

# AUSTRALASIAN RECORD

AND ADVENT WORLD SURVEY

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WARBURTON, VICTORIA, AUSTRALIA

Volume 73, Number 33

August 18, 1969

"If I Had Only One More Sermon to Preach"—No. 9 in a Series.

## WHAT IS HIS NAME?

DR. DESMOND FORD, Avondale College

"RETURN TO YOUR SOBER SENSE as you ought, and stop sinning, for some of you are utterly ignorant about God. To your shame I say so." 1 Corinthians 15:34, Goodspeed.

This is a staggering text. It was written to a group of people "called to be saints." It is staggering also because of its two inferences—one, that sin is madness and done in a dream, and two, that all our sins arise as a result of an imperfect knowledge of God.

The way that Satan deceived a third of the angels long ago is the way he deceives today. He leads us to view our Creator as One endowed with our own attributes. We are naturally inclined to take the worst elements in our own characters, our selfishness, our impatience, our suspiciousness, and our hard thoughts of one another, as the clue to the character of God, instead of taking our best elements, of love, self-sacrifice, and patience, as the real key. Satan rejoices to have us think of God as a stern judge, a vain king, or a rigid accountant checking up the sins against the penances and striking a cold hard balance. Some think of God as one of the ancient gods such as Zeus, the philandering old reprobate who punished such mortals as interfered in his love affairs and who placed his influence on whichever side offered the largest bribe.

Some years ago a sermon was preached in St. John's church, New York. The ser-

mon dealt very severely with the frailties of human nature and it put forth with unctuous assurance the certainty of eternal punishment for a large proportion of the race. Among the worshippers was the famous Aaron Burr, a man of unfortunate reputation but of keen mind. As he left the church a lady spoke to him and asked how he had liked the sermon. She was quite sure that Aaron Burr was numbered among those soon to be consigned to perdition. Burr's comment was, "I think, Madam, God is better than most people suppose."

Almost 2,000 years previously this had been the burden of the teachings of Jesus Christ. Possibly the greatest difference between the message of the Pharisees and the message of Jesus was this. The God of the Pharisees was like themselves, cold, aloof, austere. Christ believed the Father to be different.

Regarding Christ it was said, "This man receiveth sinners." The Jews felt that if Jesus really represented God He would not do that sort of thing. But it was precisely because Jesus *did* represent God that He did do that sort of thing. When He said to the woman taken in adultery, "Neither do I condemn thee, go and sin

no more," He was representing to the fallen race the merciful character of His Father. Many of the stories that Jesus told aimed at illustrating this very point. He pictured God as a patient shepherd toiling through the darkness, clambering over the mountains seeking for the wandering sheep. And when the lost is found He does not scold it or drive it with a whip, but in joy takes the trembling creature upon His shoulders and gathers it to His bosom. The shepherd went out in search of one sheep—the very least that can be numbered. So if there had been but one lost soul, God the Son would have died for that one.

God was represented by the wonderful father who received the forgiven prodigal with a feast, the best robe, and a ring.

"In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the psalmist, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'"—"Christ's Object Lessons," page 204.

Even the disciples were slow to grasp the true concept of the character of God. "Show us the Father and it sufficeth us" they asked. The Old Testament could have answered their question. Was it not written that when Moses had asked to behold the glory of God, the Creator had deigned to reveal His name to His servant? "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abun-

### August Is "Signs" Month

(Registered in Australia for transmission by post as a newspaper.)



*DR. DESMOND FORD graduated from the ministerial course at Avondale College in 1950, and spent a number of years in evangelistic and pastoral work. In 1958 he returned to college to gain his Bachelor of Arts degree. From there he continued his studies overseas and returned in 1961 with his doctorate to take up the duties of head of the theological department of Avondale College. In this capacity he has served ever since, directing and inspiring young men and women to the service of God.*

dant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7.

The Old Testament, as the New, emphasizes the loving nature of our heavenly Father. Its opening page tells of One who created a beautiful home for His children, a home filled with things pleasant to the sight and good for food. When the children rebelled, God's love was displayed in even stronger colours. We do not read that Adam stumbled through the garden crying, "God, where art Thou?" but, rather, we read of God, the Lord God, whose name is "merciful and gracious," walking in the garden in the cool of the evening saying, "Adam, where art thou?"

"Note how He comes. He comes walking. He was in no haste to smite the offender, not flying upon wings of wind, not hurrying with His fiery sword unsheathed, but walking in the garden. 'In the cool of the day'—not in the dead of night, when the natural glooms of darkness might have increased the terrors of the criminal; not in the heat of the day, lest he should imagine that God came in the heat of passion; not in the early morning, as if in haste to slay, but at the close of the day, for God is longsuffering, slow to anger, and of great mercy; but in the cool of the evening, when the sun was setting upon Eden's last day of glory, when the dews began to weep for man's misery, when the gentle winds with breath of mercy breathed upon the hot cheek of fear, when earth was silent that man might meditate, and when heaven was lighting her evening lamps, that man might have hope in darkness; then, and not till then, forth came the offended Father."—C. H. Spurgeon.

John the beloved, who leant so often on the bosom of Christ, at last caught the vision and was changed from "the son of thunder" to "the beloved disciple." In 1 John 4 he wrote the message of John 3:16 again and again. See verses 8 and 16. "He that loveth not knoweth not God; for God

is love." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

"One unquestioned text we read,  
All doubt beyond, all fear above,  
Nor crackling pile nor cursing creed  
Can burn or blot it; God is love."

God is not merely loving, He is love. He manifested that love in creation and redemption. He gave not only His Son, but Himself, as One in Christ reconciling the world unto Himself. He gave His Spirit to all who were prepared to obey Him (Acts 5:32), and He gave the angels of heaven. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. God bankrupted heaven for our sake. What more could He have given?

It was John also who wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. All the faithful fathers of Holy Writ represent our loving heavenly Father. The David who could ask his generals to deal tenderly with the rebel Absalom pictures for us the love of our compassionate God. Listen to the ancient king's lament over his son and recognize in it a mere echo of God's lament over the impenitent. "Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" 2 Samuel 18:33.

"Could we with ink the ocean fill  
And were the skies of parchment made,  
Were every stalk on earth a quill  
And every man a scribe by trade,  
To write the love of God above  
Would drain the ocean dry,  
Nor could the scroll contain the whole  
Though stretched from sky to sky."

We are not members of God's church unless we have come to know God personally and intimately, until we know and love His name. It is an essential part of

the new covenant that "all shall know Me [God], from the least to the greatest." Hebrews 8:10-12. Phillips Brooks once asserted that "there are two distinct ideas of Christianity. One of them magnifies doctrine, and its great sin is heresy. The other magnifies loyalty, and its great sin is disloyalty. The first enthrones a creed. The second enthrones a person." Christ does not say "believe this or that about Me," but instead He says "believe in Me." The essence of the gospel consists in His five commands:

Come unto Me.  
Learn of Me.  
Believe in Me.  
Follow Me.  
Abide in Me.

As the mists roll back from His person, these commands are not hard to fulfil. Paul counted all things loss for the excellency of the knowledge of the love of Christ. Once a soul comes to this knowledge, all fear and doubt and perplexity are at an end. Perfect peace reigns, for none can possibly have come to know Christ as He really is without entering into rest. Such rest is like the peace of a little child in the presence of his mother. The child knows instinctively that his mother will not let anything harm him and therefore he has no fears. If we have a perfect Care-taker there need be no cares, and if we have an invincible Protector, there need be no anxieties.

"Who that one moment has the least desecrated Him,  
Faintly and dimly, hidden in the far,  
Doth not despise all excellence beside Him,  
Pleasures and powers that are not and that are?"

"Ay, amid all men, hold himself thereafter  
Smit with a solemn and a sweet surprise;  
Dumb to their scorn, and turning on their laughter  
Only the dominance of earnest eyes."

of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God 'manifest in the flesh.'—"Steps to Christ," pages 11, 12.

This knowledge solves the essential problems of all our Christian life. "Knowledge may make a man look big, it is only love that can make him grow to his full stature." 1 Corinthians 8:2, Phillips. We cannot originate this love but as we look at the great fountain of it the streams will flow to us and through us. Let us remember the counsel that "it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—"The Desire of Ages," page 83.

Beholding the beauty of Christ's character we shall be changed in the same image from glory to glory, and then men will know we have tarried with Him who is love incarnate. Only thus shall we convince the world that God is love, and those thus convinced will surrender to the benignant sovereignty of the One who died for them. Obedience will inevitably be the fruit of their love, and thus will be gathered out a company of whom it may be said, "Here are they that keep the commandments of God and the faith of Jesus." They will have the glory of God, the name of God, the character of God. Thus the world will be lightened with His glory.

Our message to the world does not consider just a day by itself. Our message

according to Revelation 14:6 is "the everlasting gospel." The gospel is the good news of the giving and forgiving love of God. The following lines express and summarize the heart of our Adventist faith.

"I say to thee—do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street—

"That he, and we, and all men move  
Under a canopy of love,  
As broad as the blue sky above;

"That doubt and trouble, fear, and pain,  
And anguish, all are shadows vain;  
That death itself shall not remain;

"That weary deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways underground be led;

"Yet if we will our Guide obey,  
The dreariest path, the darkest way  
Shall issue out in heavenly day.

"And we, on divers shores now cast,  
Shall meet, our perilous voyage past,  
All in our Father's house at last.

"And ere thou leave him, say thou this  
Yet one word more—They only miss  
The winning of that final bliss,

"Who will not count it true, that Love,  
Blessing, not cursing, rules above,  
And that in it we live and move.

"And one thing farther make him know—  
That to believe these things are so,  
This firm faith never to forego,

"Despite of all that seems as strife,  
With blessing, or with curses rife,  
That this is blessing, this is life."

—R. C. Trench.

And how shall we receive this vision? "He that hath seen Me, hath seen the Father." Both faith and love come by hearing, and hearing by the Word of God. As we meditate upon the person of Christ we sense the character of God as would be possible to us in no other way. We learn His name. Christ came from heaven to make manifest the Father, to reveal the infinite love of God, and His character is the character of the Godhead. Consider the following inspired description of the One who was and is the image of the invisible God.

"Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

"Such is the character of Christ as revealed in His life. This is the character



# Editorial

## "HOW LONG DOES IT TAKE TO GET TO CUBA?"

TILFORD E. DUDLEY is a fairly normal kind of man. He is outward-going, friendly and fond of a joke. But he has recently had it underlined to him that there is a time to laugh and a time to weep. And he has found, to his cost, that there are times when it is highly inappropriate (not to say expensive) to engage in friendly banter. And as we notice the rather amusing (for everyone not directly involved, that is) incident in the life of Mr. Dudley, we have it forcibly brought home to us that this tottering old globe is in the grip of high tension such as ordinary people like ourselves are hardly aware of.

Mr. Dudley was sitting in his aircraft seat, quietly minding his own business the other day, waiting for the take-off and hoping that the flight from Boston to Washington would be as uneventful as we all hope when we are similarly placed. As he was thus engaged, the air hostess, as such young ladies will, came along, paused beside his seat and asked him whither he was bound.

The puckish Mr. Dudley parried question with question. With a dead-pan face he asked, "How long does it take to get to Cuba?" Before the chuckle had died in Mr. Dudley's throat, three Massachusetts state police came marching down the aisle of the aircraft, handcuffed Mr. Dudley and rather unceremoniously bundled him off the plane. The plane left for Washington somewhat late—without the seat allotted to Mr. D. occupied. He wasn't available for the flight; he was at police headquarters answering questions. When all else failed, the good man—he is an official of the United Church of Christ and a practising lawyer—was booked for disturbing the peace, deprived of his belt, glasses, and comb and watch, and thrown into what Victorian novelists used to call "durance vile" for two hours.

Eventually the matter came up in East Boston District Court, and Mr. Dudley (who admits freely that he "always teases pretty girls") was fined \$200, and severely admonished by the judge, in spite of the pleadings of his own barrister. And although Mr. Tilford E. Dudley has, through his attorney, given notice of appeal, as things stand now, he has a black mark on his record, and his pocket-book is \$200 lighter, to say nothing of legal fees.

Actually, Mr. Dudley should have known better. Many people have been escorted from planes recently for asking the same or a similar question. Marlon Brando, the actor, for one. But now Mr. Dudley has not only \$200-plus worth of experience, but he has ringing in his memory the words of the policeman who questioned him: "You be careful of what you say or we'll send you to a state insane asylum for thirty days examination." Considering this, Tilford E. Dudley, a decent and upright citizen if ever there was one, sixty-two years of age and a pillar of his church, is lucky to be at large and to get off so lightly.

It was of small account that he brought along to the court eleven witnesses to testify that no one on the plane was the least disturbed by his little joke. No one, that is, except the air hostess and officials of American Airlines. The judge, nervous as the rest of them, and having regard to the present spate of hijackings, smartly denounced Mr. Dudley's facetiousness, and said, "Making a crack about Cuba in an aeroplane is the same as standing up in a theatre and crying, 'Fire!'"

Yes, it IS an amusing experience—unless you happen to be Mr. Dudley or one of his family. But beneath it there are morbid and worrying undertones. The same nation which has all the technology to land men on the moon and bring them safely back is so thoroughly in the grip of tension that a facetious remark, carelessly flipped off without malice aforethought, is sufficient to bring a man to grips with the law.

We are not criticizing the American judiciary; we recognize that the remark of this good gentleman might have been more in place somewhere other than in an aircraft which was about to take off for a destination other than Cuba. We are trying to point out that this is a jittery world we live in. Tension is building up in the very air we breathe. Travellers throughout the world will come back and tell you that about the only places left on the globe where you cannot actually feel the tension are in these rather quiet antipodes where we live (long may it remain that way).

It won't though. It will catch up with us here, make no mistake. The shrinking world—the shrinking universe, for that matter—will soon bring its tensions and troubles to these relatively untroubled shores.

In the meantime, it is strange to contemplate how one man's harmless joke landed him in gaol and brought him a stiff fine. "Men's hearts failing them for fear" springs to the mind; the world today, all of it, is on tenterhooks. No one is sure what the next crazy act in the tense drama will be. But whatever it is going to be, already men are scared of its outcome.

If ever there was a time when the world needed the Man who said, "Peace I leave with you; My peace I give unto you," it is now. The tragedy—it is nothing less—is that the majority do not recognize that He is the remedy. But though nations may not recognize their collective need, it is wonderfully comforting that individuals may know that "peace which passeth all understanding."

Robert H. Parr

## MOON SHOT

IT WOULD BE a strange omission if we were to overlook the fact that Messrs. Armstrong, Aldrin and Collins had been to the moon and back. Indeed, if we failed to mention that the first two named had actually landed, we would surely be unique among publications. According to most commentators, we are now entering a new age. And Dr. Wernher von Braun, the keenest rocket mind in the world, has said, with a strange dip into the theological bag, that man has, by this very act, conferred immortality upon himself.

We, of course, have nothing like the brain of the learned doctor, and so should not have the gall to call his lightest thought into question. Nevertheless, we cannot help but wonder upon what premise he builds his logic. Perhaps he is speaking in some metaphorical way that, for the moment, escapes us. But in our stodgy, unimaginative way, we cannot think how the monumental feat of landing on the moon has the slightest bit to do with man's life-expectancy. Perhaps time will tell.

However, we do notice that man's technological skills have now reached their highest point to date; we congratulate all concerned. We applaud bravery and we appreciate the spirit of high adventure.

Yet we think Judas' question, on another occasion, might not be inappropriate here: "Could not this [money] have been . . . given to the poor?" And surely twenty-four thousand million dollars would have helped quite a few of those who tonight will not think of the marvels of a moon-landing because they are more concerned with the pains that gnaw at their empty stomachs.

Robert H. Parr



The Charles Harrison Memorial Home, Cooranbong, N.S.W., as it is at present. (Right): Brother W. R. Wilson with the home's oldest patient, Mrs. Bockenstein, aged ninety-six, turning the first sod.

(Photos: Phil Ward.)

## Turning the Sod Ceremony

R. D. CRAIG, Secretary-Treasurer, Trans-Tasman Union Conference

THE MORNING OF JUNE 9, 1969, proved to be another milestone in the history of the Charles Harrison Memorial Home. Brother W. R. Wilson, manager of the Sanitarium Health Food factory at Cooranbong, New South Wales, assisted Miss E. Edwards, Mrs. Bockenstein, and Mrs. Allison to turn the first sods for the construction of two new wings for our nursing home at Cooranbong. The shovels used in this ceremony were especially decorated with red, white and blue ribbons.

Mrs. Bockenstein is the oldest patient in the home, being 96 years of age. Mrs. Allison is from Nambucca Heads, and Miss Eva Edwards is a retired worker.

Pastor L. S. Rose, the North New South Wales Conference president, in opening this ceremony emphasized the great need of caring for our senior citizens, and pointed out that when the two wings are completed this will help considerably in

bringing peace, joy and comfort to these folk. Following this, prayer was offered by Pastor G. L. Sterling, who occupies one of the "Kressville" units.

Historical sketches were presented by Brother O. H. Twist, secretary-treasurer of the conference, and the writer, setting out the development of the home since it was opened in August, 1964, until this time of enlargement.



### THE NOT-SO-HISTORIC PICTURE GALLERY

Pictured here is a family known possibly by a number of members in the Australasian Division: David and Margie Reeves with their family. David is the second son of Pastor C. Reeves, who was in this country some years ago. David is an anaesthetist with the Navy hospital at Yokoshuka, Japan. Mrs. Reeves has worked very hard for Japanese orphans (see "Review and Herald," May 1, 1969) and the Reeveses have themselves adopted two Korean orphans. The children are from left to right: Lisa, 10; Blake 8 (the Korean children); Wendy, 2, and Steven, 9.

(The photo was provided by Mrs. L. Piper.)



The site on which the home is built is of great historical interest to Seventh-day Adventists, for it is very close to the site of the old "Retreat," which was built while Ellen G. White lived at Avondale. One of the "Kressville" home units is actually built on this site. The plaque from the foundation stone of "The Retreat," bearing the name "Rest-A-Wile," which was the name given "The Retreat" by Sister White, was excavated by the builder, Mr. E. G. Menzies, some little while ago, and has been placed inside the wall of the home unit which marks the spot of this site.

Another point of interest is that Miss Eva Edwards, whose mother was one of the first Adventists to accept the message under the late Pastor A. G. Daniells, came to Avondale when she was fourteen years of age. With the help of other juniors she was clearing the ground for "The Retreat" in 1899, when Sister White drove up in her carriage and spoke to the juniors.

The two new wings will provide an additional thirty-two beds, which means that when completed the Charles Harrison Memorial Home will accommodate forty-eight patients.



The interior of the new Devonport church which although valued at \$37,000 cost only \$23,000. (Photo by courtesy of "The Advocate," Northern Tasmania.)

## Dedication of Devonport Church

PETER A. MILLER, Church Pastor

ON SABBATH, JUNE 21, the Devonport church, Tasmania, became the first of two recently finished Tasmanian churches to be dedicated in the month of June. Officiating were Senator A. E. D. Lillico, Councillor P. Williams, Pastors S. M. Uttley, president of the Trans-Commonwealth Union Conference, A. D. Pietz, Tasmanian Conference president, and the writer.

In the speech by Senator A. E. D. Lillico, Seventh-day Adventists were praised for their vigorous declaration of moral standards. "Ancient Rome," he said, "was founded on solid moral principles, but

over the centuries morality declined, with the result we see in our study of history."

"More has been achieved in the fields of science and technology over the past fifty years than in the previous three or

four centuries, but unless this scientific advance is accompanied by the lifting of moral standards, man's discoveries will eventually be used to the detriment of the people," Senator Lillico warned.

The Warden of the Devonport Municipality, Councillor P. Williams, who declared the church officially opened, said, "I'm certain that with the facilities you now have, you will contribute even more to the all-important task of training and developing our young people."

Pastor S. M. Uttley, who delivered the dedicatory sermon, admonished the members of the church to have no part in the distrust and double-dealing which is a symptom of the current moral decline. The church pastor led the congregation in the act of dedication, and the dedicatory prayer was offered by Pastor A. D. Pietz. This was a memorable day for our Devonport membership, who saw their new church packed to the doors. Many of the visitors were non-church members, and many more were fellow believers from other parts of Tasmania. A thank offering of over \$170 was collected.

## ANOTHER CHURCH IN TASMANIA

H. G. HALLIDAY  
Secretary-Treasurer, Tasmanian Conference

PROBABLY THE HAPPIEST group of Adventists in the Tasmanian Conference on Sunday, June 22, 1969, was at Margate. Many friends had travelled far to be present for the joyous occasion. The long awaited moment had arrived when the believers were to officially dedicate to the glory of God their church—a stylish, red-bricked house of worship. The building is a credit to every member of the congregation who has given sacrificially of their time and means to make the church building a reality.



Left: Having been involved in building six Adventist churches prior to this, Mr. John Andrew was a very useful man to have around. His self-sacrificing example and unstinted help were an inspiration to all in the building of the Devonport church. Right: The exterior of the Devonport church.

(Photos by courtesy of "The Examiner Press" and "The Advocate.")

Pastor S. M. Uttley, president of the Trans-Commonwealth Union Conference, preached the sermon of dedication, with the conference president, Pastor A. D. Pietz, leading out in the prayer.

Margate is located some fifteen miles south of Hobart, and is the centre of a very rich apple growing area. Amid this

setting there now stands another monument to the glory of God.

The church will be filled with people who come to the house of God seeking consolation, hope and strength in the battle with the enemy of their souls. From this sanctuary in Margate a light will shine forth to the community.



The new Margate church, Tasmania.

## MAKING HISTORY

J. W. NIXON, Publishing Department Secretary, Australasian Division

THE FIRST PUBLISHING DEPARTMENT secretaries' training school ever held in the Australasian Division convened at the Lakeside Guest House, The Entrance, New South Wales, on June 8-16, 1969. The entire building was reserved for our use and the staff did a wonderful job of preparing vegetarian meals for us.

Present for this historic event were the Publishing Department leaders from all the home fields of the Australasian Division. This was not a council, but a school or seminar, where advanced students studied specific subjects. Twenty leaders were present. It was a busy time. The days were divided into lecture classes and study periods.

The three subjects studied all beamed directly at Publishing Department leadership. "Successful Departmental Leadership" was under the tutorship of Pastor P. H. G. Starr, the Trans-Commonwealth Union Conference Publishing Department secretary; "Advanced Salesmanship" was taught by S. H. Shell, Publishing Department secretary for the Trans-Tasman Union Conference, and "Selecting and Training Successful Salesmen" was under the direction of the writer.

Nine forty-five-minute lectures were given on each subject, a test through the week, and a final examination on Sunday afternoon and evening. This was a wonderful opportunity for the leaders to give themselves to uninterrupted study of their work, and they entered into the programme with real zest.

Believing that the keystone of building, maintaining and developing a sales force

largely depends on a skilled, well-trained sales supervisor, we studied such topics as "Training and Starting a Salesman"; "Motivating Salesmen"; "The Formula for Success in Selling"; "Qualifications of the Publishing Department Secretary"; "Dynamic Demonstrations"; "Your Sales Supervisory Personality"; and "Salesmen of the Future," to mention just some of the twenty-seven major topics considered.

Did the leaders appreciate this course of study? The following comments from letters and reports will answer for themselves:

"We have all learnt a great deal . . . and will be better equipped to do the Lord's work in these closing days of earth's history."

"Inspiring and informative . . . a landmark in the history of our Publishing work in this division."

"A great success, and stimulating to our leadership."

"I learnt many things in this one week that would have taken me years to learn from experience."

"A pressure-packed eight-day session which challenged and inspired us."

Oliver Wendell Holmes once said, "The great thing in the world is not so much how we stand, but in what direction we are

going." Speaking on behalf of the Publishing Department secretaries and assistants at the closing meeting, one of the leaders said in effect, "Now we feel that we know where we are going and how to get there."



## Gleanings from the "Record" FIFTY YEARS AGO

The following extracts are from the "Australasian Record," August 18, 1919:

"Writing from Fiji on July 14, Brother Gilbert McLaren says: 'The work in our district is going forward rapidly. It is with difficulty that we answer the many calls coming to us from time to time. We frequently hear of new interests. Only last week a big chief from a town nearby came requesting that I visit his town and teach his people the Sabbath truth. The chief himself is keeping the Sabbath and is anxious that his people do likewise. The Lord is doing a wonderful work here in Fiji.'"

"The tent mission that is being conducted in Boulder City, Western Australia, is meeting with good success. It is rather a novel experience to have a tent mission in the middle of winter, but the climatic conditions there permit of this. The seating capacity of the tent on Sunday nights is taxed to its utmost. It is expected that a number will take their stand for the truth as a result of this effort. Brethren Gordon Robinson and J. L. Simpson are in charge of the mission."

## TWENTY-FIVE YEARS AGO

The following extracts are from the "Australasian Record," August 14, 1944:

Pastor E. L. Minchin, Union Conference MV secretary, announced, "At the Union Conference Council held in Wairoonga last November, it was voted that we follow in this field the General Conference plan of holding yearly a special Missionary Volunteer Week of Prayer throughout our churches, and that the date be set for September 9-16, . . . Although Young People's weeks have been held in some centres of recent years, they have been irregular and have not touched the majority of our youth in the churches. This new plan will mean that simultaneously throughout all our churches . . . church pastors will join in this special effort for the young people."

"The Assembly Hall, Margaret Street, Sydney, was crowded with parents and church members of the metropolitan area on Saturday night, July 29, when the pupils of the Burwood Central School presented a choice programme of music, elocution, eurhythmics, and other items. . . . Brother E. G. McDowell, the headmaster, his staff and other helpers, were gratified with the attendance at the hall, which will add £100 to the school building fund."

# ETHIOPIA STILL SEEKS

WALTER R. L. SCRAGG

"THE QUEEN OF SHEBA . . . came to prove him with hard questions. . . . And Solomon told her all her questions." 1 Kings 10:1-3. "Understandest thou what thou readest? . . . How can I, except some man should guide me?" Acts 8:30, 31.

A thousand years after the queen of Sheba sought answers from Solomon, the Ethiopian eunuch from the court of one of her descendants found his questions answered by Philip. Two thousand years after Philip, Ethiopia is still asking—and finding answers from the same source: God's holy Word.

This questing spirit grows out of a strong feeling of isolation and a sense of joint heritage with the Judaeo-Christian tradition and teaching. For centuries the fabled empire of Ethiopia lay hidden in its mountain fastnesses. Rumours of the mighty kingdom of Prester John stirred the imagination of the world of the Renaissance, but she slept on.

It took the invading armies of Mussolini to jar the leadership of this nation into an alertness of how far they had fallen behind the rest of the world. Since World War II the Emperor and other leaders have been trying desperately to leap on the racing chariot of world progress and advancing technology.

Addis Ababa reflects this urge. Fine buildings stand silhouetted against the eucalyptus-forested mountains. Frequently, the nations of Africa choose this city for their conferences.

But the learning gap is too wide to close rapidly. The vast majority of the people

are illiterate, eking out a subsistence existence. South of the capital it is common to see women clothed in animals' skins.

Answering the need for learning, and the even greater need for Christ, presents an unceasing challenge to the church.

Like Philip and his Ethiopian convert, part of our answer lies in making clear exactly what the Bible teaches. Ethiopia professes Christianity. For centuries it remained the only bastion of Christianity in Africa, with marauding Muslims to the north and east, and militant pagans to the south and west.

Today the orthodox church of Ethiopia is stirring out of its somnolence, prodded awake by the demands of its people. The native Christian church is a strange mixture of Judaism and Christianity. Worship centres about a most holy place where a replica of the ark of the covenant is hidden from lay eyes by curtains. Only very recently has preaching begun, and then only in the largest churches. The mysteries of Christianity stay hidden in the ancient language Ge'ez, known only to the priests. It is common to see humble believers embracing the fences around the churches or kissing the pillars at their entrances.

But Christianity for many of the differing tribes of Ethiopia is an imposed re-

ligion, the gift of the Amharas, the ruling Semitic race; they themselves are lost in a world of spirit worship mixed with smatterings of Mohammedanism and Christianity.

Highly encouraging efforts from the church meet the needs of many. Membership is increasing rapidly. Many pastors do not have very much in the way of education, but they are doing a valiant job reaching out into the villages and valleys of this mountainous country.

With the demand for knowledge, the Voice of Prophecy Bible lessons are playing a major part in soul-winning. Limited broadcasts of Your Radio Doctor have been possible from the government station. Currently, broadcasts of this programme are being prepared in Amharic. Prospects seem good for programmes from the Lutheran station, RVOG. However, our regular programmes are not on the air.

Because of the limitations of the postal service, the Voice of Prophecy has appointed agents in our major centres of influence. These men collect, mark and distribute lessons in their area. While I was in the home of one of these agents, several students came by to pick up lessons and leave completed ones to be marked. East of Addis Ababa, where Muslim influence is strong, our work centres around the Voice of Prophecy lessons. In Harar a small office proclaims itself as the Voice of Prophecy. Our pastor does his evangelism among the students of the various courses.

Meeting in council with these agents and the director of the school during June, we laid plans to advance this work even further. Accompanied by Pastor Maurice Battle, the Northern European Radio-Television secretary, and Hugo Palm, the Ethiopian Union president, the council was extended into areas to the south and west of Addis Ababa where we met with ministers and layworkers.

To meet the problem of illiteracy, special classes in reading and writing are to be conducted in many villages. One day the subject will be reading, the next writing, and the third the Voice of Prophecy lessons.

As anyone who has worked in illiterate areas knows, there is a sense of shame about not having mastered these seemingly simple arts. Yet the desire for knowledge is uppermost. To meet this, classes in Voice of Prophecy lessons will be held for illiterates. Those completing will receive certificates the same as literates.



Girma Damte (standing, far right), Avondale College graduate, with a group of young men won through the Voice of Prophecy Bible lessons. (All photos: W. R. L. Scragg.)



Filling in the road to Hidda—an event reminiscent of travel in New Guinea.

At the tiny village of Hidda, 200 miles south of the capital, I met Dorebe, the only lady layworker in Ethiopia. To reach this village meant driving a VW Kombi through forest and savannah where no roads exist. Shovel and jack kept us going, but scores of believers from several villages found no difficulty coming by foot.

What is a layworker in Ethiopia? Three classes exist among our believers: workers, layworkers and members. A layworker is someone who has won souls and has dedicated himself to this task. Members aspire to this status but must qualify by soul-winning. Dorebe has several souls to her credit and was one of many layworkers present for these meetings.

Meeting the rising demand for education is a great challenge to the church. As you journey south from Addis Ababa you quickly leave the beautiful wooded mountains of the capital behind and pass through many miles of dry, open savannah country. Here peasants scratch out an existence. The miles tick by, then, suddenly, as you top the rise of a hill about 150 miles south, a vista of verdant loveliness opens on the left. Among the ripening grain fields and tall trees nestle many fine buildings. This is Kuyera, home of the Ethiopian Adventist College. Here more than 600 students train for service. Graduates of this college have gone on to complete graduate degrees at Avondale and Newbold colleges. Some have completed post-graduate work at Andrews University.

Rich land provides bountiful harvests. Corn, teff (a local grain used for bread) and wheat are grown in large quantities. Irrigation provides adequate moisture. E. W. Marter, the president, is considering a small food industry for puffing wheat, or making peanut butter.

The road west to Gimbie lives in Adventist fame. Stories exist of progress at

the rate of a mile per hour, and even less on the last 100 kilometres. But all this is changed. Our Kombi van sped over the once treacherous area at a steady fifty miles per hour. To the west of Gimbie a new school is taking shape. At Dongra students are working with faculty to establish the Wollega Adventist Academy. Though their dormitories are built of poles and thatch and their classroom is still being completed, the students are full of courage.

A factor that is aiding the church in Ethiopia greatly is the recent decision of Emperor Haile Selassie to grant us full status as a national church. This means that we may now hold land legally. As a symbol of status and progress it means much to our believers. Missions are something from the outside, a church is regarded as being part of the country. Sceptics among us doubted that permission for us to register as a national church would ever be granted. Our application was shuffled from one government department to another. But a simple personal request to the Emperor brought almost immediate results.

At Gimbie I met a fine example of missionary spirit. As we drove from Gimbie to Dongra for the Sabbath morning service we picked up two students from the school. One was blind, the other was his guide. They were on their way across the hills to preach in a little church about three hours away. Each week this blind youth makes this trip. We could only take him a few hundred yards, then he was on his way with his friend.

Back at the mission station at Gimbie our pot-luck dinner was late starting. What were we waiting for? Daniel, the fifteen-year-old son of missionary A. E. Anderson, was not back from his preaching appointment. That morning he walked for two hours to preach in the little village of Dola. Finally he made it back—

his feet caked with clay, his face perspiring but radiant in his service for the people of the hills.

Not long ago the government of Ethiopia asked for the return of the Empress Zaditu Memorial Hospital in Addis Ababa. But they had an exciting offer to make. Choice land in the heart of the city would be made available to the church to build a new hospital. This hospital is now rising on the skyline. Seven floors skilfully built by a firm operated by the Yugoslavian Government will offer the latest in modern medical facilities.

As we visited through the country, Pastor Hugo Palm was able to announce that a training school would be built in association with the hospital. This came from a gift of 800,000 Norwegian kroner from the Norwegian Government for this specific purpose. The new hospital will rank among the finest in Africa's developing nations and will reflect great credit on the work of the church.

In Addis Ababa I met one of the early Adventist believers. Chief Aleka Muthbainer comes from Debra Tabor, four hundred miles to the north. He was one of the original followers of Sheikh Zacharias, a Muslim, who led 5,000 of his people into Christianity. After the Sheikh died, Chief Muthbainer, with two other leaders, went in search of a people who had been described by Zacharias as keeping the Sabbath, believing in Jesus Christ and the second coming, and working in three languages. Eventually he found Adventist workers, and with many others of the Sheikh's followers accepted the message.

The chief comes from the drought-stricken area from which many of our believers are fleeing. A group of about 200 of these people arrived in Addis Ababa during my stay. Doctors from the hospital cared for their minor illnesses and gave



Chief Aleka Muthbainer, former follower of a converted Muslim sheik, now a patriarch among God's people.



Women from Debra Tabor, at their new home seven hundred miles south, await transportation on their arrival at Abella.

them physical check-ups. Food was provided by local Adventists. They made a pitiful sight as they huddled with their few belongings waiting for their transportation some 350 miles to the south.

A few days later we arrived at their new home just a few hours after they did. Here at Abella those who preceded them are already growing crops and building better homes. Asked if they felt they had come to good land, they told of the productivity of the soil, and of the freedom from persecution. More refugees will later join them. The Ethiopian Government has made substantial grants of land for these new settlers. Far more wish to make the journey south than can be accommo-

dated, and the church carefully limits and screens those who migrate.

The demands are great and the work sorely needs more men and greater funds. But the answers are being given. Ethiopia is seeking after God once more as the ancient queen and the eunuch did so many years ago. When the queen of Sheba heard all Solomon's wisdom she said, "Blessed be the Lord thy God, which delighteth in thee." The eunuch "went on his way rejoicing."

Today blessing and rejoicing fill the hearts of 11,000 faithful believers in this land. Many more will yet find this same good experience through the faithful witness being given.



M. T. Battle, Radio-TV secretary for Northern Europe, examines the temporary huts for refugees from the north at their new home in the village of Abella.

## Seventh-Day Adventist Doctors Get Together

S. A. BARTLETT  
North New South Wales Conference  
Medical Secretary

LAST YEAR we conceived the idea of having a social get-together for our local Seventh-day Adventist doctors. After much planning and arranging we were able to gather at the home of Dr. and Mrs. E. Currow. Dr. Currow is presently the General Superintendent of the Newcastle hospital. We had about thirty there, including our conference officers and visiting personnel from Sydney. Dr. Farag, the Australasian Division Medical secretary, was guest speaker. Two facts stood out very obviously. The gathering was so much appreciated that there was a unanimous vote to make it an annual event, and second, it was felt by all that it was best, if possible, to have the gathering in the informal atmosphere of a private home.

Of course, with so many professional men involved it is necessary to plan well in advance for such a gathering. This year Drs. Frank and Jean Harrison graciously made their lovely spacious home in its glorious lake setting available. We were able to set a date (June 8) when all the folks would be free. The evening commenced at 5.30 p.m., and by 6.30 p.m. there was a constant buzz of group conversation and happy laughter. This was interrupted by a call to order for a brief welcome and the saying of grace prior to partaking of a beautifully prepared and delicious tasting buffet tea. The thirty-eight guests were able to relax and sit around in groups in the spacious living area eating and engaging in pleasant conversation with old friends and new acquaintances.

In addition to having Pastor L. S. Rose, our conference president, and Mrs. Rose, and Brother O. Twist, our conference secretary-treasurer, and Mrs. Twist with us, we were privileged to have a group of visiting folks from Sydney as follows: Dr. S. A. Farag, Australasian Division Medical secretary, and Mrs. Farag, Miss D. Schluntz, Australasian Division dietitian, Pastor F. Maberly, Australasian Division secretary, and Mrs. Maberly, Dr. H. E. Clifford, medical superintendent of the Sydney Sanitarium and Hospital, and Mrs. Clifford, Pastor E. W. Hon, T.T.U.C. Medical secretary, and Mrs. Hon, Mr. G. Laxton, manager, Sydney Sanitarium and Hospital, and Mrs. Laxton, Pastor L. Dyason, Medical and Temperance secretary, Greater Sydney Conference, and Mrs. Dyason.

After ample time had been given for eating and talking, Pastor Rose gave the official welcome to the group and then asked Dr. Farag to (informally) chair the gathering and introduce the guest speakers and pilot a question period that would follow.

Pastor F. Maberly was introduced first and gave us a short, quick, comprehensive

sketch of the work around the division. We were all interested and thrilled to hear of the progress of the work that is so dear to our hearts. Then Dr. H. E. Clifford was introduced and gave us a very interesting and informative insight into the plans for the new sanitarium and hospital.

Following those presentations, Dr. Farag, after expressing our thanks to the

guest speakers, invited Dr. E. Currow to propose a vote of thanks to the Doctors Harrison for the use of their home as a venue for the gathering. Pastor L. Dyason closed the meeting with a prayer of committal of us all to the Master's service and a petition for travelling mercies homeward and for the heavenly Father to use us all and prepare us for eternal fellowship in His everlasting kingdom.

teacher, David, from Wabag. We also have a small school for our Hansende children, conducted by Rachel from Wabag. So you see that we have quite a cosmopolitan little community here.

#### They Return Home to Evangelize

The colony has accommodation for about 400 patients, and currently there are about 300 here. These patients come from the Eastern and Western Highlands and from the Southern Highlands in Papua. Many of them have been converted to Christianity during their stay here, and go back to their villages to evangelize.

Most notable of these is Kai, one of the earliest patients on the station. He has proved to be one of the most enthusiastic and vital missionaries in the Western Highlands Mission. In spite of deformed hands and feet, he has worked diligently for the Lord. A few years ago he was in need of surgery to his feet, but at that time there was no surgeon at Togoba. After some time a government doctor, trained in reconstructive surgery for Hansende patients, was to visit Togoba to work for a few days. Pastor Paul Barava, the assistant president of the Western Highlands Mission, travelled many miles over almost non-existent roads through malarial infested swampy areas to give the message to Kai. Now at last Kai could have his required surgery. Now listen to Kai's reply, "I have been working in this area for a long time, and these people haven't accepted Christ, but just now their prejudices are being broken down, and they are beginning to listen to me, and hear the story of Jesus. I am sorry, I cannot come." In a few days the surgeon was gone. What a sense of complete commitment this man has! We could do well to emulate it.

May we seek a place in your prayers for the patient sufferers of leprosy, and for the staff of Togoba, that this place might truly be a place of physical and spiritual healing and restoration.

## TOGOBA'S TWENTIETH BIRTHDAY

MRS. E. A. ROBSON

THE FOUR DAYS from May 15 to May 18 were days of spiritual feasting and thanksgiving for all who had the privilege to attend the Western Highlands Mission Biennial Session, which for the first time was held at Togoba. These meetings were held in conjunction with the twentieth anniversary celebrations of Togoba Hansende Colony.

We were honoured to have our beloved Pastor L. C. Naden and Brother L. L. Butler with us from the Australasian Division, and Pastor McCutcheon, president of the Coral Sea Union Mission, was able to be with us for the concluding meetings. The camp meeting was conducted under the able leadership of Pastor Elwyn Raelthel, president of the Western Highlands Mission. There were twenty-four European delegates and eighty-six native delegates from the various districts in the Western Highlands Mission. It was a thrill to see natives from different areas, who have vastly differing ethnic and cultural backgrounds and who in a tribal set-up would be avowed enemies, worshipping together harmoniously, and striving to promulgate the gospel and hasten the return of our Lord. Many of our national missionaries are working in areas where they are foreigners, and are as much "strangers in a strange land" as are the European missionaries. In your prayers please pray for these faithful national workers who live and work at lonely outposts.

#### The Pioneers

We were privileged at these meetings to have several of the original workers who were involved in the establishment of this Hansende colony. They included Pastor and Mrs. L. Barnard and Kaye, Brother and Sister Frank Aveling and Neil, and Kumal and Yobik. Kumal and Yobik are natives of the Madang district, and came up with Pastor Barnard to assist in the setting up of this mission. Today these two men are still faithful and trusted employees of the mission, and are both still working at Togoba. These men and their wives were pioneers in the truest sense of the word. There was no road connecting Togoba with Hagen, and they walked out on a bush track, over rugged terrain, carrying their babies and goods with them.

They then commenced to literally carve this place out of the bush.

From its humble beginnings with few staff, little equipment and kunai grass houses, this colony has progressed until today we have permanent material structures for staff homes, hospital buildings and patients' cottages. This institution is the largest Hansende colony in the territory. Currently the staff consists of K. J. Robson, surgeon, W. E. J. Hokin, physiotherapist, four European nurses: Mrs. Rowena Hokin, Val Jones, Mrs. Val Dunn, and Lorraine Morton, and nineteen native medical orderlies. We have a full-time chaplain, Pastor Kuso, who is a native of Mussau, and a school-teacher, Seth, from Bougainville. Seth teaches the staff children and some children from surrounding villages and he is assisted by a trainee



A group of pioneers in attendance at the recent meetings at Togoba. Left to right: Mrs. F. Aveling, Mr. F. Aveling, —, —, Neil Aveling, —, Mrs. Barnard, Pastor Barnard, Kai, Kumal and Yobik. (Photo: E. Robson.)



Brother Rex Ryan, assisted by Pastor Bullock, reduces the trunk of a tree to logs that can be handled.

## CARVING OUT A FUTURE

JOHN R. LEE, Education and MV Secretary

SINCE WORK COMMENCED on the new Sonoma College many people have come to my office to ask concerning the future of the Jones Missionary College at Kambubu. Men and women from the villages in the Rabaul area, many of them obviously not Adventists, as shown by their betel-nut-stained mouths, have shown real concern.

You may ask, "Why?" The reason is simple. Jones Missionary College has provided a door of opportunity for many children over the years. Now these parents want to know whether the winds of change will cause the door to close to their children. Naturally I am happy to explain to them what is envisaged in the new programme and assure them that the changes will possibly enlarge the door of opportunity.

Jones Missionary College has provided educational opportunities at the primary and secondary levels along with training courses in ministerial, teaching and building construction. Most of the primary pupils are drawn from the Rabaul area and each year include quite a number of non-Adventists. The secondary pupils are selected from our various central schools throughout the New Guinea islands. The large baptismal group each year testifies to the soul-saving work of Christian teachers within the school.

By 1970 Sonoma will be ready to cater for all ministerial and teacher training, thus allowing Jones Missionary College to increase the secondary school enrolments.

Within the Bismarck-Solomons Union Mission we have 510 pupils who will complete their primary schooling this year. Of these, 236 are located in the New Guinea islands section of the union, and the remainder of the Solomon Islands. These 236 youngsters will be looking to Jones Missionary College for places in the 1970 Form 1 classes. At present we have two Form 1 classes, and if further staff is made

available we plan to lift this to three classes catering for approximately 120 of the above number. You may well ask what will happen to those who are not successful in gaining a place. At present we cannot offer them anything and most will have to fit themselves back into the village way of life. It is true they will have at least six years of primary education, but they do not have many of the skills that will encourage them to fit happily into this environment. A number of

our missionaries have often talked of the day when we can provide some vocational schools to meet this need, but as yet it is an unfulfilled dream. They have envisioned schools that can take these young boys and girls who are denied secondary education and give them practical instruction in small plantations methods, crop handling, poultry and cattle raising, simple building methods, along with home management and sewing, etc., for the girls.

Just a few days ago I spent some time at Jones Missionary College, where our property covers 4,000 acres. Most of this is still virgin jungle even after the many years we have been established there. Pastor Ken Bullock, the principal, invited a group of us to walk with him beyond the cultivated garden land to where he is cutting the jungle to make way for a coconut plantation. The ground rises rather steeply but an area of approximately fifty acres has already yielded to the axe and chain-saw. Student labour has been used along with the staff to make this first clearing. There is still a mammoth job to cut up the huge tree trunks and heap them for burning. Even so, lines of young coconuts have been planted out.

As I stood on top of the rise and surveyed the area, and then looked beyond to the vast wall of jungle that yet stretched over the thousands of acres, my mind began to run riot. Firstly I envisaged a bull-dozer heaping into rows the already felled trees and then moving on to the green jungle, steadily pushing it back. Next in my mind's eye I could see the rows of palms interplanted with high-yielding cocoa trees. Within a few years this could bring into the mission funds, money that would enable such vocational schools to become a reality. Right here the boys and girls could obtain a training to fit them for life in an agricultural country. Finance could flow to other areas where similar practical schools would be established.



A view of the land that has been cleared by chain-saw and axe.  
(Photos: C. Crawford.)

I must have spoken my thoughts, as I was brought back to reality when I was asked where I imagined they would obtain the bull-dozer to start these operations. My vision faded as reality took its place: a small group of students with axes and knives. Daily from 2 to 5 p.m. they toil after six hours of classroom study. Yes, it is slow going, but my former vision persisted and in imagination I could hear the throaty roar of the dozer as it ate into the jungle. I only wish the "Record" readers could have stood with me on that newly cleared rise. Below were the well ordered school gardens stretching across to the sea shore; and beyond, the blue

waters reaching to many island shores that make up this union—shores where over 6,000 boys and girls sit in our schools looking to the door of opportunity. They are boys and girls who are planning for service and, most of all, for a part in that country where Christ will be our teacher.

I looked again to Pastor Bullock and the others in our group and said that I must share my vision with our "Record" readers. There may be some who will believe in it also and would like to make it a reality. With so many young people seeking an education today, the challenge is enormous, and the thrills of turning their faces toward heaven are reward enough.

a blessing, that there shall not be room enough to receive it." Malachi 3:10.

"Now, Bob, please notice one thing. On whose word is this promise based? Who says it? Notice its authority, 'Saith the Lord of hosts.' If we can't believe what God says here, how could we possibly put any faith in anything else God says. If we aren't sure God means what He says, how could we teach the Bible to others?"

A long pause followed, then Bob spoke with decision. "I'll be baptized a week from Sabbath."

When Bob came to the baptism he related how the Lord had already blessed his family in ways they had never expected. Already they had enough to meet their obligations and some to spare.

Eighteen months later I revisited Bob's church. Bob Isdel, now the leading elder of the church, introduced me to the congregation as the man who had helped him get on his feet financially. "He taught me the blessing of paying tithe."

If you, dear readers, would know the joy of holiness, "Bring ye all the tithes into the storehouse." Without holiness in this matter no man will see the Lord. Those who defraud God of this world's goods will never be trusted with the greater treasures of the next world. They would soon be chiselling away at the golden streets of the Holy City or chipping away at its jasper walls trying to get a little extra.

I have yet to see the person in financial difficulty who was a faithful tither. Unless you believe that God is unreliable, slack concerning His promises, you would have to believe that if you are holy in this matter of money you will also have more dollars in your pocket. Notice the further blessing, "They shall be Mine . . . in that day when I make up My jewels." Verse 17. Having demonstrated that they keep holy what God made holy, whether it be oranges, cattle, grain, or dollars, God will honour them, not only with sufficient in this life, but with eternal life as well.

## HOLY ORANGES

LYNDON DE WITT, Co-ordinator of Evangelism, West Virginia Conference, U.S.A.

"BE YE HOLY" is God's command. 1 Peter 1:16. Without holiness, "No man shall see the Lord." Hebrews 12:14.

My story begins deep in the heart of Florida, January, 1958. This beautiful tropical state was in the clutches of one of the worst freezes of the century. The mercury dropped to 9 degrees at Miami; the temperature was a shivering 17 degrees at Jacksonville.

The fruit growers well knew that nothing could wipe out a decade of earnings as quickly as a freeze, and they watched with deepest anxiety as the cold front moved in.

But one orchard owner, as she saw the temperature skidding toward the zero mark, fell on her knees in prayer. Just four years before, she had been baptized into the Adventist faith. She had read in the Bible that "the tithe of the land, whether of the seed of the land, or of the fruit of the tree, . . . is holy unto the Lord" (Leviticus 27:30) and for four years she had faithfully presented to the Lord the proceeds from the sale of the holy oranges. Now she claimed the promise she also read in her Bible, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Malachi 3:11.

Three days later, when the freeze broke, and the frozen oranges in all the state of Florida began to thaw and fall to the ground, our sister saw to her great joy that not an orange of her orchard was lost. On every side, other trees were brown and dying. But not a leaf of her grove was touched. People came from far and near to see the miracle. On one side of the road trees were green and the oranges thriving. On the other side of the road everything was lost.

Over and over again, I have seen the Lord fulfil His promise to those who faithfully recognize that "the tithe . . . is holy unto the Lord. . . . The tenth shall be holy." Leviticus 27:30-32.

I was holding a series of meetings with Pastor David Rose. One evening following the meeting we drove some seventy miles to visit a young man, Bob.

Bob was not home when we got there, but we found him at a home not far away, giving a Bible study. Although not a member himself, he was endeavouring to teach the Bible to others.

"Bob," I asked, "do you believe quite a bit our way?"

"Entirely," was his immediate response.

"Have you ever thought of joining with us in the church?"

"I can't afford to. I'm in debt and can't afford to pay tithe."

"Bob, you're the very person who can't afford not to pay tithe if you are in debt. Please hand me your Bible."

"I already know what you're going to read—Malachi, the third chapter."

I opened the Bible and read the passage already so familiar to him. "'Bring ye all the tithes into the storehouse, . . . and prove Me now, . . . if I will not open you the windows of heaven, and pour you out

## IT IS STEALING UPON US

MRS. E. G. WHITE

"I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another, seeking the highest place; pleasure-lovers are still attending theatres, horse-races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing,

and every case is about to be eternally decided.

"There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his Satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be for ever shut. Do not deceive yourselves; be wide-awake, and move rapidly, for the night cometh in which no man can work."

## Cookery Nook - - - - Hilda Marshman

### DUCHESS BEAN PIE

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigour of intellect, that are not afforded by a more complex and stimulating diet."—"Counsels on Diet and Foods," page 363.

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

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| $\frac{3}{4}$ cup brown beans            | $\frac{1}{2}$ teaspoon extra salt or to taste |
| 2 $\frac{1}{2}$ cups cold water          | $\frac{1}{4}$ cup bean broth                  |
| $\frac{1}{2}$ tablespoon treacle         | 8 oz. tin Nut Meat                            |
| 1 tablespoon oil                         | 2 cups hot mashed potatoes                    |
| 1 teaspoon salt                          | 1 tablespoon powdered milk                    |
| 1 medium onion                           | $\frac{1}{4}$ teaspoon salt for potatoes      |
| 1 tablespoon extra oil                   | 1 large egg                                   |
| $\frac{1}{2}$ cup chopped skinned tomato |   |

Soak beans overnight in the cold water. Bring to a boil without changing the water, and remove any scum. Add treacle, oil, and salt. Simmer until quite tender, and the broth reduced. Drain beans, reserving the broth. Beans may be cooked the previous day.

Lightly brown diced onion in the extra oil. Add tomato, simmer until soft. Add the extra salt or to taste. Lightly combine with the drained beans, bean broth, and diced Nut Meat. Turn into deep pie-dish.

Whip hot mashed potatoes with powdered milk, extra salt, and beaten egg. Make a border of potato, putting it on pie with a spoon. Level potato with prongs of fork to give a serrated effect.

Bake in moderate oven (425 degrees F. electric, 375 degrees F. gas) 30 minutes, or until reheated and potato tinted. Serve hot, or, in summer, is enjoyable served cold. Serves six.



## AVONDALIAN'S REUNION

**THE TIME APPROACHETH!** The Avondalians' Reunion is All Systems GO for August 24 at 6 p.m. Registration and a time of fellowship (which is a polite name for chit-chat) take place at 6, and tea will be served from 7 p.m. until 8. To provide the right atmosphere during this happy hour, musical items will be rendered (Will you PLEASE keep the noise down while this lady is trying to sing!) and then, after that, there will be two guest speakers. The first will be Pastor C. S. Palmer, that indestructible principal of thirty-five years ago who will speak on "Avondale of Yesteryear," followed by Dr. N. P. Clapham whose topic will be "Avondale Today." Then will follow another period of what is euphemistically termed "fellowship," during which time a group photograph (to be used in the Historic Picture Gallery of 1999, and evoking great laughter when displayed) will be taken. Officers will be elected at 9 p.m. (No open campaigning for office, please.) More fellowship and films before they gently nudge you out into the night. All in all, a most memorable slice of nostalgia which the sentimental and their husbands should NOT miss.



## WEDDINGS

**CLIFTON-TOWNEND.** On a sunny Sunday afternoon, July 6, 1969, Keith Clifton, of Darwin, and Cynthia Mavis Townend, of Newcastle, joined hands and hearts at the marriage altar of the Hamilton church and tenderly pledged their marriage vows. Many loved ones and friends rejoiced with them at the church and afterwards at the wedding breakfast, where abundant and sumptuous food had been prepared by the "Home and School" ladies. Keith and Cynthia plan to set up their new Christian home in Darwin, based firmly on the true principles of Adventist belief and practice. We crave for them the richest blessings of Heaven in their walk together in partnership with God.

A. P. Dyason.

**ELLSON-NOLAN.** Central church, Brisbane, was tastefully decorated for the marriage of Bruce Ellson and Janice Nolan on July 13, 1969. Bruce is the son of Brother and Sister George Ellson of Mt. Gravatt, while Janice is the daughter of Brother J. B. Nolan of Red Hill, and the late Sister Nolan. Both bride and groom are determined to make their new home in Belmont a light for God in that neighbourhood, and another strong unit in the South Brisbane church family.

W. F. Taylor.

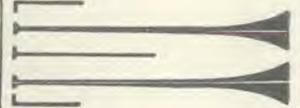
**JAKES-SWIFT.** June 22, 1969, was the day selected by Keith Jakes and Jennifer Swift for their marriage, and many friends showed interest in these young people by witnessing the ceremony in South Brisbane church where the bride is a member. Keith is the son of Brother and Sister C. Jakes of Rocklea, Queensland, while Jennifer is the eldest daughter of Brother and Sister A. Swift of South Brisbane. May the Lord, to whom they have pledged their lives, grant them the joy they seek in Christian home-building.

W. F. Taylor.

**LONG-GEE.** June 15, 1969, is the happy day to be remembered by Clement Henry Long of Sydney and Margaret Yan Ming Gee of Brisbane as the time when they pledged to live happily with Christ as the head of their home. Clem comes from the well-known Long family, while Margaret will be sadly missed in Brisbane, since they are setting up their home in Sydney. After the ceremony, which was held in the Brisbane Central church, many friends and relatives from far and near gathered to share the happiness of this fine couple and to wish them Heaven's blessing.

K. S. Ferris.

TILL  
HE  
COMES



**BARRY.** Leslie Vincent Barry died suddenly at the age of sixty-nine years, as a result of a motor accident as he and his wife travelled home from the Sabbath service at Charters Towers, Queensland, on July 5, 1969. A faithful church member for the past twelve years, his warmth and humour endeared him to all and gave an added touch of joyfulness to many occasions within the church and community in general. From 1939 until his retirement, Brother Barry was headmaster of the Millchester state school. Pastor Abbott, assisted by the church pastor, Brother G. Ormiston, and the writer, brought comfort and hope from the Scriptures to his wife, four daughters and two sons, some of whom came from as far south as Sydney for the service.

N. K. Peatey.

**BELL.** Monty Bell fell asleep on June 19, 1969, in the Napier hospital. He was a soldier who served and suffered, and whose small frame was entitled to wear eleven service medals. About five years ago a book, "The Marked Bible," given away in 1929 by the Napier Dorcas, tossed in a pile of rubbish in the fire-place of an old farm house, was found by Monty

Bell. A Catholic by background, he began to read. An aged brother (now resting) who regularly ingathered in the area where the Bell's lived reported some folk who were interested in the Sabbath. Later the Bell family moved into Taradale and received a handbill. Attending mission meetings, they became part of the remnant family of God. Many folk shared joy as this family came to know better God's love and last warning message. Our mutual hope in the soon coming of Christ sustains those who love and wait. Monty fought, not winning every battle, but, by faith, the war through Jesus Christ. The services held in the Napier Seventh-day Adventist church and the Hastings crematorium were shared by Pastor A. Duffy, Brother I. Rankin, Elder F. Read and the writer. Reg Parr.

BERRY. On July 15, 1969, at Christchurch, New Zealand, Martha Anne Berry passed away. For many years she was a member of the Timaru church. After the death of her husband she moved to Ashburton. The last years of her life were spent at Ilam Lodge in Christchurch. She died in her eighty-ninth year, a faithful Christian to the end, and was buried in the Timaru cemetery beside her husband and daughter. R. Way.

CHAFFEY. At the age of seventy-nine, after a short illness, Florence Emma Chaffey passed into the valley of the shadow of death at the Sutherland hospital, Sydney, July 15, 1969. For many decades a faithful member of the Adventist Church, she affirmed her faith in God a few hours before her death with the words of the well-known hymn, "When the days are weary, the long nights dreary, I know my Saviour cares." With this confidence she was laid to rest in the Woronora lawn cemetery to await the call of the Life-giver. Words of comfort were extended to members of the family, including her son Allen who attends our Blacktown church. R. W. House.

CHIDLEY. Matilda Louise Chidley passed to her rest in the Royal Brisbane Hospital on June 12, 1969, having attained the age of eighty-three years. Sister Chidley was a well-known and well-loved member of the Aspley church, Queensland. Having migrated with her family from England in 1941, she and her daughter, Tessa, were led to the Lord and baptized during a mission at Sandgate in 1944. In recent years her illness has brought her many trials; however, her faith in the Lord has strengthened her. She now rests in the glorious hope of the resurrection. To her sorrowing relatives, Sister Tessa Chidley (who cared for her mother for many years), Mrs. Thompson, Mrs. Callon, Bernard and Victor Chidley we express our deepest sympathy, and point them to the Lord Jesus who alone can give life. W. J. Watson.

LUNT. On July 16, 1969, at Narrogin, Western Australia, we laid to rest Mrs. Daisy Lunt, who, at the age of eighty-seven, passed away after a brief illness in the Narrogin hospital. Sister Lunt, as a girl of about fourteen, came to Western Australia from South Australia. Sister Lunt was the mother of eleven children, among whom is Violet, Mrs. Du Boulay, the only Adventist in the family. It was my privilege to baptize Sister Du Boulay with her mother on April 14, 1967, and she lovingly cared for her mother until her death. Sister Lunt was a wonderful Christian and a diligent worker for the Bickley Welfare Society. She now rests in the blessed hope. D. A. Speck.

MATESIC. Mark Aloes Matesic was fatally injured in a motor-car accident on the Western Highway at Wentworth Falls, New South Wales, on June 15, 1969. Mourning the loss of a devoted husband and father are his wife, Elizabeth, and three daughters, Neeltje, Elizabeth and Suzette. Mark and Elizabeth came to Australia from Germany in 1950 and made their home in Berowra, N.S.W. There they lived for seventeen years. It was during this period that they, together with their daughters, through the faithful witness of Adventist laymen, heard and accepted God's message for these last days. Just twelve months before the tragedy they moved to Wentworth Falls and transferred their membership to the Katoomba church. Services were conducted in the church and at the graveside in the Katoomba cemetery. Pastor R. B. Mitchell and Brother G. W. Drinkall associated with the writer in bringing to the sorrowing family and friends the "exceeding great and precious promises" of God's Word. F. A. Basham.

SHEPHERD. Sadness overshadowed the home of Sister D. M. Shepherd of Cairns, Queensland, on July 8, 1969, at the sudden

death of her husband, John Joseph Shepherd. Born at Herberston, Queensland, where he resided until the age of twenty-one years, our brother then moved permanently to Cairns, and at the time of his untimely death, aged sixty-five, was an engineer employed by the Queensland Railways, and was one of Pastor Jim Cherry's mission contacts. He leaves to mourn, his wife, daughter, nephew Allan and many friends. The son John predeceased his father by some nine years. Those who remain take comfort in the blessed hope of the soon return of our great God and Saviour Jesus Christ, who will abolish for ever that which spells death and uncertainty. A. G. Probert.

SHEPPARD. In a 1916 edition of the *Record* it was reported that on Friday afternoon, July 21, a baptismal service took place at the Mona Mona Mission. "Five of our most promising young people, a young married woman and four dormitory girls . . . were the first-fruits of the mission, and in fact were the first Aborigines in Australia to be baptized." It was on Friday, July 5, 1969, almost fifty-three years later, that Minnie Sheppard (nee Smith), one of those dormitory girls, fell asleep in Jesus, to await the call of the One she loved every one of those years. With her husband, Willie Sheppard, she served as a foreign missionary in Papua. In the homeland as a mother in Israel she brought up a foster daughter, Rowena, and her two children. Her confidence in the Lord right up till the time of her death was unflinching. At the graveside in the Kuranda cemetery, Queensland, it was not difficult to recall the words of that old *Record* article and to echo its sentiments when it called Minnie and the others in that first baptism among the Aborigines, "jewels." J. J. Dever.

SIBILANT. On June 19, 1969, Brother Georges Gregoire Sibilant laid down life's burdens. Born on Mauritius Island (Indian Ocean) eighty years ago, our brother and his wife arrived in Sydney just eighteen months ago to join several members of his family who had migrated to Australia before them. He served as a successful evangelist on the island for many years, and although retired he continued to witness for the Master until he died. He now awaits the call of the Life-giver, at the Rookwood cemetery, New South Wales. His wife and family are greatly comforted by the wonderful assurance of a glorious re-union in that day soon to dawn. C. H. Raphael.

SPRINGER. Morris John Springer at sixty-nine years of age passed away suddenly at his home in Wanganui, New Zealand, on July 4, 1969. While not a member of the Wanganui church, Morris did attend worship and helped in the building of the new church. Morris was known for his helpfulness to others, and it was while preparing for an errand of mercy that he was suddenly called to his rest. A capacity gathering of relatives and friends from all walks of life, both at the church and at the crematorium, paid their last respects to this beloved citizen. Sister Springer and her family found comfort in the great promises of God which were read at the services by the writer. F. M. Slade.

SPRINGER. Sister Stella May Springer at sixty-five years of age passed to her rest after a very brief illness in the Wanganui hospital, New Zealand, just one week after the sudden passing of her husband. Sister Springer, because of indifferent health, was confined mostly to her home, but the large gathering at the church showed the high respect in which she was held. At the church and the crematorium, the writer directed the four daughters, Thelma, Joan, Helen, Norma, and one son, Morris, to Christ, the resurrection and the life, who offers peace amidst tribulation because He has overcome the world and will destroy the last enemy, death, at His second coming. F. M. Slade.

☆ ☆ ☆  
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## AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the  
AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - R. H. PARR  
Associate Editor - - - F. T. MABERLY  
Office Secretary - - - OREL HOSKEN  
Wahroonga Representative  
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Single Subscriptions in Australia and New Zealand \$2.50 per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) \$2.25 extra for British Commonwealth and foreign postage is required.

● Order through your Book and Bible House, or send direct to the Signs Publishing Company, Warburton, Victoria, Australia. 3799

All copy for the paper should be sent to The Editor, "Record," Signs Publishing Company, Warburton, Victoria. 3799

Appearing regularly in the *Australasian Record* are articles from the *Review* and *Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

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

**FLASH POINT . . .**

- ✧ Pastor G. A. Metcalfe reports from Echuca, Victoria, that on Thursday morning, July 24, the neighbours of the Echuca church awoke to the crackling of flames and wood. Unfortunately by the time the brigade was called and anything could be done, the fire had destroyed just about all of the buildings making up the Echuca church—church, hall, furnishings, Welfare cupboards, Sabbath school and Pathfinder equipment. What was not completely gutted was damaged beyond repair. Pastor Metcalfe pointed out that they had just completed repainting and were planning to reseat the church and hall. Our thoughts are with Echuca as they strive to overcome the loss of their meeting place.
- ✧ We congratulate Brother R. P. Claus on passing an examination admitting him to membership of the Australian Society of Accountants.
- ✧ Brother and Sister E. R. Giller have accepted a call to serve at Vailala in the Gulf district of Papua, in the Coral Sea Union Mission, where Brother Giller will be the district director. Mrs. Giller, nee Ella Tilley, is the eldest daughter of Brother and Sister A. Tilley of the Sydney Sanitarium and Hospital, and as a Sanitarium graduate nurse from the 1968 class will be able to assist with the work of the medical clinic at Vailala.
- ✧ Pastor and Mrs. J. C. H. Perry have been appointed caretakers of the Mission Hostel in Wahroonga, and will take up their duties about mid-August, the time of Pastor and Mrs. Parker's departure for Pitcairn Island.
- ✧ Pastor E. A. Streeter, president of the North-western India Union Mission, and Mrs. Streeter, who have spent many years in the Southern Asia Division, are being granted permanent return from the mission field and will proceed to the United States for a period of study.
- ✧ The General Conference has advised that Pastor A. C. McKee, newly appointed Director of Deferred Giving at the General Conference, will be visiting the Australasian Division over the year-end.
- ✧ Miss E. F. Brown, an occupational therapist from Auckland, New Zealand, has accepted an appointment to serve at the Togoba Hansenide Hospital in Central New Guinea, and her mother will be accompanying her.
- ✧ A convention for secondary school-teachers of English, history and geography will be held at Lilydale, Victoria, from January 7-13, 1970.
- ✧ Brother B. I. Peach, Book and Bible House manager of the Greater Sydney Conference, with his wife has responded to a call to serve as assistant business manager and accountant at Fulton Missionary College in the Central Pacific Union Mission.
- ✧ Brother J. M. Watson of the South New South Wales Conference Book and Bible House has accepted a call to serve as Book and Bible House manager of the Greater Sydney Conference.
- ✧ Brother and Sister W. H. Stokes of Fulton Missionary College, where he was assistant business manager and accountant, have requested permanent return to the homeland, and he will serve as manager, accountant of Esda Sales and Service commencing October 6.
- ✧ Brother H. G. Miller who has served faithfully at Esda Sales and Service for over twenty years has received a call to serve as purchasing officer at the Sydney Sanitarium and Hospital.
- ✧ On July 11 a fire started just after 9 o'clock in the Roto Print room of the Greater Sydney Conference, and the brigade was called. Three rooms were completely burned out and the roof structure badly damaged. Brother R. Dyer, one of our literature evangelists, received a rather nasty burn on his hand, but all the staff were evacuated to safety without any serious harm.
- ✧ Pastor and Sister L. A. Willis and family left India on July 17 for their furlough. Pastor Willis has been Dean of Boys at Vincent Hill School in Mussoorie, in the Southern Asia Division, and plans to enter Andrews University in September for further study.
- ✧ Brother Ray Fraser, assistant MV secretary for the North New South Wales Conference, together with his wife, nee Jill Charleson, and baby daughter, has accepted an appointment as director of the Western district of Papua with headquarters at Oriomo River, near Daru.
- ✧ "Finally, brethren . . ." (from Mrs. E. Culley): To some the Bible is dry inside because it is dusty outside.

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**August Is "Signs" Month**