ones will be united again. B. A. Foster.

TUCKER. Norman Samuel Tucker passed to his rest, aged seventy-four years, just as the Sabbath sun was sinking in the west on June 7, 1969. He had been a faithful member of the Trinity Gardens church, South Australia, serving his Lord in the office of a deacon. He was an active missionary worker and let his light shine wherever he could, and was highly regarded in the community and in the church. He had been ill for the past nine months and underwent an operation, but this was ineffective in saving his life. He leaves to mourn, his wife, Violet, and daughters Lorna and Ruth with their respective husbands and families. A son, Ray, predeceased him. He was laid to rest in the Evergreen Memorial lawn cemetery, Enfield, South Australia, to await the call of the Life-giver on the resurrection morning, the day when the mourning shall be turned into joy and gladness. Till that day, sleep on, beloved. Services were conducted at the church and cemetery by the writer. R. Bullas.

FINGAL. For rent, brick holiday flats. Seven minutes from Coolangatta, Gold Coast. Water frontage, s.e., hot water, septic, carpets, car port, beach, river fishing, boat ramp, view of lake, mountains. Mod. tariff. Minter, Ballina Road, Goonellabah, N.S.W. 2480

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HONDA. A new concept in mini-cars. Over 50 m.p.g. Automatic or manual transmission. See it now at Ward Motors Pty. Ltd., corner Whitehorse and Elgar Roads, Box Hill. Phone 89 9998 or A.H. 878 5204.

LOST—TWO HEALTH FILMS: "Diet Did It," "It's Those Snacks." Last seen in Canberra, October, 1968, when they were given to someone to return to the Australasian Division Medical Department. Any clues will be thankfully received by the Secretary, S.N.S.W. Conference, P.O. Box 800, Canberra City. 2601

WANTED. Adventist parents require capable Adventist girl or woman (no children) for live-in position to keep house and care for two young children. Limited accommodation, mutual conditions. Reply with details to "Record," c/- Letters Delivery, P.O., Coff's Harbour, N.S.W. 2450

AUSTRALASIAN RECORD

and Advent World Survey

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

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FLASH POINT . . .

- ★ First, a word to our isolated folk or those who must gather in twos and threes and small groups. This quotation from the book "Our High Calling" by E. G. White (taken from the reading for June 9) was sent in by Mrs. R. H. Adair just to encourage others who might be isolated or semi-isolated—a nice thought. Here is the extract: "I would encourage those who assemble in little companies to worship God. Brethren and sisters, be not disheartened because you are so few in number. The tree that stands alone upon the plain strikes its roots deeper into the earth, spreads out its branches farther on every side, and grows stronger and more symmetrical while wrestling singly with the tempest or rejoicing in the sunshine. So the Christian, cut off from earthly dependence, may learn to rely wholly upon God, may gain strength and courage from every conflict."
- ★ Everyone is interested in literature evangelists, and so a word from them is always welcome. Brother S. H. Shell, the Publishing secretary of the Trans-Tasman Union, sends us the good word that this year, to the end of April, 1,691 copies of "Modern Ways to Health," our latest medical book (to say nothing of 215 copies of other medical books), have been delivered in the T.T.U.C. Of course, other books have been sold, too. For instance, in the month of April alone, there were 680 volumes of "The Bible Story" and 560 copies of "My Bible Friends" and hundreds of other books delivered.
- ★ More about the colporteurs? Certainly. Some people think that all a colporteur—sorry, literature evangelist—does is sell books. Not so. In the four months to the end of April, the L.E.s. in the T.T.U.C. gave out 8,506 tracts, enrolled 227 people in the Bible courses, found 146 interested persons and 125 former Adventists who had slipped, had prayer in 679 homes and gave 531 Bible studies. And they saw eight of their contacts baptized. Do you pray regularly for these intrepid men and women? Have you ever thought of joining them?
- ★ Speaking of the literature evangelists reminds us of something that could mean money in your pocket. (Ah, we thought THAT would make you sit up and take notice.) Many a housewife, retired person, or high school or university student has some spare time which he could put to use to increase his (or her) income—if only he or she knew WHAT to do. Have you thought of contacting your local Publishing Department secretary and asking whether he has a strip of territory for you where you could sell "Good Health"? This splendid journal has a ready sale—either in individual copies or on a subscription basis. We've talked to many people who say they couldn't sell a saucer of milk to a millionaire cat, but who have found that selling "Good Health" was an absolute breeze. Read on.
- ★ Only last week-end we heard of a young man who regularly sold 100 copies a day, never working after 2 p.m. Put himself through college, he did, quite painlessly. Then there was the wife and mother who sold 1,200 in four days! See what we mean? Why not think about this, ladies? Then you can take the family to the Gold Coast for the winter.
- ★ A recent Letter to the Editor calls for a more general use of the words "Brother" and "Sister" in our paper. We would pass on to all concerned that in reports, obituary and wedding notices this is the responsibility of the author. Our sub-editors seldom make changes from "Mr." and "Mrs." to "Brother" and "Sister," because they draw the distinction that the former is used for someone who is not a church member while the latter is, and they cannot always know who has membership and who has not. Therefore, if you see that Joan Blimp, the daughter of Mr. and Mrs. Hezekiah Blimp was married to Sam Waxhead, the son of Brother and Sister Joe Waxhead, you will assume as we do that Joan's parents are not members of the church, whereas Sam's are. Get it? Good. Over to you.
- ★ "Finally, brethren . . ." (from an unknown contributor): The work of the church is to produce Christian fruits, not religious nuts.

GOD BLESSES OUR EFFORT

LOLOMA PEPPER

Esperance is a thriving town 450 miles from Perth on the south coast of Western Australia. A company has been formed in this beautiful town, and now negotiations for land for a church are being finalized.

Money was needed urgently; one of our good members donated \$100, and the church leader, Mr. Clarie King, donated another \$100. Two weeks later Mr. King had a story to tell during the church service.

After Mr. King had pledged the money, his next wage cheque arrived with more than the usual wage, so he was going to question this as there was no explanation regarding this money. However when his next pay-cheque arrived there was a note saying the accountant found there was \$80 due to him. Mr. King knows his wages always come on time and feels sure this \$80 extra was sent from the Lord. He said, "It shows the Lord's hand is over His work, and He looks after His children."

Another church member said, "I wish I could work for a couple of days a week, so that I could give more for our church building fund." The next week God opened the way and she was working part-time for a store which was temporarily short staffed. She has now been able to give more to help our building fund.

We still have a long way to go in raising our money, but God is helping His people.

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