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AND ADVENT WORLD SURVEY

EDITOR: R. H. PARR

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EVERY CHURCH MEMBER will want to secure at least TWO COPIES of this book—
one to own and one to lend.

“*Though the Winds Blow*”

MAN'S WORLD TODAY is spinning around him much faster than his mind can move. A thirty-minute daily news-cast worries him with the problems of Asian and Middle Eastern wars, gives him a twinge of concern about the stock market decline and the country's ever-present campus riots, plus providing the distinct possibility that his wife may want to spend a future family vacation on the moon.

The church today is a body whose philosophy was born in the horse and buggy era. It endured the growing pains of a world war, a depression, and another world war. It muddled through the 50s and emerged in this decade, like the majority of other religious and secular organizations, regrettably unprepared for the explosion of consciousness it must face.

Today one key thought is being frequently expressed, by both church laymen and leadership: It is time for the church to grow up. It must change, not simply for the sake of change, but for the sake of salvation. This involves exciting experimentation, perhaps some trial and error, and will hopefully result in methods that can meet the evangelistic challenge of a complex society.

This year the Southern Publishing Association has taken a denominational tradition, the Missionary Book of the Year,

PAULA BECKER

Public Relations Director, Southern
Publishing Association

which has been published annually since 1952, and moved it to the evangelistic forefront. “*Though the Winds Blow*” is today's book, in approach and content, as well as in appearance. Its author, Robert H. Pierson, is president of the General Conference of Seventh-day Adventists.

In planning this important book, Pastor Pierson considered every complicated facet of human existence. As a result, he presents the gospel message in beautiful simplicity, using language and attitude which fit today's mode. But a book is not just an author and a printing press. And “*Though the Winds Blow*” is not merely a book; it is a complete soul-winning programme.

As soon as Pastor Pierson's manuscript reached the editor's desk, the long process began. Several editors were asked to do preliminary work on the manuscript. Countless conversations took place between author and editors, between editors and printers, between artists and editors. A small development committee did the basic planning for the book. These people considered every aspect imaginable: How many pages would it have? Should it be hardbound? Paperback? Should the cover be realistic or symbolic? What colours would be the most appealing, attract the

most attention? Even an item as seemingly insignificant as the placement of letters on the cover demanded a forty-five-minute discussion.

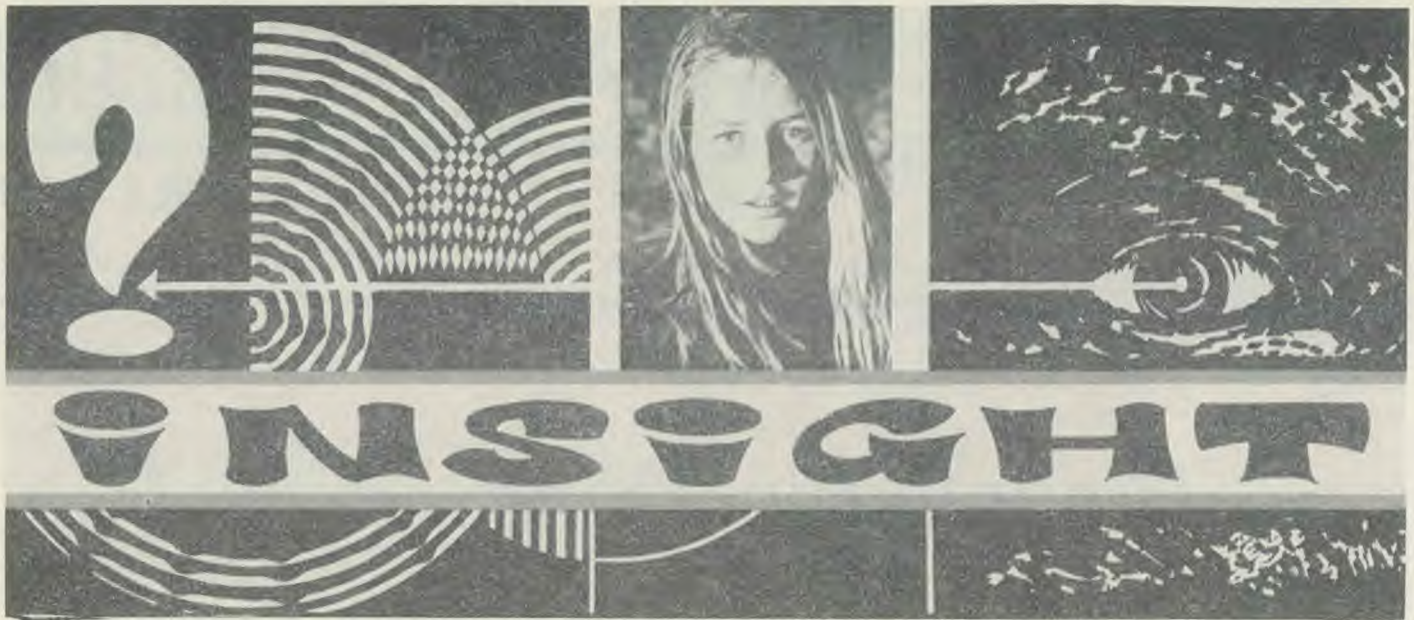
Since our age is an age of intense visual awareness, the selection of artists to illustrate “*Though the Winds Blow*” became an all-important consideration. James Converse, a well-known free-lance artist of Columbus, Ohio, designed the cover and did five original paintings to illustrate stories from the text. Paintings by Jim Padgett and Robert Ayres round out the inside illustrations.

As the book moved nearer completion, sales personnel set up a basic advertising programme for it. By this time the manuscript had been copy edited and set into type. Pastor Pierson received galley proofs which he corrected and returned to the editor. Then layout artists went to work cutting and pasting galleys into pages, exactly as specified in the original plan. The intricate process of colour separation prepared them for printing.

Then the book itself went to press. After printing, it was folded into signatures, bound and packaged, ready for shipment.

Is that the end of the story? No, it is merely the very important first instalment. For all the consecrated, concentrated planning and production will be of absolutely no value until “*Though the Winds Blow*” reaches the world.





New Approach to Evangelism

DESMOND B. HILLS

Missionary Volunteer and Public Relations Secretary, Trans-Tasman Union Conference

TWENTY NON-SABBATH KEEPERS of Mackay and district publicly indicated their desire to accept Christ, keep His Sabbath and be baptized at the last evening of the Mackay Insight Evangelistic Campaign. Many of these commenced attending church on one of the Sabbaths of the campaign, and all are now receiving Bible studies. Besides these new folk, over 300 Sabbath keepers reaffirmed their decision for Christ, and some of our young folk requested baptism.

This thirteenth momentous meeting was the concluding programme in a three-week evangelistic crusade held in the North Queensland Conference, May 25 to June 15, 1969. Although this campaign was only three weeks in duration, planning and praying for it started over three years ago. During the intervening time individuals and committees have spent what now tallies up to weeks of time of earnest discussions, research, and above all, daily prayer for a new approach to public evangelism.

The campaign conducted in the city of Mackay was built on experience gained from the following pilot Youth Evangelistic Crusades:

Beach Front Evangelism, at the Entrance, New South Wales, Christmas-New Year holidays 1965-66.

Operation Impact, at Bellingen, near Sawtell, New South Wales, Christmas-New Year holidays, 1966-67.

Insight, in the Manly Surf Club Hall, Sydney, August to October, 1968.

Voice of Youth evangelistic campaigns held in Victoria and Western Australia in 1968 were also studied in detail.

The opening meeting for the 1969 Insight evangelistic campaign was entitled "GENERATION GAP—WHY?"

Sub-headings on the handbill included: "Why Are Young People—

- rebelling against society's standards?
- rejecting time-established traditions?
- taking to drugs and living it up?

"Why Can't Adults Accept Change?"

"More than half of the world's population is under twenty-one, so the space-

age generation is one to be reckoned with. Can the generation gap in our nation be bridged?—can it be bridged in our own homes? We are learning fast about the conquest of outer space, BUT . . . isn't it time for today's teens and yesterday's youth to discover more about the conquest of inner space?"

Topics Covered in the Crusade

The twelve meetings that followed the opening programme were very attractively advertised on a second handbill which was also distributed to the 6,000 homes in the Mackay district. Some of these programme titles were as follows—"Happiness—Now or Never," "Origins—Where do we Come From?" "Space Race—Will We Leave This Planet?" "Why So Many Churches—Should They Unite?" "Predictions and Prophecy—Fact or Fantasy?"



Pastor D. B. Hills shown with one of the visual aids he used in the Insight programme. Black-light illustrations were used extensively during the series. (Photo: D. B. Hills.)

The cross, the commandments and the Sabbath were introduced very early in the campaign. The prophecies and distinctive doctrines were fully dealt with in the second and third weeks.

The campaign was not only a united effort of the Trans-Tasman Union and North Queensland conferences, but there was also very close co-operation between senior church members and young people. The committees responsible for finance, music, ushering, theatre, advertising and survey were all chaired by young people, but there was at least one senior church member as advisor. These committees, under the direction of the executive committee, very efficiently cared for all of the "mechanics" of the campaign. The resident ministers, Pastor L. Webster and Brother F. Mackay, and their wives, and the local conference MV secretary, Pastor W. Dowling, worked very hard prior to and during the campaign. The two local ministers are now conducting Bible studies and continuing to visit mission interests.

The Influence of Adventists

As with every evangelistic campaign, the best interests are often those who are brought by Seventh-day Adventists. One Seventh-day Adventist couple travelled over 1,000 miles during the three weeks to attend the meetings and to bring a young couple and their three children. Brother F. Mackay and I also travelled 344 miles to conduct Bible studies with this young couple. Brother and Sister Russell of Pindi Pindi had the joy of seeing the folk that they brought standing for the Lord Jesus Christ and requesting baptism. Another interesting feature of this evangelistic campaign was the fact that the offerings averaged twenty-five dollars per night. The church members also contributed several hundred dollars prior to the opening.

The Ballot Card System

Each evening there were a number of special features in addition to the evangelistic address. One of these that held the audience in rapt attention was the statement of faith which was delivered by a young person. After the evening's presentation, folk recorded their vote on a ballot card. The audience had the opportunity to state whether they agreed or disagreed with the presentation and to give their reasons. After each of the mid-week meetings there was also an open line discussion period. In these periods the results of the ballot were presented, and some of the comments read out. At this time folk had the opportunity to ask questions or to make statements relative to the topic presented. During the first week, several carefully selected movie films were screened and these helped to grip the attention of all present, especially the young people. A choir was formed especially for the Insight programme and this was organized and conducted by Mr. P. Sanders. Mr. Cliff Fua of Townsville travelled to Mackay on two week-ends, and his solos and the choir items influenced many for the kingdom of heaven.

The present plan is to conduct an Insight programme in several conferences of the Trans-Tasman Union Conference and then to prepare a manual on Youth Evangelism for conference MV secretaries and church MV society leaders. The weeks spent in Mackay preaching the Word of

God, conducting Bible studies and visiting in the homes of the people proved to be three of the most satisfying weeks of my ministry. Certainly there is no greater joy than that of seeing men and women taking their stand for Jesus Christ and the truth for these times.

A Public Relations Breakthrough

LARRY LAREDO, Chairman, Insight Advertising Committee

THE INSIGHT evangelistic campaign conducted in the city of Mackay recently proved to be a major public relations breakthrough for the Seventh-day Adventist churches in Mackay and district. During the three week period of the Insight campaign, Pastor D. B. Hills, Missionary Volunteer and Public Relations secretary of the Trans-Tasman Union Conference, had unparalleled opportunities to address community leaders and citizens.

This public relations breakthrough was due to the fact that community leaders recognized that the opening programmes of Insight were of general interest and dealing with vital problems that affect the community. The results of the Australian Youth Survey that was conducted in the city of Mackay and district prior to the campaign, also caught the imagination of the media.

Mackay's TV and radio stations both interviewed Pastor Hills, and he made good use of the wonderful opportunities given him to speak about the Bible, the church, Insight, and Teen Dial. The local Seventh-day Adventist ministers also arranged for Pastor Hills to speak on the daily devotional, "Moments of Meditation." The editor of the daily newspaper arranged for a staff reporter to interview Pastor Hills on the Australian Youth Survey and Teen Dial. A very favourable report appeared in the paper linking Teen Dial, the Youth Survey, and the Insight programmes as community service projects of the Seventh-day Adventist Church.

A Talk to Rotary

An interesting feature of the Insight campaign was the fact that Pastor Hills was invited to address both Rotary Clubs in the city. At the Rotary Club meetings, Pastor Hills had the opportunity of speaking to 100 influential men, including the local member for the Legislative Assembly, the secretary of the Ministers' Fraternal, two high school headmasters, the Stipendiary Magistrate for the town and district, the managers of the radio and television stations, the newspaper editor and the branch managers for several national organizations. At these meetings our youth evangelist had the opportunity of giving a summary of his opening meeting on "The Generation Gap—Why?" and the second Sunday's programme, "Drug Dependence—Cause and Cure." The chairman of one of the Rotary Club meetings said at the conclusion of the address, "Pastor Hills has ably upheld the cross."

Teen Dial

During the second week of the programme a new feature called Teen Dial

was introduced in Mackay. This dialling service is similar to Dial-a-Prayer and consists of a message recorded by one of the young people from Mackay district covering such subjects as "Getting Along with Parents," "Dating," "Speed and Driving," "Drugs." The Teen Dial machines were operating practically continuously during the period of the campaign. The Teen Dial messages were linked with the Insight programmes by such statements as, "Hi! My name is Jim, I am a teenager attending the Insight programmes at the Theatre Royal." Or, "The man at Insight said . . ."

Two editions of an Insight newspaper were produced and 1,300 copies of these were distributed throughout the city and district. These newspapers were given to all who attended the Insight meetings and were also distributed to men at the Rotary Club meetings, and to other prominent citizens in the town. Pastor Hills personally delivered two of these copies to one of the ministers of a large denomination in the town and had a very cordial interview with him.

Marriage Counselling

The meeting on marriage was one of the best attended of the mid-week meetings, and many citizens expressed appreciation of this lecture. Although Pastor Hills was able to visit a number of homes and counsel with couples concerning marriage, he was not able to fulfil all the requests for visitation. It is obvious that a minister like Pastor Hills could fulfil a desperate need of the city for a marriage guidance counsellor. After he had visited a young lady in hospital, the specialist doctor made the following comment to Pastor Hills, "In this town there is no marriage guidance counsellor and no social worker attached to this hospital. You have filled a gap in rehabilitation, and you have done for this young couple what we here at the hospital have been unable to do." Pastor Hills then took the opportunity to tell this doctor that the rehabilitation witnessed in the life of one of his patients was due to the power of the gospel of Jesus Christ.

(Continued on page 5)

A Message from the Division President

MISSIONARY WIVES

Dear Fellow Believers:

I had just arrived at the missionary's home. People were milling around in all directions. It was the biennial session of the local mission. As I approached the back door—front doors are seldom used in the mission field—the missionary's wife greeted me with a big smile.

"Come in," she said. "We are so glad you have arrived. It will be a pleasure to have you staying with us during the meetings."

As she showed me to my comfortable room, I noticed she had neither shoes nor slippers on.

"Excuse my bare feet," she said, "but my poor feet are so sore. This morning an old man arrived telling me his wife was about to have a baby and would I please come. 'How far away do you live?' 'Not far,' was the reply. It turned out to be about three miles. I delivered twins and walked back, and my poor feet are covered with blisters."

Within a few minutes I was introduced to her parents-in-law who were on a visit from Australia. The house was crowded with visitors at mealtime. Missionaries who had come in from other areas to the session were seated around the table in this hospitable home. Two little children, one just recovering from measles, had also to be attended to. Dishes—piles and piles of them—had to be washed up. Every day there were sick people at the door needing help—sores to be bandaged, injections to be given, little babies to be cared for, bottles of milk for seemingly dozens of babies to be prepared. In and out went our little hostess, a trained nurse, doing everything she could to alleviate suffering, care for the needs of her family, and entertain her numerous guests. Her home seemed to be the gathering place for all combined meals. Sometimes as many as thirty people crowded her dining room. How she endured the strain of it all, I do not know. But one thing I did note, she seemed to wear a perpetual smile. She never seemed to be ruffled or upset, she went about her work as wife, mother, hostess and nurse with a calmness and dignity that won our admiration.

When I left, I said, "Sister, you must be so tired!"

"Yes," she said, "I am, but I enjoyed every moment of it, and what is more, I can lie in each morning next week."

I don't think she could. She is too energetic for that.

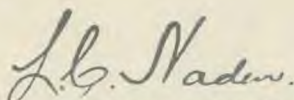
What is more impressive still, I found this same wonderful spirit in every home I stayed in during my recent visit to the mission field. We thank God for these devoted women—missionaries in their own right—whose works enrich the ministry of their husbands.

As I was about to leave this field, I was sitting in the airport trying to endure the suffocating heat and humidity of the tropics when I noticed another one of these devoted women. Her missionary husband had died suddenly and she was about to leave the field of their united labour. Losing her husband so unexpectedly was a great blow to this devoted lady. It was hard leaving him in the little cemetery a few miles from the scene of many years of happy labour together.

As I approached her, I wondered what she would say, what she would do. For I had been with them both at the meeting referred to in the foregoing. They, too, had enjoyed the hospitality of that home about which I have just written. There was no emotional outburst. There was not the usual question, "Why did this happen to me?" No, there was a calm dignity and devotion that was beautiful and encouraging to behold.

As we sat together in the airport she showed me pictures of the funeral and the beautiful wreaths that so many thoughtful people had sent in loving memory of a devoted and wonderful missionary husband. It was soon made clear to me that she was meeting this sad experience in the strength of the Lord. Her hope was centred in Jesus, the One who had conquered man's greatest enemies, death and the grave. She knows it will not be long till the glorious reunion day. How she would face the future without her husband by her side was not her main concern. No, she expressed her concern not for herself nor her future, but for the work—the mission station she had just left, the students who needed a schoolmaster and the guidance and help of a fatherly Christian gentleman as was her late husband. Just to behold such devotion and dignity and faith in the hour of sad bereavement was a blessing to my soul.

I know you will join me in prayer daily for these wonderful missionary wives whose deeds of love and devotion strengthen and enrich the service of their husbands and make our visits to the mission field so enjoyable.



President, Australasian Division.

History Made in Sydney

N. H. J. SMITH

Publishing Department Secretary, Greater Sydney Conference

On Thursday night, July 3, at Caringbah, a new era of co-ordinated evangelism began. Ministerial, Medical and Publishing departments of the division, union and local conferences worked together to make the opening night of a School of Cooking and Nutrition a tremendous success.

Over sixty-seven people were present, most of whom paid their \$2.50 enrolment fee for the course to Pastor L. A. Dyason, Medical secretary for Greater Sydney Conference.

An intensive four-week campaign of house-to-house labour was faithfully conducted by literature evangelists John Cunningham, Brian Bird, Brian King, Ron Truman, Derek Kerr and Ed Hinze. They were encouraged by assistance from Pastor Eric Hon of the Trans-Tasman Union Conference Medical Department, S. H. Shell, Trans-Tasman Union Conference Publishing Department, C. B. O'Neill and N. H. J. Smith of the Greater Sydney Publishing Department.

The school was conducted in conjunction with the Caringbah Mission conducted by Pastor Raymond Howse and Brother Garry Williams. The appreciative audience was welcomed on July 3 by Pastor Eric Hon, who introduced Miss Daisy Schluntz, the dietitian of the Australasian Division Medical Department, who will later be supported by Doctors Farag and Palmer, Strange and Johnston.

"Delicious"

The "Taste and See" demonstration was the product of an expert, Mrs. Hazel Hon. As the literature evangelists, who served as waiters, took the titbits of the various recipes out to the people to taste, the comments unanimously heard were "Delicious!" "Delightful!"

The literature evangelists hoped to secure more orders for "Modern Ways to Health" by offering this School of Nutrition to each of their customers in this local area. Therefore the Publishing Department organized the above team of workers for one month's saturation of the Caringbah-Cronulla district. They were given very thorough briefing for the job by Pastor Hon for four Monday nights prior to the opening night of the school. Each meeting concluded with an earnest season of prayer, beseeching God's help and blessing on the project.

When this initial campaign proves successful, it will open up a great new area of soul-saving possibilities, particularly in large cities. The health work will prove to be the "entering wedge," the "right arm" of the message as God has foretold in the Spirit of Prophecy writings.



Pastor L. S. Rose, president of the North New South Wales Conference, making a comment to his group during sermonette assessment time at the Sawtell Seminar. (Photo: E. F. Giblett.)

MOST IMPORTANT MEETINGS

E. F. GIBLETT

"These are the most important meetings in the Trans-Tasman Union Conference." This is what Pastor W. J. Richards, the president of the Trans-Tasman Union Conference, said in his opening remarks at one of the lay-preacher's seminars.

During the past three months over 300 people have attended the three lay-preachers seminars that have been conducted by the administration, the Lay Activities and the Missionary Volunteer departments of the union and local conferences. The seminars were conducted at Rockhampton, to cater for the North Queensland and South Queensland conferences; at Sawtell near Coff's Harbour, to cater for the Greater Sydney and North New South Wales conferences; and at Gunn's Bush near Timaru to cater for the North New Zealand and South New Zealand conferences.

The weather varied from hot at Rockhampton and balmy at Sawtell to very cold at Gunn's Bush. Of course, there was a different group of delegates at each place. The spirit of warm devotion and enthusiasm to quickly give God's last message to all people living in the communities of the delegates was common at each seminar.

What They Taught

The programme at the seminars commenced on Friday evening and concluded at midday on Monday. It was intensive and fast moving and included a nice balance between theoretical and practical class periods, as well as time for consideration of devotional and spiritual themes.

Some of the subjects considered during the theory class periods were: Sermon construction, preaching Christ-centred doctrines, source materials, proper speaking, and meeting false doctrines. To make

the seminars practical there were class periods for practice preaching, planning mission programmes and budgets, making sermon outlines and planning the order and titles of subjects for an evangelistic series.

The people who attended these seminars returned to their homes and churches determined that they would be channels for God's love and God's power to flow to earth's last generation. As one wife said, "My husband is a new man since the Lay Preacher's Seminar."

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Nunawading Runs Successful First Aid Classes

A. D. JUDD

Medical, Temperance and Public Relations
Secretary, Victorian Conference

The Health and Welfare director of the Nunawading Seventh-day Adventist church, Mrs. M. Wegener, organized a first aid course which was conducted in the church hall commencing April 15, 1969, and continued for thirteen weeks. Class instructors were Mr. and Mrs. J. Mason of the St. John Ambulance Association. Lectures were given by Dr. P. Bush, a Blackburn doctor, who has recently been promoted to the position of district surgeon of the St. John Ambulance Association.

An advertisement was placed in the local paper, "Nunawading Gazette," inviting the public to enrol. This resulted in eleven non-Adventist seniors and six non-Adventist juniors joining the course, making a total enrolment of thirty-one seniors and twelve juniors. However, of this total enrolment of forty-three, twenty-five adults and nine juniors sat for the examinations. We are happy to report that twenty-two seniors and eight juniors passed.

The theoretical test was given by Dr. J. H. Cater and Dr. G. Corbett. Practical examiners were Mr. I. Lock and Mr. A. Sparks of St. John Association. Mr. Bellshaw of their Head Office also called on the class and was very pleased with the work being done. Dr. Cater remarked on the very high standard of the class, saying that this class had the best test marks he had seen for some time.

The first-aiders showed their appreciation to Dr. Bush by presenting him with the book "Perilous Paradise" by Eric Were. Mr. and Mrs. Mason also received a small gift.

Mrs. M. Wegener then arranged for a Home Nursing Class which commenced on July 22, 1969. Over half the students are non-church members. We would like to express our appreciation to the Nunawading church Welfare director for organizing these programmes and also for encouraging our non-Adventist friends to join with us in these worth-while training programmes.

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"THE WORLD of the seen is the shadow of the invisible and in it we serve a spiritual apprenticeship, for until the eyes of the soul are strong enough to endure the light we move darkly through the shadow of things, seeking and learning and so gathering experience—as children gather faggots in the forest—which serves as fuel to that spark of realization which sets free the unsuspected fire and thereby illuminates the spiritual perspective of our soul's habitation. And thus it is that the great empire of experience contains its visible and invisible kingdoms, and realization in one kingdom is related to realization in another in the same manner as that in which beacons kindled upon hilltops are related in one rhythmic sequence of illumination."

—Claude Houghton.

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PUBLIC RELATIONS BREAKTHROUGH

(Concluded from page 3)

Insight has been used by the Lord to lead many men and women nearer to the cross of Calvary and the truth for these times. The introductory subjects and the general diplomatic approach to this campaign have made a very favourable impression for the Seventh-day Adventist Church. Although over twenty new decisions have been registered for Christ and for baptism, the full results of this campaign can only be measured in the light of eternity.



LETTERS to the EDITOR

The Ideal

Sir,

The modern established camp-meeting programme has to some degree lost its original purpose. Early camp meetings were for (1) the spiritual benefit of the saints, (2) the aggressive evangelism of the community. Mrs. White's statements give a setting perhaps best likened to an enlarged tent mission effort.

Purpose (1) above is well served today or should I suggest, sincerely, too well. A concentrated programme of seven or eight daily meetings is inclining our members to expect all feeding and no work. To preach and instruct and say, "Now go home and do," is poor method; much better, "Let us do it now, together."

The second purpose above should again be incorporated, and perhaps regional "camp meetings" would be an answer. Most towns and cities have excellent accommodation facilities; while motels and caravanning make this a workable proposition, as well demonstrated by another denomination. Large meeting facilities are often available, and no doubt no more finance would be needed than now required to provide and maintain camp-meeting sites.

Then an intensive camp-meeting style of programme with meetings and instruction in the morning and active missionary work in the afternoons with evangelism at night, would provide a more balanced spiritual development. Sister White suggests, "Strong companies of workers have been organized to go out into the city and its suburbs. . . . By this means hundreds of persons were secured as regular attendants." ("Testimonies," Vol. 6, page 36.) Let delegates, administrators and department secretaries do their part, allow the pastors and evangelists to give the spiritual leadership, and all together with the laity storm the impregnable fortresses of indifference in some city or town. With door-knock, visitation, health programmes, Voice of Youth, Vacation Bible Schools and other evangelistic guns firing let the shock troops give the aggressive mission plans a resounding start. Many a newly established church was the aftermath of an old-time camp meeting.

As one who must give a month of humble but necessary service to the physical "discomfort" of the saints, I too would like to see camp-meeting programmes restyled to their original purpose in this modern day.

R. E. Model.

Historic Corrections

Sir,

Re the two pictures in "Historic Gallery" in the "Record," dated 7/7/69. The first entitled "Waitresses at the Melbourne Cafe" has all the names correct but should read from Right to Left.

Re Mr. W. H. B. Miller's Choir, 1913, it should read: Back Row: I. Barlow, O. Davis, others correct; third row: Ethel Diverall, Freda McAinsh, ———, O. McAinsh, others correct; second row: correct to F. Litster, then A. Larsen, A. Colleston, V. Claydon; others correct; front row: correct except that F. Robinson should be Harold Robinson.

Thirteen members of this choir belonged to the old Windsor church. This choir practised every Saturday night and was one of the few amusements our young people had in those days.

Isobel Irvine (nee I. Barlow).

More of Salvation

Sir,

I would like to answer Connie J. French's letter in the "Record" dated 23/6/69, on Salvation—How? and its relation to missionary endeavour. The writer put forward two concepts:

1. Salvation through the knowledge and acceptance of the Son of God as our Saviour by the written and spoken word.

2. By those who have not had access to the Scriptures, but do by nature what the law requires.

Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another." Rom. 2:14, 15.

This portion of Scripture seems, at least in part, to be the fulfilment of the promise of the new covenant which says, "I will put My laws into their mind, and write them in their hearts." No specific mention is made of the knowledge and acceptance of the vicarious act of the Lord Jesus on our behalf. Obedience seems to have a very important place in our salvation. "Obey and live." "If ye love Me, keep My commandments."

It is Paul's argument that in the very nature of man there is implanted an innate, inherent and distinct knowledge of what he ought to do. That man will be judged by the opportunity to know. God is fair.

To limit salvation only to those who have had access to the written and spo-

ken word, seems to be limiting the love, power, and purpose of God who through the work of the Holy Spirit would have "all men to be saved."

In the omniscience of God, He would foreknow that given the opportunity, those who Paul says "are a law unto themselves" would have accepted the provision of salvation through the sacrifice of the Lord Jesus.

It seems to me that both concepts are acceptable. The initiative of salvation or reconciliation is always with God. He calls and gives the power to respond to those who are willing and obedient, whether through the written or spoken word, or the promptings of the Holy Spirit.

It is possibly the perverse nature of mankind in failing to "Go tell" that has prevented the people who are "a law unto themselves" from knowing the written law and the story of Jesus.

In the life to come, I, for one, fully expect to meet a class of people who will ask Jesus, "How came the marks in Your hands?"

Herbert W. McLain,
Brisbane, Queensland.

Dorcas Problems

Sir,

I read with interest Rowena Hokin's letter, "Ye Clothed Me—Sort Of." [Record," dated 30/6/69.] My first thought was to cut and paste it up for future reference in the Dorcas room, but then on second thoughts, what's the use. The climate varies from place to place in the mission field, just the same as here. What is salt to Togoba may be poison to Samoa. And anyway, our society doesn't send mission bags to New Guinea.

Those lovely crocheted and knitted rugs may be great for the highlands, but what about the coastal tropics? In any case it seems impractical and unprofitable to me to spend long hours crocheting, and many dollars buying, the wool for one rug. Especially when after all my efforts, it may end up in some "far flung mission field," unwanted and unused, because the climate is too hot. I could make dozens of frocks in that time and, if working for wages, buy a box full of blankets. Let us spend our Dorcas hours and money profitably. We are all busy people.

Island bags are "big business" and wonderful missionary work. It is a pity if we labour in vain for lack of a little guidance. Would it be possible for proper accurate lists, that suit the needs and climates of each area, to be compiled? If this official list of do's and don'ts were then posted permanently for all to see in each society, a lot of Rowena's (and other missionaries', too) problems would be solved. I may have belonged to the only churches without lists, but I doubt it. Everywhere we have been over the years we get a different story. Mrs. Go of ——— says, "Send this," and then,

when her back is turned, Mrs. Come says, "No, don't." I get confused.

Do we send winter and summer clothes to every place? Or do we not? What a waste to send winter woollies where they are never worn. Why can't corresponding climates at home and abroad be matched?

I cannot see the problem of quality ever being completely solved. What Mrs. Rich would call rubbish, Mrs. Poor would wear. This idea must carry over when sorting clothes for missions. Quite likely missionaries' wives may vary in the same way. However, let us remember that it costs many dollars for shipping, and let us be a bit ruthless with the rubbishy clothing and get rid of it to the rag man. I dare say if Dorcas societies had to move as often as the ministry they would not hoard so much. Spring is just around the corner. Personally speaking I never spring clean, I just move, but it is a wonderful idea to do the Dorcas room over instead. Then we would not have any rubbish to send to the islands.

Audrey Ogg,
Bathurst, New South Wales.

Please Be Tolerant

Sir,

I wish to reply to "L. Standish, Prospect, S. A.," whose letter appeared in "Record," dated 30/6/69, in connection with folk buying our products dressed in shorts, slacks, etc.

Some eight years ago, I became a Seventh-day Adventist, and have really enjoyed every minute of my association with the brethren, and am thankful to God that He brought me into the light. However, I still find it hard to believe that it is wrong for women to dress in shorts in the summer and slacks in the winter, on suitable occasions, of course. Don't you think, friend, you are being a little intolerant in this modern day and age?

We are loud in our condemnation of the young men wearing long hair and effeminate clothes, but what of the men in the days of our Lord, who all wore long hair and long female-type robes, etc?

Every country in the world has its own particular ways of dress, and because they do not follow our mode of dress-wear, etc., I wouldn't call them non-Christians.

Lipstick and jewellery are anti-Christian, agreed.

Apart from the above, how do you know the folk you saw wearing these clothes, etc., were not friends of Adventists, who are endeavouring to convert them to our way of thinking, and so on? Please be patient. Rome wasn't won in a day, and if we are to bring well-meaning people into the truth, we have to tread very slowly and carefully and be most discreet in everything we say and do, or we offend and then the door is for ever closed to us. Sad to say, I am speaking from experience!
(Mrs.) W. Peck, New South Wales.

HISTORIC PICTURE GALLERY



The staff of the Newcastle Clinic between 1899-1902. Back row (left to right): R. A. Natrass, Miriam Currow (Mrs. Adams, aunt to Brother George Currow and to Miriam his sister), Alice Booth (late Mrs. Rowe). Front row: Dr. Rand, Mrs. L. Currow and Pastor L. Currow (parents of Brother George Currow). (Photo: Miss Dorothy Rowe.)



Perhaps the best band picture we have received, it records the Warburton Advent Brass Band of 1909. Left to right: (Back row) Les Palmer, L. A. Romero, Sandy Merritt, Sam Hoops, Bert Anderson. (Middle row) Ray Romero, Roy Allan Anderson, Ernest Woolrich, Bert White, Les Romero, Sid Ward. (Front row) Ernest White (band president), Colville Hawkes, Lew Faulkhead, George Howse, Nathaniel D. Faulkhead, Fred Ward, Mr. Storey (town representative). (On grass) A. W. Anderson, Cecil Natrass. (Photo: Colville Hawkes.)

Special Message to I. Vadenough

Sir,

In the same letter post we received the "Record" with our camp dissenter's screams for mercy, and the promotion prospectus for the "Second Australian Senior Scout Venture, Melbourne, 1969-70." I do sincerely wish there was a copy available to post on; however, a little quote.

"Will We Rough It?"

"Yes, you will—but only when the activity calls for roughing it. . . . But in the base camp itself, you will really get it easy. You'll sleep in tents, yes, but all the main facilities of the camp will be in permanent buildings, well designed and well equipped. . . . You will eat in cafe-

(Concluded on page 16)

TONGA--the Friendly Islands

GORDON A. LEE, President, Central Pacific Union Mission

RECENTLY I travelled to Tonga with Pastor L. C. Naden and Brethren L. L. Butler and K. E. Watts. The purpose of our visit was to attend the tenth biennial session of the Tonga Mission. The people pressed eagerly to every meeting. When conducting the workers' meetings, I had to slant my talks to the lay people as well, for many showed great interest in being present.

It seemed that there was a deep spiritual tone at this camp meeting. People were more keenly interested in the affairs of their church. I believe the reason lies in the strong evangelistic offensive of the past two years.

With the infusion of four vigorous ministerial graduates from Fulton into the worker team, and the strong public evangelism conducted by them and the rest of the mission group, our church in Tonga has been jolted to life. As a result our lay people have been caught up with this evangelistic thrust and several lay teams have operated their own public campaigns.

The statistics given in the session reports bear out the enthusiastic co-operation between the ministry and laity. Baptisms over the past two years (1967, 1968) were 318 as compared with 197 for the previous two years. Significant increases were also reported in tithes and offerings and in the missionary endeavours of the church.

One of the highlights of the session was the dedication of Peni Motu, the MV secretary, to the gospel ministry. Pastor L. C. Naden preached the service in the early Sabbath morning devotional period.

New Church, New Members

At the close of the session the Australasian Division brethren returned to Australia, but Brother Keith Watts and I journeyed to the Haapai group with Pastor Don Mitchell and his family. The Beulah College Band and many members journeyed, too, by the chartered boat to Pangai for a very special occasion.

The new church in that group was at last to be opened and dedicated with all the interest and enthusiasm that was evidenced at the dedication of King Solomon's

temple in Jerusalem. I am sure the house of worship could not have been feted any better by the Jews back there than was done by the Tongans at Pangai.

It is a lovely church, much larger than the present congregation requires, but that is an excellent "fault." They have plans to fill it before too much time elapses. Definite plans have already been set in motion. Before we left, two young evangelists, Makisi and Toa, were preaching to a church filled to overflowing with non-Adventists. It was a wonderful start to the series they are to conduct over the coming months. Interest is very high. I saw Makisi hold a large congregation spell-bound for forty minutes using nothing but his Bible. He had no charts, no black-boards, nor black-board for that matter. There were no films screened—just straight preaching of the Word. Children who dared to talk or even walk around outside were quickly brought to heel lest they should interrupt the programme.

Filled with Good Things

Before closing this report let me give you the thoughts of one elderly and influential Tongan citizen who was called upon to speak first at the feast following the dedication. He was not an Adventist.

He began his speech by saying he was filling his basket with good things to take home (referring to the custom in Polynesia of taking a basket to a feast to bring home the food you like but which you cannot eat at the feast). He quickly gained the attention of the several hundred guests and the many more onlookers.

"Today," he said, "I have filled my basket with good things. We arrived at the entrance of this beautiful church to see these people ready and prepared. A simple



A young Tongan lass brings on the watermelon which was part of the great feast which followed the dedication service.



The Beulah College band which went to the Haapai group for the dedication. This picture was taken earlier when the delegation from the Australasian Division arrived at Beulah College.



The church at Pangai. The bush timber structure was used for the feast that followed the dedication of the church.

and impressive ceremony was conducted before the doorway and we were made very welcome. There was order, and everything moved in time according to the plan. Inside the church I felt a rich spiritual tone that seemed to bring us nearer to our God. The message presented was from the Bible—something we see too little of today. The hymns and prayers were sincere and reverent. We were all aware of being in a sacred place. The genuine friendliness of these people made us all feel welcome.

"It was a very small group who laboured together as one to build this church. They have set us all an example, for we larger churches have experienced division and lack of unity.

"All these things I have put in the basket of my heart and I am taking them home with me."

☆ ☆ ☆

CHURCH ADVANCE

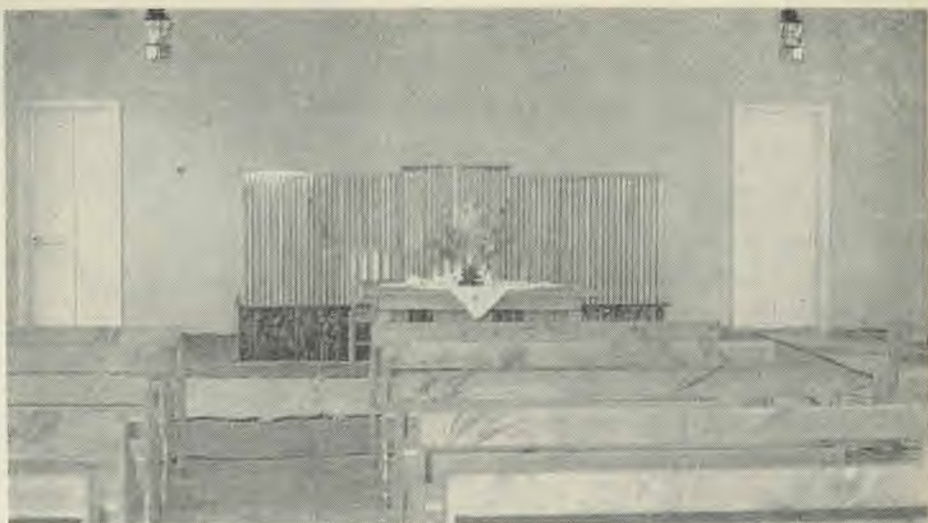
Some statistics of interest were recently released in Toronto in a special report.

- World pop. at close of 1967 ... 3,353,000,000
- Percentage of increase for previous seven years 15.4 per cent
- Seventh-day Adventist Church membership, June, 1968 1,780,671
- Proportion of membership in North America 22.86 per cent
- Percentage of increase for previous seven years 40.44 per cent
- Proportion of Seventh-day Adventists to world population 1 to 1,855

The four divisions with the highest proportion of Adventists:

- Australasian 1 to 214
- Trans-African 1 to 298
- Inter-American 1 to 505
- North American 1 to 538

Total budget appropriations to all divisions \$42,091,212 (an increase of \$A1,999,500 over 1967).



(Above) The interior of the church at Pangai. (Below) Pastor Niuafa, Voice of Prophecy speaker and assistant president of the Tonga Mission, reads the charge to Peni Motu standing between Pastor Naden and Pastor Mitchell at the time of his ordination. Pastor G. A. Lee stands on the left of Pastor Naden.



made in the foreground was in preparation for church. (These photos all by Gordon A. Lee.)



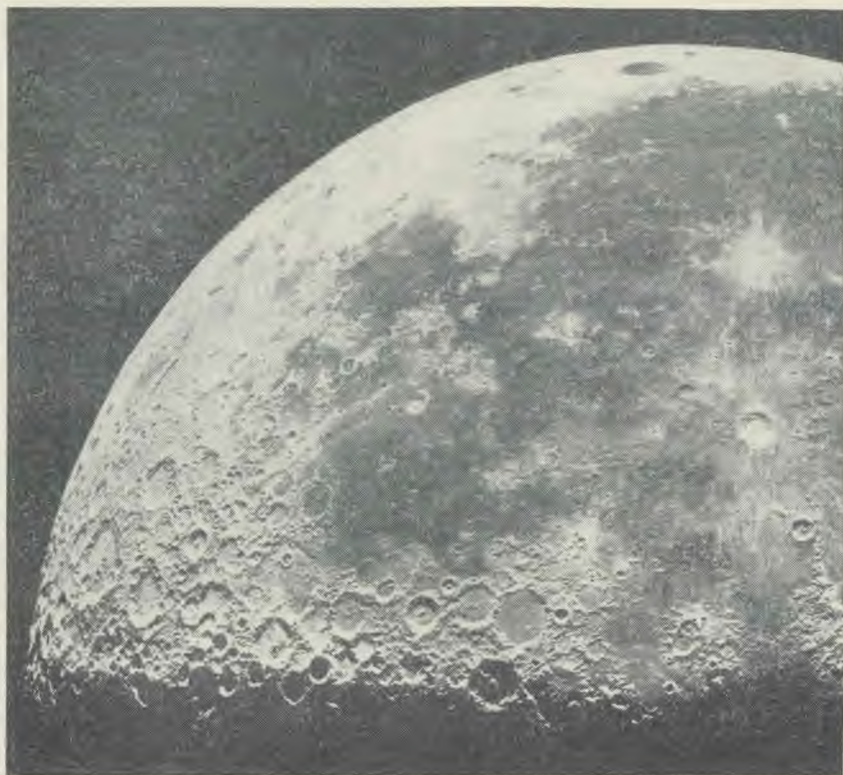
The builder and his brother hold the key and the scissors in preparation for the opening ceremony.

Science brings new depth to the concept of faith . . .

Astronauts Prove Prayer

JOHN F. KNIGHT

President, Association of Business
and Professional Men Limited



As I prepare this "Record" press release, three men are flashing through space at the incredible speed of 35,000 miles per hour. In fact since I started hammering at my typewriter keyboard, less than ten seconds ago, they have hurtled another one hundred miles on their encapsulated journey en route from moon to earth.

At this very moment it is five minutes to twelve, midnight, July 24, 1969. In a very short time, history's most epic voyage of all time will climax. The most remarkable achievement envisaged by man has taken place. Human beings have actually visited the moon, landed on its rugged, uninviting surface, touched its substance, examined its terrain "on the spot."

The incredible drama will soon be a landmark in history, "something that happened back in '69." But at this moment the world stands by in a suppressed state of excited expectancy and bewildered conjecture.

"They made it last time," is in everyone's thoughts. "But that was something different. In the venture of December 28, 1968, the astronauts were only sightseers. This time they have been actual visitors to another world. And that is what makes all the difference."

Aboard their craft, hurtling homewards at this moment, are actual samples of the moon itself. What else is hidden inside their eerie capsule? At this stage we do not know. Mystical bacteria from another continent? Strange penetrating radiations from space? Who knows?

The world's first humans to physically touch down on the moon are on their way back home. Whether they will arrive intact to tell the wondering millions of

their epic adventure, or be ricocheted into the unknown oblivion to circulate in the outer environs of the atmosphere for ever and a day still remains to be known. In a few more hours the world will be acquainted with their ultimate destiny.

None will deny that this is modern science's greatest achievement to this instant. Reaching out to the moon has been a conjectured dream for millenniums. Finally that dream has been achieved by three men. Just what the future now holds in store is anyone's guess. What we do know is the wildest dreams of fiction writers of thirty years ago are becoming definite realities. Inhabiting the moon is now no longer a fantasy. It is within feasible realms of possibility. Visitation to other planets is already hailed by men of learning as a distinct possibility within our lifetime.

Deeper Significance

However, whatever the scientific implications of this astounding phenomenon, to the Christian this tremendous event has many lessons with a far deeper significance than meets the superficial eye of a casual observer.

Many of our so-called educated contemporaries will scornfully refuse to admit there is any connection between science and religion. However, to my simple way of thinking, this shattering scientific achievement offers proof positive of the existence of a "divine intelligence" or a "divine being"—call it what you may—we elect to call Him "God."

Over the centuries Christians have long held the belief that this Divine Intelligence plays a significant part in directing our lives. To this moment a more or

less blind acceptance in faith has been part and parcel of the Christian's creed. "Have faith," we have been admonished through the ages. Prayer we have been told is the method whereby we can contact this Divine Intelligence. "Have faith, pray diligently, listen for the answers, be directed," has been the instruction throughout the passage of time.

However, it has taken the miracle of modern science—science which so frequently says there is no God—to instill fact into faith, to show that we no longer necessarily need to have this blind faith alone. And for this we thank modern science, and our astronaut friends who are still thrashing through timeless barriers in outer space this very moment to prove this point.

Ultimate Degree of Faith

To my way of thinking these three men maintain in their hearts the all-time ultimate degree of faith. Their lives, indeed their very existence, is governed by the fact that they have implicit, unerring, childlike faith in the tremendous electronic devices which shot them into the dark unknown universe. Their course is controlled by unseen hands . . . unseen influences, through the ether waves, direct their way through previously untracked miles of infinite, eternal nothingness. What unerring faith is theirs in the unobtrusive tracking station back home!

I was interested to read that at one stage the astronauts desired music. So in effect they "prayed" to their "god" back home. Seconds later, and piped music was being played in the capsule. What a fantastic "answer to prayer" they were able to enjoy. This was merely one

of the many recorded examples of requests being granted almost instantaneously. They knew that facilities at the great headquarters back on earth were available to give them the object they required and desired. They asked, they had faith to believe, they received.

Whenever the space ship came slightly off beam, unseen forces very rapidly corrected the course. In some instances their own efforts were required to fire off counter-balancing forces from their own machine. At other times this was done automatically for them from the control base back on earth. In all events these men knew for sure they would not be side-tracked. There was little doubt in their minds that they would receive every assistance they needed.

God's Electronic Computer

Now let us reverse the whole situation and see how plausible is the thought underlying everyday supplication to an infinite Father in heaven. Instead of the control tower being on earth, let us assume it is in heaven above. We cannot see heaven, and we do not necessarily know where it is. But it is there somewhere in the outer infinite unknown, for certain.

At the helm is God Himself. Whether He works by electrical forces, by use of cosmic rays, by the power of electronics, we do not know. Let us assume it is by electronics, for this is something remotely within our grasp in these modern times. Just as the encapsulated men encircling the moon were guided by electronic forces emanating from the central control panel on this earth, how much more feasible it is that we humans on this earth are guided by electronic or other divine forces emanating from heaven's central computer.

But, you say, there are only three men in the capsule being controlled by the great mass of electronic equipment down here on earth. The world contains countless millions of souls. Remember, however, that this is the first time this feat has been achieved. As time goes on it will become more frequent and less cumbersome than this first experimental effort.

Again, reverse the whole situation. Again contemplate computers and the mass of data they can record, store and regurgitate in fractional periods of time. May not God also have some highly refined computer system whereby He can guide, assist and otherwise communicate with untold masses of people virtually simultaneously, just as our computers do here on earth?

Faith Is No Longer Blind

In actual fact the whole system possibly works in some other way altogether. But the point of this small report is this. Whereas at one stage as Christians we blundered on in blind faith, the situation is now entirely changed.

In the last days we have been told wondrous things will happen. Could this be one of the methods God has opened up to make it more clear to those determined to follow Him that He is with them and is guiding and directing their paths? As

Christians, it should make us more emphatic than ever before that there is a God, that He is on our side, and He is able to direct our paths. It should emphasize the point, as never before, that prayer is something more than a word on paper. Sincere prayer can, and most certainly will, reach that higher centre, and in turn these higher centres can answer back and guide our paths.

In a few more hours, we shall know the fate of the 1969 moon-earth astronauts. The point we have made in this short story will hold, irrespective of the fate of these three men. It is worth bearing in mind. It is worth considering in contemplation in your quiet reflective moments. We believe this is one of God's

ways of encouraging His followers in these last days.

We sincerely recommend you give serious consideration to some of the events taking place on all sides. Wherever possible let us use them to strengthen our faith in God.

POSTSCRIPT: The day after this piece was written, of course, the now famous astronauts made a perfect mid-ocean descent, virtually at the identical point where their landing had been preplanned. They are alive, safe, well and healthy. Congratulations to the three brave men. Let us so surrender ourselves that our lives may be as similarly and as successfully directed as were those of the moon men.

Recently we mentioned that the Lakemba fire produced a new church building. Here is the next step.

Church Fire Raises New Church

N. H. J. SMITH

AUSTRALIA'S LARGEST suburban city, Bankstown, on the outskirts of Sydney, with a population of over 250,000, opened its first Seventh-day Adventist church meeting on Sabbath, July 5, 1969, in the Restwell Street Protestant hall.

The inauguration of the Bankstown church came about as a result of the nearby Lakemba church actually catching fire one night in May, 1968. However, the fire did not begin in the pulpit, but in the back room, and gutted the church building.

Next came the question of rebuilding. The president of the Greater Sydney Conference, Pastor C. D. Judd, called a meeting at the conference office to discuss the matter fully. Some members saw wisdom in renewing the church on the same site in Earnest Street, Lakemba. Other members believed that a new church should be built in Bankstown. Being a rail and bus centre, and one of the fastest growing cities in the commonwealth, this seemed to be the time to secure a larger block of land and build a church in that area.

Under the providence of God one church has now become two, and a new light has been lit in Bankstown. A suitable block of land was secured for a church building to be erected to the glory of God some time later.

In the meantime, the Greater Sydney Conference appointed Pastor A. L. Pascoe to pastor the new church body which met on Saturday morning, July 5, at 9.30 a.m. The pastor gave an enthusiastic welcome to the fifty-one people present for the first Sabbath school in Bankstown, New South Wales. Brother M. Edwards led out as Sabbath school superintendent, assisted by Sister Jeanette Mead. Brother Ray Craigie sang the appropriate item, "When God Is Near," and Pastor Noel Smith taught the Sabbath school lesson for the day on God's command, "Look now toward heaven."

First Service

The president, Pastor C. D. Judd, called for the nominating committee's report to be presented at the first divine service. There were thirty-four members present from Lakemba, two from Panania, one from Hurstville and one from Liverpool, making a total of thirty-eight requesting membership in the new Bankstown church.

The senior elder appointed was Brother R. Williams, assisted by Brother Ray Craigie.

The dedicatory prayer, invoking God's blessing upon the people who worshipped and upon the building while it is used each Sabbath morning until the new church is built, was offered by the secretary-treasurer of the conference, Brother W. H. Simmonds.

The presidential address revealed that in 1895 evangelistic work began in Australia. And now, eighty-four years later, 84,000 Seventh-day Adventists worship God on the seventh day of every week "according to the fourth commandment." In Sydney there are 5,000 believers in forty-three churches and two church companies.

Pastor C. D. Judd skillfully pointed to Scriptural references which show that in New Testament times church services were first held in houses. (Philemon 2.)

Ephesians 5:23, 26 declares that the church's function is to sanctify and cleanse its members, through its Head and Saviour, Jesus Christ, living in the believer's heart. "The church today is still the object of Christ's supreme regard."

Mrs. Jan Judd of the Advent Radio and Television Productions rendered the special musical item.

Thus, history was made in Bankstown.

If I Had Only One More Sermon to Preach—No. 8 in the series

The Coming Pentecost

AUSTEN G. FLETCHER

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." Isaiah 52:1.

These words are suggestive of the long promised and joyous experience of the church in those closing scenes which will see her clothed with the glory of her Lord. "Before the final visitation of God's judgments upon the earth," we are told, "there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—"The Great Controversy," page 464.

It is within the divine purposes to close God's work with a reformation as mighty, momentous, and thrilling as was the Protestant Reformation of the sixteenth century, and as blessed as the reformation of Pentecost. Such a promise challenges our faith, arrests our attention and calls us again to the foot of the cross.

Prophets of both Testaments have assured us that such a day will be known to the people of God before they step into the heavenly kingdom. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:1-3.

In the vivid symbols of the revelator we read of that other angel who comes down from heaven "having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . Come out of her, My people." Revelation 18:1-4.

Primitive Godliness

Have you ever thought of what God intends to do as He fulfils these words? Have you ever meditated upon it? Or prayed longingly, with a great hunger of soul for it? "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord. . . . It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessing."—"Selected Messages," Book 1, page 121.

We might well ask, indeed we should ask: What is a revival of primitive godliness?

When we put the word **primitive** into a Scriptural concept, it reminds us of Christian origins. It harks back to the joyous and most enviable experience of the early church and its members. We are told about it in the Book of Acts. As we read that thrilling book, we become aware of the fact that primitive godliness is an experience of great and abounding joy. There is joy welling up and overflowing in the soul. It is an irrepressible joy. As solemn as were the charges Peter brought against the people gathered on the Day of Pentecost, their heeding of the call to repent and their acceptance of the gospel's sweet provisions for pardon and reconciliation with God led these people into an experience of abiding joy. They gladly received the apostles' word. They went about praising God. There was gladness in their hearts.

It is the same wherever we turn in the Book of Acts. Philip goes down to Samaria and preaches Christ to them. The gospel is the best news they have ever heard.

"There was great joy in that city." Acts 8:8.

Paul and Silas heed the vision calling them to Macedonia. Upon arrival they are seized by the unruly, vulgar mob. They are beaten, imprisoned, and held fast in the stocks. Yet, in the middle of the night they pray and sing praises to God! Mob violence, beating, imprisonment or stocks could not repress that beautiful, spontaneous joy Christ had put into the hearts of those who reposed the keeping of their souls to Jesus.

Joy in the Life

One wonders about the revival of primitive godliness among the Lord's people, and prays the more earnestly for it when he perceives the joy with which it will grace the church. This joy was Christ's own precious gift to His disciples. He wanted them to have it, their lives to be enriched by it. He said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 15:11; 16:22. Some day soon there will be among the people of God a revival of such godliness.

In primitive godliness, there is an amazing consciousness of Christ and of His graces and His power.

The Saviour had promised to be with His disciples as they heralded the gospel to all the world. "Lo, I am with you always." Matthew 28:20. Never for a moment did they doubt His presence with them. Did the multitudes want an explanation for the miracle of Pentecost? "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:33. They knew Christ to be working with them and through them, and they let everybody else know that this was their Lord's doings. Notice how the call to repent was carried home to the hearts of the hearers: "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26. The people were led to see how gracious Christ is in leading to repentance, assuring people of their salvation. When the sick man was healed, it was "by the name of Jesus Christ of Nazareth, . . . even by Him doth this man stand here before you whole." Acts 4:10.

The disciples had not always been men of power like this. John had been carried away by an unsanctified vehemence. Peter had displayed his weaknesses. Thomas had been a sceptic. It was the resurrection of Christ and His ministry among them during those last forty days when He appeared to them before His ascension that changed their characters. Now they were confident of His power. They became His fearless ambassadors. A godliness took possession of them that resulted from their awareness that He was alive, that He was indeed Lord of all. They were conscious of His power and of His grace.



AUSTEN G. FLETCHER is a minister-evangelist who over the past twenty or so years has worked in a number of the states of Australia. His recent evangelistic and pastoral work was carried out in Perth, Western Australia. However, more recently he and his family moved to the "land of the long white cloud" and he is at present situated in Auckland, New Zealand.

All they did was in Him, by Him, and for Him.

Love and Unity

Primitive godliness is love and unity.

Of this we have often heard. The message has, indeed, fallen upon our ears many times. "And when the Day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1. What moved the apostles so mightily as to bring them to this experience of wonderful, Christ-like unity? It was the Saviour's love for their souls that did it, and that Spirit-born response which found them to be sincerely humble. They apologized to one another, not because confessions were wrung from unwilling hearts, but rather because they saw all their sin against one another to be an offence against the pure and lovely Jesus. The movings of the Spirit's power among us as a people, will come as surely as we see our relationships to one another to be in Christ. The humbling of themselves in the Pentecost experience was thorough among the disciples. The little men down at the bottom humbled themselves, and the big men at the top put things right, too. They were all with one accord.

In a little-referred-to passage in the Sermon on the Mount, Jesus tried to tell us how important was this spirit of love and unity. One wonders what would happen within the church should the words of Christ be taken more seriously. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:23, 24.

It could well be that many are shy of making matters right with their brother because they discern so little of the ability to forgive. My brother, will the second Pentecost come before we learn how to forgive one another even as God, for Christ's sake, has forgiven us? We are told, "If pride and selfishness were laid aside, five minutes would remove most difficulties. Angels have been grieved and God displeased by the hours which have been spent in justifying self." ("Early Writings," page 119.) Pentecost came with surprising swiftness, once the disciples were serious in fulfilling to one another the kind of mercy and love that Jesus had lavished upon them. Within ten brief days, the promised revival came in all the thrill of its manifestation of divine power, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6.

In that Pentecostal experience of love and unity, how precious the believers were to one another. With what esteem did they cherish the unity of the church. How unselfishly they ministered to one another. The love they bore one another became the thing which most attracted the unconverted. The kind of unity sought by the carnal mind is so cheap and tawdry when compared with the deep, pure,

humble love God is seeking to prepare His children to receive. If the people of God loved one another with that unfeigned love, one becomes conscious that a strange and irresistible appeal would be lent to the witness we bear in the world. Multitudes would be gathered in because of the sheer sweetness of the experience awaiting them in the remnant church.

A Change in the Life

Primitive godliness is practical godliness. How blessed we are as a people in the counsel that has been given us. Most of the counsel that has been given us is counsel in godliness. The servant of the Lord spoke to this brother about his avarice, his sharp dealing in business; or to that brother about his indolence; or to the other brother about his need to be pure in heart and life. Of this we are sure, the coming Pentecost will lead us to a genuine experience in true righteousness, or we will become severed from Christ by our love for sin.

Under the preaching of the apostles, the Holy Spirit led people to pay their debts, to overcome lewdness and lust, to become large-hearted where previously they had been mean and contemptible people. At Ephesus, there was a reformation. People ceased to be extortionists, adulterers, blasphemers. The very righteousness of Christ became a living reality in the life. The customs department people knew them once to be pious smugglers of contraband, glibly making false declarations. But the Holy Spirit changed all that. These Christians now made truthful declarations. The taxation department once had its suspi-

cions about the integrity with which they declared their incomes and their business activities, but now it witnessed a marvelous honesty—a Christ-like honesty. Let us not deceive ourselves into thinking that we have nothing to do but wait for the second Pentecost. The great revival would have already come had the people of God repented and been thoroughly converted.

"Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. The grace of the Spirit is supplied to cooperate with the soul's resolve, but it is not a substitute for the individual exercise of faith. Success in the Christian life depends upon the appropriation of the light that God has given."—"Testimonies to Ministers," page 518.

Brethren and sisters, false revivals are sweeping the world today. Ecumenism and charismatic renewal are drawing together the souls of the unsanctified. That promised, glorious day of revival of primitive godliness is swiftly descending from above.

"Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for the Lord. Base your happiness on your hope in Christ." Romans 12:9-21, Phillips.

Nothing matters more, now, than to enjoy God's second Pentecost!

Re-opening of the Christchurch Medical Clinic

S. BEARPARK

- Born Tuesday, October 17, 1967.
- Destroyed by fire, Tuesday, October 29, 1968.
- Recreated, Tuesday, June 3, 1969.

Such is the brief but eventful history of our Christchurch Medical Clinic. What a severe shock for our clinic staff of almost fifty to learn that fire had gutted their clinic! For the previous twelve months this conscientious group of workers had supported our important medical work with their time and service. By telling others of the help they had received, grateful patients had created such an interest that there was even a waiting list. Besides bringing physical help to many, prejudice was being broken down. With so much good being accomplished, "Why" we questioned, "should this catastrophe strike us?"

Before long, committees met and from their discussions an even more efficient

clinic was planned. Builders were soon at work, but to us who were waiting they seemed slow. During this time an ex-patient, a lady staff reporter of a leading women's magazine, wrote an informative article on the aims and activities of the clinic. We hoped our reopening date would be before this. As a result, many more people learned of our work, and consequently our waiting list is many times greater. Since reopening, the clinic staff is already working to capacity and still more people are ringing for appointments.

We find a parallel in the experience of the Western Health Reform Institute in the early days of the medical work, when within a few months of opening every room was filled and there was a waiting list. With better working conditions, greater public interest, and a longer waiting list, we see from our present vantage point an overwhelming answer to all our questionings. Surely all things work together for good.

An Appreciation of GEORGE ERNEST ADAIR

W. L. KILROY, General Manager, Sanitarium Health Food Company

GEORGE ERNEST ADAIR was born on June 28, 1895, at Fairfield, Queensland, and he lived until July 13, 1969, his span of life reaching over seventy-four years.

Having completed his school years in Gisborne, New Zealand, he took up the trade of plumbing and became adept with tools. This faculty he turned to valuable use in his later service as a business leader in the work of the church, and in his humble witness in his local community.

He confirmed his faith by being baptized in February, 1916, and two years later answered a call to connect with the Sanitarium Health Food Company as storeman in Wellington, New Zealand. After proving his capacity, he was given managerial responsibility within six months, and for forty-one years thereafter served at the higher administrative levels of the church's business activity.

After Wellington, the Auckland retail branch was his next appointment. This was followed in 1924 by a transfer to Christchurch for greater responsibility as manager of all the company's New Zealand interests. For five years he held that position, and then was invited to head office in Wahroonga, where for nearly seven years he was the company's general sales and advertising manager. His next call was to the highest position the company has to offer, and for several years he was general manager.

The Sydney Sanitarium

The Sydney Sanitarium and Hospital, recognizing his ability, invited him to the office of manager in 1941, where he remained until 1946. He then received a call to administer the health food interests in England. His work in that country occupied a further five years, and he then returned to Australia, rounding off his years of service with branch management in the Sanitarium Health Food Company until his retirement in 1959.

Pleasure to Work With

This is the chronological record of the service life of a busy, responsible, and successful man. But what of the quality of that service? This record is just as clear, and can be affirmed by those who associated with him during his working life. He achieved responsibility in the Sanitarium Health Food Company during its formative years when expansion was needed, but we lacked the financial strength that was to come later. It is said that God has His men for every hour, and surely this was demonstrated at this time, for George Adair had the capacity to see and develop opportunities for progress, and at the same time to foster an appreciation of economy that

avoided too great a strain on our resources. Over several years I had the privilege of working under his direction, and, along with many of my colleagues, was both impressed and influenced by his obvious dedication. The burdens he carried were heavy, but these always took first place in his planning, his own time and convenience being of secondary consideration. To any success that the business subsequently has attained, he made a significant contribution.

Somehow, in addition to the endless flow of his work, he found time to share in church activity, and at one time or another he must have filled almost every office in the church. This was always done with the same meticulous care which characterized his business, and with a warmth and fellowship which drew others to work with him.

The Home of the Adairs

The record of his life would be incomplete without reference to his wife and his home. At the beginning of his business career in 1918, George married Florence Reynolds in the first wedding to be held in the Wellington church, and no two people were more happily married than were they. Thus it is understandable that their home was a place given to hospitality, attractive to young and old. Their two sons, Keith and Desmond, might well have hearts full of gratitude to God that they shared such parents and such a home. And from that home to the community around there flowed a humble and cheerful Christian witness that brought kindness and practical help where these were needed. Wherever they lived there were neighbours who blessed the day that brought the Adairs among them.

So here is the story of an upright man, diligent in business, serving the Lord, faithful in all his ways, who saw heaven at the end of the road. He was a good husband and father, a good brother, a good neighbour, and a good friend.

The inscrutable will of God is beyond human understanding, and we may be tempted to ask why our friend should be shut away from us by such a lingering illness, but his faith was in the One to whom "a thousand years . . . are but as yesterday when it is past, and as a watch in the night." Psalm 90:4. Paul has the comfort we need in his expression, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Corinthians 4:17. To that eternal glory George Adair will surely come. It is for us who remain, so to number our days and apply our hearts unto wisdom, that in God's good time we shall share the glory with him.

☆ ☆ ☆

THE BIBLE is all about Jesus Christ. It cannot be truly understood except through Jesus Christ. . . . The importance of the Book is that it leads man to Jesus Christ.

"SIGNS" Offers Special Awards

Around this division—and beyond, for that matter—there are many people who have thrilling stories to tell concerning the "SIGNS OF THE TIMES." Perhaps it was our missionary paper which influenced you to begin your study of the truths of the Word of God. Perhaps it is the story of one of the subscriptions sponsored by you which bore fruit; perhaps it was a story of someone who apparently cared nothing for the paper but found, at last, the incontrovertible evidence of truth within its pages.

We ask you to share your stories with others so that they, in turn, may be encouraged.

In preparation for NEXT YEAR'S "Signs of the Times" campaign, we are looking for your stories. We invite you to send them to us, and the following awards will be made:

FOR THE BEST STORY RECEIVED: A voucher for \$10.00, redeemable in books or records at any Book and Bible House.

FOR ALL STORIES USED in the campaign (or published in the "Australasian Record") book vouchers for \$2.50, redeemable at any Book and Bible House.

TO EVERY PERSON who submits a story, a small gift book (normally retailing for sixty cents) will be sent.

● HURRY ALONG WITH YOUR STORY. The only additional considerations that will weigh with the judges are neatness and legibility. (If your handwriting is not easily deciphered, please try to have your story typed or at least re-written by someone whose handwriting is easily read.) And try to tell it in not more than 500 words.

● SEND YOUR ENTRIES TO:

THE SALES MANAGER,
SIGNS PUBLISHING COMPANY,
WARBURTON,
VICTORIA. 3799
AUSTRALIA.

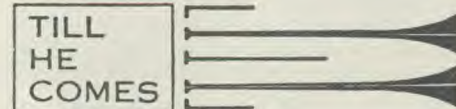
The closing date for entries is November 30, 1969.
IF YOU HAVE A STORY TO TELL, WRITE IT NOW.



COX—CORBETT. The first wedding in the new evangelistic centre in Dunedin, New Zealand, was conducted on June 23, 1969, at 2 p.m., when Raymond Cox of Oamaru and Lynette Corbett of Dunedin were united in marriage. For many years Dunedin and Oamaru churches have been blessed by the attendances of Lyn and Raymond, and now as they live near Oamaru and bring blessing to this small church and community we know that our gracious heavenly Father will further bless them as they serve Him. D. Currie.

OUI—LEVERS. Veronica Earleen Levers wed Pui Etike (David) Oui in the Kuranda-Mona Mona church, Queensland, on Sunday, July 6, 1969. Friends of the family rejoiced with the young couple as well as with the bride's parents, Wilfred and Madaleen Levers of Kuranda, and the groom's mother, Mrs. Gutchen of Thursday Island. May this marriage be used of our Lord to help hasten the day of His appearing. J. J. Dever.

VOSS—ATKIN. On June 16, 1969, Edward Wayne Voss and Margaret Atkin were united in holy wedlock. The ceremony was conducted in the tranquil environs of the Glenorchy church, Tasmania, where many relatives and friends assembled to witness the solemn pledge of marital vows between Edward and Margaret. Later at the reception, expressions of good wishes for God's blessing to attend this highly esteemed young couple were expressed by all. May God's favour and love be ever about Edward and Margaret as they establish their new home to the glory of His name. A. Gallagher.



HALLAM. Sister Ethel Hallam passed away on July 8, 1969, full of years and honour at the age of eighty-six. Sister Hallam was a charter member of the Stanthorpe church, Queensland, organized in 1934. Her first contact with the Adventist Church was per medium of the "Signs of the Times." Her faithfulness to the three angels' messages has continued ever since. She was invalidated over a number of years so that she was unable to meet with God's people, yet her warmth and ready response to the things of God always bore witness to her faith and courage therein. She leaves a dear husband, who faithfully ministered to her needs over the years, and two sons, Gerald and Monte, and a number of grandchildren to mourn her passing. We know that they do not "sorrow as those who have no hope." Our late sister was laid to rest in the Stanthorpe cemetery, and now awaits the call of the Master when He shall come in all the glory of His Father and in His own glory, and all the holy angels with Him. E. S. Bartlett.

McCONNOCHE. Lucy May McConnochie passed to her final rest on July 13, 1969, at her home in Campbelltown, South Australia, aged eighty-two years. Our late sister accepted the Advent message under the ministry of Pastor Roy Brandstater, at Merredin, Western Australia, in 1928, and remained a faithful church member ever since. Her confidence in her God and Saviour remained constant and she looked forward to the day when her Lord will come and redeem His own. A service and ministry of consolation was conducted in the chapel of the Centennial Park cemetery for the family and friends by the writer. She leaves to mourn two daughters and a son of her immediate family—Sister Ray Harker of Queensland being the only member of the Seventh-day Adventist Church—a sister in Sydney, and another sister, Sister Davey, a member of our Prospect church, South Australia. She sleeps the sleep of the just until the resurrection morning. R. Bullas.

NICHOLS. Alfred Josiah Nichols was born in Richmond, Tasmania, on September 1, 1891, and passed suddenly to his rest on Sunday, July 13, 1969. He leaves to mourn his passing a wife, two daughters, five grandchildren and one great-grandchild, as well as two brothers and a sister. Brother Nichols was a gracious and faithful servant of the Lord and willingly gave of his best for His cause. Services at the Glenorchy church and at the graveside were conducted by the writer, and as we laid him to rest we also caught a vision of the glorious morning when the "dead in Christ shall rise" to newness of life. A. D. Pietz.

TRUTE. After a long, trying illness, Mary Sophie Trute fell asleep in Jesus on July 3, 1969. Born eighty-five years ago in the Tweed River district of New South Wales, Sister Trute accepted the Advent message during the late Brother Ben Cormack's mission held at Murwillumbah in 1918, and was a charter member of that church. Her husband, Brother Frederick James Trute, predeceased her on May 27, 1960. For some years Brother and Sister Trute were members of the South Brisbane church, where Brother Trute officiated as elder. There is one son, Cedric, and one daughter, Honor, left to mourn the loss of a devoted mother. Honor is the wife of Brother Stan Grubb of Wahroonga. Brother and Sister Grubb gave loving attention to their dear mother during her last declining years. Sister Trute was laid to rest in the Avondale cemetery. Brother Clapham and the writer officiated at the graveside. R. J. Burns.

WARD. Leonard Henry Ward, one time first elder and for fifteen years treasurer of the church at Queen's Park, Western Australia, took ill suddenly and died on July 12, 1969, aged sixty-five. A large number of former colleagues braved inclement weather to attend the funeral of one who gave over forty-seven years of service to the public service of the state, retiring as chief of the paymaster's section of the Goldfields Water Supply. Brother Ward had been a church member since 1936, and has been an example of Christian kindness, helpfulness and a father in Israel. His wife, children, grandchildren and the members of the Queen's Park church mourn his passing. N. E. Bolst.

YOUNG. Philip George Young, born at Irishtown, Tasmania, seventy years ago, passed to his rest on June 22, 1969, and was interred in the Irishtown cemetery. Left to mourn his unexpected departure are his devoted wife, one son Norman, two daughters, Beverley (Mrs. Fiegard) and Annette (Mrs. Baldwin), both resident in Sydney, New South Wales, five grandchildren, one brother and six sisters. Our esteemed Brother Young served the church faithfully for nearly forty years, and held the office of senior elder at the time of his death. The great loss sustained by the family, the church, and the district was made evident by the hundreds of people who attended the services conducted in the church and at the graveside. Pastor A. D. Pietz was associated with the writer in ministry. The God of all comfort was with us as we shared His promises assuring all of the hope of the glad resurrection day. A. Gallagher.

SINCERE APPRECIATION

The family of the late Josephine House wish to thank all those whose kindness and sympathy were demonstrated in so many ways at the passing of their dearly loved mother. Pastor Eric S. House. Mrs. Shirley Litster.

BOOK WANTED. "The Witness of Science," by George Knapp Abbott. Write to Mrs. R. Wallis, 391 Payneham Road, Marden, S.A. 5070

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AUSTRALASIAN RECORD and Advent World Survey

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Advertisements approved by the editor will be inserted at the following rates:

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

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

FLASH POINT . . .

- ✦ Word from Pastor Llewellyn Jones, acting manager of the 130-bed Penang Adventist Hospital, Malaysia, tells of the arrival of Dr. Russell Standish from England where he is doing further study. Hearing of the urgent need, due to two doctors being on home-leave, Dr. Standish volunteered to return for about eight weeks of his vacation between study courses, to assist Dr. Ronald Hann (New Zealand), and Dr. Fred Mote (U.S.A. and previously of Sydney) in the work of this very busy hospital. Within hours of receiving word from Dr. Standish, arrangements were made for his transport and arrival. It would seem that Pastor Jones's "retirement" would read more appropriately "retreaded." Pastor Jones reports that they are enjoying their work and the associations in Penang, but that Mrs. Jones is distressed by the hotter period of the hot climate.
- ✦ Pastor G. Burnside commenced his evangelistic effort in the town of Madang, New Guinea, on July 6 with 2,000 in attendance who overflowed the large marquee tent erected for the meetings. This is the first time a marquee has been used in New Guinea for an evangelistic series, but not the first time in the islands as previously stated in the "Record" dated 30/6/69. Pastor Burnside is being assisted by ministerial students from Sonoma College.
- ✦ Brother and Sister A. A. Cree of Loma Linda Foods, U.S.A., have been here for approximately twelve months helping out with our processing of special protein foods at Cooranbong, and arrangements have been made for them to go to Japan to join up with College Health Foods, the health food enterprise connected with the Japan Union College, just outside of Tokyo. The Sanitarium Health Food Company has assisted this enterprise by sending Brother L. A. Piper there for two years to help them with management counsel, and we have also made them a loan which has enabled them to re-equip their factory and put it on a more effective and profitable basis. Brother Cree will be introducing there some new products which have greatly enlarged the scope of the health food activity and we expect that in the future the work will expand rapidly and profitably. It is thought that Brother and Sister Cree would stay in the Far Eastern Division for at least two years, during which time the division will use his skill in health food manufacture to promote the work in other small installations that they have in their division.
- ✦ We congratulate Dr. Vivienne Stockton of Sydney for gaining her Diploma in Diagnostic Radiology. This is a top world degree in this particular field, necessitating years of study, and is a wonderful achievement.
- ✦ The officers and heads of the various departments of the Australasian Division presented a full programme for Missionary Volunteers on August 2 at the Wahrenoga church on the organization and effective outreach of the church. Under the general heading of "Like a Mighty Army," a resume of the meeting will appear in the "Record" at a later date.
- ✦ Pastor and Mrs. A. F. Parker of Wahrenoga have accepted a call to serve on Pitcairn Island for two years. They will be replacing Pastor and Mrs. W. G. Ferris who are completing a second term of service there. The Parkers have two missionary sons serving in New Guinea, Lewis being president of the Papuan Gulf Mission, and Edmund, district director for the Wabag area of the Western Highlands. Their daughter, Valerie, is a nursing sister at the Sydney Sanitarium and Hospital.
- ✦ "Finally, brethren . . ." (from Pastor M. C. Bland): Some people are so heavenly minded that they are no earthly use.

LETTERS TO THE EDITOR

(Concluded from page 7)

teria style in a large dining room, and preparation of food won't be your problem. . . . This will be no makeshift camp run up in the wilderness for the occasion. We have the use of a long-established, well-equipped centre, used and developed over many years by the Seventh-day Adventist Church for periodic assemblies and conferences of both adults and children, and for family units.

"If you can't make yourself comfortable under these conditions, you're just not trying."

My husband is a senior Scout leader who just loves the bush and "roughing it." But he sends his compliments to our distressed dissenter, along with hearty applause and "Good on yer, mate!" which, it is a wonder, you couldn't hear.

Our regards to I. Vadenough for a very interesting series. Please see that the brave man can have a peer at the Scout's-eye view of Nunawading in prospect, and he may be cheered for next camp!

Mrs. Y. L. Johnson,
Western Australia.

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TEN RULES FOR HAPPY LIVING

1. Keep busy. One cannot always work strenuously, so have a hobby.
 2. Never indulge in self-pity. Maybe you did not have opportunities as a child, but you can make them now.
 3. When you go out, prepare to give a smile to everyone who will take it. "No one is properly clothed unless he wears a smile."
 4. Cultivate a cheerful disposition and a sense of humour.
 5. Put yourself out to help someone every day.
 6. Fill your life with worth-while things. Then, should the light go out, you will have something to think about.
 7. Appreciate people. Nothing gives more joy than appreciation.
 8. Children are the hope of the world. Make at least one child happy every day.
 9. Refuse to be discouraged. What should be done, can be.
 10. Read your Bible and talk to God about all your affairs.
- "The West African Advent Messenger."

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"That is a fine-looking horse," said Henry Ward Beecher, who was a great lover of fine horses. The owner replied, "This animal will work in any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly, and humorously remarked, "I wish to goodness that he was a member of my church."

August Is "Signs" Month